Companion to

Hymns to the Mystic Fire

Volume II

Word by word construing in Sanskrit and English

of

Selected Verses of the Rig-veda

Compiled By

Mukund Ainapure
Companion to *Hymns to the Mystic Fire*

*Volume II*

*Word by word construing in Sanskrit and English of Selected Verses of the Rig-veda*

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**Mukund Ainapure**

- **Original Sanskrit Verses from the Rig Veda**
  cited in *The Complete Works of Sri Aurobindo* Volume 16, *Hymns to the Mystic Fire – Part II – Mandala 1, 3 & 4*

- **Padpatha**
  Sanskrit Verses after resolving euphonic combinations (*sandhi*) and the compound words (*samaś*) into separate words

- **Sri Aurobindo’s English Translation**
  matched word-by-word with *Padpatha, with explanatory notes*
Companion to *Hymns to the Mystic Fire* – Volume II

By Mukund Ainapure

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At the Lotus Feet

of

Sri Aurobindo
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. 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. 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. It is divided into three parts:

I - Hymns to the Mystic Fire: The entire contents of a book of this name that was published by Sri Aurobindo in 1946, consisting of selected hymns to Agni with a Foreword and extracts from the essay “The Doctrine of the Mystics”. The earlier publication – Companion to Hymns to the Mystic Fire – Vol. I covered this part.

II - Other Hymns to Agni: Translations of hymns to Agni that Sri Aurobindo did not include in the edition of Hymns to the Mystic Fire published during his lifetime. An appendix to this part contains his complete translations of the first hymn of the Rig Veda, showing how his approach to translating the Veda changed over the years. This publication covers verses from Part II (Mandala 1, 3 & 4). Remaining verses will be covered in the forthcoming publication.
III - Commentaries and Annotated Translations: Pieces from Sri Aurobindo’s manuscripts in which he commented on hymns to Agni or provided annotated translations of them.

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 (Volume 16 – The Complete Works of Sri Aurobindo - CWSA -, Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for those interested in Sri Aurobindo’s mystical interpretation of the Veda.

It provides the original Sanskrit verses (Riks) from the Rig Veda in Devanagari (without accents), translated and cited by Sri Aurobindo in Hymns to the Mystic Fire. The compiler has provided the Padpātha under each verse in which all euphonic combinations (sandhi) are resolved into the original and separate words and even the components of compound words (samās) indicated; and matched each Sanskrit word in the Padpātha with the corresponding English word in the Translation using superscripts. Alternative translations [Alt.], explanatory notes [Expln.] and Footnotes [fn] based on Sri Aurobindo’s writings are given wherever available.

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 important points in the text…..” 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’.

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 (Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) 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) and T.V. Kapali Sastry (Collected Works of T.V. Kapali Sastry, Dipti Publications, 1981).
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Part Two

Other Hymns to Agni

Mandala 1, 3 & 4

[HMF Vol. 16 CWSA Part Two P. 117 – 251]
Madhuchchhandas Vaishwamitra

Sukta 1

अन्नमीङ्ङे पुरोहितं यज्ञस्य देवमूलिंजे।
होतारं रत्नधातमं ॥ १.१.१ ॥

अथिम् कोः पुरुस्तम् वज्जयं देवम् ऋत्विजम्।
होतारम् रत्नधातमम् ॥

1. ‘The Fire’ I pray, 5the divine 3vicar 4of the sacrifice and 6ordinant of the rite, 7the Summoner (or, priest of the offering) 8who most founds the ecstasy. [16/117]

[Alt.]

2I adore 1the Flame, 3the vicar, 5the divine 6Ritwik 4of the Sacrifice, 7the summoner 8who most founds the ecstasy. [SABCL-11/39]

Agni the brilliant I adore who standeth before the Lord, the god that has the ecstasy of the truth, the fighter that fulfilleth utter bliss. [16/465]

Agni I desire who standeth before the Lord, the god who knoweth all the law, the warrior who disposeth utterly delight. [16/510]

Agni I adore who stands before the Lord, the god who seeth Truth, the warrior, strong disposer of delight. [16/511; 16/521]

Agni I desire, who stands before the Lord, the god who seeth truth, — the warrior, who disposeth utterly delight. [16/531]

Agni I adore, the priest who stands forward for the sac- rifice, the god who acts in the truth of things, the giver of the oblation who disposes utterly delight. [16/539]

I seek the God-Will, the priest set in front of our sacrifice, the divine offerer who sacrifices in the order of the truth, who disposes utterly the delight. [16/542]

I adore Agni the god, the Purohit of the sacrifice, the Ritwik, the Hota, most delight-
I seek with adoration the God-Will, divine priest of the sacrifice placed in front, sacrificer in the seasons, offerer of the oblation, who most ordains the ecstasy. [16/550]

ṛtvijam. 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 ऋ + तु one who sacrifices seasonably. In reality, ऋत्विजम् 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 तुव ज्ञ ecstasy or ecstatic. It means one who has the ecstasy of the truth or satyam. [16/480]

Agni desirable to the seers of old, adorable still to the new, for he brings here the gods. [16/542]
By the Flame one enjoys a treasure that verily increases day by day, glorious, most full of hero-power. [SABCL-11/39]

By Agni one enjoyeth strength, one enjoyeth increase day by day and a mastery full of force. [16/465]

By Agni one getteth substance, yes, and increase day by day, and glorious success. [16/510]

By Agni one getteth substance and increase too day by day, yea, mightiest mastery. [16/534]

By Agni one gets day by day energy & increase victorious and full of force. [16/539]

By the God-Will one shall enjoy a felicity that shall increase day by day, victorious, fullest of hero-powers. [16/543]

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]

O Fire, the pilgrim sacrifice which thou encompassest on every side, reaches the gods. [16/117]

O Agni, the Lord below about whom thou art on every side a flame encompassing, came by the gods into this world. [16/465]

O Agni, that Lord here below whom thou encompassest on every side, is he that moveth in the Gods. [16/510]

O Agni, the Lord below whom thou encompassest with thy being on every side, is the same that moveth in the gods. [16/535]
O Agni, whatsoever material sacrifice thou encompassest with thy being on every side, that goes to the gods. [15/539]

O God-Will, whatsoever sacrifice on the path thou encom- passest with thy being on every side, that indeed arrives to the gods. [16/544]

3 yajñam. 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]

4 adhvāra - the word for sacrifice, is really an adjective and the full phrase is adhvāra yajñā, 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]

अग्निहोत्राय कविष्रुपस्य सत्यसिद्धावशस्तम्: ।
देवो देवमिर्याम मम् ॥ 1.1.5 ॥

अग्नि: । होता ॥ कविष्रुप: । सत्यसिद्धावशस्तम्: ॥
देव: । देवमिर्याम: ॥ आ: ॥

5. ¹ Fire, ² priest of the call, ³ the seer-will ⁴ rich in brilliant inspirations, ⁵,⁶ may he come to us, ⁶ a god ⁷ with the gods. [16/118]

[Alt.]

¹ The Flame, ² the summoner, ³ the Seer-Will, ⁴ true and ⁵ most full of richly varied listennings, ⁶,⁷ may he come ⁶ a God ⁷ with the Gods. [SABCL-11/39]

⁹a May ¹ Agni, ² priest of the offering ³ whose will towards action is that of the seer, ⁴ who is true, ⁵ most rich in varied inspiration, ⁶,⁷ come, ⁶ a god ⁷ with the gods. [15/63]

Agni the fighter, the strong in wisdom, the true, the manifold, the high of fame, has come to us, a god meeting with gods. [16/465]

Agni, the warrior whose strength is wisdom, he of the Truth who has the knowledge rich, cometh, a God attended by the Gods. [16/510]

Agni, the warrior, the strong in knowledge, the true, the rich in revelation, has come a god with the gods. [16/536]

Agni, he that offers the oblation, whose strength is in wisdom, the true, the rich in various inspiration, comes a god with the gods. [15/539]

The God-Will, priest of our offering, true in his being, with the will of the seer, with richest variety of inspired knowledge, may he come to us divine with the powers divine. [16/545]
Agni, the priest of the oblation (or, of the summoning), the seer-will (or he whose work, whose sacrifice or whose power-of-works is a seer’s), the true, who has most richly-varied (inspired) knowledge, may he come, a god with the gods. [16/546]

[Expln. - 15/65-6]

3 Psychologically, then, we may take Agni to be the divine will perfectly inspired by divine Wisdom, and indeed one with it, which is the active or effective power of the Truth-consciousness. This is the obvious sense of the word 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. The epithets that follow confirm this interpretation.

4 Agni is satya, true in his being; perfect possession of his own truth and the essential truth of things gives him the power to apply it perfectly in all act and movement of force. He has both the satyam and the ṛtam.

5 Moreover, he is citraśravastamaḥ; from the Ritam there proceeds a fullness of richly luminous and varied inspirations which give the capacity for doing the perfect work.

2 For all these are epithets of Agni as the hotṛ, the priest of the sacrifice, he who performs the offering. We see, then, in what capacity Agni is called to the sacrifice.

6-9 “Let him come, a god with the gods.” The emphasis given to the idea of divinity by this repetition, devo devebhīr, becomes intelligible when we recall the standing description of Agni as the god in human beings, the immortal in mortals, the divine guest. We may give the full psychological sense by translating, “Let him come, a divine power with the divine powers.” For in the external sense of the Veda the Gods are universal powers of physical Nature personified; in any inner sense they must be universal powers of Nature in her subjective activities, Will, Mind, etc.

5 śravas - 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 śravayā, śruti, śruta, — revealed knowledge, the knowledge which comes by inspiration. [15/63]

यदं दाशृष्टं तवमेव भद्रं करिष्यसि ।
तवेतसत्यमपि ॥ 1.1.6 ॥

यतो अदागः दाशृष्टं । तवं । अग्नेऽ प्रभुर्मत्र ।
तवं । इत्यतः ततुं ॥ 10 सत्यम् । अद्वितियः । १२ ॥

6. ²O ³Fire, ⁴the happy good ⁵that ⁶thou ⁷wilt create ⁸for the giver, is ⁹That ¹⁰Truth ¹¹of thee, ¹²O Angiras. [16/118]
O Flame! 6the happy good 1which 4thou 7shalt create 3for the giver is 10that 11Truth and 9verily 8thine, 12O Angiras! [SABCL-11/40]

6The good 1that 4thou 7wilt create 3for the giver, 10,9that is that 11truth 8of thee, 12O Angiras. [15/64]

O beloved, that to the foe who would destroy thee thou, O Agni, doest good, this is the Truth of thee, O Lord of Love. [16/466]

O beloved, O Agni, that thou desirest to do good to him who seeks to hurt thee, this is utterly thy nature, O Lord of Love. [16/510]

That thou, O beloved, O strong Agni, meanest to do good to him that would hurt thee, this is that truth of thee, O lord of might and love. [16/537]

That thou, O Agni, wilt surely bring about good for the giver, that is the truth of thee, O lord of love. [16/539]

O Agni, the good which thou wilt create for the giver, thine verily is that truth, O Angiras. [16/548]

[Expln.] In other words, the essence of this truth (satyam), which is the nature of Agni, is the freedom from evil, the state of perfect good and happiness (bhādram) which the Ritam carries in itself and which is sure to be created in the mortal when he offers the sacrifice (dāśuṣe) by the action of Agni as the divine priest. [15/67]

7. 'To 2thee, 3O Fire, 4day by day, 5in the dawn and in the dusk, 7we 10,11come 9bringing 1to 2thee 6by the thought 8our obeisance, [16/118]

[Alt.]

1'To 2thee, 3O Flame! 7we 4day by day, 5in the night and in the light, 10,11come, 9carrying 6by our thought 8the obeisance. [SABCL-11/40]

1'To 2thee 4day by day, 3O Agni, 5in the night and in the light 7we 6by the thought 10,11come 9bearing 8our submission, — [15/64]

O Agni, to thee yearning if day by day we embrace thee with our mind and bear the law, then thou growest in mastery and might: — [16/466]
To thee, O Agni who protectest us in darkness day by day, if with hearts full of self-surrender we come, then thou towerest to thy height. [16/510]

O Agni who protectest us in the darkness day by day, if under thee we bear by the discerning mind the law of thy full control, then growest thou to thy perfect strength. [16/537]

To thee, O Agni, day by day, in darkness and in light we come in our minds bearing our submission, — [16/539]

To thee, O Agni, we come day by day, in the night and the light, bringing with (or, by) the thought the obeisance; to thee ruling over the sacrifices, shining etc. [16/548]

[Explan.] In [1.1.7] there seems to be stated the condition of the effective sacrifice. It is the continual resort (upa ā imasi) day by day (dive'dive), in the night and in the light (dośā 'vastaḥ), of the thought (dhiyā) in the human being with submission, adoration, self-surrender (namaḥ), to the divine Will and Wisdom represented by Agni (agne). Night and Day, Naktoṣāsā, are also symbolical, like all the other gods in the Veda, and the sense seems to be that in all states of consciousness, whether illumined or obscure, there must be a constant submission and reference of all activities to the divine control. [15/67]

राजंतमध्वराणा गोष्पामुनसध्वि।
वर्धमां द्वे 3 दमेः॥ 1.1.8॥

राजनम्¹ अधवराणाम्² गोष्पाम्³ ऋतस्य⁴ दीवििविष्यः।
वर्ध्मांमण्डः 5 दमेः॥

8. 'To thee, who rulest the sacrifices of the Way, 5 the shining 3 Guardian 4 of the Truth, 6 growing 7 in thy own 8 home. [16/118]

[Alt.]

'To thee, who reignest over our pilgrim-sacrifices, 5 luminous 3 guardian 4 of the Truth, 6 increasing 7 in thy own 8 home. [SABCL-11/40]

'To thee who shinest out from the sacrifices (or, who governest the sacrifices), 3 guardian 4 of the Truth and 5 its illumination, 6 increasing 7 in thy own 8 home.” [15/64]

To thee the shining one of the gods below who guardest the energy of the nectar and increasest in thy home. [16/466]

To thee, controller and protector of all things below, of the Immortal brilliant force, ever increasing in thy home. [16/510]

Thee, the ruler and protector of all creatures here below, a splendour of the Immortal increasing in its home. [16/538]
To thee, who rulest over all below, guardian of immortality, a brilliance increasing in its home. [16/540]

[Explan.] For whether by day or night (doṣā  āvasthaḥ - 1.1.7) Agni shines out (rājantam) in the sacrifices (adhvarāṇām); he is the guardian (gopām) of the Truth, of the Ritam (ṛtasya) in man and defends it from the powers of darkness; he is its constant illumination burning up (dīdivim) even in obscure and besieged states of the mind. Agni is finally described as increasing (vardhamānam) in his own (sve) home (dame). [15/68]

स न: वितेव सूनवेऽजने मूपार्यन: भव।
सचस्वा न: स्वस्तये ॥ 1.1.9 ॥
सः 1 न: 2 पिताजवः 3 सूनवेऽजने 4 अनेऽ 5 सुउर्ज्ञवन: 6 भव।
सचस्वा 8 न: 9 स्वस्तये 10 ॥

9. O Fire, 'be easy of access to us like a father to his son; cleave to us for our weal. [16/118]

[Alt.]

1 Therefore, 'be easy of access to us as a father unto his son, cling to us for our happy state. [SABCL-11/40]

Do thou therefore, O Agni, become lavish of thy approach to us as a father to his child; cleave to us for our heavenly bliss. [16/466]

So be thou easy to our approach as a father to his child, abide with us for our bliss. [16/510]

Therefore be thou easy of approach to us as a father to his child, cleave to us for our bliss. [16/539]

Therefore do thou be easy of approach to us as a father to his child, cleave to us for our weal. [16/540]
Medhatithi Kanwa

Sukta 12

अमिन्दूतं वृणीमहे होतारं विशवेदसः
अर्थ यज्ञस्य सुक्रः || 1.12.1 ||

अमिन्मः दूतमः वृणीमः होतात्मः विशवेदसः
अस्य यज्ञस्य सुक्रः ||

1. 3We choose 1Agni, 4the summoner, 5the all-knowing, 6the messenger, 8the will effective of this 7sacrifice. [16/118]

[Alt.]
The Fire we choose (as) the Messenger, the summoning priest of this sacrifice, all-knowing, well-working or well-willed. [16/552]

We choose Fire the messenger, the summoning priest of this sacrifice, all-knowing, well-working or well-willed. [16/553]

We choose Fire as the messenger and summoning priest of this sacrifice, all-knowing, right-willed. [16/553]

अमिन्मनिन्हवीमभिः सदा हवेतो विश्वसित
हव्यवाहं पूणिक्रयः || 1.12.2 ||

अमिन्मः अमिन्मः हवीमभिः सदा हवेतो विश्वसित
हव्यवाहाः पूणिक्रयः ||

2. 5To the Lord of the creatures, 6the bearer of our offerings, 7the beloved of Many, 1to every flame 4the sacrificers 3ever 4bcall 2with hymns that summon the Gods, 7One in whom are many dear things. [16/119]

अमेव देवाः इहा वह ज्ञानो वृक्तवाहिष्य
असिः होता न इड्यः || 1.12.3 ||

अमेव देवाः इहा वह ज्ञानो वृक्तवाहिष्य
असिः होता न मः इड्यः ||

3. 1O Fire, 6thou being born 3hither 4carry 5the Gods 7for the sacrificer who spreads the holy seat, 4thou art 10our 11desirable 9summoning priest. [16/119]
4. "O Fire, when thou goest as our envoy [on an embassy – 1.71.4], awaken them up who desire our offerings. Take thy seat with the Gods on the holy grass. [16/119]

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

5. "O Fire, who art called by the offerings of clarity, thou shining one, do thou oppose and burn down the haters that confine. [16/119]

1 ghṛtam - 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]; The clarity or brightness of the solar light in the human mentality [15/243].
8 the destroyer of all evils, 3 approach and 4 chant the hymn of praise [⁴ in the sacrifice – 7.3.1]. [16/120]

यस्तवामे हविष्थितं देव सपयति ।
तस्य सम प्राविता भव ॥ 1.12.8 ॥

यः ⁳ त्वामु ⁴ अपि ⁵ वव ⁴ दृष्टमु ⁶ देवं ⁷ सपयति ।
तस्य ⁸ समं ⁹ प्राविता ¹⁰ भव ¹¹ ॥

8. ³O Flame, ⁶O divine ⁵ messenger, ⁴ the lord of the offerings ³ who ⁶ waits ² on thee, ⁸ of him ¹¹ become ¹⁰ the protector. [16/120]

7 serves [8.44.15]

यो अगि देवविते हविष्य आिवासलि ।
तस्ये पावक मृत्यु ॥ 1.12.9 ॥

यः ¹ अगि ² देवविते ³ हविष्यात् ⁴ आिवासलि ।
तस्ये ⁶ पावक ⁷ मृत्यु ⁸ ॥

9. ¹He who ⁴ with the offerings ⁵ approaches ² the divine force, ³ for the Birth of the Gods, ⁷ O Purifier, ⁶ on him ⁸ have grace. [16/120]

स न: पावक तीव्रत्रोपने देवाः इहा वह ।
उप यज्ञ हविष्य न: ॥ 1.12.10 ॥

सः ¹ नः ² पावकः ³ तीव्रत्रः ⁴ अपि ⁵ देवाः ⁶ इह ⁷ आः ⁸ वह ः।
उप ¹⁰ यज्ञः ¹¹ हविष्यः ¹² चः ¹³ नः ¹⁴ ॥

10. ⁴O shining ⁵ Flame, thou ¹ who ³ purifiest, ⁷ hither ⁸,¹⁰ bear ⁶ the Gods ¹⁰ to ¹⁴ our ¹² offerings ¹³ and ¹⁰ to ¹⁴ our ¹¹ sacrifice. [16/120]

स न: स्तवान आ भर गायत्रेण नवीयसा ।
रथिस्वीवतीतमिष इश्मः ॥ 1.12.11 ॥

सः ¹ नः ² स्तवानः ³ आ ⁴ भरः ⁵ गायत्रेण ⁶ नवीयसा ।
रथिम् ⁸ बीरुजतीमि ⁹ इश्मः ¹⁰ ॥

11. ¹Thou ³ adored ⁷ by our fresh ⁶ Gayatri rhythms ⁴,⁵ bring ² for us ⁸ the felicity and ¹⁰ force ⁶ full of hero's strength. [16/120]

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

¹⁰ विषम. Impulsion [7.5.8]; The power that enables us to make the journey through the night of our being to the divine Light [15/413 fn 2]
अन्ने शुक्रेण शोचिषा विश्रामितेवहूतिभि:।
इम स्तोमं जुष्पस्व न:॥ 1.12.12 ॥

अन्ने¹ शुक्रेण² शोचिषा³ विश्रामिते:⁴ देवहूतिभि:⁵।
इमम्⁶ स्तोमम्⁷ जुष्पस्व⁸ न:⁹ ॥

12. O Fire,¹ with thy lustres² white, and all³ thy divine hymns that summon the Gods,⁴ come and accept⁵ this⁶⁷ hymn that we affirm. [16/120]

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]
Sukta 13

1. "O Fire! perfectly kindled, bear the gods to him who has the offerings, O Thou who purifiest! O Thou summoner! sacrifice to the gods. [16/121]

[Alt.] When thou hast been increased to thy height, bring for us the gods, O Agni, to me who hold ready the offering, O priest of the sacrifice, O purifier and apply thyself to thy work. [14/207]

2. O Son of the body! Now make the sacrifice honied for the gods (or full of honey among the gods) for their enjoyment, O seer. [16/121]

[Alt.] O son of force, honey-sweet do thou make the yajna to the gods for us today, O seer, that manifestation may be. [14/207]

3. Him, the beloved, I call hither to this sacrifice, he who creates the offerings, possessed of honied tongue. [16/121]

[Alt] I call here in this yajna on the beloved, the strong expresser of things, the honey-tongued maker of the oblation. [14/207]
4. ¹O Fire! ⁶Thou who art adored, ⁷bring here ⁴the gods ²in thy happiest ³car; (for) ⁸thou art ⁴the summoner ¹⁰established by man. [16/121]

[Alt.] ¹O Agni, ⁶bring, ⁵adored, ⁴the gods ³in a car ²of utter ease; ⁸thou art ¹⁰the thinker, the beneficent, ⁹the priest of the oblation. [14/207]

5. ⁵O Thinkers! ¹spread you ²the holy seat ³continuous and true in order, ⁴sprinkled with clear offerings (of clarified butter), ⁶to where is ⁸the vision ⁷of immortality.

[Alt.] ¹Strew ²the flame ³without a break, ⁵O ye wise of heart, ⁴the flame with shining back, ⁶where ⁸a the vision ⁷of immortality ⁸b has been seen. [14/207]

[Alt.] ¹Strew ²the sacrificial seat ³without flaw or crevice, ⁴richly bright of surface, ⁵O ye thinkers, ⁶where is ⁸the tasting ⁷of immortality. [14/70]

[Expln.] The sacrificial seat (barhiḥ) anointed with the shining ghee (ghṛta’prṣṭham) is in symbol the fullness of the mind (barhiḥ) clarified and purified (ṣṛṇīta), continuously bright and just in its activity, without flaw or crevice (ānuṣak), richly bright of surface (ghṛta’prṣṭham) and therefore receiving without distortion the messages of the ideal faculty (manīśināḥ)? It is in this (yatra) clear, pure and rightly ordered state of his thinking and emotional mind (manīśināḥ) that man gets the first taste (cakṣaṇam) of the immortal life (amṛtasya) to which he aspires, yatṛāmṛitasya chakshanam, through the joy of the self-fulfilling activity of God’s Truth in him. [14/70]

³ānuṣak. 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]

[Incomplete – in HMF]
Sukta 14

1. With all these gods, O Agni, who art the activity of speech, arrive and do thy work [perform the sacrifice for the drinking of Soma]. [16/122]

2. On thee, O Agni, the Kanwas have called, for thee, O master of wisdom, their movements of understanding become articulate; arrive, O Agni, with the gods. [16/122]

3. [The Kanwas have called] On Indra and Vayu, Brihaspati, on Mitra and Agni, Pushan, Bhaga, the Adityas and the Marut host. [16/122]

4. For you the nectar streams are filled in, rapturous and maddening, dripping sweetness, into their vessel they settle down. [16/122]
5. Thee the Kanwas protected adore, when they have manifested the Flame, hold the offering and have set their array. [16/122]

who crave for your safeguard; when they have placed the sacred grass (hold the offering) made ready and sufficient [2.1.7]

6. Shining of flank, yoked to the mind, the bearers that bear thee and bear to us the gods to drink the Soma-wine, [16/122]

the gods, who, bright of surface, yoked to the mind, as thy bearers, bear thee along; …[14/63]

7. make them [Gods] active to the Yajna, O Agni, they increase by truth, they have with them their female powers; make them drink the sweetnesses, O keen of tongue. [16/123]

and join to them their female powers; O sweet-tongued, make them to drink of the sweetness. [14/63]

8. Those that are active to Yajna, those that are adorable, let both of them drink with thy tongue, O Agni, the heady sweetness of the wine. [16/123]

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9. 1From the world of the lustre of the sun the seer, the priest of the offering bringeth ["here"] ["all"] the gods that wake to the dawn. [16/123]

10. 1With all of them, O Agni, drink thou the sweetness of the Soma-wine, with Indra and Vayu and Mitra's lustres. [16/123]

11. 1Thou, the priest of the oblation, thinker and friend, sittest, O Agni, at the Yajnas, therefore do thou set thyself to this action of sacrifice of ours. [16/123]

12. 1Yoking, O God, in thy chariot the rosy and the green and the crimson, by these bear hither the gods. [16/123]
Shunahshepa Ajigarti

Sukta 26

वसिष्या हि मियेध्य वशाण्यूर्जी पते।
सेमं नो अध्वरं यज। 1.26.1

वसिष्या हि विमियेध्य वशाणी ऊर्जामृ पते।
स: 7 इमम् 9 अध्वरम् 19 यज। 11

1. ¹Gird on ⁴thy robes, ³O thou adorable one,— ⁶master ⁵of all abounding mights, ¹¹conduct ⁶this ⁹our ¹⁹oblation. [16/124]

नि नो होता वरेयः सदा यविव मन्मभि:।
अन्मे दिविर्मता वचः । 1.26.2

नि ¹ न: ² होता ¹ वरे। ³ सदा यवैः मन्मभि: ⁷।
अन्मे ⁶ दिविर्मता ⁹ वचः ¹⁰।

2. ⁵Settle ¹down,— for thou art ³the supreme ⁵offerer of sacrifice, ⁶O young, ⁸strong and brilliant Agni,— ⁷by the thoughts of my meditation ¹⁰into my speech. [16/124]

आ हि ष्या सूनवे धिना पितायिन्यत्वपये।
सखा सखे वरेयः। 1.26.3

आ ¹ हि ² स्या ³ सूनवे ⁵ पिता ⁶ आपि ⁷ वजति ⁹ आपये।
सखा ⁹ सखे ¹⁰ वरेयः। ¹¹।

3. ²Because ¹⁷he doeth sacrifice ⁵as a father ⁴for his son, ⁶as a lover ⁸for his lover, ⁹as a comrade ¹⁰for his comrade, ²⁰therefore ¹¹is he the supreme offerer. [16/124]

आ नो वही रियादसो वरुणो मिरो अर्याम।
सीदत्तु मनुषो यथा। 1.26.4

आ ¹ न: ² वही: ³ रियादस: ⁴ वरुण: ⁵ मित्र: ⁶ अर्याम।
सीदत्तु ⁸ मनुष: ⁹ यथा। ¹⁰।

4. ²⁸May ⁴the destroyers of the foe, ⁵Varuna, ⁶Mitra and ⁷Aryaman, ¹⁸⁸sit down ³on the sacred rushes ¹⁰as ⁹human friends might sit. [16/124]
5. "O ancient Priest of the offering, rejoice in this our friendship, hearken to these my words. [16/124]

6. For whatsoever with lasting substance we sacrifice to god and god, always 'tis on thee that the offering is cast. [16/125]

7. May this master of the peoples be dear to us, the delightful and supreme offerer of sacrifice, and to him may we be dear and full of the strengths of Agni. [16/125]

8. For when the gods are full of the strengths of Agni, then they hold firmly for us the supreme good; full of the strengths of Agni may we be in our meditation. [16/125]

9. Then should both exchange their mutual full expressions of being, the immortals giving to mortal men, man to the deathless gods. [16/125]
4. *amṛta*. The word is not अमृत but अमृत:, used like अमृत:, 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]

10. O Agni, enrich with all thy strengths and confirm, thou masterful user of force, this my sacrifice, this my speech, this delight. [16/125]

11. son [8.19.12]
Sukta 27

अशं न त्वा वार्तंतं विद्या अर्ज नमःमि:।
सम्प्राज्ञमध्वरणि। 1.27.1॥

अश्वम् २ त्वा वारुणन्तम् ४ कवद्घैः ५ अभिम् ६ नमःमि:।
सम्प्राज्ञमध्वरणि। ॥

1. ²As the swift strength ³that bringeth blessings ⁴I adore ⁵thee ⁶with obeisances, ⁷the strong Agni, ⁸supreme and king ⁹over all below. [16/126]

⁹of the pilgrim-sacrifices [8.102.7]

स घा न: सन्: शवसा वृद्धप्रगामा सुःश्रेभ:।
मीद्वाः अस्माकम् बम्मयात्। 1.27.2॥

सः ¹ घा ²नः ³सन्: ⁴शवसा ⁵वृद्धप्रगामा ⁶सुःश्रेभ:।
मीद्वाः अस्माकम् ⁷बम्मयात्। ॥

2. ¹⁰aMay ¹¹he ¹²be always ¹³full of loving kindness ¹⁴to us, ¹⁵auspicious, happy, ¹⁶moving out ¹⁷by his flashing brilliance ¹⁸far and wide. [16/126]

[Alt.] ¹⁰aMay ¹¹he ¹²be ¹³always ¹⁴bounteous ¹⁵(3.16.3) ¹⁶to us, ¹⁷blissful ¹⁸(7.4.8), ¹⁹moving out ²⁰in his might ²¹(3.9) ²²far and wide (वूः).

स नो दृश्वामाप्यच न मत्यांथापयो:।
पाहि सदमिहि मयः:। 1.27.3॥

सः ¹ नः ²दृश्वाः ³च ⁴आसात् ⁵च ⁶न्य मत्याः ⁷अथायो:।
पाहि ¹⁰सदम् ¹¹इऽ ¹²विस्मयः ¹³॥

3. ³Far ⁴and ⁵near ⁶do thou protect ⁷us ⁸continuously ⁹by the universal vitality ¹⁰from mortal ¹¹sickness of our life. [16/126]

इम्मो वु त्वमस्माकम् सनि गाययं नन्यायः।
अने देवेषु प्रामान्। 1.27.4॥

इम्मो ¹ऊँ ²सुः ³त्वम् ⁴अस्माकम् ⁵सनिम् ⁶गाययः ⁷नन्यायः।
अने ¹⁰देवेषु ¹¹प्रामान्। ॥

4. ¹²Speak ¹³forth ³perfectly, ⁴O Agni, ¹⁰among the gods ¹this ⁵our ⁷chant [sacred song – ⁸8.38.1] ⁹new ⁩framed ⁷of saving power. [16/126]
1.2. Cleave to us in our higher stabilities and in our middle, teach us thy utmost reach of being. [16/126]

5. O richly-lustred, thou art he who dwellest over against the swelling waters of the ocean and distributest them, thou flowest down immediately on the giver. [16/126]

7. Whomso, though a mortal, O Agni, thou impellest in his struggles, whomso in his holdings, he attaineth to enduring masteries. [16/127]

8. O god of force, there is a substance of plenty that is of the Inspiration and it embraces in its circuit any plane whatsoever of being; [16/127]

[Alt.] None can be [6.7.5] forceful [5.23.1] over him
9. *Therefore do thou, 3 the universal strength that labours, 5,6a bring 4 by thy strong fighters 2 that richness of plenty 6b to its goal (of fullness) and 7 by thy wise seers 8 hold it 9 safe.

[16/127]

2 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]

10. 1 O thou who awakenest to thy wooers, 3 do thou pervade 7 towards Rudra 5 to whom one doeth all sacrifice, 4 for each and every people, 6a a hymn 8 full of vision. [16/127]

3 extend, accomplish, perform [Apte]

11. 1 May he be 2 to us 3 great and 4 boundless, 5 passionate in perception, 6 wide and full of charm, — 1 so may he 9 favour 2 our 7 understanding and 8 the plenty of our substance. [16/127]

8 speed [10.156.1]

12. 6a May 1 he, 2 as one full of impetuosity, 3 the master of these peoples 4 who is divine 5 perception, 6b hearken 7 to us, even 9 Agni 10 who burneth into greatness 8 with the prayers of our desire for his fuel. [16/128]

2 (as one) rich with treasure [7.1.23]
नमः महादेवः नमः अभिक्रियः नमः युवकः नमः आशीनेभ्यः।
यजाम देवान्यदि शक्नवाम मा ज्यायसः शंसम्भा वृक्षिक् देवाः। ॥ 1.27.13 ॥

नमः¹ महादेवः² नमः³ अभिक्रियः⁴ नमः⁵ युवकः⁶ नमः⁷ आशीनेभ्यः⁸।
यजाम⁹ देवान्¹⁰ यदि¹¹ शक्नवाम¹² मा¹³ ज्यायसः¹⁴ शंसम्भ¹⁵ आ¹⁶ वृक्षि¹⁷ देवाः¹⁸। ॥

13. ¹Obeisance र to the Great Gods! ²obeisance र the lesser! ³obeisance र the young!
⁴obeisance र to them who are (old?) keen and swift! ⁵may we do sacrifice र to the gods
⁶to the utmost of our capacity, ¹⁷may ¹⁵our self-expression र not ¹⁶,¹⁷be mutilated, ¹⁴,¹⁸O
⁷ye elder-gods. [16/128]

¹⁸ devaḥ. The Devas are the sattwic and rajasic powers of the sukshma worlds, Swar and Bhuvah, 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 smrti 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 sahatukā chit; Brahma of
the sahatukā sat; Agni of the sahatukā tapas etc. [16/471]
1. The master of many peoples who labour towards the godhead, we seek for you with words of perfect expression, Agni whom others also everywhere desire. [16/128]

2. Men hold Agni in them as the increaser of strength. With offerings we dispose the sacrifice for thee, do thou then become today to us perfect-minded and our keeper here in our havings, O thou who art of the truth of being. [16/128]

3. We choose our messenger, the priest of offering who hast universal knowledge; when thou art greatened in thy being flames range wide, thy lustres touch the heavens. [16/129]
4. *The gods even Varuna and Mitra and Aryaman light thee utterly, the ancient messenger; all wealth that mortal conquer by thee, O Agni, who to thee has given. [16/129]*

5. \(\text{[O, Agni,]}\) Thou art the rapturous priest of the sacrifice and master of this house and the envoy of creatures; in thee are met together all the steadfast laws of action which the gods have made. [16/129]

6. *It is in thee, O Agni, young and mighty, because thou art rich in joy that every offering is cast, therefore do thou today and hereafter, perfect of mind, offer [for us] to the gods perfected energies. [16/129]*

7. *He it is, whom as the self-ruler, men who have attained submission [rightly] adore; by the greatness of the oblation men light entirely Agni when they have broken through their opposers. [16/129]*
8. "They smite Vritra the coverer and pass beyond the two firmaments, and they make the wide kingdom their home. May the mighty One become in Kanwa a luminous energy fed with the offerings, the Steed of Life neighing in the stations [pastures] of the kine. [16/130]

[Alt.] [Human beings (manusā)] slaying the Coverer have crossed beyond both earth and heaven and made the wide world for their dwelling place. [15/152]

4 rodasi. 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]

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

9. Take thy established seat; art thou, shine in thy purity revealing utterly the godhead; pour forth, [O Agni,] O thou of the sacrifice, thy red active smoke of passion, thou wide-manifested, that full of vision. [16/130]

11 miyedhya. fit for sacrifice [Monier-Williams]

10. Even thou whom the gods have set here for man most strong for the sacrifice, O bearer of the offering, whom Kanwa Medhyatithi has established as a seizer for him of his desired wealth, whom the mighty Indra and all who establish him by the song of praise; [16/130]
11. Even that Agni, whose Medhyatithi Kanwa has kindled high upon the Truth, may his impulses blaze forth, him may these fulfilling Words, him, even Agni, may we increase. [16/130]

14. Hymns of illumination [10.91.12]; 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. Complete our felicities, O thou who hast the self-fixity; for with thee, O Agni, is effectivity in the gods; thou rulest over the wealth of inspired knowledge. Show thou then favour to us, great art thou. [16/130-1]

O Master of the self-law [5.3.5]; 9 alliance [7.15.1]

13. Utterly high uplifted stand for our growth, like the god Savitri; tis from these heights that thou becomest the saviour of our store when we call on thee with

[16/131]

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6. with the ray of intuition [10.8.1]
15. Protect us, O Agni, from the Rakshasa, protect us from the harm of the undelighting, protect us from him who assails him who would slay us, O Vast of lustres, O mighty and young. [16/131]

16. As with thick falling blows scatter utterly (or like clouds to every side) all the powers of undelight, O devourer of their force (or destroyer of affliction), and him who would do us harm; whatsoever mortal being exceeds us by the keenness of his actions, may he not as our enemy have mastery over us. [16/131]

(Agni) with his burning jaws [1.58.5]; with burning tusks [8.23.4]

17. Agni has won perfected energy for Kanwa and has won perfected enjoyment; Agni protects for him all friendly things, [11 and] Agni keeps ever in safe being Medhyatithi who has confirmed him by the song of praise. [16/132]

18. By Agni we call Turvasha and Yadu and Ugradeva from the upper kingdoms; Agni has led to a new dwelling Brihadratha and Turviti (or Turviti of wide delight), a power against the foe. [16/131]
19.  "Man establisheth thee within, O Agni, as a light for the eternal birth; mayest thou burn brightly in Kanwa manifested in the Truth and increased in being, thou to whom the doers of action bow down. [16/132]

20.  Impetuous, O Agni, and forceful are thy flames, terrible and not to be approached; always thou do burn utterly the powers who detain and the powers who are vessels of suffering, yea, every devourer. [16/132]
Nodhas Gautama

Sukta 58

Nō vīrṇāhōjā amṛṭō ni lundē hōtā yahōtā abhimūḍhīsvarat. 1
vi saṁhitībhī. pārthibī. rākṣo mam ā devatātā hūrya vāvārayati 1.58.1 II

Nō chito sa: uṣja: 3 amūr: 4 ni tundē hōtā 7 chūt: 9 abhimūḍhīsvarat: 11. 1
vi 12 saṁhitībhī: 13 pārthībhī: 14 rāj: 15 mame 16 ā 17 devatātā 18 hūrya 19 vāvārayati 20 II

1. 'Now again he ['the summoner-priest] 10 has become 9the envoy 11of the illumined one;
4the Immortal 5 born of force 5,6 tramples on his way and 13by most effective 14paths, 15the
middle world 12,16 has measured out into form. 17,20 He illumines 19by the power of
the food-offering 18in the creation of the gods. [16/133]

[Alt.] 1 Now 2indeed 3the force-born and 4immortal 5,6 smites in 8when 10he becomes 9the
envoy 11of the wide-dwelling (Sun); 12,16he has measured out 15the Antariksha 13with
most effective 14paths and 18in the formation of the gods 20he 19by the offering
17,20 lodges them (11in the home of the wide-dwelling Sun). [14/446]

Aśva mānya yuvāmanō ajarjñatābhāvyanatadāt visthitā. 1
atayo na pūṇa prāvītatī rati vātā vā sa ātā stanañvāyaka kraundā 1.58.2 II

Aśva: 1 Ṛṣi 2 abhra: 3 yuvāman: 4 ājra: 5 tūṣ: 6 abhāvyan: 7 atasas: 8 visthitā 8. 1
atay: 9 na 10 pūṇa: 11 prāvītatī 12 rati 13 vātā 14 nā 15 sa ātā 16 stanañvā 17 abhāvyaka kraundā 18 II

2. 5The ageless Flame 4is embracing 2his own proper 3food. 6When he means to give
increase, 1,8 he stands up 5swiftly 7 on the fuel. 11The back 12of the burning god 13shines
10like 9a galloping horse. 18He shouts aloud 15as if 17 making to thunder 16the peak 14of
heaven. [16/133]

[Alt.] 4Taking 7to himself 3his food, 5undecaying, 6seeking increase 1,8 he leaps 2upon his
fuel; 10as if 9a horse 11moving to the level 12of the wide-diffused world of the rain of truth
18 he cries aloud 15as if 17 making to roar 16the high level 14of Heaven. [14/446]

Kṛṇaṁ rāṣṭreṇāvāyaṁ: pūrohiḥ hoṁa niṣṭoḥo raviṣṭeṣamarmāyaḥ. 1
rākṣo na viśvāmsanām añyānu vāyātmikāṁ dev aṁvārayāt 1.58.3 II

Kṛṇaṁ: 1 Ṛṣi 2 kṣuṇāṁ 3 pur.: uṣa: 4 hōtā 5 niṭrā: 6 raviṣṭeṣ: 7 aṁvārya 8. 1
rākṣ: 9 na 10 viśvā 11 kṣuṇāsam: 12 añyānu: 13 vi 14 añuṣṭa: 15 vāyā: 16 dev: 17 aṁvārayāt 18 II

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3. He is the doer of the work with the Rudras and the Vasus, the vicar of sacrifice and seated offering priest, the Immortal, the conqueror of treasures. The godhead shining among the peoples of these living beings is like our chariot and moves uninterruptedly to desirable things. [16/133]

[Alt.] The doer set in front by (or with) Rudras & Vasus, the priest seated within conquering felicity, immortal, the god in human creatures shining (or moving) like a chariot bears abroad (or brings) uninterruptedly desired blessings. [14/447]

4. Many-voiced, urged by the breath of the wind, he stands abroad easily among the trunks with the series of his mouths of flame. Black is thy trail, O ageless Flame, when swiftly thou puttest forth thy male might upon the woodlands, O wave of lustrous fire. [16/134]

[Alt.] Impelled by the Wind (Pranic force) he spreads among the trees easily with his flames of the offering in a moving chain he many-sounding; when, O Agni, thou playest the bull with the things of the woodland, O black is thy path, O red-billowed, O undecaying. [14/447]

5. He ranges like a conquering bull ranges among the herd. Impelled by the blast he is blowing like a storm down in the wood with his burning jaws even while he travels with the mass of his might the unwasted middle world. Then the winged things of heaven are afraid and all that stands and all that moves. [16/134]

inexhaustible [8.72.10]
6. The Bhrigus set thee, O Fire, among human beings a beautiful treasure, one swift to the call of men, an offering priest and desirable guest, like a happy friend for the divine birth. [16/134]

6. The Flame is a priest strong for sacrifice and the seven offering energies choose him in the rites of the path for the singer of the word. He is one who wins by battle all riches. I serve him with my delight and travel to the ecstasy. [16/134]

3. Juvenile flames of offering; flames of oblation; ladles in the Veda express the idea of peace and joy, the joy that comes of the accomplished work of the sacrifice: the toil of the battle and the journey find their rest, a foundation of victory. [16/135]

8. O Son of Force, O friendly greatness, give on this day to men who hymn thee, the joys of a bliss in which there is no wound or fissure. O Flame, Child of Might, keep thy singer far from evil with thy iron walls. [16/135]

8. Sauna - The peace, joy and full satisfaction in the mental, vital and physical being.

8. Śram and śarma in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour, śāmi, 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 (acchidrá). [15/420 fn 11]

9. O wide-lustrous Flame, become an armour to thy singer. King of Riches, become that bliss to the lords of the riches. Keep far from evil thy singer, O Fire. At dawn may he quickly come rich with thought. [16/135]

6. Magha'van masters of plenty (6.10.5); Lord of Plenty (1.127.11); Lords of the plenitude.
Sukta 59

चय इनने अनयस्ये अने त्वे विशे अमुमा मादयते।
वैश्धार नाभिःस्म श्रीतीनां स्मृतेव जनाः उपमिष्ठवंश। 1.59.1

चया: 1. हृः 2. अन्यः 3. अन्या 4. ते 5. अन्या 6. त्वः विशेषे अमुमा 7. मादयते।

1. 6 Other अमुमा 7 only अस्त्रे अमुमा 8 the navel-knot 9 of the earths and 10 their rapturous joy. 11 अमुमा 12 the navel-knot 14 of the earths and their inhabitants; 16 all men born 18 thou controller and 17 supportest 15 like a pillar. [16/135; 15/574]

2. 4 The Flame is 1 the head 2 of heaven and 3 the navel 5 of the earth 6 and 7 he is 8 the power that moves at work 9 in the two worlds. 15 अमुमा 12 the gods 13 brought 10,11 thee 13 to birth 14 a god to be 16 a light 18 to Aryan man. [16/135-6; 15/574]

3. 3 As 5 the firm 4 rays 5 sit steadfast 3 in the Sun, 9 all treasures 17 have been placed 6 in the universal godhead and 8 flame. 18 किंग 16 art thou 17 of all 9 the riches 10 that are 12 in the growths of the earth and 11 the hills and 14 the waters and 9 all the riches 14 that are 12 in men. [16/136; 15/574]

4. 4 Heaven and Earth 13 grow 2 as if 15 vaster worlds 3 to the Son. He 6 is the priest of our
sacrifice and sings our words even as might a man of discerning skill. To Vaishvanara, for this most strong god who brings with him the light of the sun-world, its many mighty waters because his strength is of the truth. [16/136; 15/575]

5. O universal godhead, O knower of all things born, excess of greatness overflows even the Great Heaven. Thou art the king of the toiling human peoples and by battle madest the supreme good for the gods. [16/136; 15/575]

6. I have spoken the greatness of the Bull to whom the Purus cling and he slays for us the covering Vritras. The universal Godhead and Flame has slain the Destroyers and hastened the waters on the way and broken down Shambara. [16/136]

2 Now, I have spoken aloud [6.8.1]; the men [10.4.1]; the multitudes [5.23.3]

11 dasyum - Dasyus are powers of darkness and ignorance who oppose the seeker of truth and immortality [15/244-5].

7. This is the universal godhead who by his greatness labours in all the peoples, the master of sacrifice, the Flame with hundredfold treasures is uttering the hymn of adoration among the Bharadwajas in Purunitha son of Shatavana. This is he who has the word of the Truth. [16/137; 15/575]

4 Bharat those who brought (1.60.1) राज: plenitude (5.15.5); 7 वन Enjoyer (6.6.3) राज त of hundred (sacrifices)
1. The Lord of Life who breathes in the Mother brought to the Bhrigu like a treasure expressed by the word, a lavish felicity, a twice-born god, a glorious upholder, a thought-vision of the knowledge, a messenger who makes good advance and comes in a moment to the object of his journey. [16/137]

2. Two are the races who cling to this teacher; the gods who desire in heaven and are mortals bring him the food-offering. One who was before heaven has sat down as the priest of sacrifice, one to be questioned, a lord of the peoples among the peoples, a creator. [16/137]

3. Our "new" glory-song of him enjoys the honey-tongued god in his birth from the heart of man, whom human living beings beget in the strength, delight for their offering, sacrificers in the seasons. [16/137]
4. A desirable priest was set in the peoples, a desiring god, a purifying Vasu in men, a dweller in the home, a master of the house in the mansion; the Flame becomes a lord of many treasures. [16/138]

11 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]

15 treasure-master [1.72.1]

5. O Flame, we making thee clear and bright like a swift horse who brings our plenty give expression to thee by our thoughts, to the lord of treasures. At dawn may he quickly come rich with thought. [16/138]

10 Masters of Light [1.77.5]
Sukta 74

उपप्रयंतो अध्यं मंत्रं वोचेमानये।
अरे अस्ये च गृह्यवेत ॥ 1.74.1 ॥

उपप्रयंतः। अध्यं मंत्रं वोचेम् अनये।
अरे। अस्ये च गृह्यवेतः ॥

1. As we move forward to the path of the sacrifice let us speak out the word of our thought to Agni who hears us from afar and heareth from within. [16/138; 555]

[Alt.] Advancing on the journey of the sacrifice let us express the thought to the Flame who heareth us from afar and heareth from within. [16/560]

[Explan.] The Gotamas (gotamāsah - 1.60.5, above), illumined minds, are to proceed (upa‘prayantah) to the path of the sacrifice (adhvaram); let them then give voice (vocema) to the thought in them which is to be the governing word of their progress (mantram) for the Divine Will-Force to use (agnaye); that Force hears the word and responds (śrṇvate) whether as the deity realised within (asme) or as the deity of the universe seated in the highest and most distant worlds (āre). [16/556]

2. He who supreme (ancient, first) in the worlds of our action that pour forth the clarity meeting together (or, when our labours drip their fruit combine together), protects for the giver his attaining (or movement). [16/138; 555]

[Explan.] The Divine Will-Force is the first and supreme (pūrvyāḥ) among divine powers; it protects (arakṣat) our movement in the sacrifice (gayam) from plane to plane (krṣṭiṣu) and all the planes of our being on which the Work proceeds come together in a conscious harmony (sam’jagmānāsū) and stream forth their riches (snīhitīṣu) in response to our giving (dāṣuṣe). [16/556]

उत्र ब्रवतु जनव उदमनोक्तानि।
धन्नवयो रणेः ॥ 1.74.3 ॥

उत्र। ब्रवतु। जनव। उदमनोक्तानि।
धन्नवयो। रणेः ॥
3. \(^1\text{Yea, let all creatures born (be able to)}\) \(^2\text{say, “Up \text{Agni} comes into being, slayer of Vritras, conqueror of our wealth in battle after battle.” [16/139; 555]}

[Alt.] \(^1\text{Yea and \text{men} say, “The Flame that slays the Coverer has risen into birth, conqueror of our wealth in fight after fight.” [16/563]}

[Expln.] Let this Divine Force manifest itself so that all shall say \textit{(brahmanu)}, “It is born \textit{(ajani)} and rises on high \textit{(uta)}, slaying all the hostile powers that obstruct our progress \textit{(vrtra'hā)} and winning wealth on new wealth \textit{(dhanam'jayah)} for the soul in battle after battle \textit{(rañe'rañe).” [16/556]}

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\textbf{Yasya duśto asya kṣare vṛṣeḥ havyaṁ vīteya}।
\textbf{dasyam塘क्षणीयधवर्} \textit{॥ 1.74.4 ॥}
\textbf{yasya duśto kṣare vṛṣeḥ havyaṁ vīteya}।
\textbf{dasyam塘क्षणीयधवर्} \textit{॥ 1.74.5 ॥}

4. \(^1\text{He (the sacrificer) whose messenger thou art to his home, thou takest his offerings on their journey (or, thou comest to the offerings); thou makest effective his path of sacrifice. [16/139; 555]}

[Alt.] \(^4\text{When in man’s dwelling-place thou art the envoy, thou takest his offerings to be enjoyed by the gods (or thou comest to carry his offerings) and thou makest effective the journey of his sacrifice;... [16/565]}

[Expln.] These results [slaying Vritras and winning wealth – 1.74.3] are attained, because the Divine Will-Force becomes a compelling envoy \textit{(dūtaḥ)} who carries \textit{(veṣi)} our offerings \textit{(havyāṇi)} on their journey \textit{(vītaye)} to the goal which is our home and the home of the gods \textit{(kṣaye)}, the divine plane of the Truth, thus it makes \textit{(kṛṇoṣī)} the sacrifice of the path \textit{(adhvaram)} effective \textit{(dasmat)}. [16/556]

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\textbf{तमस्यसुहव्यमर्गिण्यः सुदेवं सहसो यहो}।
\textbf{जना आहः सुवर्धिणः} \textit{॥ 1.74.5 ॥}
\textbf{तमस्यसुहव्यमर्गिण्यः अड्डर्गिणः} \textit{॥ 1.74.6 ॥}
\textbf{तम् इति सुहव्यमर्गिण्यः सुदेवम् सहसः}।
\textbf{जना आहः} \textit{॥ 1.74.7 ॥}

5. \(^1\text{Him (the sacrificer) men call the man complete in his offering, complete in his gods, complete in his base of sacrifice, O Angiras, O Son of Force. [16/139; 555]}

[Alt.] \(^1\text{Verily men speak of as perfect in his oblations, perfect in his godheads present, perfect in the wide seat of his sacrifice. [16/565]}

[Expln.] The man then becomes perfect in his sacrifice; the offering is effective \textit{(su'havyam)}, the godheads are completely manifested \textit{(su’dēvam)}, the base of sacrifice in
the soul includes all the various planes of our being (*su’barhiṣam*). The Divine Force, the Angiras (*āngirah*), the puissance of Seer Will and the Son (*yaho*) of Strength (*sahasah*) overpowering the Panis and Vritras (*vrtra’hā* – 1.74.3), effects this completeness. [16/557]

6. 1,3Thou bringest both 4those 5gods 6here 7,8that we may express them 2and 1,3bearest, 10O rich in delight, 8the offerings 11on their journey. [16/139; 555]

[Alt.] 2And 1,3thou bringest 5hither 4those 6gods 7,8for their expression by the word, 10O perfect in delight, 11for the enjoying 9of the oblations. [16/567]

[Expln.] He is the envoy (*dūtaḥ* - 1.74.4) & effects the great commerce between earth & heaven, bringing (*vahāsi*) the gods (*devān*) down from the higher planes so that they may be manifested in man (*pra’sastaye*) in the terrestrial (*iha*) and (*ca*) taking (*vahāsi*) our offerings (*havyād*), the fruits of our terrestrial life upwards to be divinised, transformed into the divine essence, eaten (*vītaye*), in the Vedic image, by the gods. That transformation is effected in the perfect bliss (*su’candra*) of the Divine Will-Force. [16/557]

[Expln.] There are always two aspects of Agni’s embassy (*dūtyānī*) which seem to be inconsistent with each other, one the bringing (*vahāsi*) of the gods (*devān*) to eat of the oblations (*vītaye*) in the house of the sacrifice (*kṣaye* – 1.74.4), the other the taking of the oblations to be eaten by the gods (*vītaye*) in mid-air or heaven. Psychologically, the sense is clear enough. The Seer-Will first bears (*vahāsi*) 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 (*vītaye*) there the activities offered to them (*havyād*), each activity to its proper god. [16/566-7]

or, 9to be expressed and 11to eat 9the offerings [16/139]

7. 1,7,8No 3tramp 5is heard 4of the horses 6of thy chariot 2in its going 9when 11thou goest 12on
thy embassy, 10 Agni. [16/139; 555]

[Alt.] 1No sound of horses is heard at all from thy chariot in its motion, when 10 Agni, thou goest on thy embassy. [16/568]

[Expln.] This great going & coming (yāsi) is effected in a silent spiritual rapidity; there is no (na) rumour or clamour (upabdih) at all (kat cana) of the trampling hooves of the Vital Forces in their swiftness (aśvyah); but the chariot (rathasya) of the movement (yoh) gallops swiftly. [16/557]

8. By thee fostered the horse of life, undeviating, each one after that which preceded it, and the giver of sacrifices progresses, O Agni. [16/139; 556]

[Alt.] Fostered by thee, steed following after steed undeviating reaches the goal, (so), O Flame, the giver of the sacrifice goes ever forward. [16/569]

[Alt.] Fostered by thee, the later sacrificer following him who went before (or simply sacrificer after sacrificer) goes forward undeviating, rich in the plenitudes. [16/569]

9. Yea, and thou lodgest throughout his being for the giver and his gods, O God, a vast and luminous completeness of energy. [16/140; 556]

[Alt.] Yea, and for him who giveth to the divine Ones, thou, O divine, lodgest wide in all his being a perfect forcefulness vast and illumined. [16/570]

[Expln.] Finally, the Divine (deva) Will-Force (agne) lodges in all our being (vivāsasi) for the benefit of the soul itself (dāśuse) and of the gods who work in him (devēbhyaḥ), a complete and utter heroic energy (su'vīryam), vast with the vastness of the Truth (bṛhat) & luminous with its light (dyu'mat). [16/557]
Sukta 77

1. How shall we give to Agni? For him what Word accepted by the Gods is spoken, for the lord of the brilliant flame? for him who in mortals, immortal, possessed of the Truth, priest of the oblation strongest for sacrifice, creates the gods?

[16/140; 15/277]

[Alt.] How shall we give unto the Flame? What word is spoken to the lord of fiery light to which the gods shall cleave, the Flame who immortal in mortals, possessed of the Truth, a priest of the offering most mighty indeed for sacrifice, forms the gods? [16/583]

[Expln. - 15/279-81]

1-3 “How must we give to Agni?” (kathā dāśema agnaye) asks the Rishi. The word for the sacrificial giving, dāśema, means literally distribution; it has a covert connection with the root daś in the sense of discernment. 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.

4-5,9 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. Therefore the Rishi asks farther, “What word is uttered to Agni?” (kā asmai ucyate gīḥ) What word of affirmation, what word of realisation?

6 The Word must be accepted by other divine Powers (deva'juṣṭā), 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.

8 And it must be illuminative of the double nature of Agni, this Lord of the lustrous flame (bhāmine). Bhāma means both a light of knowledge and a flame of action. Agni is a Light as well as a Force.

10-13 The Word arrives. Yo martyēṣu amṛto ṛtāvā. Agni is, preeminently, the Immortal (amṛto) in mortals (martyēṣu). It is this which persists through all death and change. It is eternally and inalienably possessed of the Truth (ṛtāvā).

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Therefore is he the priest of the offering (hotā), strongest or most apt for sacrifice (vajīṣṭhaḥ), he who, all-powerful, follows always the law of the Truth (ṛtāvā). By this self-guided Truth, by this knowledge that works out as an unerring Will in the Cosmos, he fashions (krṇoti) the gods (devān) in mortals (martyeṣu).

2. He who in the sacrifices is the priest of the offering, full of peace, full of the Truth, verily form in you by your surrenderings; when Agni manifests for the mortals the gods, also has perception of them and by the mind offers to them the sacrifice. [16/140; 15/276]

3. For he is the will, he is the Strength, the effecter of perfection, even as Mitra, he becomes the charioteer of the Supreme. To him, the first, in the rich-offerings the people seeking the godhead utter the word, the Aryan people to the fuller.

[Explan.] Agni is the power of conscious Being, called by us will, effective behind the workings of mind and body (kratuḥ). Agni is the strong God within (marṣaḥ, 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 (śādhu); divine smith labouring at his forge, he hammers out our perfection. Here he is said to become the charioteer (rathīḥ) of the Supreme (adbhutasya). The Supreme and Wonderful that moves and fulfils Itself “in the consciousness of another”, effects that motion with this Power as charioteer (rathīḥ) holding the reins of the activity. Mitra (mitrah) also, the lord of Love and Light is even such a charioteer. 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 (deva’yantīḥ), it is to Agni, first and chief (prathamam), that they lift the realising thought (medhesu), frame the creative Word (upa bruvate). For they are the Aryans (ārīḥ) 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 (dasamam). [15/282-3]
Thus \( \text{eva} \) has \( \text{agni} \) \( \text{r}\) possessed of the Truth \( \text{agniḥ} \) been affirmed \( \text{astoṣṭa} \) by the masters of light, \( \text{gotamebhīḥ} \) the knower of the worlds \( \text{vipra} \) by clarified minds. \( \text{ṛtavā} \) he shall foster \( \text{pīpayat} \) in them \( \text{dyumnam} \) the force of illumination, \( \text{viprebhir jātavedāḥ} \) he too \( \text{vājam} \) the plenty, \( \text{joṣam} \) he shall attain to increase and to harmony \( \text{cikitvān} \) by his perceptions. [16/141; 15/277]

[Expln.] The hymn closes. Thus (eva), in inspired words, has the divine Will, Agni (agniḥ), been affirmed by the sacred chant (astoṣṭa) of the Gotamas (gotamebhīḥ). The Rishi uses his name and that of his house as a symbol word; we have in it the Vedic go in the sense “luminous”, and Gotama means “entirely possessed of light”. For it is only those that have the plenitude of the luminous intelligence by whom (gotamebhīḥ) the master of divine Truth (ṛtavā) can be wholly received and affirmed (astoṣṭa) in this world of an inferior Ray, gotamebhīḥ rītāvā. And it is upon those whose minds are pure, clear and open, vipra, that there can dawn the right knowledge of the great Births (jātavedāḥ) which are behind the physical world and from which it derives and supports its energies, viprebhir jātavedāḥ. Agni is Jatavedas, knower of the births, the worlds. He knows entirely the five worlds 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, to the udder of the mystic Cow, the abundance of the Bull with the four horns. From that abundance he will foster (pīpayat) the illumination (dyumnam) in these Aryan seekers, swell (puṣṭim) the plenty (vājam) of their divine faculties. By that fullness and plenty of his illumined perceptions (cikitvān) he will unite (joṣam) thought with thought, word with word, till the human Intelligence is rich and harmonious enough to support and become the divine Idea. [15/284]

\(^7\) who knows all things born [2.4.1]; \(^{17}\) (to) favour [8.19.28]
Kutsa Angirasa

Sukta 94

1. This is [the song for] the omniscient who knows the law of our being and is sufficient to his works; let us build [glean – 7.2.3] the song of his truth by our thought and make it as if a chariot on which he shall mount. When he dwells with us, then a happy wisdom becomes ours. With him [With You, O Agni] for friend we cannot come to harm. [16/141; 15/568]

[Alt.] This 2hymn for the Exalted One to whom Knowledge appeareth let us construct with the intellect as if it were a chariot (for him); for auspicious is his mind of thought in the assembly. O Agni, (secure) in thy friendship may we come not to harm. [16/587]

2. Whosoever makes him his priest of the sacrifice reaches the perfection that is the fruit of his striving, [dwelling in] a home on a height of being where there is no warring and no enemies; he confirms in himself an ample energy; he is safe in his strength, evil cannot lay its hand upon him. (rest as in 1.94.1) [16/142; 15/568]

[Alt.] For whom thou, O Agni, most at the Yoga, he attains fulfilment, he sits established free from enemies, who finds the full force of being, flourishes and evil cannot enjoy possession of him. O Agni, secure in thy friendship may we come not to harm. [16/589]

8 perfected energy [1.36.17]; complete hero-might [5.13.5]
3. This is the fire of our sacrifice! \(^1\) May we have strength \(^3\) to kindle it to its height, \(^4\) may it perfect \(^5\) our thoughts. In this \(^8\) all that we give \(^10\) must be thrown \(^9\) that it may become a food \(^7\) for the gods; this \(^13,14\) shall bring to us \(^12\) the godheads of the infinite consciousness \(^15\) who \(^17\) are our desire. (rest as in 1.94.1) \[^{16/142; 15/568}\]

[Alt.] \(^1\) May we have power \(^2\) to bear thee \(^3\) in the fullness of thy increase; \(^4\) perfect \(^5\) the faculties of our understanding; \(^6\) in thee \(^10\) when \(^8\) the offering \(^10\) is cast, \(^9\) it is enjoyed \(^7\) by the gods. Do \(^11\) thou \(^13,14\) bring hither \(^15\) those \(^12\) sons of Infinite Being \(^17\) in the self-extending aspiration of the soul. \(^18\) O Agni, \(^19\) secure in \(^23\) thy \(^19\) friendship \(^20,21,22\) may we come not to harm. \[^{16/591}\]

[Alt.; Lit.] \(^1\) May we have strength \(^3a\) to kindle \(^2\) you \(^3b\) to your height, \(^4\) may you perfect \(^5\) our thoughts. \(^9\) In you \(^8\) all that we give \(^10\) must be thrown \(^9\) that it may become a food \(^7\) for the gods; \(^11\) you \(^13,14\) shall bring to us \(^12\) the godheads of the infinite consciousness \(^15\) whom \(^16\) indeed \(^17\) we desire. (rest as in 1.94.1)

\(^8\) havīḥ 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. \[^{15/281}\]

[1a] शकेम् त्वा समिष्ठं साधयं धियोर्जने सहचर्ये मा रिषयमाः वयं तत् II 1.94.3 II

[1b] त्वमैव माहो शान्तायं साधयं धियोर्जने सहचर्ये मा रिषयमाः वयं तत् II 1.94.3 II


3. This is the fire of our sacrifice! \(^1\) May we have strength \(^3\) to kindle it to its height, \(^4\) may it perfect \(^5\) our thoughts. In this \(^8\) all that we give \(^10\) must be thrown \(^9\) that it may become a food \(^7\) for the gods; this \(^13,14\) shall bring to us \(^12\) the godheads of the infinite consciousness \(^15\) who \(^17\) are our desire. (rest as in 1.94.1) \[^{16/142; 15/568}\]

[Alt.] \(^1\) May we have power \(^2\) to bear thee \(^3\) in the fullness of thy increase; \(^4\) perfect \(^5\) the faculties of our understanding; \(^6\) in thee \(^10\) when \(^8\) the offering \(^10\) is cast, \(^9\) it is enjoyed \(^7\) by the gods. Do \(^11\) thou \(^13,14\) bring hither \(^15\) those \(^12\) sons of Infinite Being \(^17\) in the self-extending aspiration of the soul. \(^18\) O Agni, \(^19\) secure in \(^23\) thy \(^19\) friendship \(^20,21,22\) may we come not to harm. \[^{16/591}\]

[Alt.; Lit.] \(^1\) May we have strength \(^3a\) to kindle \(^2\) you \(^3b\) to your height, \(^4\) may you perfect \(^5\) our thoughts. \(^9\) In you \(^8\) all that we give \(^10\) must be thrown \(^9\) that it may become a food \(^7\) for the gods; \(^11\) you \(^13,14\) shall bring to us \(^12\) the godheads of the infinite consciousness \(^15\) whom \(^16\) indeed \(^17\) we desire. (rest as in 1.94.1)

\(^8\) havīḥ 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. \[^{15/281}\]
5. 

This is the guardian of the world and its peoples, the shepherd of all these herds; all that is born moves by his rays and is compelled by his flame, both the two-footed and the four-footed creatures. This is the rich and great thought-awakening of the Dawn within. (rest as in 1.94.1) [16/142; 15/569]

[Alt.] He is the protector of the peoples, by his drivings all living beings range whether the two-footed or the four-footed; thou art the various perception of the Dawn, mighty art thou, O Agni, secure in thy friendship may we come to no harm. [16/569]

radiances [10.3.4]; wonderfully manifold [1.66.3]; many-hued [10.1.2]; conscious perception [7.11.1]

6. 

This is the priest who guides the march of the sacrifice, the first and ancient who calls to the gods and gives the offerings; his is the command and his the purification; from his birth he stands in front the vicar of our sacrifice. He knows all the works of this divine priesthood, for he is the Thinker who increases in us. (rest as in 1.94.1) [16/143; 15/569]

[Alt.] Thou art the Adhwaryu and the Hota also from of old, the controller & purifier of beings, thou knowest, O wise one, all the functions of the Ritwik & (by that knowledge) increasest; O Agni, secure in thy friendship may we come not to harm. [16/569]

[Alt.; Lit.] You are the priest who guides the march of the sacrifice, the first and ancient who calls to the gods and gives the offerings; yours is the command and yours the purification; from your birth you stand in front the vicar of our sacrifice.
12 You know all the works of this divine priesthood, for you are the Thinker who increases in us. (rest as in 1.94.1)

3 leader of the pilgrim-rite [4.6.4]; 4 the priest of the annunciation [2.5.4]
5 the priest of the purification [4.9.3]; 6 the works of the Ritwij – the priest of the order of the work (sacrifice) [10.2.1]; 7 nurtures (us) [6.2.1]

7. The faces of this God are everywhere and has the eye and the vision: when we see him from afar, yet he seems near to us, so brilliantly he shines across the gulfs. He sees beyond the darkness of our night, for his vision is divine. (rest as in 1.94.1) [16/143; 15/569]

[Alt.] Thou who art everywhere in thy beauty and hast vision, discerning afar, shiniest exceedingly like the lightning, thou seest, O god, beyond the darkness of the night. O Agni, secure in thy friendship may we come not to harm. [16/594]

[Alt.; Lit.] You are everywhere and the one who fronts all things perfectly; the one who has the eye and the vision: we see you from afar, you seem near to us, so brilliantly you shine across the gulfs. You see beyond the darkness of our night, for your vision is divine. (rest as in 1.94.1)

8. O you godheads, let our [Soma-giver – 5.34.6] chariot be always in front, our clear and strong word overcome all that thinks the falsehood. O you godheads, know for us, know in us that Truth, increase the speech that finds and utters it. (rest as in 1.94.1) [16/143; 15/570]

[Alt.] May ours, O ye gods, the pristine delight of him who expresses (the nectar), may strong self-expression be with us, that word do ye know & in that word increase. O Agni, secure in thy friendship may we come to no harm. [16/595]
9. 1With blows that slay 3,5 cast from our path, 19 O thou Flame, 2 the powers that stammer in the speech 7 and 4 stumble in the thought, 13 the devourers of our power and our knowledge 8 who 4 leap at us from near 10 and 7 shoot at us from afar. 14 Then 18 make 15 the path of the sacrifice 17 a clear and happy journeying 16 for him who hymns thee - 10.87.11. (rest as in 1.94.1) [16/143; 15/570]

[Alt.] 3,5 Drive away 1 with thy smitings impetuously 2 those who are opposed to expansion, 7 or 8 such as 6 from afar (stand) against me 10 or 8,11,12 all such 13 as are devourers, 14 then 18 make 17 an easy path 12 for the sacrifice 16 to express itself. 19 O Agni, 20 secure in 24 thy 20b friendship, 21,22,23 may we come not to harm. [16/598]

4(are) evil-thoughted [3.16.2; 8.75.9]

10. Thou hast 3 bright 4 red horses 5 for thy chariot, 14 O Will divine, 6 who are driven by the storm-wind of thy passion; 8 thou 9 roarest 7 like a bull, 11 thou rushest upon 12 the forests of life, on its pleasant trees that encumber thy path, 13 with the smoke of thy passion in which there is the thought and the sight. (rest as in 1.94.1) [16/144; 15/570]

[Alt.] 1When 2 thou hast yoked 3 the rosy and 4 scarlet-red 5 to the car 6 driven by the Wind, 8 thy 9 cry is 7 like a bull’s; 11 thou ravagest 12 the forest-places of delight 13 with thy flag of smoke, 14 O Agni, 15 secure in 19 thy 15b friendship 16,17,18 may we not come to harm. [16/599]

3The rose-red horses of Agni are physically the red flames, psychically the movements of love. [16/599]

6who are urged by the breath of the wind [1.58.4]; 13 carrying your banner of smoke [8.44.10]

11. 1At 2 the noise of thy coming 3 even 5 they that wing in the skies 4 are afraid, 7 when 8 thy
13. [flames – 8.19.31] *eaters of the pasture* \(^{10,11}\) go abroad in their haste. \(^{12}\) So \(^{12}\) thou makest clear thy path to thy kingdom that \(^{14}\) thy \(^{16}\) chariots \(^{12}\) may run towards it easily. (rest as in 1.94.1) [16/144; 15/570]

\(^{5}\) Then [1.72.10]; \(^{11}\) range \(^{10}\) around [1.65.4]

\[
\begin{align*}
\text{अवं मित्रस्य करणाय धार्यसेव्यातां महताः हेतु अनुततः } & \\
\text{मृणा सु नो भूलैः मनः पुनर्नम सखे मा रिषामा वर्य तव } & \|
\end{align*}
\]

12. \(^{1}\) This dread and tumult of thee [*the noise of thy coming* from the previous verse], is it not \(^{4}\) the wonderful and exceeding \(^{7}\) wrath \(^{6}\) of the gods of the Life \(^{5}\) rushing down on us \(^{4}\) to found here \(^{3}\) the purity of the Infinite \[^{2}\text{Varuna}], \(^{2}\) the harmony of the Lover \[^{2}\text{Mitra}]\). \(^{9}\) Be gracious, \(^{16}\) O thou fierce Fire, \(^{12a}\) let \(^{11}\) their [Maruts’] \(^{14}\) minds \(^{12b}\) be again \(^{10a}\) sweet \(^{11}\) to us and \(^{10p}\) pleasant. (rest as in 1.94.1) [16/144; 15/571]

\[
\begin{align*}
\text{देवो देवानामसि मित्रो अनुततो वस्मुस्सुनामसि चार्यः } & \\
\text{शर्मः स्त्राया तव सपथस्तैः सखे मा रिषामा वर्य तव } & \|
\end{align*}
\]

13. \(^{1}\) God \(^{3}\) art thou \(^{2}\) of the gods, for thou art the \[^{6}\text{wonderfull} \text{lover and friend; \text{richest}} \text{art thou \text{of the masters of the Treasure, \text{the founders \text{of the home, \text{for thou art \text{very bright and pleasant \text{in the pilgrimage and the sacrifice. \text{Very wide and far-extending is \text{the peace of \text{thy \text{beatitude; \text{may that be \text{the home of our abiding! (rest as in 1.94.1) [16/144; 15/571}}]

\[^{11}\text{home of bliss [3.15.5]; peace or house of refuge [10.6.1]; \text{O Agni [42] (who has the) perfect breadth [5.65.5]}

\[
\begin{align*}
\text{तस्य भद्रेऽ भस्मिद्वं: र्वे दमे सोममालो जरसे मृणयतः } & \\
\text{दधसिसि रत्न ग्रिविण्य च दासुसुप्पे सखे मा रिषामा वर्य तव } & \|
\end{align*}
\]

14. \(^{1}\) That is \[^{3}\text{the bliss} \text{of him} \text{and the happiness; for then is this Will \text{very gracious and joy-giving \text{when \text{in its own divine \text{house, \text{lit into its high and perfect flame, \text{it is adored by our thoughts \text{and satisfied with the wine of our delight. Then \text{it lavishes \text{its deliciousness, \text{then it returns \text{in treasure and substance \text{all that we have given into its hands. (rest as in 1.94.1) [16/145; 15/571]}

\[^{52}\text{Companion to Hymns to the Mystic Fire – Vol. II}
15. O thou \(^7\) infinite and indivisible Being, \(^5\) it is thou ever that \(^8\) formest \(^5\) the sinless \(^8\) universalities of the spirit by our sacrifice; \(^12\) thou compellest and inspirest thy favourites \(^10\) by thy \(^10\) happy and \(^11\) luminous forcefulness, \(^13\) by the fruitful \(^14\) riches of thy joy. \(^9\) Among them \(^16\) may we be numbered. (rest as in 1.94.1) [16/145; 15/571]

[Alt.] \(^6\) O thou \(^7\) infinite and indivisible Being (\(^\text{well-endowed with substances}\)) \(^5\) it is thou \(^\text{(thou)}\) ever \(^8\) that formest (\(^\text{the one}\)) \(^5\) the sinless (\(^\text{who has given to thee – 1.36.4}\)) \(^12\) thou compellest and inspirest thy favourites (such giver) \(^15\) by thy \(^10\) happy and \(^11\) luminous forcefulness, \(^13\) by the fruitful \(^14\) riches of thy joy. \(^16\) Among them may we be numbered.

\(^8\) all-forming labour [6.12.2; 6.15.18]; \(^12\) gives the impulse (impellest) [8.75.6]
\(^13\) full of progeny [3.16.3]
\(^14\) 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]
Sukta 95

1. Day and Night have different forms, but are travellers to one perfect goal; they suckle alternately the divine Child. In our day he becomes the brilliant Sun and is master of the law of his nature; through our night he [Agni] is visible in the purity of his brightness and the energy of his lustres. [16/145]

2. Ten powers of the Thought, young and sleepless goddesses, gave birth to this child of the Maker who is carried very variously and widely. They lead him abroad through the world in a flaming splendour, his keen power of light self-lustrous in all things born. [16/146]

3. There are three births of him that seek to come into being around us, one is in the ocean of the infinite, one is in the heavens, one is in the waters that descend from the heavens. In the supreme region of mind, the eastern direction of earthly beings, he declares the seasons of their sacrifice and ordains them in their succession. [16/146]

Companion to Hymns to the Mystic Fire – Vol. II 54
4. 1Which 3of you 5,6has awakened to the knowledge of 2this 4secret thing, that it is 7the Child 9who gives birth 8to his own mothers 10by the right workings of the law of his nature? 12Born in the womb 11of many 13waters, 17,18he comes forth 14from their lap 15a vast 16Seer, 19possessed of the law of his being. [16/146]

[Alt.] 1Who 5,6has perceived 2this truth 4occult, 7that the Child 9gives being 8to the Mothers 10by the workings of his nature? 12An offspring 14from the lap 11of many 13Waters, 17,18he comes forth from them 16a seer 19possessed of his whole law of nature. [22/856]

by the self-laws [3.26.8]; 19faithful to his self-law [4.12.3]

5. 3Very bright and pleasant 4he increases 5in them [the waters] and 1is made manifest; 8in the lap 5of their crooked windings, he is 6straight-exalted and 7self-lustrous. 9Heaven and earth both 11had fear 10of their Maker 12in his birth; 13,15they are driven trembling towards 14the young lion and 16woo him to their love. [16/146]

3beautiful [1.72.2]; 6high exalted [8.19.10]; 7self-glorious [5.17.2; 8.60.11]
3Day and Night - Yaska [14.460]; 12they are fronting [4.3.2]; they turned to meet [5.12.1]

6. 3They woo him to their love 4like 5women and 6both 7grow full of happiness. 8The thoughts of the Light 9come 8voiceful to him 11in all their movements 7like 8lowing cows and 12he 15becomes 14the master 13of all judgments and discernings 17whom 16men anoint 19with their offerings 18on the right hand of the altar. [16/147]

3both [Heaven and Earth from 1.95.5]; 7-10 as if lowing cows come to their calf [14/460]; 18 the Ritwiks on the right side of the aavahaniya [14/460]
7. 3Like the creating Sun ²he lifts ³up ⁴his arms to heaven and ⁵terrible in his force, ⁶adorning ⁷both his wives, ⁸he labours ⁹working into brightness ¹⁰both these fields ¹¹of his outpouring; ¹²he drives ¹³upward ¹⁴the shining ¹⁵veil of thought ¹⁶from all that is; ¹⁷he plucks off ¹⁸their new ¹⁹robes ²⁰from his mothers. [16/146]

5[between Heaven and Earth or Day and Night – from 1.95.5]; ⁶crowning [3.4.7]

8. ⁵When ⁶he joins himself ⁷in his seat and home ⁸to the rays of the Truth and ⁹to its streams, ¹⁰when ¹¹he makes for himself ¹²that higher ¹³flaming ¹⁴form of his, then ¹⁵as the seer and ¹⁶thinker ¹⁷he delivers into a bright clearness ¹⁸that divine foundation. ¹⁹In our forming of the godheads, ²⁰it is he that is ²¹becomes ²²their union and coming together [assembly - 10.11.8]. [16/146]

9. ³The speed ²of thee ³⁵comprehends ³the wideness, ⁴³the foundation, ⁵³the far-shining ⁶abode ⁷of the vast Godhead. ¹¹O Flame, ¹²lit into thy full height ¹³guard ¹⁴us ¹⁵with all thy universal ¹⁶self-illumining, ¹⁷guards ¹⁸invincible. [16/146]
एवा नो अने समिधा वृधानो रेख्यावक श्रवसे वि भाहि।
तनो मित्रो बरुणो मामहतामदिति: सिंधु: पृथिवी उत दी: || 1.95.11 ||
एवः 1 नः 2 अने 3 समूह्ष्ठा 4 वृधान: 5 रेखू: 6 पावक 7 श्रवसे 8 वि 9 भाहि 10।
तत् 11 न: 12 मित्र: 13 रवु: 14 ममहताम 15 अदिति: 16 सिंडु: 17 पृथिवी 18 उत 19 दी: 20।

11. So, O Flame, increase by the fuel that we heap for thee; and, O purifier, shine wide and opulently that we may possess inspired knowledge. That may the Lords of Harmony (Mitra) and Wideness (Varuna) increase in us, the Mother infinite (Aditi) and the great ocean and earth and heaven. [16/147]
Sukta 96

1. As of old 7by force 8he 9is born and 5in his very birth 7infallibly 8he lays his hands 9on all 8seer-seeings and wisdoms; 11the Thought 11and 10the heavenly waters 15bring to perfection 12this friend of beings. 16The godheads 18hold 17the Flame 19that gives the treasure. [16/147]

2. By the supreme and original 3inmost knowledge of the being, 4the knowledge that does the works of the seer, 1he 8brought into being 4these 7children 8of men, 9the thinkers, and 10by his wide-shining 11eye of vision 8created 12heaven 14and 13its waters. 15The godheads 17hold 16the Flame 18that gives the treasure. [16/147]

3. Him 2desire and adore, for he is 3the first and chief 4who brings to perfect accomplishment your sacrifice, since he takes all 7offering 8of the Aryan 5peoples and 8makes them to shine with light; he is 10the son 9of Energy, 11the bringer of boons, 12the flood of strength. 13The godheads 15hold 14the Flame 16that gives the treasure. [16/148]
4. He is Life that swells in the mother of things, the Life-god who nurses in his bosom many blessings, finds the path for the Son of men and discovers the country of Light, protector of the peoples, father of earth and heaven. The godheads hold the Flame that gives the treasure. [16/148]

[Alt.] Matarishwan (the Life-god, Vayu) increasing the many desirable things (the higher objects of life) discovered the path for the Son, discovered Swar. [15/221]

5. Night and Dawn are working to shape that highest hue of things, different, they suckle one child, they are united equals; between our earth and heavens are born the widenesses of his golden light. The godheads hold the Flame that gives the treasure. [16/148]

[Explan.] The Vedic poet is not thinking of the physical night, the physical dawn or the physical fire. He is thinking of the alternations in his own spiritual experience, its constant rhythm of periods of a sublime and golden illumination and other periods of obscurcation or relapse into normal unillumined consciousness and he confesses the growth of the infant strength of the divine life within him through all these alternations and even by the very force of their regular vicissitude. For in both states there works, hidden or manifest, the same divine intention and the same high-reaching labour. [15/365-6]

6. He is the foundation of the opulence of the beatitude, the bringer together of its treasures; he is the conscious eye of our sacrifice who comes – 6.15.14 and accomplishes and perfects the thought in the word of man. The godheads, guarding immortality, hold the Flame that gives the treasure. [16/148]

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]
7. Now and of old he is the seat of all felicities, continent of all that is born and all that is coming into birth, guardian of that which is and the much that becomes, — the godheads hold the Flame that gives the treasure. [16/150]

8. May this giver of treasure extend to us treasure which hastens to its home, and the treasure which is lasting and eternal; he is the giver of treasure and he shall give to us heroic energy of impulsion and lavish on us long existence. [16/150]

9. Same as 1.95.11 - 16/147 [16/150]
Sukta 97

1. [O Agni] 1.3: Burn away 7 from us "the sin, flame out on us 8 the bliss. 9,11: Burn away 10 from us 12 the sin! [16/150; 15/572]

2. 3: For the perfect path 1 to the happy field, 3 for the exceeding treasure [4 too] 5 when we would do sacrifice, -- 6,8: burn away 7 from us 9 the sin! [16/150-1; 15/572]

3. 2: That 1,3: the happiest 4 of all these many godheads 13 may be born 6 in us, [7 also] 2 that 8 the seers who see in our thought 5,3: may multiply, -- 9,11: burn away 10 from us 12 the sin! [16/151; 15/572]

4. 2: That 3 thy 5 seers, 4 O Flame divine, 1,6: may multiply and 9 we 7,6: be new-born 8 as thine, -- 10,12: burn away 11 from us 13 the sin! [16/151; 15/572]
5. When the flaming rays of thy [Agni's] might rush abroad on every side violently, burn away from us the sin! [16/151; 15/573]

6. God, thy faces are everywhere! thou besiegest us on every side with thy being. Burn away from us the sin! [16/151; 15/573]

7. Let thy face front the Enemy wherever he turns; bear us in thy ship over the dangerous waters. Burn away from us the sin! [16/151; 15/573]

8. As in a ship over the ocean, bear us over into thy felicity. Burn away from us the sin! [16/152; 15/573]
Dirghatamas Auchathya

Sukta 140

1. Offer like a secure seat that womb to Agni the utterly bright who sits upon the altar and his abode is bliss; clothe with thought as with a robe the slayer of the darkness who is pure and charioted in light and pure bright of hue. [16/152; 600]

2. The twice-born Agni moves (intense) about his triple food; it is eaten and with the year it has grown again; with the tongue and mouth of the one he is the strong master and enjoyer, with the other he engirdles and crushes in his embrace his delightful things. [16/152; 600]

3. He gives energy of movement to both his mothers on their dark path, in their common dwelling and both make their way through to their child [or, following their child] for his tongue is lifted upward, he destroys and rushes swiftly through...
and 13.14 should be chosen, increasing his father. [16/152; 600]

[Expl.] Heaven and Earth, Mind and Body (ubhā mātarā) dwelling together in one frame or in one material world (sa’kṣitau) move in the darkness of ignorance (kṛṣṇapruntau), they pass through it (tarete) by following (abhī) the divine Force which is born to their activities (śiṣm). Kupaya (kupam) is of doubtful significance. The father (pitu) is the Purusha or else Heaven in the sense of the higher spiritual being. [16/600]

4. 3For the thinker 3 becoming man 3 his swift hastening 7 impulses 5 dark and bright 1 desire freedom; 9 active, 10 rapid, 8 quivering, 12,13 they are yoked to their works, 14 swift steeds and 11 driven forward by the Breath of things. [16/153; 600]

5. ['Then] 3 They 4 destroy and 8 speed 6 lightly on [or, 6 speed and 5 pervade] 11 creating 7 his dark being 8 of thickness and 9 his mighty 10 form of light; 12 when 16 reaching forward 17,18 he touches 13 on every side 14 the Vast 15 plane of Being, 19,21 he pants towards it and, 20 thuddering, 22 cries aloud. [16/153; 600]

14.15 Mahimavanam might mean the vast earth, but avani in the Veda is used in the original sense - sapta avanayah [16/600-1]

6. 3 He who 1 when he would become 5 in the tawny ones, 6 bends 4 down and 10 goes 9 to them 11 bellowing 7 as the male 8 to its mates, -- 12 putting out his forces 15 he gives joy 13 to their bodies [or, he 15 makes blissful 13 the forms of things] and 17 like 16 a fierce beast 20 hard to seize 19 he tosses 18 his horns. [16/153; 601]

5 Bahirusu, the cows, arunayah of a later verse -- knowledge in the mortal mind. [16/601]
7. He whether contracted in being or wide-extended seizes on them utterly; [verily] he knowing, they knowing the eternal Agni enjoys [or, lies with] them, then again they increase and go to the state divine; uniting, another form they make for the Father and Mother. [16/153; 601]

8. Bright with their flowing tresses they [move forward and indeed] take utter delight of him, they who were about to perish, stand up on high once more for his coming; for he loosens from them their decay and goes to them shouting high, he creates supreme force and unconquerable life. [16/154; 601]

9. Tearing about her the robe that conceals the mother he moves on utterly to the Delight with the creatures of pure Being who manifest the Force; he establishes the wideness, he breaks through to the goal for this traveller, even though swift-rushing he cleaves always to the paths. [16/154; 601]
10. ʻBurn bright 1for us, 2O Agni, 3in our fullnesses, 4henceforth 5be the strong master and 6inhabit in us 7with the sisters; 8casting away from thee 9those of them that are infant minds 11thou shouldst burn bright 16encompassing us all about 12like a cuirass [armour] 13in our battles. [16/154; 601]

11. ʻThis, 2O Agni, 3is that which is well-established 5upon ʻthe ill placed; 7,8even 6out of this blissful 9mentality 11may there be born 12to thee 10that greater bliss. 19By that 13which 17shines 15bright and pure 14from thy 16body, 24thou 21winnest 20for us 22the delight. [16/154; 601]

12. ʻThou givest 4us, 9O Agni, 1for chariot 3and 5for home 2a ship 7travelling 6with eternal progress of motion 17that 18shall carry 10our 11strong spirits 12and 13our 14spirits of fullness 18across 15the births 16and 18across 19the peace. [16/155; 601]

13. ʻMayest thou, 3O Agni, 1about 7our 4Word 16bring to light for us 7Heaven and Earth 9and 8the rivers 10that are self-revealed; 13a may 18the Red Ones 13reach 11to knowledge and 12strength and 14long 15days of light, 19may they choose 16the force and 17the supreme good. [16/155; 601]
Mandala Three

Vishwamitra Gathina

Sukta 1

सोमय मा तवसं वशयने वञ्जि चकर्थ स्विदं च वजच्छे।
देवाँ अच्छा दीपश्रुते अदि सामाये अने तन्व जुषस्व॥ 3.1.1 ॥

सोमय मा तवसं वशयने वञ्जि चकर्थ स्विदं च वजच्छे।
देवाँ अच्छा दीपश्रुते अदि सामाये अने तन्व जुषस्व॥ 3.1.9 ॥

1. 4Bear2 me 3that I may be strong ¹ to hold the Wine, 5O Fire, 7for thou hast made me ⁶a carrier-flame ⁹of sacrifice ⁸in the getting of knowledge: 12I shine ¹¹towards ¹⁰the gods, ¹³I put ¹⁴the stone ¹³bto its work, ¹⁵I accomplish the labour (or, I attain to peace); ¹⁶O Fire, ¹⁸take delight ¹⁷in my body. [16/156]

[Alt.] 4Sustain ²me, ⁵O Agni, ³with strength ¹for the Soma; ⁷thou hast made me ⁶the bearer of it ⁸in the knowledge (Vidya) ⁹for action of sacrifice; ¹²flaming up ¹¹towards ¹⁰the gods ¹³I yoke to them ¹⁴my (material) being and ¹⁵grow still within. ¹⁸Cleave, ¹⁶O Agni, ¹⁷to my body. [16/611]

[Alt.] ⁵O divine Strength, ⁴bear ²me up, ⁷thou who hast made me ³strong to bear ⁸in the knowledge ⁴the Soma ⁹for life’s sacrifice; ¹²brightening ¹¹towards ¹⁰the gods ¹³I yoke to them ¹⁴my settled being and ¹⁵tranquillise it; ¹⁸cleave, ¹⁶O Agni, ¹⁷to my body. [16/627]

[Expln.] Agni, the pure tapas, has made (cakartha) the sacrificer, Viswamitra, by establishing him in the higher knowledge (vidathe), a fit vessel (vahnim) for the divine Ananda (somasya) which is to be offered up in Yogic action & enjoyment to the gods (yajadhyai). He calls upon the god to sustain his lower parts (vakṣi) and maintain him in full strength (tavasam) for that divine burden. Then, sustained by Agni, his whole nature flames up (dīdyat) in divine force from its natural mortality towards (accha) the divinity of the gods (devān) and he attains that pure stillness of the mind & life-energies (śam‘āye) which is the foundation of the higher life. He prays to Agni to cleave (juṣaswa) to his body (tanvam), that is, to dwell constantly as pure divine tapas in his corporeal & mortal being so as to sustain permanently that higher life. [16/611]
2. They have given the activities for it is so that men have always prevailed (knowledge prays that as a result the power of right self-expression (that is to say, in the pure mentality which is symbolised by their adoration and submission to it-the fires of heaven-the seers and their workings, that is to say, in the heaven of mind-the perceptions of the seers and the Fire, yea, they have had power to chant them to the man who hungers after them & has strength (to bear their force). [16/156]

[Alt.] We have offered the high sacrifice, let Speech increase in us; by the fuel of their activities, by devout submission men have set Agni to his workings, they have taught the realisations of heaven of the seers, yea, they have had power to chant them to the man who hungers after them & has strength (to bear their force). [16/612]

[Alt.] We have turned towards the supreme our sacrifice, let our expression increase! By fuel of his burning, by worship of submission they have set Agni to his workings, they have declared in the heaven of mind the perceptions of the seers and for the strong desiring soul they yearn towards their farther journey. [16/627]

[Alt.] We have made the sacrifice to ascend towards the supreme, let the Word increase. With kindlings of his fire, with obeisance of submission they set Agni to his workings; they have given expression in the heaven to the knowings of the seers and they desire a passage for him [Agni] in his strength, in his desire of the word. [15/115]

[Explan.] Gods and men, says Vishwamitra in effect, kindle this divine force by lighting the fires (samit'bhih) of the inner sacrifice (yajña); they enable it to work (duvasyan) by their adoration and submission to it (namasā); they express (ṣaśāsuḥ) in heaven (divah), that is to say, in the pure mentality which is symbolised by Dyaus, the knowings (vidathā) of the Seers (kavinām), in other words the illuminations of the Truth-Consciousness which exceeds Mind; and they do this in order to make a passage (gātum) for this divine force which in its strength (tavase) seeking always to find the word of right self-expression (grtsāya) aspires beyond mind. [15/118]

[Explan.] Viswamitra has offered the supreme sacrifice of the Ananda to the gods; he prays that as a result the power of divine speech by which men chant (gth) the Vedic knowledge (vidathā) in these inspired poems (kavinām) may grow in him (vardhatām); for it is so that men have alwaysprevailed (īsuḥ) to sing (gātum) the Veda in the past. They have given the activities of their being to the divine & infinite Force of God as its
3. Full of understanding, \(^4\)pure in discernment, \(^6\)close kin \(^7\)from his birth \(^8\)to earth and \(^3\)heaven \(^2\)he has founded \(^1\)the Bliss. \(^4\)The gods \(^9\)discovered \(^1\)the seeing \(^5\)Fire \(^3\)within \(^1\)the waters, \(^6\)in the work \(^1\)of the sisters. [16/156]

[Alt.] \(^3\)Wide in mental capacity, \(^4\)purified in discernment \(^6\)he, the perfect friend, \(^2\)has established \(^1\)Beatitude \(^7\)by his birth \(^5\)in heaven & \(^8\)on earth; \(^13,12\)within the waters \(^14\)the gods \(^9\)found \(^15\)Agni \(^11\)of glorious beauty (or, the seer), \(^16\)in the work \(^17\)of the sisters. [16/613]

[Alt.] \(^3\)With his containing brain, \(^4\)with his pure discernings \(^3\)he established \(^1\)the divine Beatitude, \(^7\)from his birth \(^4\)the good friend \(^8\)of earth and \(^5\)heaven; \(^15\)Agni \(^14\)the gods \(^8\)found \(^11\)revealed \(^13,12\)in the waters of being, \(^16\)in the working \(^17\)of the sisters. [16/628]

[Alt.] \(^3\)Full of intellect, \(^4\)purified in discernment, \(^6\)the perfect friend (or, perfect builder) \(^7\)from his birth \(^5\)of Heaven and \(^8\)of Earth, \(^2\)he establishes \(^1\)the Bliss; \(^14\)the gods \(^9\)discovered \(^15\)Agni \(^11\)visible \(^13,12\)in the Waters, \(^16\)in the working \(^17\)of the sisters. [15/115]

[Explan.] This divine will carrying in all its workings the secret of the divine knowledge, \(kavikratu\), befriends or builds up (\(su'bandhuh\)) the mental and physical consciousness in man, \(divah\) \(prthiyyā\), perfects the intellect (\(medhirah\)), purifies the discernment (\(pūta'daksah\)) so that they grow to be capable of the “knowings of the seers” and by the superconscious Truth thus made conscient in us establishes firmly (\(dadhe\)) the Beatitude (\(mayah\)). This divine Power (\(agnim\)) is found (\(avindan\)) by the gods (\(devāsah\)) visible (\(darśatam\) in (\(antah\)) the Waters (\(ap'ṣu\)), in the working (\(apasi\)) of the Sisters (\(svaśṛṇām\)). These are the sevenfold Waters of the Truth, the divine Waters brought down from the heights of our being by Indra. [15/118-9]

[Explan.] Pure divine tapas in man (\(agnim\)), says Viswamitra, equipped with the full capacity of the mind (\(medhirah\), and a power of discernment purified from the errors &
disorder of the lower mortality (pūta’dakṣah), establishes (dadhe), as soon as it can manifest, the divine bliss of Sachchidananda (mayah) both in the purified mind (divah) & in the purified body of this mortal (prthivyāh). This divine tapas (agnim) is hidden, not born, not manifested, in the waters (ap’su) of our sevenfold being, in the working (apasi) of the seven sisters (svasṛnām), the seven states of our consciousness which begin from Sat the pure state of conscious being & descend to Bhuh, its material state. The gods (devāsah), that is to say, the great powers which work in our being to uplift the mortal to divinity, find (avindan) the hidden Force of God concealed in the secret working (apasi) of these sisters (svasṛnām) & bring him to light (darśatam) in our waking consciousness. [16/613]
man (jātānam), born (jātām) white in its utter purity (śvetam), but as it grows (mahi’tvā), it assumes the rosy hue (arūsam) of pure enjoyment & action; as soon as it is manifested (jātām), all the other divine powers (devāsah) are at work over it (abhi) and increase it immediately in its substance (vapūsyān). For it is said that Agni as soon as born (jātām) grows at once to his full strength (vapūsyān); divine force (devāsah) takes possession of its world (abhi) & springs at once to maturity of power & action, unlike the hampered & slow growth of our limited mortal capacities. [16/615]

5. With his bright ²limbs ³he has built wide ⁴the mid-world ⁵purifying ⁶the will ⁷by his pure ⁶seer-powers; ⁸wearing ⁸light like a robe ⁸around ¹¹the life ¹²of the waters ¹⁵he forms ¹⁴his glories ¹⁶vast and ¹⁷ample. [16/157]

[Alt.] ⁴Extending himself ³through this kingdom ¹with his pure bright ²limbs & ⁶purifying ⁸our strength ⁸with pure ⁹illuminations, ¹⁰wearing a robe ⁹of brilliance ¹¹over ¹²all the being ¹³of the waters ¹⁵he builds up (measures out) ¹⁶vast & ¹⁷undefective ¹⁴powers. [16/617]

[Alt.] ⁴With his limbs ¹of brightness ⁴he extended ³this kingdom of Life ⁴purifying ⁵the will in it ⁶by the pure ⁷powers of ideal knowledge, ¹⁰wearing ⁹light like a robe ¹³he ¹¹throughout ¹²the being ¹³of the waters ¹⁵holds in his embrace ¹⁴powers that are ¹⁶wide and ¹⁷void of defect and limitation. [16/629]

[Alt.] ¹With his pure bright ²limbs ⁴he extended and formed ³the middle world ⁶purifying ⁸the will-to-action ⁸by the help of the pure ⁷lords of wisdom; ¹⁰wearing ⁹light ¹⁰as a robe ¹¹about ¹²all the life ¹³of the Waters ¹⁵he formed in himself ¹⁴glories ¹⁶vast and ¹⁷without any deficiency. [15/115]

[Explan.] His first work is to give as the child of the Waters its full form and extension (a’ṭatanvān) and purity to the middle world, the vital or dynamic plane (rajāh). He purifies (punānaḥ) the nervous life in man (rajāh) pervading it with his own pure bright (śukrebhīḥ) limbs (aṅgaiḥ), lifting upward its impulsions and desires, its purified (punānaḥ) will in works (kratum) by the pure (pavīṭraḥ) powers of the superconscient Truth and Wisdom (kavi’bhīḥ). So he wears (vasānāḥ) his vast (bṛhatiḥ) glories (śriyāḥ), no longer the broken and limited activity of desires and instincts (anūnāḥ), all about

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(pari) the life (āyuh) of the Waters (apām). [15/119]

[Expln.] Agni, the divine Tapas, growing to fullness of body (vapusyan – 3.1.4), extends himself (ā'atфанवन) in that body (āṅgaih) of bright purity (śukrebhīh) through this kingdom (rajaḥ) of our mortal being and in doing so purifies (punānah) our human strength (kratum) by the illuminations of ideality (kavi'bhih) which are pure (pavitraīh) of the disorder & errors of the mortal mind. He wears (vasānah) brilliance (śocīh) like a robe, — the various brilliance of Tapas poured into many kinds of workings (apām), and builds up (mimīte) throughout (pari) the whole range of our sevenfold conscious being (āyuh) powers (śriyah) which are vast (brhatīh) as proceeding from the infinity of the ideal consciousness, that mahas which is satyam ritam brihat, and not like our human & mental powers subject at every step to defect, narrowness, insufficiency & limitation (anūnāh). [16/617]

6. He moved all round the seven mighty Ones of heaven: undevouring, inviolate, neither were they clothed nor were they naked: here young and eternal in one native home the seven Voices held in their womb the one Child. [16/157]

[Alt.] He went all about the great goddesses of heaven (or the rivers of heaven) and lo! they devoured not neither were they over-powered, they were not clothed, neither were they naked; the seven Words of Life, eternal, young, daughters of one womb, held in our world that single Birth. [16/629]

[Alt.] He moved everywhere about the Mighty Ones of Heaven, and they devoured not, neither were overcome, — they were not clothed, neither were they naked. Here the eternal and ever young goddesses from one womb held the one Child, they the Seven Words. [15/115]

[Expln.] The sevenfold Waters thus rise upward and become the pure mental activity, the Mighty Ones (yahvīh) of Heaven (divah). They there reveal themselves as the first eternal (sanāh) ever-young energies (yuvatayah), separate streams but of one origin — for they have all flowed from the one womb of the superconscient Truth (sa'yonīh) — the seven (sapta) Words or fundamental creative expressions of the divine Mind, (vānīh). This life of the pure mind is not like that of the nervous life which devours its objects in order to sustain its mortal existence; its waters devour not (anadatīh) but they do not fail (adabdhāh); they are the eternal (sanāh) truth robed in a transparent veil of
mental forms; therefore, it is said, they are neither clothed (avasānāḥ) nor naked (anagnāh). [15/120]

[Explan.] The divine force pervading this mortal kingdom (rajaḥ) with its bright (ākurebhīḥ) limbs (aṅgaiḥ) goes (vavṛāja) all about (sīm) the sevenfold (sapaṭa) conscious being (yavēḥiḥ) manifested in the heaven of pure mind (divaḥ), it fills our whole purified & liberated mentality with itself. Then these activities in us of mentalised infinite being, mentalised infinite force, mentalised infinite beatitude, mentalised ideality, mind pure in itself, mentalised life-energy, mentalised material being work perfectly & without harm to us or deficiency in themselves; they do not devour (anadatīḥ) & break up the life & body by their unharmonised intensities, neither are they dominated by the lower energies (adabdhāḥ); they are not revealed in their sheer nakedness of self-being (anagnāh), for all of them are rendered in the mental values proper to this existence of mind in material life, neither are they covered (avasānāḥ) & concealed by the obstructions of the lower & false values given by our present tainted & muddied perceptions. The truth of them shines through the thin mental veil they wear. Here (atra), in this lower kingdom, the seven (sapta) in their eternal (sanāḥ) youth & vigour (yuvatayāḥ), children of one universal mother Prakriti (sa’yoniḥ), are as seven women with a common (ekam) child (garbhamaḥ); all of them, that is to say, enjoy the possession of this divine force, Agni. [16/618-9]

7. 1Wide-strewn, 2compact, 4taking universal forms are 2his energies 6in the womb 5of the light, 7in the streaming 8of the sweetnees, 10here 11the milch-cows 9stand 12nourished and growing, 12two great and 16equal (or, 13vast and 16whole) companions are 15the mothers 14of the Doer of works. [16/157]

[Alt.] 3The gathered substances 2of Agni 4taking all forms 1are spread 6in the womb 5of richness, 7in the outflow 8of sweetnees, 10here 11the Rivers 9stand 12growing fat therewith, 15the two mothers 14of the bounteous god become 13vast & 16equal. [16/620]

[Alt.] 1At once widespread & 3gathered in masses, 4wearing universal shapes, 9they stood 10here 6in the womb 5of richness, 7in the flowing stream 8of sweetnees, 11his cows of plenty, and 12were nourished; 16equal & 13vast were 15the two mothers 14of that Lord of bounty. [16/629]

[Alt.] 1Spread out were 3the masses 2of him 4in universal forms 6in the womb 5of the
clarity, 7 in the flowings 8 of the sweetnesses; 10 here 11 the fostering Rivers 9 stood 12 nourishing themselves; 15 the two Mothers 14 of the accomplishing god became 13 vast and 16 harmonised. [15/115]

[Expln.] The Force rises into the womb or birthplace (yonau) of this mental clarity (ghṛtasya) where the waters flow (sravathe) as streams of the divine sweetness (madhūnām); there the forms it assumes are universal forms (viśva'rūpāḥ), masses (sam'hataḥ) of the vast and infinite consciousness. As a result, the fostering rivers (dhenavaḥ) in the lower world (atra) are nourished (pinvamānāḥ) by this descending higher sweetness and the mental and physical consciousness, the two first mothers (mātara) of the all-effecting Will (dasmasya), become in their entire largeness (mahi) perfectly equal and harmonized (samīcī) by this light of the Truth, through this nourishing by the infinite Bliss. [15/120]

[Expln.] As the divine Tapas grows, as it pervades the harmonised consciousness of the purified nature, it begins to gather its masses of force (sam'hataḥ) into definite forms, into all the forms of life & thought and action (viśva'rūpāḥ) and these spread themselves (stīmāḥ) in the mind which becomes a womb (yonau) of rich faculty (ghṛtasya), a flowing river (sravathe) of sweetness & delight (madhūnām); with this richness and delight the seven streams (dhenavaḥ) of our being, force, bliss, ideality, mind, life, body are all fattened & nourished (pinvamānāḥ); they stand (asthu) here 17 (atra) in this lower kingdom, receiving these life-giving nectars. Mental being & bodily being (mātara) become harmonised (samīcī) in us, each answering to the calls of each other, not at discord, their mutual vibrations equalised, not harmful by one unevenly dominating, the other suffering; they are now 18 (mahi), wide & vast, partaking of the infinity of the higher realms. [16/620]

8. ¹ Upborne, ² O Son ³ of Force, ⁴ thou shinest out ⁵ wide ⁶ holding ⁷ thy bright and ⁸ rapturous ⁹ bodies; ¹⁵ there ¹⁰ drip down ¹¹ streams ¹² of the light and ¹³ the sweetness, ¹⁵ there where ¹⁴ the Bull ¹⁶ has grown ¹⁷ by the seer-wisdom. [16/158]

[Alt.] ² O Son ³ of Force, ¹ bringing (all this wealth) ⁴,⁵ thou hast lightened forth ⁶ upholding ⁷ thy bright & ⁸ rapturous ⁹ forms; ¹¹ the streams ¹² of sweetness & ¹³ richness ¹⁰ flow down ¹⁵ where ¹⁴ he as the strong lord ¹⁶ increases ¹⁷ by the ideal knowledge. [16/621]

[Alt.] ² O Son ³ of force, ¹ thou bearest them up and ⁵ shinedst ⁶ wide abroad ⁷ holding
9many bodies 7of brightness and 8rapture; 11streams 12of honey & 13richness 10come dripping out 15wherever 14the Mighty One 16has been greatened 17by divine knowledge. [16/630]

[Alt.] 1Borne by them, 2O child 3of Force, 4,5thou didst blaze out 6holding 7thy bright and 8rapturous 9embodiments; 10out flow 11the streams 12of the sweetness, 13the clarity, 15where 14the Bull of the abundance 16has grown 17by the Wisdom. [15/115-6]

[Alt.] 1They bear 3the full force 2of Agni, 4,5the blaze of his lightnings, 7the glory and 8rapture 9of his universal forms. 13For where 14the Lord, the Male, the Bull of the abundance 16is increased 17by the wisdom of the superconscient Truth, there always 10flow 11the streams 13of the clarity and 11the streams 12of the bliss. [15/120]

[Explan.] Agni, born (sūna) of the might of God (sahasāḥ), has blazed out (vi adyaut) in the whole range of our being, illuminating it with strength whose substance is knowledge & knowledge whose force is strength, the Chit-Tapas from which he sprang; in that blaze of strength & light he holds up (dadhānah) all the bright (śukrā) & rapturous (rabhasā) formations of thought & action & life & physical self-expression (vapūṃṣi) with which the ways of our existence are now strewn; for it is when Agni as the vrisha, the master & lord with all our capacities, the nadā, the bṛhā, the vimā:, as his paramours, increases (vāvṛde) in us by the growth of ideal truth & knowledge (kāvyena) that all these streams (āhārāḥ) of richness (ghṛtasya) & sweetness (madhunāh), glad force & utter delight, begin to drip, to trickle & to stream out (ścōtanti) upon our exalted mortal nature. [16/621]

पिन्हुऽद्विधारं सिवेतं व्यस्तं धारा असुर्जिति धेना:।
गुहा चरंते सिवभिम:।शिरेभिरिंदिं यद्वद्दिनं गुहा बभूष॥ 3.1.9॥

पितु:।चित्तः ऊष:।जन्मण:।चिवेदः।विः।अस्त्यः।धारा:।असुर्जिति।धेना:।11।
गुहा:।चरंतम्।सिवभिमः।14।शिरेभिमः।15।दिव:।16।बभूष:।17।न:।18।गुहा।19।बभूष:।20॥

9. 4At his birth 5he discovered 3the teat of abundance 1of the Father, 6,9he loosed forth wide 7his 8streams, 10wide 7his 11nourishing rivers (or, 6,9he loosed forth 7his 11milch-cows); 5he discovered 13him moving 12in the secrecy 15with his helpful 14comrades, 17with the mighty Rivers 16of Heaven, 20but himself became 18not 19secret in the cave. [16/158]

[Alt.] 5He knew 4from his birth 3the secret hold 1of the Father, 7of that 6,9he poured out 8the showers, 11the rivers; 13him dwelling 12in secrecy 5he found, (yet) 15,14by the help of friendly comrades and 17the mighty ones 16of heaven 20he became 18not 19hidden. [16/622-3]

[Alt.] 4From his birth 5he knew 3the fullness 1of the father 2also, 6wide 9he poured out 7his 8streams, 10wide 11his rivers; 14with comrades 15beneficent, 17with the great goddesses
of heaven 5 he knew 13 him though moving 12 in the hidden places and 20 himself became 18 not 19 hidden. [16/630]

[Alt.] 5 He discovered 4 at his birth 3 the source of the abundance 1 of the Father and 9 he loosed forth 6 wide 7 His 8 streams and 10 wide 11 His rivers. 15 By his helpful 14 comrades and 17 by the Mighty Ones 16 of Heaven 9 he found 13 Him moving 12 in the secret places of existence, 18 20 yet himself was not lost 19 in their secrecy. [15/116]

[Explan.] The Father of all things (pituḥ) is the Lord and Male; he is hidden in the secret source of things, in the super-conscious (guhā); Agni, with his companion (sakhī ’bhiḥ) gods (śivebhīḥ divah) and with the sevenfold Waters (yahvibhīḥ), enters into the super-conscious without therefore disappearing from our conscient existence (na guhā babhūva), finds (vīveda) the source (ūdhaḥ) of the honeyed plenty of the Father of things (pituḥ) and pours them out (vi asṛjat) on our life. [15/120]

[Explan.] Agni, the divine force, is able to pour out these liberated rivers of being, these showers of richness & sweetness, because he manifests himself in man with the inborn (januṣā) knowledge (vīveda) of the divine Purusha (pituḥ) and the secret hold (ūdhaḥ) from which he pours out (vi asṛjat) this sevenfold stream (dhārāḥ) of the workings of Prakriti with all its riches; he knows at once where to go for the enrichment of our life & nature (dhenāḥ), to the Spirit’s (pituḥ) secret hold whence all things are produced (ūdhaḥ); instead of the little powers & pleasures of our mortal life he pours out (vi asṛjat) thence the full richness (dhenāḥ). To bring it he has to plunge into that higher secret place (guhā) far above the mortal mind, but supported by his comrades (sakhī ’bhiḥ) the gods (śivebhīḥ divah) & the liberated action of our sevenfold consciousness (yahvibhīḥ) he himself does not (na) again become (babhūva) unmanifest (guhā), but is able to enter into the secrecy & yet remain active on the lower plane. For when we are full of the divine force, when our nature is liberated, then the higher principles of Sat, Chit, Ananda & Tapas, the four great rivers, are active on the plane of mind and in free touch with their secret sources. The Force in us is able therefore to draw power & delight & knowledge thence without the danger of losing itself in the higher planes so difficult for us to be in touch with — they being sushupta in us, — that we also in our ordinary state must become sushupta in the trance of Samadhi to reach them and cannot command them in our waking consciousness. [16/623]
many 10 who nourished him with their overflowing. 15 Two who have 12 one lord and 14 kinsman, 16 for this 13 pure 11 male of the herds 18,19 guard 15 both 17 in the human being. [16/158]

[Alt. ] 6 He bore 3 the issue 1 of the father 2 & 4 the mother, 8 he being one, 9 drank 7 of the many 10 whom he nourished. 15 Both heaven & earth are 12 common wives 11 to his mastery, 14 common friends 13 to his purity. 16 Them 17 in man 18,19 do thou protect. [16/624]

[Alt. ] 6 He bore 3 the child 1 of his father 2 and 4 his creator (or 2 and 4 of his mother); 8 he was one and 9 drank 10 of the fullness 7 of many; 15 the two powers 16 of our 17 human being had 13 the pure one, 11 the strong master for their 12 common husband and 14 friend; 18,19 them protect. [16/630]

[Alt. ] 6 He bore 3 the child 1 of the Father 2,5 and 4 of him that begot him; 8 one, 9 he fed upon 7 his many mothers 10 in their increasing. 16 In this 13 pure 11 Male 18 both these powers 17 in man (Earth and Heaven) have their 12 common lord and 14 lover; 18,19 do thou guard 15 them both. [15/116]

[Expln. ] He bears (babhre) and himself becomes the Son (garbham), the pure Kumara, the pure (śucaye) Male (vṛṣṇe), the One (ekāḥ), the soul in man revealed in its universality; the mental and physical consciousness in the human being (ubhein) accept him as their lord (sapatnī) and lover; but, though one (ekāḥ), he still enjoys (adhayat) 6 the manifold movement of the rivers, the multiple cosmic energies (pūrvih). [15/120-1]

The garbha (garbham), that which was contained in the secret hold (ūdhaḥ) of the father (pituḥ) & which now comes forth (janituh) as the child of Purusha & Prakriti, Agni bears & brings (babhre) to man, all this higher fruit of their union upon the levels of purified mind. Agni, alone (ekāḥ) possessing the whole of our nature as Force divine manifested in many forms, drinks (adhayat) the joy of all these many (pūrvih) rich streaming rivers of our conscious being which he has nourished (pīpyānāḥ) with the streams of richness & sweetness, of glad force & delight. Divine force (vṛṣṇe) in us is purity (śucaye) & to the soul that is pure both (ubhein) mental & physical nature become harmonious, amical, like two friends and helpful playfellows (sabandhū). Divine force (vṛṣṇe) in us is also mastery & enjoyment; to the strong soul mental & physical nature become like wives submitted to its command for action and demand on their delight. They are his common wives (sapatnī), common friends (sabandhū) — not discordant or incompatible. Protect (ni pāhī), O Agni, cries Viswamitra, these thy two (ubhe) wives (sapatnī) & friends (sabandhū) in our (asmai) human totality (manuşyē). [16/624-5]

उसी महां अनिवाधे ववधापो अनि वशस- सं हि पूर्वः ।
ऋत्ष्य योनायस्यवद्यमूला जालीमान्मनिरपिपस्य स्वंसूर्यां || 3.1.11 ||
11. Vast was he in the unobstructed wideness and many and glorious fed the flame; in the native seat of the Truth lay down and made his home, in the work of the companions, the sisters.

[Alt.] Huge in the free Vast he increased, for many waters victorious increased Agni; in the womb of Truth he lay down in his home, even Agni in the working of the companions and sisters.

[Alt.] Great in the unobstructed vast he grew to great ness, many waters victorious increased Agni; in the womb of truth he lay down, he made it his home, even Agni in the working of the undivided sisters.

[Explan.] Then we are told expressly that this infinite into which he has entered and in which he grows (sam vavardha), in which the many (pūrviḥ) Waters (āpah) victoriously reaching their goal (yaśasah) increase (sam vavardha) him, is the unobstructed (ani’bādhe) vast (urau) where the Truth (ṛtasya) is born, the shoreless infinite, his own natural seat (yonau) in which he now takes up his home (damūnāḥ). There the seven rivers, the sisters (svaśṛṇām), work (apasi) no longer separated though of one origin as on the earth and in the mortal life, but rather as indivisible companions (jāminām). [15/116]

[Explan.] Agni is now released into the Vast (urau), mahas, satyam ritam brihat; in the wideness of the ideal self where there is no limit, hindrance or wall of enclosing consciousness (ani’bādhe), where the soul is vast, universal & free, Agni, mahān, wide & great in the nature of mahas increases yet farther (sam vavardha); for the seven streams of being (āpah), now full & victorious (yaśasah), all in their multitude (pūrviḥ) increase (sam vavardha) him so that he may take them up with him into those ideal vasts. There he arises, there in that womb (yonau) of the realised & actualised truth (ṛtasya), he reposes (asayat) in his own home (damūnāḥ) of ideal force, — calm & still in the free & effortless working (apasi) of the seven sisters (svaśṛṇām), always companions (jāminām), but here revealed in their perfect harmony & sisterhood. [16/625-6]

अक्रो न वद्रि: समिधे महिनां दित्रस्येः सुन्दे भाक्रजीकः।
उदेक्षिया जनिता यो जजानायां गभो नृत्यो यद्यो अभिनः॥ 3.1.12॥

अक्र: 1 नेव वद्रि: 3 समिधेम 5 महिनाम 5 दित्रस्येः 6 सुन्दे 7 भा: उक्रजीकः 8।
उदेक्षिया: 10 जनिता 11 य: 12 जजान 13 अपाम 14 गभो 15 नृत्यो 16 यद्यो 17 अभिन: 18॥
12. Like a height upbearing all (or, like one moving and upbearing all) in the meeting of the great waters, eager for vision for the Son, straight in his lustres, he is the Father who begot the shining Ray-herds, the child of the Waters, the most strong and mighty Fire. [16/158-9]

[Alt.] As 'one on his summit, bearing up all in the coming together of the mighty sisters, he becomes the impulse to vision in the giver of the nectar; straight are his lustres; this is the creator who made to appear on high the daughters of light, child of the waters, Agni most strong, the Master. [16/631]

[Alt.] As 'the mover in things and their sustainer he in the meeting of the Great Ones, seeking vision, straight in his lustres for the presser-out of the Soma-wine, he who was the father of the Radiances, gave them now their higher birth, — the child of the Waters, the mighty and most strong Agni. [15/116]

[Expln.] In that entire meeting (sam'ithe) of these great ones (mahīnām) Agni moves in all things (akrah) and upbears all things (babhrih); the rays of his vision are perfectly straight (bhāh'ṛjikah), no longer affected by the lower crookedness; he from whom (yah) the radiances of knowledge, the brilliant herds (usriyāh), were born (janītā), now gives them this high and supreme birth (ut jajāna). [15/121]

13. One desirable and blissful gave birth to him in many forms, a visioned child of the waters and a child of the growths of earth; the gods too, met with the Mind the Fire, strong at his birth and powerful to act (or, most admirable) and set him to his work. [16/159]

[Alt.] To the visible Birth [child] of the waters and of the growths of Earth the goddess of Delight now gave birth in many forms, she of the utter felicity. The gods united in him by the mind and they set him to his working who was born full of strength and mighty for the labour. [15/116]

[Expln.] He who was born as the Son of Force from the growths of earth (oṣadhīnām), he who was born as the child (garbham) of the Waters (apām), is now born (jajāna) in many forms (vi'ṛpam) to the goddess of bliss (vanā), she who has the entire felicity (su'bhagā), that is to say to the divine conscious beatitude, in the shoreless infinite. The gods or divine powers in man (devāsah) using the mind as an instrument (manasā) reach him there (jagmuḥ), unite around him (sam), set him to the great work of the world.
(duvasyan) in this new, mighty (tavasam) and effective (paniṣtham) birth (jātam).

[15/121]

Vast sun blazings cleave like brilliant lightnings to this Fire, straight in his lustres, growing as in a secret cave within in his own home in the shoreless wideness, and they draw the milk of immortality. [16/159]

[Alt.] Those vast shinings cleave to Agni straight in his lustre and were like bright lightnings; from him increasing in the secret places of existence in his own seat within the shoreless Vast they milked out Immortality. [15/116]

[Alt.] They, the outshinings of the vast consciousness, cleave to this divine Force as its bright lightnings and from him in the superconscient, the shoreless vast, his own home, they draw for man the Immortality. [15/121]

Making sacrifice with my offerings for thee I pray, and pray for thy friendship and true-mindedness with an utter desire. Fashion with the Gods protection for thy adorer and guard us with thy flame-forces that dwell in the house. [16/159]

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; it may express kindly thoughts, friendly feelings, happy perceptions [14/134]. Right thoughts, right sensibilities, — this is the full sense of the word sumati. Sumati is a light in the thoughts; it is also a bright gladness and kindness in the soul. [15/262]

We who come to thee to dwell with thee in thy home, O perfect leader of the way,
17. O Fire, thou becometh in us the rapturous ray of intuition of the gods that knows all seer-wisdoms; established in thy home thou settlest all mortals in that dwelling-place, as their charioteer achieving their aim thou journeyest in the wake of the gods. [16/160]

18. In the gated house of mortals the immortal sat as King accomplishing the things of knowledge: the Fire shone out in his wideness with his luminous front, knower of all seer-wisdoms. [16/160]

19. Come to us in a rapid approach with thy happy friendings, mighty, come with thy mighty protectings; in us the abundance of the delivering riches, for us our glorious high-worded portion create. [16/160]

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]
20. O Fire, these are thy eternal births which I have declared to thee, ever new births for the ancient flame. Great are the offerings of the Wine we have made for the mighty one. He is the knower of all births set within in birth and birth. [16/160]

21. The knower of all births set within in birth and birth is kindled by Vishwamitra, an unceasing flame; in the true thinking of this lord of sacrifice, in a happy right-mindedness may we abide. [16/160-1]

22. O forceful god, O strong will, establish this sacrifice of ours in the gods and take in it thy delight. O priest of the call, extend to us the vast impulses; O Fire, bring to us by sacrifice the great Treasure. [16/161]

23. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth (or, himself a begetter); O Fire, may there be created in us that true thinking of thine. [16/161]

[Same as 3.5.11, 3.6.11, 3.7.11, 3.15.7, 3.22.5, 3.23.5]
Sukta 2

We create an understanding like pure light for the Fire that makes the Truth to grow, for the universal godhead. The priests of the word fashion twofold by the thought of the human being (or, the human priests of the word by their thought) this priest of the call, as the saw carves a chariot, and join him into a whole. [16/161]

1. He from his birth illumined both the firmaments, he became the desirable son of the Father and Mother. The ageless and inviolable Fire, firmly founded in bliss, with his riches of the Light, is the carrier of offering and the guest of the peoples. [16/161-2]

2. By the will, in the order and law of a delivering discernment, the gods brought the Fire into being by their perceptions of the Knowledge. In his greatness shining forth with his blazing light I invoke him as the Horse so that I may conquer the plenitude. [16/162]
4. To conquer the supreme bliss of the rapturous godhead, the undeviating plenitude full of the word of illumination, we accept the gift of the Flame-Seers (or, the Bhrigus), the Fire that aspires, the Seer Will shining with heavenly light. [16/162]

5. Having gathered the sacred grass, stretching out the ladle of offering, men have set here in their front the Fire for the happiness, in his plenitude of inspiration, the Violent, the universal in godhead, the bright and beautiful, one who accomplishes the seekings of sacrifice of the doers of the works. [16/162]

6. O Fire, O purifying light, O Priest of the call, men in their sacrifices having gathered the sacred grass, desiring the work, sit around thy house which we must obtain as ours; found for them the Treasure. [16/162-3]

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

7. He filled the two firmaments, he filled the vast sun-world, when he was born and held by the doers of the work. He is led around for the pilgrim-sacrifice, the Seer founded in the Bliss, as the Horse for the conquest of the plenitude. [16/163]
8. 1Bow down 2to the giver of the offering, 3set to his work 4the perfect in the pilgrim-rite, 5the knower of all the births 6who dwells in the house: 7for he is the all-seeing 8charioteer 9of the vast 10Truth, 11the Fire 12has become 13the priest 14of the gods 15set in front. [16/163]

9. 1Triple is 2the fuel 3of the mighty and 4pervading 5Fire 6purified 7by the aspiring 8immortals; 9one 10of three [of those] 11they have set 12in the mortal, 13the fuel of the enjoyment, [the other] 17two 18,19have gone 19to that companion 15world. [16/163]

10. 2This seer and 3lord of creatures 4human 5impulsions 6,8have perfected 7everywhere 10like 9an axe 11for sharpness. 12He 15goes 16overrunning 13the high and 14the low places; 17he 21holds 18the child born 19in these 19worlds. [16/163]

11. 5The male of the herds 4has been born 3in different wombs and 2he stirs abroad 8like 7a roaring 9lion, 10the universal god-head, 11the immortal 12wide in his might 16,15bestowing 13the riches and 14the ecstasies 17on the offerer of sacrifice. [16/164]
12. Universal godhead has ascended by high thoughts to the firmament, to the back of heaven, even of old he creates the riches for the creature born; wakeful, he travels ever over the same field of movement.

13. The sacrificial Fire, whose home is in heaven and who possesses the Truth, the illumined seer with his utterance of the word whom life that grows here in the mother has set, with his diverse journeying, his tawny hair of flame we desire, the deep thinking Fire for a new and happy movement.

14. Pure-bright, rapid of impulsion in his journeying, Fire that looks upon the sun-world, heaven's ray of intuition, standing in the luminous planes, waking in the Dawn, Fire, head of heaven, whom no darkness can cover, we desire with obeisance of surrender, the Fire of the plenitudes who is the Vast.

15. The pure and rapturous Priest of the call in whom is no duality, the dweller in the house, the speaker of the word, the all-seeing, the visioned Fire set in the thinking human being who is like a many-hued chariot in his embodiment, him ever we desire and his riches.
Sukta 3

1. For the universal godhead, wide in his might, his illuminations (or, the Illumined Ones) create the ecstasies to make a path on the foundations of things: because the immortal Fire sets the gods to their work, none can corrupt the eternal Laws. [16/165]

2. He travels as the Messenger between earth and heaven, the doer of works, man's Priest of the call, seated within him, the vicar set in his front, with his light he envelops the Vast Home, the Fire missioned by the gods, rich with the Thought. [16/165]

3. Ray of intuition of their sacrifices, effective means of the finding of knowledge, the illuminated seers greatly by their awakenings to Wisdom; the Fire in whom his words have built into a harmony his works, in him the doer of sacrifice desires the things of his happiness. [16/165]

4. The Fire is the father of sacrifice, the Mighty Lord of the wise, he is the measure
9 and 8 the manifestation of knowledge 10 for the priests of the word; 11,12 he enters 13 into earth and heaven 14 with his manifold shape, 15 many delightful things are in him, 18 he is the seer 16 who has gladness 17 of all the planes. [16/166]

5. 13 The gods 16 have set 14 in this world 15 in his beauty and glory 1 the delightful 2 Fire, 3 with his chariot of delight, 4 luminous in the way of his workings, 5 the universal godhead, 6 who is seated in the waters, 7 who is the discoverer of the sun-world, 8 who enters into the depths and 9 is swift to cross beyond, 11 who is rapt 10 in his mights, 12 who bears in himself all things. [16/166]

6. 1 The Fire 2 with the gods 4 and 5 creatures born 6 builds 9 by the thought 3 of man 7 the sacrifice 8 in its many forms, 15 he moves 11 between earth and heaven 10 as their charioteer 13 bearing them to the achievement of their desires; 14 he is the swift in motion and 15 he is a dweller in the house 16 who drives off every assailant. [16/166]

7. 1 O Fire, 2 come near to us 4 in a life 3 rich with offspring, 6 nourish us 5 with energy, 7 illumine 10 our 8 impulsions, 12 animate in us 11 the expanding powers 13 of the Vast, 15 O wakeful Flame; 16 thou art 17 the aspirant 19 strong in will 17 for the gods and 20 the illumined seers. [16/166]
8. "Men ever with obeisance, with swift urgings, give expression for their growth, to the knower of all births, the mighty one, the lord of the peoples, the Guest, the driver of our thoughts, the aspirant in those who speak the word, the wakener to consciousness in the pilgrim-sacrifice. [16/167]

9. "Fire, the wide-shining godhead, joyful in his happy chariot, has enveloped in his might our abodes (or, the worlds of our habitation); with complete purification may we obey (or, may we approach with reverence) in the house the laws of work of this giver of our manifold increase. [16/167]

The word Suvrkti 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, "Suvrkti". [16/71 fn 9]

10. "O universal godhead, I desire thy lights (or, seats or planes) by which thou becomest, O all-seeing (or, clear-seeing), the knower of the sun-world: born, thou hast filled the worlds and earth and heaven, thou art there enveloping them all with thyself, O Fire. [16/167]

11. "Fire the One by his seeking for perfect works (or, by his skill in works) released out of the actions (or, detached from actions) of the universal godhead, the Vast: the Fire greatening both the parents, earth and heaven, was born from a mighty seed (or, the Fire was born greatening both the parents, earth and heaven, with his mighty stream). [16/167-8]
Sukta 4

The Thought of worship with sacrifice thrice in the day, the mighty one has taken his seat in the native seat of the light. from day to day, as a sacrifice, the native seat of the light. so that it may create the native seat of the light. bringing forth light upon light, thrice the mighty one has taken his seat in the native seat of the light.

1. Aflame and again aflame 4 in us awake 2 with thy truth of mind, 5 with light upon light grant us right understanding 8 from the shining One. 10 A god, 9, 13 bring 11 the gods 12 for the sacrifice; 16 right-minded, 14 a friend do sacrifice 15 to the friends, 18 O Fire. [16/168]

2. O thou whom the gods, even 7 Varuna, 8 Mitra and 9 the Fire, thrice 4 in the day worship with sacrifice 6 from day to day, 10 O Son of the body, 11 make 13 this sacrifice 15 of ours full of the sweetness, 18 so that it may create 17 the native seat of the light. [16/168]

3. The Thought in which are all desirable things comes to this first and supreme Priest of the call to offer our aspirations as a sacrifice, towards the mighty one to adore him with our prostrations; missioned, strong to sacrifice, may he do worship to the gods. [16/168]

4. In the pilgrim-sacrifice a high path for you both has been made which departs to the high lustres, the mid-worlds, the Priest of the call has taken his seat in the
We spread the sacred grass, a space of wideness of the gods. [16/168-9]

5. Accepting the mind the seven invocations, taking possession of all that is by the Truth, they went towards their goal. Many powers born in the finding of knowledge and wearing the forms of gods move abroad to this sacrifice. [16/169]

There are seven sacrificial energies (hotra) in the human being, one corresponding to each of the seven constituents of his psychological existence,—body, life, mind, supermind, bliss, will and essential being.

6. May night and dawn differently formed in their body be joined close and smile upon us in their gladness, so that Mitra may take pleasure in us and Varuna or with his greatness Indra too with the life-gods (or, may they so shine with their lights that Mitra may take pleasure in us and Varuna and Indra with the life-gods). [16/169]

7. I crown the two supreme Priests of the invocation. The seven pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine. [16/169]
8. In unison May Bharati with her Muses of invocation, Ilā with gods and men and Fire, Saraswati with her powers of inspiration come down to us, the three goddesses sit upon this seat of sacrifice. [16/169]

9. O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing. [16/170]

10. O tree, release thy yield to the gods; Fire the achiever of the work speeds on its way. It is he who does worship as the Priest of the call, the more true in his act because he knows the birth of the gods. [16/170]

11. Come down to us, O Fire, high-kindled, in one chariot with Indra and swiftly journeying gods; let Aditi, mother of mighty sons, sit on the sacred grass, let the gods, the immortals, take rapture in svāhā. [16/170]
Sukta 5

1. The Fire is awake, fronting the dawns; one illumined, he becomes aware of the paths of the seers: kindled into a wide might by the seekers of godhead, the upbearing flame opens the gates of the Darkness. [16/170]

2. The Fire increases by the lauds, the words of those who hymn him by their utterances, one to be adored with prostrations, the Messenger who desires the many seeings of the Truth has shone out in the wide flaming of the Dawn. [16/171]

3. The Fire has been set in the human peoples, child of the Waters, the Friend who achieves by the Truth, luminous (or, beloved and adorable), a power for sacrifice, he has risen to the summits; he has become the illumined seer who must be called by our thoughts. [16/171]

4. The Fire when he has been kindled high becomes Mitra, the Friend—Mitra, the Priest of the call, Varuna, the knower of the births, Mitra, the Friend, the Priest of the pilgrim-sacrifice, one rapid in his impulsions, the dweller in the house,
forms of divine consciousness are to be held in the seven forms or movements of divine being. [15/179]

Brihaspati

He guards 2the course (or, movement) 10of the Sun; 14Fire 11guards 12in the navel-centre 13the seven-headed thought, 18sublime, 15he guards 17the ecstasy 16of the gods. [16/171]

The knowledge of the divine existence with its seven heads or powers, the seven-rayed knowledge of Brihaspati has to be confirmed or held in thought in the waters, the seven rivers, that is to say the seven forms of divine consciousness are to be held in the seven forms or movements of divine being. [15/179]

6. 1A skilful craftsman, 7a god 9knowing 6all 8the manifestations of knowledge, 2he forms 4the beautiful and 3desirable 5Name, 12the luminous 13seat 14of the being 11in the movement 10of the peace; 15that 17the Fire 18guards, 19not deviating from his work. [16/172]

6Desiring 7it as it desired him, 2the Fire 15entered 4into that luminous 2native abode 6wide in its approach; 9shining forth, 10pure, 12purifying, 13sublime, 13again and again 16he makes 15new 14the father and the mother. [16/172]

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8. Suddenly born he is carried by the growths of the earth when the mothers who bore him make him grow by the light. The Fire in the lap of the father and the mother is as one who defends the waters gliding happily (or, brightly) down a slope. [16/172]

9. Lauded by us mighty he shone with his high flaming in the largeness (or, height) of heaven, in the navel-centre of earth. The Fire is Mitra the Friend, the desirable one, he is life growing in the mother (or, life that breaths in the mother); may he as our messenger bring the gods for the sacrifice. [16/172]

10. The Fire with his high flaming up-pillared, sublime, the firmament and became the highest of the luminous kingdoms (or, highest of all lights), when for the flame-seers life, that grows in the mother, kindled all around the carrier of the offerings who was hidden in the Secrecy. [16/173]

11. Same as 3.1.23 – 16/161 [16/173]
Sukta 6

1. The Doers of the work, seekers of godhead, who find expression by the thought, lead it on turned godwards; full of the plenitude, carrying the Understanding, it journeys moving forwards, bringing the offering to the Fire. [16/173]

2. Even in thy birth thou hast filled earth and heaven, and now thou hast exceeded them, O Flame that carriest on the sacrifice; by the greatness of earth and heaven, thy seven tongues find utterance, and become carriers of the word, O Fire. [16/173]

3. Heaven and earth and the lords of sacrifice set thee within as the Priest of the call for the house when human beings, seeking godhead, having the delight, ask for the resplendent Ray. [16/174]

4. Mighty, he is seated steadfast in the world of his session, rejoicing between the two mightinesses of earth and heaven, the united wives of one wide-moving lord,
12 ageless and 13 inviolate, 16 the two milch-cows 14 giving their rich yield of milk. [16/174]

5. 4 Great art thou, 3 O Fire, and 5 great 14 the law of 2 thy 18 workings, 6 by thy 7 will 9,10 thou hast built out 8 earth and heaven; 14 in thy very birth 11 thou 13 becamest 12 the Messenger, 17 O mighty lord, and, 15 thou 16 the leader 18 of men that see. [16/174]

6. 8 Set 7 under the yoke 4 with the straps of the yoking 3 the two maned steeds 1 of the Truth 6 red of hue, 5 dripping Light: thou, 13 O God, 10,11 bring 14 all 12 the gods; 17 O knower of the births, 16 make 5 perfect the ways of the pilgrim-sacrifice. [16/174]

7. 1 From heaven 2 itself 4 thy 6 lights 3,5 blazed forth, 10 thou shinet 9 in the wake of 11 many 8 outshinings 7 of the Dawn (or, 9 in the wake 11 of many 8 wide-shining 7 dawns) 13 when, 14 O Fire, 15 passionately burning (or flaming as dawn) 16 in the woods, 20 the gods set 12 the waters 19 to their work 18 for the rapturous 17 Priest of the call (or, 15 set in action 12 the work 17 of the the rapturous 17 priest of the call). [16/174-5]

8. 11 The gods 3 who 7 take their rapture 1 in the wide 4 mid-world, 7 or 8 those 10 who are 9 in the luminous world 4 of heaven, 13 or 14 those 16 lords of sacrifice 12 who are helpful and 15 ready to the call, them 19 O Agni 18,20 thy chariot-horses 17 have borne towards us. [16/175]
9.  

\[9. \text{Come down to us with them in one chariot or in many chariots for thy horses pervade and are everywhere; according to thy self-law bring here with their wives [female energies] the gods thirty and three and give them to drink of the rapture. [16/175]}

10.  

\[10. \text{He is the Priest of the call for whose growing even wide earth and heaven speak the word at sacrifice on sacrifice; facing each other, fixed like two ends of the pilgrim-way, the [supreme] Truth they keep in his truth who from the Truth was born. [16/175]}

11.  

\[11. \text{Same as 3.1.23 – 16/161 [16/175-6]}

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Sukta 7

1. They who have climbed from the dark-backed foundation have entered the Father and Mother, have entered into the seven voices. The Father and Mother who dwell encompassing all move abroad and go forward to give by sacrifice long-extended the Life. [16/176]

2. He reached the milch-cows that dwell in heaven, the Mares of the male, the divine rivers that carry in their flow the sweetness. The one moves on the way around when thou seest thy dwelling in the house of the Truth. [16/176]

3. On every side he ascends and they become easy to control, he awakes to knowledge and is the lord of the riches. Fire with his blue back and many diverse faces brings them from the ever-moving foundation to a settled dwelling. [16/176]

4. The rivers energised bear his mighty force of formation (of Twashtri) firmly
fixed and "undecaying; he shines out wide with his limbs in the world of his session and has entered earth and heaven as if they were one. [16/176-7]

5. They knew the bliss of the ruddy-shining bull and they rejoice in the rule of the Great One; they are the lights of heaven luminously blazing and the Word of Revelation is their mighty common speech. [16/177]

6. And great by the knowledge of the great Father and Mother they led his strength in the wake of its proclaiming call, where the bull bears his worshipper round the hold of night towards its own seat. [16/177]

7. Seven illumined seers guard by the five priests of the pilgrim-rite the beloved (or, delightful) seat of the being that is set within: moving forward the imperishable bulls take joy; the gods move according to the law of the workings of the gods. [16/177]

12 ukṣaṇah - ukṣan, a word which like its synonym ṛṣan, 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]

8. Same as 3.4.7 – 16/169 [16/177]
9. The many Rays well governed in their course, grow passionate for the great Horse, the many-hued Bull. O divine Priest of the call, rapturous, awakening to knowledge, bring here the great gods and earth and heaven. [16/178]

10. The swift-running dawns have shone opulently bringing us our satisfactions, with their true speech, their rays of intuition. And do thou, O Fire, by the greatness of the earth cut away for the Vast even the sin that has been done. [16/178]

11. Same as 3.1.23 – 16/161 [16/178]
Sukta 9

1. "Mortals we have chosen thee, a god, for our comrade to protect us, the Child of the Waters, full of happiness and light, victorious (or, strong to break through), to whom no hurt can come. [16/178]

2. "When thou hast carried beyond the rough ground (or, thirst) then hast thou 'truth of mind: some depart (or, move forward), others remain seated around thee in whose comradeship thou art lodged. [16/179]

3. "When he has passed beyond the forces that make to err, those that cling perpetual, the long-lasting who have no hurt have followed and found him like a lion who has taken refuge in the Waters. [16/179]
1. As if one who has sped away and utterly disappeared, this Fire, Life growing in the mother, led from the Beyond, churned out on every side, for the gods. [16/179]

2. This is thou upon whom mortals have seized for the gods, O carrier of the offerings, because thou guardest all sacrifices by thy will, O Flame in man, most youthful god! [16/179]

3. O Fire, thy action covers That Bliss from the ignorant when the Animals sit together around thee, kindled against the night. [16/180]

4. Offer the oblation to the Fire intense with its purifying light, who does perfectly the pilgrim-rite, the swift messenger, with his rapid pace; wait soon upon the ancient and desirable godhead. [16/180]
9. **Gods** 3 thousand and 1 three 2 hundred and 6 thirty 7, 10 and 9 nine 11 waited 5 upon the Fire. 12 They anointed him 13 with streams of the clarity, 14 they spread 16 for him 15 the seat of sacrifice, and 20, 21 seated him within 19 as Priest of the call. [16/180]
Sukta 10

1. "Thee, O Fire, men who have the thinking mind, kindle in the sacrifice, an emperor over those who see, mortals set alight a godhead. [16/180]

2. "Thee, O Fire, they pray in the sacrifices as the sacrificant of the rite, the Priest of the call; shine out the guardian of the Truth in thy own home. [16/180]

3. He who gives to thee with the fuel, to the knower of the births, holds the hero-energy, ever grows. [16/181]

4. He is the ray of intuition in the sacrifices; may he, the Fire, come with the gods, anointed by the seven priests of oblation, to him who holds the offerings. [16/181]
5. 6Bring 1forward 5for the Fire, 2for the Priest of the call, 7the vast and 3supreme (or, ancient) 4word 11as 12for the creator and 10me who bring 9the lights 8of illuminations. [16/181]

अभिमन्तरते नो गिरो यतो जायत उक्तसः।
महे वाजाय द्रविणाय दर्शतः।।3.10.6।।

अभिमन्तरते 2नः 3गिरे 4यतः 5जायते 6उक्तः 7।
महे 8वाजाय 9द्रविणाय 10दर्शतः।।11।।

6. 2aMay 3our 4words 5bmake 1the Fire 2c to grow 5when 6he is born, 7the Fire that carries the utterance, 11visioned 8for the great 9plenitude, 10for the treasure. [16/181]

अनेन वजिष्ठो अध्ये देवानः देवतः यज।
होता मन्ने वि राजस्तयम् विवध।।3.10.7।।

अनेन 1वजिष्ठः 2अध्ये 3देवानः 4देवतः 5यज।
होता 7मन्नः 8वि 9राजसि 10अः 11सिभ।।12।।

7. 1O Fire, 2most strong to sacrifice 3in the pilgrim-rite, 6worship 4the gods 5for the seeker of the godhead, 8as the rapturous 7Priest of the call 10thou shinest 9wide, 11beyond 12the forces that make us err. [16/181]

सः 1पावक 2दीपरिह त्रुमस्यस्मे स्वार्थम्।
भवास्ततुभ्यो अनमः स्वस्तये।।3.10.8।।

सः 1नः 2पावकः 3दीपरिहः 4त्रुमतः 5अस्मे 6सुव्यायम्।
भवास्ततुभ्यः 9अनमः 10स्वस्तये।।11।।

8. 1So, 4a do thou, 1O purifying Flame, 4bkindle 6in us 5the luminous 7hero-energy, 9to those who laud thee 8become 10most close 11for their weal. [16/182]

तः त्वा विग्राह विपन्यायो जागृताः समिन्ते।
हव्यवाहमस्य सहस्तत्वम्।।3.10.9।।

तमः 1त्वा 2विग्राहः 3विपन्यः 4जागृताः 5समः 6इन्ते।
हव्यवाहमः 8अमर्यामः 9सहः 10स्तत्वम्।।10।।

9. 1,2This is thou whom 3the illumined seers 4who have the light, 5ever wakeful, 6,7kindle, 9the immortal 8bearer of the offering, 10increaser of our force. [16/182]

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Sukta 11

1. Fire is our all-seeing Priest of the call, our vicar set in front in the pilgrim-rite; he knows the uninterrupted course of the sacrifice. [16/182]

2. He is the immortal, the carrier of the offering, the aspirant, the messenger settled in the rapture; the Fire joins with our Thought. [16/182]

3. Agni wakes to knowledge companioning our Thought, he is the supreme (or, ancient) ray of intuition in the sacrifice; it is he who crosses through to man's goal. [16/182]

4. Fire, the Son of Force, who hears the things that are eternal (or, who has inspired knowledge of things eternal), knower of the births, the gods created as a carrier flame. [16/183]
5. 'The inviolable 2 who goes in front 5 of the human 3 peoples 4 the Fire is 8 a swift 7 chariot 5 that is ever 9 new. [16/183]

6. 'Overpowering 2 all 3 assailants 5 the Fire is 4 the will 3 of the gods 2 never crushed, 8 filled with the multitude of his inspirations. [16/183]

7. By this bringer 2 of delights 6 the mortal 5 who gives, 1 reaches and 5 possesses 7 the house 8 of the purifying light. [16/183]

8. May we 5 by our thought 8 possess 1 around us 3 well-established 2 all 4 the things of the Fire, 7 may we be illumined seers 8 who know all things born (or, in whom knowledge is born). [16/183]

9. O Fire, 5 we shall win 2 all 3 desirable things 4 in thy plenitudes, 6 in thee 8,9 have moved towards us 7 the gods. [16/183]
Sukta 12

1. 'O Indra, O Fire, 2,3 come to the offering 4 of the wine, 5 by our words, 7 your supreme desirable 6 ether; 9 drink 8 of it 11 you who are missioned 10 by the Thought. [16/184]

2. 'O Indra, O Fire, 6 the conscious 4 sacrifice 5 journeys 3 taking with it 2 the worshipper: 7 by this word 8 drink 9 of this 10 offered wine. [16/184]

3. 'I choose 5 by the swift impulse 4 of the sacrifice 1 Indra and 2 the Fire 3 whose pleasure is in the seer, 10a take 9 here 10b your content 7,8 of the Soma-wine. [16/184]

4. 'The smiters, 3 the slayers of the coverer 3 I call, 5 the unvanquished, 4 the companions in victory, 6 Indra and the Fire, 7 most strong to win the plenitudes. [16/184]
5.  "Your adorers, 4speakers of the word, 5they who know the ways of the guidance 13hymn 2you: 7O Indra, O Fire, 9,10I accept 8your impulsions. [16/184]

6. 1Indra and Fire 5shook down 2the ninety 3cities 4possessed by the destroyers, 6together 7by one 8deed. [16/185]

7. 1O Indra, O Fire, 3all around 2our work 7our thoughts 6go 5forward 4towards you 10along 9the paths 8of the Truth. [16/185]

8. 1O Indra, O Fire, 3your 5mights 4are companions 6and 5your delights; 7in you 9is founded 8all swiftness in the work. [16/185]

9. 1O Indra, O Fire, 4,6you encompass 2the luminous kingdom 3of heaven 5in the plenitudes; 7it is 8your 11strength 10,9that is manifested there (or, 7that is 8your 11strength 10,9which wakes to knowledge). [16/185]
Rishabha Vaishwamitra

Sukta 13

व व ने वे पाने बहिष्मचायसम्ये।
गम्ध् देर्विभिः स ने यज्ञो वहिष्ठा सदद्।।

प्र। व। देवायः अनये। बहिष्मचायसम्ये।
गम्ध्। देर्विभिः। आ।।

1. 1,6a Sing out 5some mightiest 6b hymn 7to this 3divine 4Fire, 8a/16a may 11he 10,8b come 12to us 9with the gods and, 13strong to sacrifice, 15,16sit upon 14the sacred grass. [16/185]

2. 1He is the possessor of the Truth 2to whom belong 3earth and heaven and 4their 5guardings 6accompany 7his mind of discernment; 8for him 9the givers of the oblation 7pray, 10for him 12for their protection 11when they would win the riches. [16/186]

3. 1He is 3the illumined seer and 2regent [controller] 4of these 5sacrifices, 3he 7,8and always 9he; 11that 10Fire 13set to his work 15who 16shall win and 14give 17the plenitude. [16/186]

4. 6a May 1he, 5the Fire, 6b give 2us all 3happy 4peace 4for our journeying there 5whence 10are rained 11the riches 12in heaven, 15,13from all the planes, 14in the Waters. [16/186]
5. "Men who have the light § kindle § into his flaming, § incomparable, § by the opulent § thinkings of § this being § Fire, § the Priest of the call, § the lord § of all the peoples. [16/186]

6. § Do thou, § strong to call the gods, § protect § us § in the Word, § in all our utterances; § increasing the life-powers § powerful to win the thousands. § Flame out § blissfully § for us, § O Fire. [16/186]

7. § Now § give § us § a thousandfold § riches § bringing the Son, § bringing our growth, § [§ O Agni § luminous, § a hero-strength, § abundant, § inexhaustible. [16/187]
Sukta 14

आ होता मन्त्रो विद्याधार्यस्वि सत्यो यज्ञः कवितमः स वेधा।।

विद्युतः सहस्रमुषो अभिः शोचिक्रेष्टः पृथिविया पाजी अश्रेत।।3.14.1।।

आः होता 3 मन्त्रः 4 विद्याधि 4 अस्थास्तथा 5 सत्यः 6 यज्ञः कवितमः 8 सः 9 वेधा।।10।।

विद्युतः 11 सहस्रः 12 पुञः 13 अभिः 14 शोचिः 15 क्रेष्टः 16 पृथिवियाः 17 पाजी 17 अश्रेत।।18।।

1. The rapturous Priest of the call has reached the things of knowledge; he is the true, doer of sacrifice, a great seer, a creator. Fire, the son of force, with his chariot of lightning and his hair of flaming light, has attained to a massive strength on the earth. [16/187]

अयामि ते मयैक्षिते जुष्पर्व प्रवासस्तुऽथे चेतते सहस्रः।।

विद्ग्नां आ विद्युतः निष्कर्षित पर्व आ बहिन्ताः यज्ञः।।3.14.2।।

अयामि 10 ते 11 नमः 12 जुष्पर्व 4 प्रवास 5 तुषारः 6 चेतते 7 सहस्रः।।8।।

विद्ग्नाः 10 विद्युतः 12 निष्कर्षित 14 पर्वः 15 आः 16 बहिन्ताः 17 ऊतके 18 यज्ञः।।19।।

2. To thee, accept my word of obeisance, O master of Truth and strength, to thee who givest knowledge. As the knower, bring those who know and sit in the midst on the sacred grass, for our protection, O lord of sacrifice. [16/187]

द्रव्यान म उपसा वाजयनी अभेत वाक्याय पद्धारीर्मः।।

यत् सीप्पाजिति पूर्व विद्विभिः वन्येऽर्ज तस्मा दुःशंसोऽर्जः।।3.14.3।।

द्रव्यानम् 10 ते 11 उपसा 12 वाजयनी 13 अभेत 14 पद्धारीर्मः 15 अच्छः।।8।।

यत् 10 सीप्पाजिति 11 पूर्वपयं 12 हिवः 13 अभेत 14 कथुराजतः 15 तस्मा 16 दुःशंसोऽर्जः।।17।।

3. Let dawn and night full of their plenitude come running towards thee on paths of the wind, O Fire, when all around they anoint thee the first and supreme, as if two sides of a chariot-front they enter into the gated house. [16/187]

भवाश्रुत तुष्पक्षुः करणः सहस्रः विभे मर्तः सुन्ममर्तः।।

वच्चोविशिष्य सहस्रस्य तिष्का अभि द्विती: प्रथ्ययस्यौऽषुऽनृः।।3.14.4।।

भवाश्रुत 1 च 1 तुष्पक्ष 4 करणः 5 अभेत 6 विभे 7 मर्तः 8 सुन्ममः 9 अच्छः।।10।।

यत् 12 शोचिक्रेष्टः 13 पुञः 14 तिष्का 15 अभि 16 श्विती: 17 प्रथ्ययः 18 सुर्यः 19 नृः।।20।।

4. To thee, O Forceful Fire, Mitra and Varuna and all the life-powers chant a hymn of bliss, when with thy flame of light, O son of Force, thou standest as
the sun 16 above 17 the peoples 18 shining wide 20 upon men. [16/187-8]

5. 3Today 'we give 2 to thee 'thy desire, 'approaching 'thee 7 with outstretched hands and 8 with obeisance; 12 worship 13 the gods 11 with a mind 10 strong for sacrifice, 16 an illumined seer, 14 with thy unerring 15 thought, 17 O Fire. [16/188]

6. 2 For, 1 from thee, 3 O son 4 of Force, 5,8 go forth 6 the many 9 protections 7 of the godhead, and 11 his plenitudes. 13a Do 12 thou 13b give 16 us 14 the thousandfold 15 treasure, 13 give 18 by the word 17 that betrays not 16 the truth, 20 O Fire. [16/188]

[16/382]

7. 2 O understanding mind, 3 O Seer-Will! 4,5 now that all these things 7 we who are mortals 9 have done 1 for thee, 'O god, 8 in the pilgrim-sacrifice, 13a do 16 thou 13b awake 11 to the whole 12 well-charioted action and 18 taste, 14 all 15 That 19 here, 17 O immortal 16 Fire. [16/188]
Utkila Katya

Sukta 15

वि पाजसा पृथुना शोशुचानो बाधस्त्र द्वियो रक्षसो अमीवा:।
सुरशम्यो वृहतः शर्मणि स्वाम्यमेव सुहर्षस्य प्रणीती।।3.15.1।।

वि¹ पाजसा² पृथुना³ शोशुचानो:⁴ बाधस्त्र⁵ द्वियो:⁶ रक्षसो:⁷ अमीवा:⁸।
सुरशम्यो:⁹ वृहतः:¹⁰ शर्मणि¹¹ स्वाम्यम्¹² अने:¹³ अहम्¹⁴ सुहर्षस्य¹⁵ प्रणीती¹⁶।।

1. Flaming out in a wide mass of strength, press back the hostile powers that hurt and afflict. May we abide in the bliss of the all-blissful Vast, in the leading of the Fire who is swift to our call. [16/188-9]

तं ने असया उपसो न्युवो तं सूर उदिते बोधि गोपा:।
जनेव नित्य तनय जुष्ठव स्तोम मे अने तनवा सुजात।।3.15.2।।

त्वम¹ न:² असया:³ उपसो:⁴ विउधुः⁵ त्वम⁶ सूरे⁷ उदिते⁸ बोधि⁹ गोपा:¹⁰।
जनेवदः¹¹ नित्यम्¹² तनयम्¹³ जुष्ठव¹⁴ स्तोमम्¹⁵ मे¹⁶ अने¹⁷ तनवा¹⁸ सुजात¹⁹।।

2. Thou in the dawning of this dawn, thou when the Sun has arisen wake for us and be our protector. Take pleasure in the Son as if in an eternal birth. Accept my affirmation of thee, O Fire, perfectly born in thy body. [16/189]

तं नृष्पशा वृषभानु पूवीः कृष्णास्यने अनि सो वि भाहि।
वसो नेषि च परिष चायन्यः कुद्धि नो राय उशिजो यविश।।3.15.3।।

त्वम¹ नृष्पशा:² वृषभो³ अनु¹ पूवीः⁵ कृष्णासु⁴ अने⁷ अससो⁸ वि⁹ भाहि¹⁰।
वसो¹¹ नेषि¹² चाः¹³ चार्षि¹⁴ चाः¹⁵ अदि¹⁶ अः¹⁷ कृधि¹⁸ न:¹⁹ राये²⁰ उशिजः²¹ यविश²²।।

3. Thou art the male with the divine vision, in the wake of many dawns shine out in the black nights, O Fire. O prince of the riches, lead and carry us over beyond the evil; O youthful god, make us aspirants for the treasure. [16/189]

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

अषाध्यो अने वृषभो दिदीहि पुरो विश्व: सोभगा संजिनीवान्द।
यज्ञस्य नेता प्रथमस्य पायोजातवेदो वृहतः सुप्रणीते।।3.15.4।।

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4. 4Shine out, 2O Fire, 1the invincible 3male, 8conquering 6all 5the cities, 6all 7the felicities; 13thou art the knower of the births, 15O perfect guide on the way, 10thou art the leader 11of the first, 14the Vast 12all-protecting 9sacrifice. [16/189]

5. 3O Fire of worship, 6towards 2homes of bliss 4many and 1without a gap, 6towards 5the gods 7shining out 8wise in understanding, 10like 11a conquering 9chariot 12,13bring 14the plenitude; 15O Fire, 19do 16thou 18make 17earth and heaven 18firmly established 19for us. [16/189]

6. 3O Bull of the herds, 1,2nourish us, 4move 9towards us 5with plenitudes, 8make heaven and earth 10good milk-cows 9for us, 6O Fire; 12O god, 11come with the gods 14glowing 13in the beauty of thy splendour. 15Let not 18the evil mind 17of mortal 19,20besiege 16us. [16/190]

7. Same as 3.1.23 – 16/161 [16/190]
Sukta 16

अयम्मः सुभविन्यः महःः सोभमाय।
रायः इसे स्वपत्यस्य गोमत इसे वृत्तहथानाम्। 3.16.1 ||

अयम्। अभि्। सुभविन्यः। इसे। महः। सोभमाय।
रायः। इसे। सुभविन्यः। गोमत।। 10। इसे। 11। वृत्तहथानाम्। 12 ||

1. ¹This is ²the Fire ³that is lord ⁴of the hero-energy and ⁵the great ⁶felicity, ⁷lord ⁸of the wealth ⁹of the shining herds, and ¹⁰of good progeny, ¹¹who has power ¹²for the slaying of the coverers. [16/190]

⁹अस्त्र must be spiritual offspring of अस्त्र children of our works. [14/473]

इम्म ²नरे महःः सश्चता ³बुध्य ⁴यम्मः ⁵रायःः शेषुधासःः।
अभि् वे संन्दर्ध ⁶पुतराच ⁷डूरः विश्वाहा ⁸शमानद्याः। 3.16.2 ||

इम्मः ²नः। ³सरः। ⁴संन्द्रवः। ⁵यम्मः। ⁶रायः। ⁷शेषुधासः। ⁸।
अभि् ⁹वे। ¹⁰संन्द्रा। ¹¹पुतराच। ¹²डुः। ¹³विश्वाहा। ¹⁴शमान। ¹⁵आउद्याः। ¹⁶। ||

2. ²O gods, ³O life-powers, ⁴you cleave ¹to this ²Fire of increase, ³in whom are ⁴the treasures ⁵that make our happiness to grow. ⁶Through all the days ⁷they have destroyed ⁸the enemies, ⁹the evil-thoughted ¹⁰who ¹¹¹²attack us ¹³in our battles. [16/190]

स त्वा नो रायः शिशिहि मीहः अभ्युधिन्यः।
तुविष्णुन वर्षङ्क्र यज्ञातोभधीवस्य शुभमणः। 3.16.3 ||

सः। ¹त्मोः। ²नः। ³रायः। ⁴शिशिहि। ⁵मीहः। ⁶अभ्युधिन्यः।
तुविष्णुनः। ⁷वर्षङ्क्रः। ⁸यज्ञातः। ⁹अभ्युधिन्यः। ¹⁰शुभमणः। ¹¹। ||

3. ¹So ²do ³thou, ⁴O bounteous ⁵Fire, ⁶with thy many lights ⁷⁸bestow ⁹on us ¹⁰the greatest and ¹¹⁫griefless ¹²wealth, ¹³full of the hero-strength, ¹⁴of progeny and ¹⁵of force. [16/191]

चक्रियाँ विश्व भुवनाभि सारहिश्वक्रदेवेश्वा दुःः।
आ देवेषु यत्त आ सुभवं आ संस उस नृणामः। 3.16.4 ||

चक्रि्। ¹यः। ²विश्वः। ³भुवना। ⁴अभि्। ⁵ससति। ⁶चक्रि्। ⁷देवेषु। ⁸आ। ⁹दुः। ¹⁰।
आ। ¹¹देवेषु। ¹²यत्त। ¹³आ। ¹⁴सुभवं। ¹⁵आ। ¹⁶शंसे। ¹⁷उत। ¹⁸नृणामः। ¹⁹। ||

4. ²He who ³puts forth his force and ¹¹is the doer ³in all ⁴the worlds, ²he who ⁷is the doer ⁸of works ⁹in the gods, ¹⁰labours ¹¹¹²in the gods ¹³¹⁴¹⁵in all mights ¹⁶¹⁷in the
self-expression of men. [16/191]

5. 3 O Fire, deliver us not to unconsciousness, nor to the lack of the strength of the hero, nor to the absence of the Light (to the absence of, literally, “the Cow”), nor to the bondage (or, to the Censurer), son of force, put away from us the hostile powers. [16/191]

6. 3 O felicitous Fire, have power in the pilgrim-rite for the fruitful plenitude, for the Vast; O thou of the many lights, join us to the large and glorious riches that create the Bliss. [16/191]
Kata Vaishwamitra

Sukta 17

1. He is kindled and blazes out according to the first and supreme laws and is united with the Rays, he in whom are all desirable things. Fire with his tresses of flame and his raiment of light, the purifier, perfect in sacrifice, for sacrifice to the gods. [16/192]

2. O Fire, as thou hast accomplished in sacrifice thy priesthood for the earth, awaking to knowledge, O knower of the births, as thou hast accomplished it for heaven, so with this oblation do sacrifice to the gods, carry yet further beyond the sacrifice with the human being today. [16/192]

Or, as thou hast offered in sacrifice the oblation of the earth [16/192 fn]

Or, as thou hast offered the oblation of heaven [16/192 fn]

3. Three are thy lives, O knower of all things born, three are the dawns that are thy births, O Fire, by them win through sacrifice the protection of the gods, thou as the knower become for the doer of sacrifice the peace and the movement. [16/192]

Or, that gave thee birth [16/192 fn]
4. 4a We hymn thee by our words, 8 O knower of all things born, 1 as the Fire perfect in light, 3 perfect in vision, 7 the object of our prayer and 5 offer to thee our obeisance; 9 thee the gods made the Messenger, 11 the Traveller, 12 the carrier of offerings, 16 the navel-centre of Immortality. [16/193]

5. 5 O Fire, he who was before thee and was the Priest of the call and mighty for sacrifice and was dual entity and by the law of his nature the creator of the Bliss, 14 by his law of action carry on the sacrifice, thou who art awake to knowledge, thou establish our pilgrim-rite in the advent of the gods. [16/193]
Sukta 18

1. O Fire, in our coming to thee become right-minded accomplishing our aim as a friend to a friend, as father and mother to their child, these worlds of beings born are full of harm: burn to ashes the hostile forces that come against us. [16/193]

2. Wholly consume our inner foes, consume the self-expression of the enemy who would war against us, O lord of the riches, conscious in knowledge, the powers of ignorance; let them range wide thy ageless marching fires. [16/193]

3. I desire and offer the oblation, O Fire, with the fuel, with the pouring of the clarity, for speed, for strength. Until I have the mastery, adoring with the Word I lift to thee for the conquest of the hundreds this thought divine. [16/193-4]

Or, as long as I have the power [16/194 fn]

4. Affirmed by our lauds rise up with thy flame of light, O son of force, the
vast\(^7\) expansion\(^8\) in us who labour at the work, \(^9\) found \(^{10}\) opulently \(^{12}\) in the Vishwamitras \(^{13}\) the peace and \(^{14}\) the movement, \(^{11}\) O Fire. \(^{15}\) We make bright \(^{18}\), \(^{19}\) many times over \(^{16}\) thy \(^{17}\) body. [16/194]
अन्नि होतारं ते ३ वृणे मित्रेये गुर्णे कवि विश्वविद्मुरुपे ।
स नौ यशोऽदेवतात्पा वण्यान् रये वाजाय वनले मधानी ॥ ३.१९.१ ॥

अनन्नम् होतारात् ३ वृणे मित्रेये गुर्णे कवि विश्वविद्मुरुपे ।
स्।।१० नं।।११ यशोऽदेवज्ञाता।।१२ वण्यानु।।१३ रये।।१५ वाजाय।।१६ वनले।।१७ मधानी।।१८ ॥

1. 'Fire ३।४ 'I choose २ the Priest of the call ५ in the sacrifice, ६ the wise, ७ the seer, ८ the omniscient, ९ free from ignorance: १० 'he १२ shall do worship १४ for us १५ strong for sacrifice, १६ in the formation of the godheads; १७ for the wealth, १८ he wins २० all kinds of amassings. [१६/१९४]

2. ३ 'O Fire, १५ 'I mission ६ towards २ thee १ a power of giving ४ bearing my oblation, ५ luminous, ६ full of lustres. १३।१७ 'May he come ९ to the sacrifice १४ with his givings, १५ with his treasures १४ turning round it and २० widening २१ the formation of the godheads. [१६/१९५]

3. १ 'So ४ am I guarded by thee ५ with a mind ६ of shining energy; then ७ do thou teach us १० of the riches ११ that teach ५ and ७ that give us good children of our works. ९ 'O Fire, १३ 'may we become १५ affirmers १२ of thee १५ by our lauds १६ and १७ rich १६ in the power १७ of a wealth १८ most full of the strength of the gods. [१६/१९५]

भूरिण्य हि ते दधिेरे अनीकाशने देवयं यज्ञयो जनास: ।
स आ वह देवताति वविष्या यथा यददाय च वनासि ॥ ३.१९.४ ॥
4. For, many flame-forces they have founded in thee, O Fire, men who have the will to sacrifice to the godhead. So, bring to us the formation of the godhead, O youthful god, when thou worshittest with sacrifice the divine host today.

5. Since the gods seating for sacrifice have anointed thee as Priest of the call in the rite, do thou, O Fire, awake here as our protector and found thy inspirations in our bodies.
Sukta 20

1. Fire and dawn and the two riders of the horse and Dadhikravan the Carrier of the offerings calls by his words in the dawning. May the gods full of the Light hear us; may they desire and accept with a common pleasure our sacrifice.

2. O Fire, three are thy steeds, three the worlds of thy session; three are thy tongues, O thou born from the Truth, they are many; three too are thy bodies desired by the gods, with them protect undeviatingly our words. [16/196]

3. Many are the names of thee, the Immortal, O Fire, O knower of the births, O god who bearest with thee the self-law of nature; all the manifold magic of the Lords of magic they have combined in thee, O all-ruler, O builder of the levels. [16/196]
The Fire is as the Enjoyer, the leader of the divine worlds; he is the divine guardian of the fixed time of things, and with him is the Truth. He is the slayer of the Coverer, the Eternal, the Omniscient; may he carry one who hymns him with the word beyond all the difficulty and stumbling. [16/196]

16 *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]

5. 1Dadhikravan 18 I call here, and the Fire, the divine dawn, Brihaspati the god Savitri, the two riders of the horse, and Mitra and Varuna and Bhaga, the Vasus, the Rudras, the Adityas. [16/197]
Sukta 21

1. **Found 1 this 2 our 3 sacrifice 4 in the immortals, 5 accept 6 these 7 offerings, 8 O knower of things born. 14 O Priest of the call 18 sitting 17 as first and supreme, 15,16 taste 16 of the drops 12 of understanding (or, strength) and 13 light. [16/197]

2. **O purifying Fire, 1 full of light 4 there drip 5 for thee 4 drops 6 of understanding; 11 give 10 us 8 the supreme 12 desirable thing 7 in thy self-law 8 for the advent of the gods. [16/197]

3. **To thee, 5 the illumined seer, come 3 these drops 3 dripping light, 4 O right and true, 4 O Fire; 3,9,10 then thou blazest up 3 as the supreme 7 Rishi. 13 Become 12 the protector 11 of our sacrifice. [16/197]

4. **On thee 2 they fall, 2 the drops 3 of understanding and 8 light, 3 O unseizable (or uncontrollable) Ray! 4 O thou with whom is the puissance! 9 Declared by the seers of truth 12,13 thou hast come 10 with the vast 11 light. 15 Accept 14 our offerings, 16 O wise intelligence! [16/197-8]
5. **Most full of energy is** the understanding held up in the middle for thee, this is our gift to thee. The drops drip over thy skin, O shining one (or, Lord of riches), take them to thee in the way of the gods. [16/198]

[Alt.; Lit.] this is what we give to thee.
Sukta 22

अयं सो अनिर्विस्मिन्तोमिन्तं सूतप दथे जठरेव यावशान।
सहस्राणि वाजमत्यं न सति सस्वात्सन्नत्वसः जातञ्जादेव।
॥ 3.22.1 ॥

अयम् ॥ सः । अभिः । यस्मिन् । सोमम् । इन्द्रः । सुमान् । दथे । जठरेव । यावशान।
सहस्राणिः । वाजम् । अत्यम् । नान्तिन् । सस्वात्सन्नतिः । सन्तोऽसे । जातञ्जादेव।
॥ 3.22.2 ॥

1. ‘This is 3 that Fire 4 in which 5 Indra, 6 desiring 7 the wine, 8 held 9 it 10 in his belly; 11 our laud rises to thee 12, 13 because thou hast won 14 the thousandfold 15 plenitude 16 as if 17 a steed 18 of swiftness, 19 O knower of all things born! [16/198]
7 the offered wine [3.12.2]

2. ‘O Fire, that 5 splendour 3 of thine 2 which is 4 in heaven and 5 which 6 is in the earth and 7 its growths and 8 its waters, 11 O lord of sacrifice, 12 by which 13 thou hast extended 14 the wide 15 mid-air, 17 it is 16 a brilliant 18 ocean 19 of light 20 in which is divine vision. [16/198-9]

3. ‘O Fire, 5 thou goest 4 towards 3 the ocean 2 of the sky, 6 thou speakest 5 towards 7 the gods 10 who are 9 masters of knowledge, 6 towards 19 the waters 11 that 18 abide 13 above 12 in the luminous world 14 of the sun 16 and 19 the waters 15 that are 17 below. [16/198-9]
or, 7 the gods 8 of the planes or seats [16/199/6f]

4. 5a Let 2 thy Fires 1 that dwell in the waters 4 joining 3 with those that descend the slopes

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accept the sacrifice, mighty impelling forces, in which there is no harm nor any distress. [16/199]

इळाम् ने पुरुंदं सनि गोः शक्तम सहवानाय साध ।
स्यानः सूनस्तनयों विजावानेः सा ते सुमतिभूतजसे ॥ 3.22.5 ॥

5. Same as 3.1.23 – 16/161 [16/199]
Devashravas and Devavata Bharata

Sukta 23

निमंत्रितः सुधित आ सधस्ये युवा कविरथस्य प्रणेता।
जूर्यस्मिनस्यो वनेष्ट्रा दधे अमुत जातबेदा। स। 3.23.1

नि:निमंत्रितः। सुधितः। आ। सधस्ये। युवा। कवि:। अध्वस्य। प्रणेता।
जूर्यस्मिनः। अमिनः। अजः। वनेखु। अजः। दधे। अमृतमः। जातबेदा।।

1. ¹Churned out and ²well-established ⁴in the house of his session, ⁵the Youth, ⁶the Seer, ⁷the leader ⁸of the pilgrim-sacrifice, ⁹imperishable ⁰in the perishing ¹¹woodlands, ¹²the Fire, ¹³the knower of all things born, ¹⁴has founded ¹⁵here ¹⁶immortality. [16/199]

अमरिष्यू भारता रेवदमिं देवश्रवा देववातः सुदक्षम।
अमृतम् वृहताभी सयेन न नेता भवतातु यूः स। 3.23.2

अमरिष्यूः। भारता। रेव। अमिन। देवश्रवा। देववात। सुदक्षम।
अमृतम्। वृहताभ। अमिन। राया। इस्माः। न। नेता। भवतात्। अनु। चूः। १९।

2. ²The sons of the Bringer, ⁵god-inspired and ⁶god-beloved, ¹have churned out ⁰Fire ⁷of the perfect discernment. ⁸O Fire, ⁹look widely on us ¹¹with the vast ¹²riches,
¹³become ¹⁴the leader ¹⁵of our ¹⁶impulsions ¹⁷throughout ¹⁸the days. [16/200]

दश श्रीम् पूर्व सीम्मजोजनस्युजातं मातूः प्रयम्।
अमिन सतहि देववात देवश्रवो यो जननामस्य वशी। स। 3.23.4

दश। श्रीम्। पूर्वम्। सीम्। अजीजनस्य। सुजातस्य। मातूः। प्रयम।
अमिन। सतहि। देववात। देवश्रव। या। जननाम। असत। वशी।

3. ¹The ten ²who throw the Light ³have brought to birth ⁴all around ⁵the Ancient One ⁶well-born ⁷in his mothers and ⁸well-beloved. ¹⁰Affirm with lauds, ¹²O god-inspired, ⁰the Fire lit ¹³by the god-beloved, ¹⁴¹⁵that he may be ¹⁶the controller ¹⁷of men. [16/200]

नि त्वा दधे वर आ पृथिव्या इत्यावस्ये सुदनले अन्हाम्।
दृषत्यां मातुः आप्रायां सरस्वत्यां रेवदने दिदीहि॥ 3.23.5

नि। त्वा। दधे। वर। आ। पृथिव्या। इत्यावस्ये। सुदन। आप्रायां। अन्हाम।
दृषत्यां। मातुः। आप्रायां। सरस्वत्यां। रेवदने। अमन। दिदीहि।

4. ⁵, ¹³One has set ²thee ⁸in the supreme ⁶seat ⁷of the earth, ⁸in the seat ⁷of the Word of
Revelation, \textsuperscript{9}in the happy brightness \textsuperscript{10}of the days: \textsuperscript{16}O Fire, \textsuperscript{15}opulently \textsuperscript{17}shine \textsuperscript{12}in the human being, \textsuperscript{11}in the river of rocks (Drishadwati), \textsuperscript{13}in the stream of flowing waters (Apaya), \textsuperscript{14}in the stream of inspiration (Saraswati). [16/200]

इळामने पुरुषसं सनिगो: श्रवणमं हवानाय साध।
स्वान: सूनस्तनयो विजावा�-community सा ते सुमविभूतसमे॥ 3.23.5 ॥

5. Same as 3.1.23 – 16/161 [16/200]
O Fire, overpower the hostile armies; hurl them from us; hard to pierce, pierce the enemy-powers, found thy splendour in him who carries through the sacrifice.

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

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

O Fire, with all thy divine fires greaten the word that has sight.
अनेदादाशुषेरियंवीरणसम्।
शिशीहिनेसुनृभतः॥३.२४.५॥

अनेदादाशुषेरियंवीरणसम्।
शिशीहिनेसुनूभतः॥३.२४.५॥

5. ो आग, ो दिन के दाता ो एक धन वर्ग के रूप में शक्तियों के रूप में फैला हुआ है; ो ऊर्जा हमारी मेरी शक्ति है; ो सन्निधान हमारा सन्निधान है। [16/201]
Sukta 25

अमे दिवं सुनुसिः प्रचेतात्तत्ना पृथ्विध्य उत्त विश्वेतः।
ऋषिदेवों इह यतं चिन्तित्वः ॥ 3.25.1 ॥

अमे:1 दिवः2 सुनूः:3 असिः4 प्रज्ञेतः:5 तताः:6 पृथ्विध्य:7 उताः:8 विश्वेतः:9 ॥
ऋषिः:10 देवाः:11 इह:12 यज:13 चिन्तित्वः:14 ॥

1. 1O Fire, 2thou art 3the son 4of heaven 5by the body 6of the earth, 7the conscious knower, 8even 9the omniscient. 10Sacrifice 6to each 11god 10in turn, 14O thou who knowest.
   [16/202]

अभि: सनोति वीर्यां चिदानन्दनोति वाजममताय भूषन्।
सो देवी एह वह पुरुषोऽ॥ 3.25.2 ॥

अभि:1 सनोति:2 वीर्यां:3 चिदानन्दा:4 सनोति:5 वाजसः6 अमुताय:7 भूषन:8।
स:9 न:10 देवाः11 आ:12 इह:13 वह:14 पुरुषोऽ15 ॥

2. 1Fire 2the knower 3wins 4the hero-energies, 5wins 6the plenitudes 8striving 7towards immortality. 9So 12,14do thou bring 10to us 11the gods, 15O giver of the manifold plenty. [16/202]

अन्नवायापृथ्विः विश्वजने आ भाति देवी अमृते अमृत:।
कषयन वाजः: पुरुषांनोर्माभि: ॥ 3.25.3 ॥

अभि:1 धावापृथ्विः2 विश्वजने:3 आ:4 भाति:5 देवी:6 अमृते7 अमृत:8।
कषयन:9 वाजः:10 पुरुषचन्द्र:11 नमः:भि:12 ॥

3. 1The Fire, 2free from all ignorance, 4,5illuminates 2Earth and Heaven 6the divine and 7immortal 3mothers of all things; 9possessing all 11he is manifold in his delights 10by his plenitudes and 12his dispensations. [16/202]

अन्म इन्नेष्ट दाषुधो दुरोणे सुतावतो यज्ञिहोप यातर्।
अमर्षन्ता सोमपौयाय देवा ॥ 3.25.4 ॥

अन्म:1 इन्न:2 च:1 दाषुष:4 दुरोणे:5 सुतावत:6 यज्ञ:7 इह:8 उप:9 यातमः10।
अमर्षन्ता:11 सोमपौयाय:12 देवा:13 ॥

4. 1O Fire, 3and 2O Indra, 8here 5in the gated house 6of the giver 6who offers the wine, 9,10come 7to the sacrifice, 13gods 11unforgetting, 12for the drinking of the Soma-wine.
   [16/202]
अने अपां समध्यसे दुरोणे नित्वः सूनो सहसो जातवेदः।
सधस्वधनि महयमान ऊती ॥ 3.25.5 ॥

अने अपां अग्नि समध्यसे दुरोणे नित्वः सूनो सहसो जातवेदः।
सधस्वधनि महयमान ऊती ॥

5. O Fire, thou shinest high, eternal in the house of the waters, O son of force, O knower of all things born, greatening under thy guard the worlds of thy session.

[16/202]
Sukta 26

Let them go forward, 1, 7 the plenitudes 1, 4 with the strengths, 2, 8 thy Fires; 3, 9 they have yoked...
the dappled mares mingled together to reach bliss and make the mountains tremble, before them the life-gods, omniscient, pouring the Vast, inviolable.

The life-gods with their glory of fire, universal in the peoples (or, dragging all with them), desire as our brilliant and forceful guard; great givers are they, thunderous and terrible, clothed as if in raiment of rain, they are like roaring lions.

Host upon host, troop upon troop with their proclaimings of the Fire we desire the luminous energy of the life-gods; they come to the sacrifice driving their dappled horses, their achievement cannot be taken from them, they are wise thinkers in the discoveries of knowledge.

I am the Fire, from my birth the knower of all things born; light is my eye, in my mouth is immortality; I am the triple Ray, the measurer of the mid-world, the unceasing illumination, the offering.
8. He has purified through the three filters the Ray, following the thought with the heart; he has reached knowledge of the light; he has created by the self-laws of his nature the supreme ecstasy and his sight has embraced earth and heaven. [16/204]

9. He is a fountain with a hundred streams that is never exhausted, with his illumined consciousness he is the father and accorder of all that must be spoken; he takes his rapture in the lap of the Father and Mother and earth and heaven fill him, the speaker of truth. [16/205]
Sukta 27

1. Forward move the luminous plenitudes bearing the offering with the ladle of light; the seeker of bliss travels to the gods. [16/205]

2. I pray by the word the Fire with its illumined consciousness, who accomplishes the sacrifice, who has the inspiration, who has the firm holding. [16/205]

3. O Fire, may we have the power to rein thee, the divine steed of swiftness, may we cross through the hostile forces. [16/205]

4. Fire high-blazing in the rite of the path. Fire whom we must pray, who purifies, with his tresses of flame—him we desire. [16/205]
5. He is the immortal, \(^1\) wide in might, \(^3\) clothed in raiment of light; \(^4\) well-fed with the oblation. \(^5\) Fire \(^7\) is the carrier of the offerings \(^6\) in the sacrifice. [16/206]

6. Assailed by the opponent \(^6\) the doers of sacrifice, \(^3\) setting to work the ladle, \(^4\) keeping the true \(^5\) thought, \(^7\) have made \(^8\) the Fire \(^9\) to guard them. [16/206]

7. The immortal, \(^2\) the godhead, \(^1\) the Priest of the call \(^5\) goes \(^4\) in our front \(^6\) with his mage-wisdom, \(^8\) impelling \(^7\) the discoveries of knowledge. [16/206]

8. He is held \(^1\) as the Horse \(^2\) in the plenitudes, \(^5\) he is led along \(^4\) in the rites of the path, \(^7\) he is the illumined Seer \(^9\) who accomplishes \(^8\) the sacrifice. [16/206]

9. He was made \(^1\) by the Thought, \(^3\) one Supreme (or, the desirable one); \(^6\) it held \(^5\) the child \(^4\) of beings, \(^9\) the father \(^8\) of the Understanding \(^10\) in the body. [16/206]
10. "The word of revelation born from the understanding sets thee within, one supreme, O thou forcefully created, O Fire, the perfect thinker and the aspirant. [16/207]

11. Fire, the swift in motion, who crosses through the waters, the illumined seers desiring to conquer in the union with the Truth set ablaze by the plenitudes. [16/207]

12. I pray Fire, the Seer-Will, the Son of Energy flaming out in heaven in the rite of the path. [16/207]

13. One to be prayed, to be worshipped with obeisance, one who sees (or, is seen) through the darkness, the Fire is kindled high, the male of the herd. [16/207]

14. Mighty and male the Fire is kindled high, he is like a horse that carries the gods,
8him 10they pray 9who bring the offerings. [16/207]

वृषणं त्वा वर्षं वृषणं वृषणं: समिधीमहि ।
अने दीप्यं वृहत् ॥ 3.27.15 ॥

वृषणम्1 त्वा2 वर्षम्3 वृषणं:4 समूं5 इधीमहि6 ।
अने8 दीप्यतम्9 वृहत्10 ॥

15. 2Thee, 1mighty and male, 3we 5male and mighty 67kindle high, 4O Bull of the herds, 8O Fire, and 9thou illumine10the Vast. [16/208]
Sukta 28

1. O Fire, accept our offering, the frontal oblation in the dawn pressing of the wine, O knower of the births, O rich in thought. [16/208]

2. O Fire, for thee is the frontal offering prepared and dressed, that accept, O youthful god. [16/208]

3. O Fire, come to (or, devour) the frontal offering that is cast to thee with the disappearance of day; O son of force, thou art established in the rite of the path. [16/208]

4. In the noonday pressing of the wine, O seer, knower of all things born, accept the frontal offering. O Fire, the wise thinkers in their discoveries of knowledge impair not thy portion, who art the mighty one. [16/208]
5. 1 O Fire, 2 in the third 3 pressing 4 also 5 thou hast desire 6 of the frontal offering 8 cast to thee, 8 O son 7 of force; 14a do thou 13 by the illumination 14b establish 11 in the gods 12 the pilgrim-sacrifice 15 full of ecstasy and 17 wakeful 16 in the immortals. [16/209]

6. 1 O Fire, 2 increasing 6 accept 4 the frontal offering, 5 the oblation cast 7 with the disappearance of the day, 7 O knower of all things born. [16/209]
Sukta 29

अस्तीदमधिमन्ननमस्ति प्रजननं कुतमः
एतां विशपतिनीम भरउन्निनि मन्थाम पूर्वेशा ॥ 3.29.1 ॥

अस्ति\(^1\) इदम्\(^2\) अधिमन्ननम्\(^3\) अस्ति\(^4\) प्रजननम्\(^5\) कुतम्\(^6\)।
एतां\(^7\) विशपतिम्\(^8\) आ\(^9\) भर\(^10\) अभिम्\(^11\) मन्थाम\(^12\) पूर्वेशा\(^13\) ॥

1. \(^2\)This is \(^3\)the churning out, \(^4\)this \(^5\)the bringing to birth \(^6\)that is done; \(^9,10\)bring \(^8\)the Queen of the peoples, \(^12\)let us churn out \(^11\)the Fire \(^13\)as of old. [16/209]

अरण्योभींहलो जातवेदा गभे इव सुधितो गर्भिणीपु।
विवेचित हव्यो जागवत्वद्विविषादित्वमुखोभिररिव। ॥ 3.29.2 ॥

अरण्योः\(^1\) निरवित: \(^2\) जातवेदा: \(^3\) गभे: इदव: \(^4\) सुधित: \(^5\) गर्भिणीपु:।
विवेचिते\(^6\) इद्य: \(^8\) जागवत्वद्विविषादित्वमुखोभिररिव:। ॥ 3.29.2 ॥

2. \(^3\)The knower of all births \(^2\)is set \(^1\)in the two tinders, \(^4\)like an unborn child \(^5\)well-placed \(^6\)in the womb of the mothers, \(^12\)Fire \(^8\)who is to be prayed \(^7\)from day to day \(^11\)by men \(^9\)wakeful and \(^10\)bearing their offering. [16/209]

उत्तनायायम् भरा चिकित्वाचनस्य: प्रवीता वृषण जजान।
अरुषस्यको रशिस्य पाज इद्यायायस्य: वयुनेदजजिनष। ॥ 3.29.3 ॥

उत्तनायाम्\(^1\) अव\(^2\) भर\(^3\) चिकित्वाचनस्य\(^4\) सद: \(^5\) प्रवीता: \(^6\) वृषणम् \(^7\) जजान:।
अरुषजजिनष: \(^9\) रशिस्य: \(^8\) अस्त: \(^10\) पाज: \(^11\) इद्याय: \(^12\) वयुने: \(^13\) अजजिनष: \(^14\)। ॥ 3.29.3 ॥

3. \(^4\)Waking to knowledge \(^3\)bring him down \(^1\)in her lying supine; \(^5\)at once \(^6\)penetrated \(^8\)she has brought to birth \(^7\)the male of the herd: \(^2\)a ruddy pile of strength \(^11\)his \(^12\)might \(^10\)shines forth, \(^14\)the son \(^13\)of the Word of revelation \(^16\)is born \(^15\)in the manifestation of knowledge. [16/209]

इद्यायायस्य: पदे वचं नान्का पुरिध्वाधि अधि।
जातवेदो नि धीमद्वने हव्याय वोच्छवेः। ॥ 3.29.4 ॥

इद्याय: \(^1\) त्वा \(^2\) पदे \(^3\) वचम् \(^4\) नान्का: \(^5\) पुरिध्वाधि: \(^6\) अधि:।
जातवेद: \(^8\) नि\(^9\) धीमद्वने \(^10\) अर्ने: \(^11\) हव्याय: \(^12\) वोच्छवेः। ॥

4. \(^4\)We \(^3\)in the seat \(^1\)of the Word of revelation, \(^7\)on \(^5\)the navel-centre \(^6\)of the earth, \(^10\)set \(^2\)thee \(^3\)within, \(^8\)O knower of all things born, \(^13\)for the carrying \(^12\)of the oblations. [16/210]
5. 'Churn out, O men, the seer who creates no duality, the immortal thinker and knower with his fair front; Fire who is the supreme intuition in the sacrifice, the blissful one, bring to birth in your front, O men. [16/210]

6. 'When they churn him out by the strength of their arms wide he shines, he is like a horse of swiftness, he is luminous in the woodlands; he is like a richly hued chariot in the journeying of the two riders, none can impede him; burning around the rocks he tears the grasses. [16/210]

7. Agni when he is born shines waking to knowledge, he is the Horse, the illumined who is declared by the seers, the great giver, whom the gods have set as the carrier of the offerings, the one to be prayed, the omniscient. [16/210]

8. Sit, O Priest of the call, in that world which is thy own waking to knowledge, accomplish the sacrifice in the native seat of deeds well done; manifesting (or, bringing) the godheads thou sacrifices to the gods with the offering,—O Fire, found in the sacrificer the vast expansion. [16/211]
9. "O Friends, create his mighty smoke, go with unerring steps towards the plenitude; this is the Fire conqueror in the battle, the mighty hero — 8.84.9 by whom the gods overcame the destroyers. [16/211]

10. This is thy native seat where is the order of the Truth whence born thou shonest forth, know it and take there thy session, then give increase to our words. [16/211]

11. A mighty child in the womb he is called the son of the body; when he is born he becomes one who voices the godhead: when as life who grows in the mother he has been fashioned in the mother he becomes a gallop of wind in his movement. [16/211]

12. Churned out with the good churning the seer set within with a perfect placing, — O Fire, make easy the paths of the sacrifice, offer sacrifice to the gods for the seeker of godhead. [16/211]
13. 3Mortals have brought to birth the Immortal, 6Fire with his strong tusk, the unfailing deliverer (or, one who unfailing crosses through all). 7The ten sisters who move as companions, 10as companions, 13,14,15passion over the male that is born. [16/212]

14. 14He shone out from the eternal with his seven priests of the call when he blazed on the lap of the mother, in her bosom of plenty. 13He is full of joy and 11,12closes not his eyes from day to day, once he has been born from the belly of the Almighty One. [16/212]

15. 1Fighting down the unfriendly powers like the marching hosts of the life-gods the first-born of the Word come to know all that is: 11the Kushikas have sent forth the luminous word, one by one they have kindled the Fire in the house. [16/212]

16. 1Because here today in the going forward of this sacrifice we have chosen thee, 7O Priest of the call, 8O thou who wakest to knowledge, 12thou hast moved to the Permanent, thou hast achieved by thy toil the Permanent, knowing, come as one possessed of knowledge to the Soma-wine. [16/212]
Vamadeva Gautama

Sukta 1

तवं झग्ने सदमित्र समन्यः, देवसो देवमित्रेऽत्र धिश्वरे इति क्रत्वा नेवेरे ।
अमत्यं जतं दर्शवा देवमादेन्तं जतं प्रचेतसं विद्यमादेवं जतं प्रचेतसं।
॥ ४.१.१ ॥

tam1 hi2 ane3 sadam4 hit5 sadamav6 devas7 devas8 aradvim9 niir10 hit11 krtva12 niir13 i
amatya14 jat15 mala16 a17 devas18 aad19 jat20 prachetasam21 vidyam22 aad23 jat24
prachetasam25 ॥

1. 'Thee, 3 O Fire, 4 ever 6 with one passion 7 the gods 10 have sent inwards, 9 the divine Traveller (or, worker), 12 with the will 13 they sent thee in; O master of sacrifice, 20 they brought to birth 14 the immortal 16,17 in mortals, 18 the divine 19 who brings in the divinity, 21 the conscious knower, 20 they brought to birth 22 the universal 23 who brings in the divinity, 25 the conscious knower. [16/213]

[Alt.] 1a Thee 2 it is, O Flame, 1b whom 7 the gods 6 with one passion 10 have 4 ever 8 sent in 8 as the divine 9 worker; 11 therefore 12 by the will 13 they sent thee in; O Lord of sacrifice, (or they sacrificed), 18 the divine and 14 immortal 16,17 in mortals 20 they brought to birth 21 as the conscious knower 19 divine within, 24 they brought to birth 22 the universal, 25 the conscious knower 23 divine within. [16/632]

[Alt.] 1a Thee 2 indeed, O Agni, 7 the gods 4 together-mined or like-passioned 5 ever 5 indeed 10 sent in 8 the god, 9 the striver, 11 therefore 12 by the will or the work. O sacrificial one, 16,17 in mortals, 20 they brought to birth 14 the immortal, 18 the god, 19 the indivine, 2 the wise knower, 22 the universal, 25 the conscious knower 23 divine within. [16/632]

[Alt.] 1a Thee 2 verily, O Agni, 10 they have 7 the gods, 8 thee too a god, 4,5 ever & always (saddvin) 6 in their activity of mind 10b sent down into the world (niti) 9 as the worker (in man), 12 by the force of their will 13 they have sent thee down; 14 immortal 16,17 in mortal men & 19 everywhere divine 20 they gave thee being, O sacrificer, 18 as the god 21 who perceives consciously in the mind (prachetasam), 24 they gave being 22 to the universal, 23 the utterly divine 25 perceiver in the mind. [16/634]
2. Then do thou, 4 O Fire, 5,6b turn 8 towards 7 the godheads 9 with the right thinking Varuna, 2 thy brother 10 who delights in the sacrifice, 11 the eldest 12 who delights in the sacrifice,— 13 even him who keeps the truth, 14 son of the infinite Mother 15 who upholds seeing-men, 16 the king 17 who upholds seeing-men. [16/213]

[Alt.] So 6b do thou, 4 O Agni, 9 by right thinking 5,6b turn 8 towards 7 the gods 3 Varuna 2 thy brother 10 who delights in the sacrifice, 11 thy eldest 12 who delights in the sacrifice, 3 Varuna 13 who has the Truth, 14 the son of the Infinite 15 who upholds our works, 16 the King 17 who sustains our works. [16/635]

3. O Friend, 3,4,5 turn towards and 11 to us 6 in his motion 2 the Friend [Varuna] 9,10 as two rapid chariot-horses turn 6a swift 8 wheel, 11 for us, 12 O strong worker, 7 like 13 galloping horses; 14 O Fire, 17 mayst thou be 11 with us and 18 find 11 for us 15 bliss 14 in Varuna and 19 in the Life-powers 20 who carry the universal light; 22 for the begetting 21 of the Son, 23 O thou flaming into lustre, 25 create 26 for us 24 peace, 26 for us, 27 O strong worker, 29 create 28 the peace. [16/214]

[Alt.] O friend, 4,5 turn 7 thy friend 3 hither 11 for us, 12 O creative actor, 7 even as 9,10 two impetuous coursers speed forward 6 a swift 8 wheel. 14 Agni, 17 thou in company 16 with Varuna 18 win 11 for us 15 a gracious mood 19 in the Maruts, 20 they who are the play of light in all existences; 22 O burning pure 22 for the protection 21 of that which we create, 25 do thou make 26 for us 24 peace, 27 O maker, 29 do thou make 26 for us 28 peace. [16/635]

12 dasma 4 दस्म may be either “bounteous” or “active, formative” [16/635]

21 tokāya 4 तोकाय – it may mean anything formed or created or formation or creation. [16/635]
4. 9thou, O Fire, 9thou knowest, labour away from us the wrath of divine Varuna; flaming into lustre, strongest to sacrifice, mightiest to bear, unloose from us all hostile powers. [16/214]

[Alt.] Thou, O Agni, know and put away from us by thy workings the wrath of Varuna, the god; mightiest in the act of the sacrifice and in its upholding, burning bright, do thou deliver us from all hostile powers. [16/636]
6. Most glorious is the vision of this Godhead, most richly bright in mortals, as if the pure and warm butter of the milch-cow that cannot be slain, her desirable gift is the vision of the Godhead. [16/214-5]

[Alt.] Best and most richly varied in mortals is the vision of this god who is perfect in delight, even as the pure and warm ghee (ghritam) of the Cow indestructible, yea, as the thick fullness of the Cow of God. [16/637]

[Expln.] Here the connection between Fire and Ray-Cow and Aditi comes out; so also the psychological nature of the clarified butter and its connection with the vision of the Sun. Who is this cow that “cannot be slain” if not the cow aditi — the Infinite Mother — the supreme Divine Consciousness creative of the cosmos, of the gods and the demons, of men and of all that is? [16/215 fn]

plentitude (5.16.4); growth (5.10.2); मह means to be great, full or to greaten; there is no reason why we should take it in the sense of giving; the gift of the cow would be at least a strange expression. [16/637]

7. Three are they, his supreme truths, the desirable births of the divine Fire; within the infinite he is spread wide everywhere and has come to us pure and brilliant and noble, shining in his beauty. [16/215]

[Alt.] Three are those supreme, true and desirable births of the god Agni; manifested pervasively within the Infinite may he come pure and bright and noble and shining. [16/637]

[Expln.] These three births of Fire are not, as usually explained, its three physical forms — which even if accepted shows the Vedic people far from the mere primitive barbarian — his birth is connected with Truth — his births are “within in the Infinite” — saccidānanda. These are the three levels of the earthly evolution on each of which this Divine Fire takes his birth, pari’vitah, on the plane of matter and life and mind. [16/215 fn]

aryah - 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]
1. He is a messenger, a Priest of the call, whose yearning is towards all the planes, golden is his chariot, red are his horses, ecstatic his tongue of flame, beautiful (or, great) his body, wide his lustre, is he rapturous like a banquet hall full of the wine (or, well-stored with food). [16/215]

[Alt.] He, the messenger, controlleth all habitations, the priest of the offering with his chariot of gold, with his tongue of delight, red are his steeds, full of body is he and wide-shining and ever rapturous an assembly-hall where the wine faileth not. [16/638]

7 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]

8. He makes men conscious of the knowledge and is the friend of their sacrifice; they lead him on with a mighty cord; he dwells in the gated house of the being accomplishing his aims; divine, he accepts companionship in the riches of the mortal. [16/215-6]

[Alt.] He is the builder of the sacrifice (or the friend in the sacrifice) and awakens the minds of men; him with a great cord they lead forward, he dwells perfecting in the houses of this being, a god he has become the means of perfection to the mortal. [16/638]

[Alt.] He is hymned as the friend or builder of man’s sacrifice who awakes him to the vision, the knowledge (ketu); so doing, he dwells in the gated homes of this being, accomplishing; a god, has come to be the means of accomplishment of the mortal. [15/203]
10. *Let this Fire taking knowledge of all things lead us towards the ecstasy that is enjoyed by the Gods, which all the immortals created by the thought and father Heaven was its begetter. [16/216]

[Alt.] *So may 1Agni 2lead 3us 6in his knowledge 7to the bliss of his all which is enjoyed by the gods, 13which all the Immortals made by Thought and father Dyaus 17begot it 21increasing the Truth. [16/638]

[Alt.] *May 1this 4Agni 5lead 3us 6in his knowledge towards that bliss of him which is enjoyed by the gods, 13that which 12by the thought all the immortals created and Dyauspita 19the father 21out-pouring the Truth. [15/203]

[Expln.] This joy — ratna — in its origin is created (akṛtyan) by the immortals (amṛtāh) with the help of their “thought” (dhiyā) — and it was the raining down (ukṣan) upon the lower hemisphere of the Truth (satyam) that gave birth (janitā) to the joy (ratnam) here. [16/216 fn]

11. *He was born first and supreme in the Rivers (or, in our habitations), 4in the foundation of the vast mid-world, 8in his native seat; 11without head, 10without feet, 12concealing his two ends he joins them in the lair of the Bull. [16/216]

[Alt.] *He was born the first in the waters in the foundation of the kingdom of the vastness, in the womb of the Truth (asya); 11,10without head or feet, 12concealing his ends, 14setting himself to his works in the lair of the Bull of Heaven. [16/638-9]

[Alt.] *He was born the first, in the waters, in the foundation of the vast world (Swar), in its womb, (i.e. its seat and birthplace, its original home); 11,10without head and feet, 12concealing his two extremities, 14setting himself to his work in the lair of the Bull. [15/204]

[Expln]...The Bull (vṛṣabhāśya) is the Deva or Purusha, his lair (nīle) is the plane of the Truth, and Agni the Seer-Will, working in the truth-consciousness, creates the worlds; but he conceals (guhamānaḥ) his two extremities (antā), his head and feet; that is to say, his workings act between the superconscient and the subconscious in which his highest and his lowest states are respectively concealed, one in an utter light, the other in an
utter darkness. [15/204]

[Explan.] The same Fire joins his two extremities (antā) — of the superconscient and the spirit and inconscient matter — in the lair (nīle) of the Bull (vrṣabhasya). This is the Bull which represents the Purusha. The lair of the Bull is the original status of Him called at other places, viṣṇoḥ paramaḥ padaṁ, sadā paśyanti sūryaḥ. [16/216 fn]

12. 3He came forth with a vibrancy of light, 4the first and supreme force, 7in the native seat 6of Truth, 8in the lair 9of the Bull, 10desirable and 11young and 15beautiful of body (or, great in body) and 13wide in lustre; 14the seven 15Beloved brought him to birth 17for the Bull (or, brought to birth the Bull; but the case is dative). [16/216]

[Alt.] 1Forward he moved, 4a supreme force, 6by illumined knowledge, 7in the womb 6of Truth, 8in the lair 9of the Bull, 10desirable and 11young and 15great of body and 13widely shining. 14Seven 15Masters of Love gave him being 17for the Mighty One. [16/639]

[Alt.] 3He went forward by illumined knowledge as the first force, 7in the seat 6of the Truth, 8in the lair 9of the Bull, 10desirable, 11young, 12full in body, 13shining wide; 14the seven 15Beloved bore him to the Lord. [15/204]

13. 2Here, 4our human fathers went forward on their way towards the Truth desiring to possess it; 16they drove upwards the luminous ones, 11the good milk-cows in their stone (rocky) pen within the hiding cave, calling to the Dawns. [16/217]

[Alt.] 2Here 4our human fathers attained and have their seat enjoying the Truth. The bright kine of plenteous milk were shut within a strong pen, the Dawns drove them upward at the call. [16/639]

[Alt.] 2Here 4our human fathers seeking possession of the Truth went forward to it; the bright cows in their covering prison, the good milkers whose pen is in the rock they drove upward (to the Truth), the Dawns answered their call. [15/204]
[Explan.] This Rik makes the connection between the hidden cows and the Truth, also the Cows and the dawn. [16/217 fn]

15 usrāḥ - tatra 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]

By a mind seeking the Rays they rent the hill, they made themselves bright and pure, others around them proclaimed that of theirs; drivers of the herd (literally, having control over the animal or animals, or, the “instruments of control”), they sang the chant of illumination to the Doer of the work; they found the Light, they shone with their thoughts. [16/217]

[Alt.] 3b Cleaving the hill asunder they put forth their strength (or shine in brightness); to that knowledge of theirs others all around gave expression, with the vision for their engine (or, driving the Cow of Light or controlling the Animal) they sang the hymn of realisation to the master of the action, they found the light, they fulfilled the fruit of the sacrifice by their thoughts. [16/640]

[Alt.] They rent the hill asunder and made them bright; others all around them declared wide of theirs; drivers of the herds they sang the hymn to the doer of works (Agni), they found the light, they shone in their thoughts (or, they accomplished the work by their thoughts). [15/204]

By a mind seeking the Rays they rent the firm massed hill, which encircled and repressed the shining herds, men desiring laid open the strong pen full of the Ray-Cows by the divine word. [16/217]

[Alt.] They with the light-seeking mind the firm-closed & massive hill surrounding and keeping in by force the cows opened, with the word divine opened for their joy the firm pen full of the herds of light. [16/641]

[Alt.] They with the mind that seeks the light the cows, gavyatā manasā rent the
firm and compact hill that environed the luminous cows; the souls that desire opened by the divine word, vacas daivyena, the firm pen full of the kine.

[15/204]

They meditated (or, held in their thought) on the first name of the Milk-cow, they discovered the thrice seven supreme planes (or, names) of the mother; That knowing the herds lowered towards it, the ruddy Dawn became manifest by the glory of the Cow of Light. [16/217]

They conceived the first (supreme) name of the Cow, yea, they found the thrice seven highest seats (or names) of the Mother; that knowing the Brides dawnded towards it, the rosy Morn was manifested by the victorious arrival of the Cow of Light. [16/641]

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. 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. 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.
In each of the seven (saptā) 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 (triḥ) vyāhritis there are therefore thrice seven, trih saptani.

19 yaśa means literally arrival, attaining, winning, so success, victory, glory, splendour. I take it here to mean by a sort of double association the victory & arrival of the herd driven by the Fathers to the thrice seven seats of the Mother, the seats of Sachchidananda. [16/642]

17. The darkness was wounded and vanished, Heaven shone out, up arose the light of the divine Dawn, the Sun entered into the fields of the Vast, looking on the straight and crooked things in mortals. [16/218]

[Alt.] Vanished darkness oppressed, Heaven shone out, up the lustre of the divine Dawn arose; the Sun entered the fields of vastness beholding in mortals their straight things & their crooked. [16/642]

[Alt.] Vanished the darkness, shaken in its foundation, Heaven shone out (rocaṭa dyauḥ), implying the manifestation of the three luminous worlds of Swar, divo rocanāṇi; upward rose the light of the divine Dawn; the Sun entered the vast fields (of the Truth) beholding the straight things and the crooked in mortals. [15/205-6]

18. Then, indeed, they awoke and saw all behind and wide around them, then, indeed, they held the ecstasy that is enjoyed in heaven. In all gated houses were all the gods. O Mitra, O Varuna, let there be the Truth for the Thought. [16/218]

[Alt.] Then indeed they were awakened in mind to the beyond and saw perfectly, then they held the bliss that is enjoyed in Heaven. May all the gods be in all the gated homes, may there be, O Mitra, Truth, and thou, O Varuna, for the thought. [16/642]

[Alt.] Thereafter indeed they awoke and saw utterly (by the sun’s separation of the
straight from the crooked, the truth from the falsehood – 4.1.7); 
then 
indeed 
they
held in them 
the bliss 
that is enjoyed in heaven. 

Let 
all 
the gods 
be 
in all 
our homes, 

let there be 
the truth 
for our thought, 
O Mitra, 
O Varuna. [15/206]

अच्छा बोधे गुणः यज्ञय: अन्तर्यो विनियमार्थो यज्ञार्थम्।

शुचि प्राणः अन्तर्यो वान्य: गवामन्य न पुत्रं परिशिक्तवादिः। ॥ 4.1.19 ॥

अच्छा । बोधेत् शुचिः यज्ञयाः अन्तिमः होतामले विनियमार्थो यज्ञार्थम्।

शुचि। ऊऽ: अवृणां । न। गवाः। अव्य:। न। पुम|। तर्थसिकम्। अशो:। ॥

19. May my speech be 
towards 
the upblazing 
Fire, 
the Priest of the call, 
the bringer of 
all things, 
strong to sacrifice. 

It is as if 
one drank 
from the pure 
udder 
of the cows 
of light, 
the purified 
juice 
of the Plant of 
Delight 
poured 
on all sides. [16/218]

[Alt.] I would speak the mantra 
towards 
Agni 
as he burneth pure, 
the offerer 
strong in sacrifice 
who bringeth us all boons; 
he presses out 
as if 
the pure 
udder 
of the cows, 
as if 
the pure & 
wide-poured 
liquid 
of the Soma-creeper. [16/643]

[Alt.] May I speak the word 
towards 
Agni 
shining pure, 
the priest of the offering 
greatest in sacrifice 
who brings to us the all; 
may he press out both 
the pure 
udder 
of the Cows of Light and 
the purified 
food 
of the plant of delight (the Soma) 
poured out everywhere. [15/206]

विश्वेषामिदितियज्ञिणान्य विश्वेषामिदितियज्ञिणान्य।

अमिदितवधानार्य 
अवृणां। सुमृतीको भवतु जातवेदः। ॥ 4.1.20 ॥

विश्वेषाम्। अविद्व:। यज्ञिणान्य। विश्वेषाम्। अविद्व:। यज्ञिणान्य।

अमिदः। देवानां। अव।। आवृणां।। सुमृतीको।। भवतु।। जातवेदः।। ॥

20. The indivisibility 
of all 
the gods, 
guest 
of all 
the guest 
of all 
human beings, 
may 
the Fire 
draw to us 
the protection 
of the gods and 
be 
blissful to us, 
the knower of all 
things born. [16/218]

[Alt.] 
The infinite being 
of all 
the sacrificial Powers, 
the guest 
of all 
the guest 
of all 
human beings, 
may 
Agni, 
taking to himself 
the being 
of the gods, 
become 
gracious to us, 
the knower of all births. [16/643]

[Alt.] He is the infinite being 
of all 
the lords of sacrifice (the gods) and 
the guest 
of all 
human beings; 
accepting into himself 
the increasing manifestation 
of the gods, 
knower of the births, 
be 
a giver of happiness. [15.206]

9 awah may, therefore, mean the birth & presence of the gods in man all drawn into the totality of the divine Tapas, Agni, who is the aditir yajñīyāṇaṁ, that infinite from which they took their birth. [16/643]
Sukta 2

1. He who is immortal in mortals and with him is the Truth, who is the God in the gods, the Traveller (or, fighter or worker), has been set within as the Priest of the call, most strong for sacrifice, to blaze out with the might of his flame, to give speed on the way by the power of their offerings. [16/218-9]

[Alt.] He who was established immortal in mortals as the possessor of the Truth, a god in the gods as the worker of our perfection, Agni, priest of the offering strong in sacrifice by his might to purify, by the offerings of man to impel him on the path. [16/644]

2. O Son of Force, here today art thou born for us and movest as a messenger between those born of both the Births yoking, O sublime Flame, thy males straight and massive and bright in lustre. [16/219]

[Alt.] Here born today, O child of Force, thou, O Agni, goest as our messenger between the births of either world, yoking, O swift attaining, thy strong stallions straight and full-bodied and bright of hue. [16/644]

3. I hold in thought with my mind thy two red gallopers of the Truth, swiftest, raining increase, raining light, yoking the ruddy-shining pair thou movest between you Gods and the mortal peoples. [16/219]

[Alt.] Red coursers of the Truth (or of the True One) dripping increase, dripping

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brightness 8 swiftest 7 by the mind 6 in my mind I hold; 12 yoking 11 those rosy steeds
17,10 thou movest 9 between 13 thy 15 divine peoples (lit. 13 you 15 the gods) 14 and 16 the race 19 of
men. [16/645]

abhayam bhrantam mitra mueyatah varnayo murtah adhinaa 11 va suhavishya rajanab || 4.2.4.1||

aryaman 1 varnayo mitram 3 eham 1 etvarnayo eham 6 murtah 6 adhinaa 7 uta 8
suhubshta 9 aman 10 sujna 11 sujnapa 12 asra 13 ida 14 ou 15 vah 16 suhavishya 17 raja 18.1||

4. 1 Aryaman 4 for them and 3 Mitra and 2 Varuna, 5 Indra, Vishnu and 6 the Maruts 8 and
7 the Ashwins do 9 thou well-horsed, 11 well-charioted, 12 great in the joy of achievement,
13,16 bring now, 10 O Fire, 17 for the giver of good offerings. [16/219]

[Alt.] 1 Aryaman, 2 Varuna & 3 Mitra of these, 4 Indra & Vishnu, 5 the Maruts 6 and 7 the
Ashwins, do thou, 10 O Agni, 9 good in thy steeds, 11 good in thy chariot, 12 good in thy
delight, 13,16 bear hither 10 to men 17 good in their offerings. [16/645]

goema anevarmaa adhi yato navatskha sad Московий: 1
ijayaan eho ahar praajawaan deeyyaan red: puapun: saabhaan: 11 4.2.5.1||
goamaan 1 amane 2 abhumaan 3 adhi 4 yad: 5 navatskhaa 6 sadama 7 abhumaan 9.1
ijayaan 10 eha 11 ah saabhaan 13 deeyya 14 reh: 15 puapun: 16 saabhaan: 17.1||

5. 2 O Fire, 7 ever 9 inviolable is this 5 sacrifice and 1 with it is the Cow, 3 the Sheep and 4 the
Horse, 6 it is like a human friend (or, a comrade with whom are the gods), and 10a/13a with it,
12 O mighty Lord, are 10b the word and 13b the offspring; 14 it is a long 15 felicity of riches
16 with a wide foundation, and 17 with it is the hall. [16/219-20]

[Alt.] 1a/3a/4a Rich 1b in the cows of light, 3b in the flocks of sight, 4b in the horses of strength
5 the Sacrifice is 6 like a human friend 7 ever 9 inviolable; 14 long (or long-enduring) is 11 this
15 felicity, 12 O mighty one, 16 wide of foundation 17 in the house of the sacrifice and
10a/13a attended with 10b the revealed knowledge & 13b the human fruit. [16/645-6]

yasu ihram jagharas simhitavan moohane va taptesh tvaaya
bhuvastatya svatahaa paravina vishayatah simshaatah urukhy 11 4.2.6.1 ||
y: 1 tr ihram 4 jagharas simhitavan: 5 mouhraam 6 va 7 tapitis tvaaya 11
bhun: 10 traya 11 svatahaa 12 paris: 13 amane 14 vishayatah 15 simshaat: 17 urukhy 18.1||

6. 11 To him 1 who 4 brings 2 to thee thy 3 fuel 5 with the sweat of his labour 7 and 4 hea 9 with thee, 10 be 13 a protector 12 in thy self-strength, 14 O Fire, and 18 guard him
15 from all 16 around 17 that would do him evil. [16/220]
[Alt.] 1 He who 4 has brought 2 to thee thy 3 fuel 5 with sweat of his body, 1 he who 8 has heated 6 his head 9 with his desire for thee, 10 mayst thou become 11 to him 13 a protector 12 self-strong; 14 O Agni, 18 protect him 15 on all 16 sides 17 from every power of evil. [16/646]

7. 1 He who 4 when thou desirest thy food 3 brings 6 thy food 2 to thee, 1 who 7 whets thy flame and 10 sends upwards 8 the rapturous 9 guest, 1 he who 12 as seeker of the godhead 13 kindles thee 14 in his gated house, 15 in him 18 may there be 17 the abiding and 19 bounteous 16 riches. [16/220]

[Alt.] 1 He 3 who bringeth 6 food of matter 2 to thee 5 although 4 rich in matter, 7 intensifies and 10 sends upward 8 his rapturous 9 guest, 1 he who 12 desiring the godhead 13 kindles thee 14 in the gated house, 15 in him 18 may 16 felicity 18 be 17 firm-enduring and 19 creative (or bounteous). [16/646]

8. 1 He who 3 in the dusk, 4 he who 5 in the dawn 6 would give expression 2 to thee, 8 or 11 bringing his offering 10 makes 9 thee 7 a beloved friend, 13 as 12 the Horse 17 with golden trappings 14 in his own 15 home 20a mayst thou carry 18 that 21 giver 20b beyond 19 the evil. [16/220]

[Alt.] 1 He who 6 expresses 2 thee 3 at night, 4 who 5 at dawn, 9 or 10 makes 9 thee 7 glad 11 with the obligation in his hands, 13 thou like 12 a steed 17 impetuous 14 in thy own 15 home 20a bring 18 that 21 giver 20b safe beyond 19 all evil. [16/647]

17 hemyāvān. Sayana. ययुग्निनितिक्यालयत्वम्. In that case [16/220] the image must be that as a horse adorned in its own stable with a golden ornament rewards his master’s kindness by carrying him through some danger, so should Agni, similarly pleased by the praises & gifts of the sacrificer, carry him beyond evil or calamity. I suggest that hemā, hemā is from hi to rush, throw & when used of a horse in Veda, akin in sense to ā, the charger, the swift charger. hemā will then mean impetuous in speed. [16/647]

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9. ¹He who gives ²to thee, ³O Fire, ⁴to the Immortal, and ⁵does ⁶in thee ⁷the work ⁸outstretching the Ladle, ⁹may ¹⁰he ¹¹not ¹²in his labour, ¹³be divorced ¹⁴from the riches, ¹⁵let ¹⁶not ¹⁷the sin ²¹of one who would do evil ²²surround ²³him. [16/220]

[Alt.] ¹He who ²giveth, ³O Agni, ⁴to thy ⁵immortality and ⁶doeth ⁷in thee ⁸the action of sacrifice ⁹with managed ladle, ¹⁰let ¹¹him ¹²not ¹³in attaining calm ¹⁴,¹⁵be divorced ¹⁶from joy, ¹⁷him ²¹⁶let ¹⁸not ¹⁹the evil ²⁰²¹of the evil-wisher ²²ring around. [16/647]

⁸sruk, छुक् - “a pourer” (it means also a spring or cascade)— & in its implied psychological sense the motive force or motor instrument of action fulfilling the internal or external act, दि well-guided in one case, in the other well-controlled and regulated. [16/647]

10. ¹He in whose ²pilgrim-rite ³thou ⁴takest pleasure and, ⁵divine, ⁶takest delight ⁷in the well-founded work ⁸of a mortal, ⁹may ¹⁰the Power of the Call ¹¹be ¹²pleased with him, ¹³O most young Fire, ¹⁴of whom ¹⁵worshipping ¹⁶may we bring about ¹⁷the increase. [16/221]

[Alt.] ¹Of whomsoever ²thou, ³O Agni, ⁴cleavest ⁵to the sacrifice, ⁶a god ⁷the sacrifice ⁸of a mortal, ⁹that well-established, ¹⁰thou full of delight, ¹¹glad ¹²indeed ¹³becometh ¹⁴that ¹⁵Lady of the offering, ¹⁶O young & vigorous god, ¹⁷of whom ¹⁸disposing the action ¹⁹may we be ²⁰the increasers. [16/648]

11. ³Let ⁴the knower ⁵³⁶discriminate ¹the Knowledge and ²the Ignorance, ³the straight ⁴open levels ⁵and ⁶the crooked that shut in ⁷mortals; ⁸O God, ⁹for the riches, ¹⁰for the right birth of the Son (or, ¹¹for the riches ¹²with the fair offspring), ¹³lavish ¹⁴on us ¹⁵the finite and ¹⁶guard ¹⁷the Infinite. [16/221]

[Alt.] ⁵In his wisdom ⁶may he distinguish ¹the Knowledge and ²the Ignorance ⁷like ⁸wide open ⁹levels ⁶and ⁷those that hamper ⁸mortals; ⁹and, ¹⁰O god, ¹¹for our felicity
fruitful of its works enriched for us the divided being and widen the undivided. [16/648]

[Alt.] 3\*May he the knower discern perfectly the Knowledge and the Ignorance, the wide levels and the crooked that shut in mortals; O God, for a blissful offspring, lavish on us Diti and protect Aditi. [15/206]

[Explan.] This eleventh verse is very striking in its significance. We have the opposition of the Knowledge (citim) and the Ignorance (acitim) familiar to Vedanta; and the Knowledge is likened to the wide open levels (viśa prṣṭhā'iva) which are frequently referred to in the Veda; the Ignorance on the other hand is identified with the crooked or uneven levels which shut in (vṛjina) mortals (mārāh) and it is therefore the limited, divided mortal existence. Moreover it is evident that the Ignorance is the Diti of the next half-verse, ditim ca rāśva aditim uruṣya, and the Knowledge is Aditi. Diti, called also Danu, means division and the obstructing powers or Vitrhas are her children, Danus, Danavas, Daityas, while Aditi is existence in its infinity and the mother of the gods. The Rishi desires a bliss fruitful in offspring (su'apatyāya), that is in divine works and their results and this is to be effected through the conquest (rāśva) of all the riches (rāye) held in itself by our divided (ditim) mortal being but kept from us by the Vitrhas and Panis and through the holding of them in the infinite divine being (aditim). The latter (aditim) is to be in us protected (uruṣya) from the ordinary tendency of our human existence, from subjection to the sons of Danu or Diti. [15/206-7]

\*vṛjina means crooked, and is used in the Veda to indicate the crookedness of the falsehood as opposed to the open straightforward of the Truth, but the poet has evidently in his mind the verbal sense of vṛj, to separate, screen off, and it is this verbal sense in the adjective that governs mārāh. [15/207 fn]

16, 19 Diti and Aditi, the divided and the undivided Consciousness, the Mother of division and the Indivisible Mother. [16/221 fn]

12. 3\*Seers unenconquered proclaimed (or, commanded) the seer, they established (or, upheld) him within the gated house of the human being. 3\*Then, O Flame, mayst thou reach with thy journeying feet and, exalted see those transcendent (or, wonderful) ones who must come into our vision (or, made visible). [16/221]

[Alt.] The seer the Seers unenconquered expressed, establishing him in the gated houses of being, (or, of the creature), — therefore do thou behold all these wondrous ones, the objects of vision, with rangings of thy feet. [16/649]
[Alt.] 3 The [seven divine] seers 4 unconquered 5 declared 1 the Seer (the Deva, Agni) 6 holding him within 7 in the homes 8 of the human being; 8 thence (from this embodied human being) 14, mayst 9 thou, 11 O Agni, 16 aspiring by the work (aryaḥ), 14, behold 17 by thy advancing 13 movements 12 these 10 of whom thou must have the vision, 15 the transcendent ones (the godheads of the Deva). [15/207]

त्वमाणे वाचये सुयणिति: सुनसमाया विखये यविष।
रान्स्थ भर शशानाय घृघः पशु अन्तरबैसर्व चर्यानिप्रा:। ॥ 4.2.13 ॥

tvamāṇe vācyate suṣuyamatiḥ: suṇasaṁyāma vyāhitya yavyah।
rānasasth bhar śaśānaṁ gṝhaṁ pashu antrabaisāraḥ ca ryāṇipratā:। ॥ 4.2.13 ॥

13. 2 O Fire, 7 ever most young, mayst 1 thou 4 giving thy good leading 3 to the singer of the word 5 who has pressed the wine and 6 performed the sacrifice, 9 bring 10 to him in his labour, 11 luminous one, 8 an ecstasy 12 wide 13 in its delight, 15 filling the seeing man 14 for his safeguard. [16/221]

[Alt.] 1 Thou, 2 O vigorous 2 Agni, 4 art a perfect guide 3 to the sacrificer 5 who has pressed out the soma & 6 disposes the rites, 7 O vigorous god, 11 O bright god, 9 bring 10 to his self-expression 8 a delight 12 wide-extended 13 in its pleasurableness, 15 filling his action 14 with thyself. [16/649]

[Alt.] 1 Thou, 2 O Agni, 7 youngest power, 4 art the perfect guide (on that journey) 3 to him who sings the word and 5 offers the Soma and 6 orders the sacrifice; 9 bring 11 to the illumined 10 who accomplishes the work 8 the bliss 12 with its vast 13 delight 14 for his increasing, 12 satisfying the doer of the work (or, the man, carṣaṇiprāh). [15/207-8]

अधा ह यद्य व्यवमये ल्वाया पदार्थःपरिणीतीशक्रृमा तन्नूभि:।
रघ्ने न क्रन्तर्गुप्तो पास्याः भूरिजोऽक्रमते येमु: सुध्य आशुतश्व:। ॥ 4.2.14 ॥

adha ha yady vyavamaye lvaya padarthaparinaati śakrama tanubhi:।
rghane na kramantaragupto pasyaḥ bhūrijojakramaṁ yemū: sudhaḥ aśuṭaṁ śv:। ॥ 4.2.14 ॥

14. 3 O Fire, 3 as 4 we 9 have done 8 with our hands, 7 with our feet, 10 with our bodies 6 in our desire of thee, 12 like 13 men who make 11 a chariot 14 with the toil 14 of their two arms, so, 18 the wise thinkers 17 have laboured out 16 the Truth and 19 possess it (or, desiring to possess it). [16/222]

[Alt.] 1 And now 2 in truth 3 by what 4 we, 3 O Agni, 6 in our desire of thee 9 have done 7 with our feet and 8 hands and 10 bodies, 13 making 12 as it were 11 a chariot 14 by the work 15 of the two worlds (or of the arms), 18 they of wise-understanding 17 have laboured & mastered 19 enjoying 16 the Truth. [16/649-50]

[Alt.] 1 Now, 5 O Agni, 3 of all that 4 we 9 have done 8 with our hands and 7 our feet and
10 our bodies 18 the right thinkers (the Angirases) 13 make 12 as it were 11 thy chariot 14 by the work 15 of the two arms (Heaven and Earth, bhurijoḥ), 19 seeking to possess 16 the Truth 17 they have worked their way to it (or won control of it), ṛtaṁ yemulḥ sudhya āśusānāḥ. [15/208]

15. 1 Now 6 may we be born as the seven 5 illuminated seers 3 of the Dawn, 2 the mother, 7 supreme 5 creators creating 9 the Gods within us; 13 may we become 12 the Angirasas, 11 sons 10 of Heaven and, 17 shining with light, 15 break 14 the hill 16 that has within it the riches. [16/222]

[Alt.] 1 Now 6a may we 7 supreme & 4 with the seven 5 illuminations 3 of Dawn 2 the Mother 6b give being 5 to the strong Ones 8 who dispose, 13 may we become 12 Angirasas, 11 sons 10 of heaven, 17 being purely bright 15 may we break 14 the hill 16 full of substance. [16/650]

[Alt.] 1 Now 4 as the seven 5 seers 3 of Dawn 2 the Mother, 7 the supreme 8 disposers (of the sacrifice), 9 may we beget for ourselves 9 the gods; 13 may we become 12 the Angirasas, 11 sons 10 of Heaven, 15 breaking open 16 the wealth-filled 14 hill, 17 shining in purity. [15/208]

13, 12a The sense seems to be, “Let us, Angirasas in bodily birth, be truly Angirasas in our spiritual being.” [16/650]

16. 1 Now, too, 2 O Fire, 5 even as 3 our 5 supreme and 4 ancient 4 fathers, 9 desiring to possess 8 the Truth, 14 speakers of the word, 12 reached 11 the very 10 purity, 12 reached 13 the splendour of the Light (or, 12b entered 13 into meditation 12b and reached 11 the very 10 purity); 16 as they broke through 15 the earth and 18, 19 uncovered 17 the ruddy herds. [16/222]

[Alt.] 1 Now 2 as when 6 the ancient 5 supreme 4 fathers, 7 O Agni, 9 enjoying 8 Truth 14 by the expression of the word 12 reached 10 the purity, 13 the light, 16 breaking 15 their two worlds (or their earth) 18, 19 they uncovered 17 the red (herds of the Dawn). [16/651]

[Alt.] 1 Now also, 2 even as 3 our 5 supreme 4 ancient 4 fathers, 7 O Agni, 9 seeking to possess 8 the Truth, 14 expressing the Word, 12 travelled 10 to the purity and the light; 16 breaking
open 15 the earth (the material being) 18,19 they uncovered 17 the ruddy ones (the Dawns, the Cows). [15/208]

13 didhitim. light of meditation (7.1.1); light of thought (5.18.4)

17. 1Perfect in action, 2perfect in lustre, 3desiring the godhead, 4becoming gods, 5they smelted and forged 7the Births 5as one forges 4iron, 8flaming with light 11a they made 10the Fire 11b to grow, 15surrounding 12Indra 16they reached 14the wide 14mass of the Ray-Cows. [16/222]

[Alt.] 1Perfect in action, 2perfect in light, 3desiring the godhead, 4they, grown gods, 8working out 7the births 5as one works 4the iron ore, 9a making 10Agni 9b pure-bright, 11increasing 12Indra, 16they went on their way & 15made their [home] 13in all the wideness 1that is the world of the Light (of the Herds). [16/651]

[Alt.] 1Perfected in works and 2in light, 3seeking the godheads, 4gods, 5forging 7the Births 5like 4iron (or, 6forging 6the divine 7births 5like 4iron), 9a making 10Agni 9b a pure flame, 11increasing 12Indra, 16they attained and 15reached 13the wideness 14of the Light (of the Cows, gavyam urvam). [15/208]

18. 5There was seen 7as if herds 6of the Cows 1in 3an opulent place, 7that which, 9seen near, 8was the birth 6of the gods, 10O Forceful Fire; 14they both illumined 13the widenesses 11of mortals and 17were aspirants (or, warriors) 15for the growth 18of the higher 19being. [16/223]

[Alt.] 2Like herds 3in the dwelling (or field) 4of the Cow, 5thou didst behold, 10O forceful god, 8the births 6of the gods 9in front of thee; 14they both fulfilled 13the wide enjoyments 11of mortals and 17were strong in high activity 15for the increase 18of the higher 19life. [16/651]

[Alt.] 2As if herds 4of the Cow 1in 3the field of riches, 5that was manifested to vision 7which is 8the Births 6of the Gods 9within, 10O puissant One; 14they both accomplished 13the wide enjoyments (or, longings) 11of mortals 12,16and 17worked as aspirers 15for the
increase of the higher being. [15/208]

Or, "there was seen like herds of the Cow in an opulent place that which is near the birth of the godheads [16/223 fn]

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

13 urvasī may mean either wide being, wide possession, wide enjoyment or wide desire or even desire of wideness; but the indicates shows that a contrast is intended between the ordinary mortal life & the higher existence; human enjoyment in its widest largeness & an increased divine nature & bliss are possessed in harmony by the siddha. [16/652]

Or, achieved the wide illuminations (16/223 fn)

अकर्मे ते स्वप्नोऽग्रूण अलतमवक्षनुष्पसो विभाति:।
अनूपमीः पुरुषः सुखान्ते देवस्य ममप्रज्ञात्वां चक्षु:॥ 4.2.19॥

�कर्मे ते सुरदस्त्रः। अभ्युः क्र्तमः। अवश्यः उपसः। विभाति:।
अनूपमैौ अभिनामः। पुरुषः। सुरदस्त्रः। देवस्यः। ममप्रज्ञातः। चारः। चक्षुः॥ 16॥

19. 2 For thee we worked and became perfect in our works, the Dawn shone out and illumined the Truth; we lit the unstinted Fire in the multitude of its kinds, in the fullness of his delight, brightening the beautiful eye of the Godhead. [16/223]

[Alt.] 1 We do actions for thee & become perfected in works & the outshining dawns make their dwelling in the Truth (or clothe themselves with the Truth); we give strength to (or put to strong action, or brighten) Agni in his unstinted being & full delight, the bright vision of the God. [16/652]

[Alt.] We have done the work for thee, we have become perfect in works, the wide-shining Dawns have taken up their home in the Truth (or, have robed themselves with the Truth), in the fullness of Agni and his manifold delight, in the shining eye of the god in all his brightness. [15/208-9]

16 caksuḥ means sight or eye; it may also mean that which is seen. Agni is the sight or the eye of the divine life & existence, through him it sees the births or worlds hidden from the mortal vision. [16/652-3]

एता ते अन्नमुद्राय वेदोऽवोचाय कवये ता जुपस्य।
उच्चोचायः क्रुणिः। वस्याः। नवोऽह। यातः। पुरुषः॥ 4.2.20॥

एताते अन्नमुद्राय वेदोऽवोचाय कवये। जुपस्य।
उत्तरशोचायः क्रुणिः। वस्याः। न्यायः। महः। रात्रः। पुरुषः॥ 16॥ 18॥

20. 1 These are the utterances, creator, Fire, we have spoken to thee the seer, in them take pleasure. Flame upwards, make us more full of possessions; O thou of many boons, give us the Great Riches. [16/223]
[Alt.] 6 We have uttered 1 these 4 words 2 to thee, 3 O Agni, 5 Disposer, 7 who art the seer, 8 to them 9 do thou cleave; 10,11 shine bright & pure, 12 make 14 us 13 richer in being; 15 the great 16 felicities 18,19 do thou effect for us, 17 O lord of many boons. [16/653]
Sukta 3

1. Create for yourselves the King of the pilgrim-rite, the Terrible, the Priest of the invocation who wins by sacrifice (or, worships with sacrifice) the Truth in earth and heaven, create Fire golden in his form for your protection before the outspreading of the Ignorance (or, before the thuder-crash from the unknown). [16/223-4]

2. This is thy seat which have made for thee, even as, a wife richly robed for her lord; thou art turned towards us and wide-extended around, sit here within: O once far distant Fire (or, O Fire, perfect in wisdom), these are fronting thee. [16/224]

[Alt.] Here is the place of thy joy we have made for thee as a wife for her lord passionate, beautifully-robed; descended, widely-manifest take there thy seat; lo these (thy energies), O perfect worker, move to thy encounter. [16/654]

[Expln.] The hymn opens with a call to men to create (krṇudhvam) Agni (agnim) who sacrifices in the truth (satya'yajam), to create (krṇudhvam) him in his form of golden light (hiranya'rūpam - the gold being always the symbol of the solar light of the Truth, rūm jyotih) before (purā) the Ignorance (acittā) can form itself (tanayitno). [15/209]

14 tanayitnoḥ. स्तन् means to extend as well as to thunder [16/653]
“encompassing, going all round, pervading”. [16/654]
15 imā. either “these energies” of action in the human being or these mantras expressing the sense of that action; in either case Agni is to take & fulfil them in energies of divine activity. [16/654]

3. ॐ O ordiant of sacrifice, ¹ to Fire that hears, ² inviolate, ³ the strong in vision, ⁴ the happy, ⁵ the immortal ⁶ Godhead ¹⁰ speak ³ the Thought, ⁸ the word expressing him, ¹⁴ whom ¹⁵ I pray ¹¹ as with the voice of the stone ¹² of the pressing ¹³ when it presses out the honey-wine. [16/224]

[Alt.] ॐ O disposer of the sacrifice, ¹⁰ express ³ thy thought ⁵ to the kindly one, ⁴ the puissant of vision, ¹ who responds to the mantra & ³ is beyond all harms (or is not violent), ⁸ a means of expression ⁷ for the god ⁹ his immortality; ¹¹ like the stone ¹² of the distilling ¹³ he bringeth out the wine of sweetness ¹⁴ whom ¹⁵ I adore. [16/654]

4. ¹ Thou, ² too, ॐ O Fire, turn towards ³ our ² labour, ⁶ become aware ⁸ of this word, ¹⁰ in perfect answer of thy thought, ⁸ Truth-Conscious, ⁶ become aware ⁸ of the Truth. ¹¹ When shall there be ¹² thy ¹⁵ utterances ⁸ that share in our ecstasy, ¹⁵ when ¹⁹ thy ¹⁷ acts of companionship ¹⁸ in the house? [16/224]

[Alt.] ⁸ Do ¹ thou ² verily, ॐ O Agni, ⁳ waken ⁴ in us ⁴ to this peace, ⁸ waken ⁷ to the Truth ⁴ with the Truth-consciousness, ¹⁰ perfectly putting thought to its work. ¹¹ When shall there be ¹² thy ¹⁵ hymns ⁴ of the joy of fulfilment, ¹⁵ when ¹⁸ in this house ¹⁷ the works of ¹⁹ thy ¹⁷ friendship? [16/655]

[Explan.] The god is asked to awaken (bodhi) to the work of man (śamyai) and the truth in him (asyāḥ rtasya) as being himself the Truth-conscious (ṛta'cit) who places aright the thought (su'ādhiḥ), - for all falsehood is merely a wrong placing of the Truth. [15/209]
5. How dost thou blame it, O Fire, to Varuna, to Heaven, what is that we have done? How wouldst thou speak of us, the bountiful, how to earth? What wilt thou say for us, to Aryaman, what to Bhaga? [16/224]

[Alt.] How hast thou declared that to Varuna, O Agni, how to Heaven? what in us dost thou rebuke? How to Mitra bounteous or to the earth hast thou said it or what to Aryaman & what to Bhaga? [16/655]

6. What, O Fire, growing in thy abodes, wouldst thou say for us, what to the wind most forceful, to the seeker of the Good, the all-pervading, to the lord of the journey [Ashwins], to the earth? What, O Fire, to Rudra the slayer of men? [16/225]

[Alt.] What hast thou said in the seats of being, O increasing Agni? what to Wind who driveth forward in his force, the giver of bliss, or to the wide-extending Nasaty [Ashwins] & to earth? Or what didst thou declare, O Agni, to Rudra the slayer of men? [16/655]

7. How wilt thou speak of us to Pushan, the mighty bringer of increase, what to Rudra great in sacrifice, giver of the offering? What seed of things to wide-striding Vishnu, or what, O Fire, to vast doom? [16/225]

[Alt.] How to Pushan great, bringing increase or what to Rudra the good sacrificer, the giver of the oblation? what offence to Vishnu wide-striding hast thou told? what to Sri of the Vastness (or Sri who is mighty)? [16/656]

I accept provisionally “sacrifice” for matter, sin for the: (from to injure, offend), I take to be wide-moving from to move, & literally Movement or Force, Energy of Vishnu [16/656]
8. 1How 8when they question thee 9,10 wouldst thou answer 2to the host 3of the Life-Gods 4in their Truth, or 6to the Sun 7in his vastness, 11to the mother indivisible, 12to the swift traveller? 13O knower of all things born, 16thou knowest 14the Heaven, 13for us accomplish. [16/225]

[Alt.] 1How 2to the strength 3of the Maruts 4that is true in its paths, 2how 6to Surya 7vast 8when he questioned thee? or 9,10what didst thou reply 11to Aditi & 12Tura? 16Know & 13perfect 14the heavens in us, 15O world-Knower. [16/656]

9. 5,4I ask for 2the truth 3governed 1by the Truth, 8together 7the unripe things 6of the Cow of light and 9that of her which is sweet and 10ripe, 11O Fire. 13Even 12black of hue, 16she 19nourishes 14with a luminous 15supporting, 17with a kindred 18milk. [16/225]

[Alt.] 1By the truth 5,4I seek 3continually 7the truth 6of the Cow of Light, 8together 7the unripe fruits and 10that which is ripe & 9full of sweetness, 11O Agni; 16she 13being 12black 19nourishes 18with milk 14that is bright and 15full of substance. [16/656]

[Alt.] 2The (human) Truth 3controlled 1by the (divine) Truth 5,4I desire, 8together 7the unripe things 6of the Cow and her 10ripe and 9honeyed yield (again the imperfect human and the perfect and blissful divine fruits of the universal consciousness and existence); 16she (the cow) 13being 12black (the dark and divided existence, Diti) 19is nourished 14by the shining water 15of the foundation, 18the water 17of the companion streams (jāmaryeṇa payasā). [15/209]

[Explan.] The Cow (the Vedic symbol of knowledge) even (sati) in the Ignorance where it is black (kṛṣṇā) still nourishes (pīpāya) us with a truth (ṛtam) which is still luminous and governed (ni'yatam) by the Greater Truth (ṛtena) which is hers on higher levels where she is the radiant Cow of Light (goh). [16/225 fn]
10. For the Fire, ‘the Bull, ‘the Male, is inundated with the Truth, with milk of the heights: unstirred he ranges abroad establishing the wideness, the dappled Bull has milked out the brightudder. [16/226]

[Alt.] For by truth as his mover he too, Agni, the Bull, the Male, by the water from the levels, unmoving ranged establishing wide being; the dappled Bull milks a pure-bright udder. [16/657]

[Alt.] By the Truth Agni ‘the Bull, the Male, sprinkled with the water of its levels, ranges unquivering, establishing wideness (wide space or manifestation); the dappled Bull milks the pure shining teat. [15/209]

[Expln.] Then in the ninth and tenth verses we have, expressed in various formulas, the idea of the united human and divine existence, Diti and Aditi, the latter founding, controlling and flooding with itself the former. The symbolic opposition between the shining white purity of the One who is the source, seat, foundation and the variegated colouring of the Life manifested in the triple world is frequent in the Veda; this image of the dappled Bull and the pure-bright udder or source of the waters only repeats therefore, like the other images, the idea of the multiple manifestations of the human life purified, tranquillised in its activities, fed by the waters of the Truth and the Infinity. [15/209-10]
thought that is feared.

By the Truth 2 the divine and 3 immortal, 4 undammed 6 rivers 5 with their streams 7 of honey, 8 O Agni, 10 as 9 a horse 12 that sets its breast against the wind 11 when loosed to its gallopings, 15 so have 14 ever & always 13 grown in mass 16 for the flowing. [16/657-8]

By Truth 2 the divine 3 immortal 6 waters, 4 unoppressed, 7 with their honeyed 5 floods, 8 O Agni, 10 like 9 a horse 12 breasting forward 11 in its gallopings 13,17 ran 14 in an eternal 16 flowing. [15/210]

Mayst thou 14,5 never 7b pass over 3 to the Power 2 of one 6 who is a thief, or 9 of a neighbour or 12 one intimate 10 who would do us injury (or, diminish us), 13 mayst thou not 18 incur 17 the debt 14 of a brother 16 who is crooked, 19 may we not 23 suffer 21 by evil thought 20 from friend or 22 foe. [16/226]

Go 1 not thou 4,5 ever 3 to the control (or the sacrificial activity) 2 of any 6 who would rob us, 8 nor 9 of the neighbour or 12 the friend 10 who seeks to limit us, 18 manifest 13 not in us, 15 O Agni, 17 the knowledge (or the journeying) 14 of a brother 16 who goes not straight, 19 nor 23 suffer us to enjoy as our own 21 the thought (or the share) 20 of friend or 22 of foe. [16/658]

The word means supernatural or occult Power which captures the force of Agni, the lord of Tapasya, to use it for harm. [16/226 fn]

Or, by the skill of; here, again, it is skill in an occult working, or an occult and hostile direction of thought that is feared. [16/227 fn]
14. 3 O Fire, 7 strong in sacrifice, 1 protect 3 us 6 ever guarding 3 us 6 with thy 3 keepings, 8 taking pleasure in us; 9,10 burst out in flame, 11,12 break 13 the strong 14 evil, 15 slay 16 the (Rakshasa) demon 18 even 19 when he is increasing 17 into greatness. [16/227]

[Alt.] 1 Guard 3 us, 3 O Agni, 4 with thy 5 protections, 6 putting forth thy vehemence, 7 O full of substance, 8 in thy gladness (or revelling in thy delight); 9,10 forth, 11,12 shatter 13 strong-piled 14 evil, 15 slay 16 the Rakshasa, 17 huge 18 though he be, 19 in his increase. [16/659]

15. 4 O Fire, 2 become 3 great of mind 1 by these 3 hymns of illumination, 8 by our thinkings 7 touch 6 these 10 plenitudes, 9 O heroic 4 Flame, 11 so 14 take joy 12 in the words of knowledge, 13 O Angiras, 19a let 17 our speech expressing 16 thee 15,19b come close 16 to thee, 18 enjoyed by the gods. [16/227]

[Alt.] 1 By these 5 hymns of realisation 2 become 3 gracious to us, 4 O Agni, & 7 touch 8 by their thoughts, 4 O Agni, 6 these 10 riches; 14 cleave 11 too 12 to the soul-mantras, 13 O Angiras, & 19a let 17 that expression 16 of thee 18 manifesting thy godhead (manifested by the gods) 15,19b woo 16 thee for us. [16/659]

16. 1 Thus 13 have I, 15 an illumined sage, 14 by my thoughts and 16 utterances 13& spoken 4 to thee, 3 who knowest, 7 O Fire, 5 O creator, 8 secret 8 words 6 of guidance, 12 seer-wisdoms 10 that speak out their sense 11 to the seer. [16/227]

[Alt.] Or, 2 all 1 these 14 in my thoughts and 16 utterances 13 I have spoken 4 to thee, 15 I, an illumined sage, 4 to thee 3 the knower, 7 O Fire, 5 O creator, 9 words of guidance, 8 secret 8 words, 12 seer-wisdoms 10 that speak out their meaning 11 to the seer. [16/227 fin]
[Alt.] Lo, all these secret words that guide us in the journey, for thee, O Agni, Disposer, who hast the knowledge, I illumined in the thoughts of the mind, in the expressions of the speech have uttered forth, — secrets of seers' wisdom expressive for the seer. [16/660]

[Alt.] All these are secret words that I have uttered to thee who knowest, O Agni, O Disposer, words of leading, words of seer-knowledge that express their meaning to the seer, — I have spoken them illumined in my words and my thoughts. [15/210]

[Expln.] Secret words that have kept indeed their secret ignored by the priest, the ritualist, the grammarian, the pandit, the historian, the mythologist, to whom they have been words of darkness or seals of confusion and not what they were to the supreme ancient forefathers and their illumined posterity. [15/210]
**Sukta 4**

1. **Make thy mass like a wide marching, go like a king full of strength with his following, running in the rapid passage of thy march; thou art the Archer, piercing the demons with thy most burning shafts. [16/227-8]**

2. **pājāḥ - strength, but with the idea of mass, bulk [16/660]**

3. **prasitīṃ may mean a path, but literally it seems to mean an assault or a march [16/660]**

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**तव भ्रमास्तः आशुश्य वतन्त्यतम स्युशा धृष्टाः शोभूः।
तप्सर्यमेन जुधा पत्तंगासदितव सृज विच्वमुक्तः।**

**तव भ्रमास्तः आशुश्य वतन्त्यतम स्युशा धृष्टाः शोभूः।
तप्सर्यमेन जुधा पत्तंगासदितव सृज विच्वमुक्तः।**

1. **Swiftly rush thy wanderings; blazing up follow and touch with thy violence; O Fire, spread by thy tongue thy burning heats and thy winged sparks; unleashed, scatter on every side thy meteors. [16/228]**

2. **Swiftly gallop thy ranging steeds, follow & attain by violence burning bright & pure; unfettered pour forth by thy force on every side, O Agni, thy heats and thy flying sparks and thy streaming flames. [16/660]**

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**प्रति स्यशविश्व मुः तृणित्स्वा भवा पार्शुविश्व अस्वा अद्ध्वः।
यो नो धेरे अपराणवसो यो अन्तनान्य भनिन्द्रे ब्यव्हित दश्यति।**

**प्रति स्यशविश्व मुः तृणित्स्वा भवा पार्शुविश्व अस्वा अद्ध्वः।
यो नो धेरे अपराणवसो यो अन्तनान्य भनिन्द्रे ब्यव्हित दश्यति।**

3. **Swiftest to act, spread abroad thy scouts to their places, and become the indomitable protector of this being: he who would bring evil by speech against us from afar or one from near, let not any such bringer of anguish do violence to thee, O Fire! [16/228]**
1.3,4 Send forth thy éclairrue in thy great swiftness, become the protector 10/indomitable of this people; he who would express evil in us from afar, he who from near, let no trouble do violence to thee, O Agni. [16/661]

śpaśa is exactly expressed by the French éclairrue, — they are the flaming illuminations of Agni Jatavedas which help us to distinguish friend & enemy, Arya & unArya, truth & falsehood. [16/661]

4. 4.4,5,6 Arise, O Fire, spread out towards us, consume utterly the unfriendly, O sharp-missiled Flame; O high-kindled! whoever has done enmity against us burn him down like a dry log. [16/228]

Rise up high, O Agni, spread thyself against them, scorch our unlovers, thou with the sharp missiles; he who hath done to us undelight, burn him to the roots like a dry trunk. [16/661]

There is always the ambiguity in आरातिः, which may mean either enemy or undelight, ते being the long form permissible in the early Aryan tongue of ते. Therefore “undelight” is the most probable sense of आरातिः in this passage. [16/661]

5. 4.4.5,6 piercing through, reveal in us the things divine, O Fire; lay low what the demon forces (or demon impulrions) have established. companion or single, crush the foe. [16/228]

[Alt.] Be ‘high-exalted, smite them in our march from above us, reveal the things divine, O Agni; lay low the established things of the impellers to anguish; whether sole or companioned he be, crush before us our enemies. [16/662]

3,4,5 prati & although express the two ideas of piercing the foe in front & smiting them from above, — therefore ज्ञाति भव [16/662];

yātuju – the impellers of pain & trouble [16/661]
1. He knows thy right-mindedness, O youngest of the Gods, who hastens the journey for the Word in its march. For him the high doer of works has made to shine about his doors all brightness of the day, all treasures and splendours of the light. [16/229]

[Alt.] He knoweth the perfected mind in thee, O young & strong Agni, who has sent forth the chant of fulfilment (or has sent thee forth on the road) for the soul in its march; the worker & uplifter illumines for him about all the doors of his being all brightnesses of his days & felicities and shining energies. [16/662]

or, who drives the path [16/229 fn]

4a May he, O Fire, be fortunate and munificent who with the eternal offering, who with his utterances, seeks to satisfy thee in his own life, in his gated house; may there be for him all brightnesses of the day, such be his sacrificing. [16/229]

[Alt.] May he, O Agni, be perfect in enjoyment and activity who thee with constant oblation, who with expressive mantras seeketh to satisfy in his own being, in its gated house, may 21 that sacrifice of his be in all its scope attended with brightness of its days. [16/662]

Or, 22 may all 21 that sacrifice of his be bright in its days [16/229 fn]

I make to shine thy right thought in me, this word diffused in its peal approach close to thee. Rich in horses and chariots may we make all bright and pure for thee, mayst thou hold up thy mights in us from day to day. [16/229]

[Alt.] I effect by the rik the perfect mind in thee, with sound descend; this
11 word (or 10 this 11 word that I have uttered) 99 woo 7 thee 6 entirely to me 8 by its wide force of manifestation; 15 may we 12 with perfect steeds, 14 in a perfect chariot 15 put forth strength 13 towards thee. 18 Mayst thou uphold all mights 16 in us 19,20 from day to day. [16/663]

9. 1 Here in this world 5 a largely 4,5b act 7 from one's self 6 in the presence 2 of thee 10,11 as day by day 9 thou shinest out 8 in morn and in dusk; 14 right-minded 15 may we touch thee 12 as we play, 18 taking our stand 16 on 17 the luminous inspirations (or, energies) 19 of men. [16/229]

[Alt.] 1 In this world 6,4,5 one can direct one's works 7 by the self & 3 with largeness 2 towards thee 9 shining 8 in darkness & by light 10,11 all man's days; 14 perfected in mind and 12 at play 15 may we possess 13 thee 18 prevailing in our force 16 over 17 the energies 19 of creatures. [16/663]

10. 1 He who 6 comes 2 to thee, 5 O Fire, 3 with strong horses, 4 with fine gold, 8 with his chariot 7 full of riches, 11 thou becomest 9 his 10 deliverer, 12 his 13 friend and comrade, — 14 he who 18 takes joy 15 in thy 17 uninterrupted 16 guesthood. [16/230]

[Alt.] 1 He who 6 cometh 2 to thee 3 with perfect steeds, 4 with wealth of gold, 5 O Agni, and 8 his car 7 full of substance, 9 to him 10 deliverer 11 thou becomest 12 to him 13 friend, 14 who 18 accepts 15 thy (or, thee with) 17 uninterrupted 16 hospitality. [16/663-4]

11. 2 I break 1 great ones 4 by my words, 3 by my friendship with thee, 5 that 9,10 came down 6 to me 8 from Gotama, 7 my father; 19 domiciled in the house 15a do 11 thou 15b become conscious 13 of this 14 word 12 of ours, 17 O youngest God! 16 O Priest of the call! 18 O strong
Will! [16/230]

[Alt.] 3With my narrow strength 1 I break down 1 great opposers 8 by the words of the mantra; 5 for that power 9,10 has come to me 8 from Gotama 6 my 7 father. 19 Housed in my being 15 do 11 thou 15 take knowledge 13 of this 14 word 12 of ours, 17 O young & vigorous, 18 O perfect in force, 10 O offerer. [16/664]

3 bandhutā - from क्र to confine, limit, - or, as in कु = crookedness, in either case referring to the limitations of the mental being. [16/664]

अस्वर्णजस्तरणयः सुधोवा अतन्द्रासोऽधुका अथनिष्ठाः।
ते पावव: सद्यव्यो विषष्टाने तव न: पात्यमः। 4.4.12 ||

अस्वर्णजः। तत्वः। 2 अशोऽधुका:। 3 अतन्द्रासः। 4 अरवः। 5 अशनिष्ठा:।
ते 7 पावव:। 8 सद्यव्यः। 9 विषष्टाः। 10 अनमः। 11 तवः। 12 नः। 13 पात्यः। 14 अशुः। 15 ||

12. 'Undreaming, ever in movement, blissful, undrowsing, untorn, untried 14a may 12 thy guardian powers 10 sitting 9 linked together 14b guard 13 us, 15 O thou untouched by ignorance, 11 O Fire! [16/230]

[Alt.] 'Unsleeping 7 that carry us over & 3 are full of felicity, undrowsing, unrent, ever most unweared, 14a may 7 those 8 protecting powers 12 of thine 9 continuously 10 seated 13 in us, 11 O Agni, 14b shield 13 us, 15 O illimitable Agni. [16/664]

ये पाववो मायतेन्ये ते अने पष्याो अन्धे दुरितादरक्षन्।
रक्षक तान्तनुकुलो विषष्टाद दिस्ताः इठु रिपवो नाह देखोः। 4.4.13 ||

ये 1 पावव:। 2 मायतेमः। 3 अने 5 पष्याा। 6 अद्यामः। 7 इठु इठु इठु। अशुः।
रक्षक 10 ताने। 11 सुधुः। 12 विषष्टाः। 13 दिस्ताः। 14 इठु। रिपव:। 16 न 17 अह 18 देखुः। 19 ||

13. 'Thy 7 guardian powers, 5 O Fire, 1 which 9 protected 3 the son of Mamata 8 from evil, 6 for they saw and 7 he was blind, 13 omniscient 10 guarded 11 them 12 in their good work; 16 the foe 14 who would have hurt them 17 could not 19 hurt. [16/230]

[Alt.] 'Thy 7 protecting powers, 5 O Agni, 1 which 9 guarded 3 the son of Mamata 8 from stumbling; 13 the Omniscient 10 guardeth 11 them 12 in their right doing and 16 the foe 14 that strive to do us hurt 17 cannot 19 overcome them. [16/664-5]

7 The blindness is obviously a spiritual blindness. [16/665]

त्वा वाचं स्वधन्यतत्तोतासनव प्रणीत्यश्याम वाजान।
उभा शासा नूपद सत्यताते ज्ञाता कुण्डहुःयाम। 4.4.14 ||

त्व्या 1 वष्यः। 2 स्वधन्यः। 3 त्वांसिनी। 4 वउँ 5 ज्ञाता। 6 अश्या। 7 बहान। 8।
उभा 9 शासा। 10 नूदी। 11 सत्यताते। 12 ज्ञातः। 13 कुण्डहुः। 14 अहानयः। 15 ||
14. By thee as thy companions, guarded by thee, thy leading, we may win the plenitudes, impel to their way both annunciations, O builder of Truth: straightway, confident, create. [16/230]

[Alt.] By thee we may effecting our perfection, by thee increased in being (or protected), thy leading taste all substantial possessions; impel both the divine and human self-expressions, O builder of Truth; O thou undeviating, accomplish each step successively. [16/665]

3 sa’dhanyah सधिना: from सधिन from सधन to effect, accomplish [16/665]

15 ahrayāṇa. It may be from to attract out of the way, or troubled in heart, disturbed in passion [16/665]; hvāryah - winding ways (6.2.8); the ways of the lower being are crooked windings beset with pits and stumbling-blocks over a rugged and uneven ground. [15/476]

अया ते अन्ये समिद्धा विधेय प्रति स्तोम् शस्यमानं गृहाय।
दहासो रक्षसः पाद्यमानु द्रुहो निदो धिमिरहो अवश्यात्॥ 4.4.15॥

अया ते अन्ये समुद्भावम् विधेयम् प्रति स्तोम्भः शस्यमानस्मृ गृहाय॥
दह अशासः। रक्षसः पाहिाः अस्मानू द्रुहः। निदः। मित्रमहः। अवश्यात्॥ 15॥

15. With the fuel may we do the thee worship, O Fire, accept the hymn which we utter, burn the demons who speak not the word of blessing, guard us from the doer of harm, from the censurer and his blame, O thou might of Love, from harm and limitation and fault. [16/665-6]

16 nidah - Powers of limitation, the Confiners, Restainers 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]

18 avadyāt - अवाद्यात is either non-expression or insufficient expression, fault of संभ or positively fault or defect, that which should not be spoken or expressed. [16/666]
1. "How should we give, one in our joy in him, vast in light (or, shining with the light of the vast), to the bounteous Universal Fire? With his vast and ample upbearing he props up the firmament like a pillar. [16/231]

[Alt.] Together how shall we give to Agni Vaishvanara in his bounty, who have gained the wide light (of the Truth); with a vast illimitable upbearing he supporteth verily the firmament from below like a pillar. [16/666]

2. Blame not him who in his self-law has given this gift, divine to me the mortal, the wise to the ignorant, the immortal, the wide in consciousness, the most strong and mighty Universal Fire. [16/231]

[Alt] Confine not (or blame not) the god who in his self-fixity has given to me, to a mortal this felicity, seizer of things immortal & wise in knowledge he has given it to my ripeness — the lord of universal strength, the mighty & mastering Agni. [16/666]

3. In his twofold mass (or, force) may the puissant Bull with his thousandfold seed, with his keen blaze discovering the great Possession, the deeply hidden seat of the Cow, declare to me that Mind of wisdom. [16/231]

[Alt.] May the Bull of Force with his thousandfold seed of delight, fiery in his burning strength, express in me, he who has fullness of the two worlds, mighty...
1. Sama, 18a
2. Agni 15,18b
3. express 14 in me 18c
4. in speech 19 the Intelligence 9 as it were
5. finding perfectly in knowledge 11 the hidden 8 place 10 of the Cow of Light. [16/667]
6. maniṣā – the right thought, the right mentality in the self-giving, the intellectual thought that seeks for
7. the Truth [16/576]

4. 4a May 3 the Fire 5 sharp-tusked 6 with his most burning 7 flame of light, 8 he who is 9 full of felicity (or, he who is happy in achievement), 1,4b consume 2 them, 11 they who
9. impair 14 the domain 13 of Varuna and 15 the beloved and 18 abiding things
10. of Mitra 17 the conscious knower. [16/232]

[Alt.] 2 Them 4a may 5 he sharp-tusked (or fiery-weaponed) 1,4b burn 6 with his most afflicting (or most energetic) 7 lustre, 8 he who is 9 perfect in delight, 17 who awaken in
11. consciousness 15 to the glad & 18 enduring 14 seats 13 of Varuna, 16 of Mitra, & 10,12 then seek to limit them. [16/667]

10. 12 अ मन्त means literally to confine, comprehend, limit, diminish, measure, embrace, contain, hold. It
11. may also mean to injure. [16/667]

5. 4 Going they go on their way 2 like 3 women 1 who have no brothers, 6 like 7 wives (or,
8. mothers) 8 with evil movements 5 who do hurt to (or, deceive) their lord, 9 sinful 10 are they,
11. untrue and 12 full of falsehood, 15 who brought into being 13 this 16 profound 14 plane.
17. [16/232]

[Alt.] 4 Moving about 2 like 3 women 1 who have no protector, 6 like 3 women 8 of evil
9. impulses 5 who do hurt to their husbands, 9 they, 10 though themselves 9b evil &
11a/12b wandering from 12b the truth & 11b the right 15 have brought to birth (in our
13. consciousness) 13 this 16 deep 14 world of knowledge. [16/667]

इंद्र मे अन्ये कित्ते पावकामिते गुरु भारे न मम्म।

ृहु हृद द्वाधि धुषता गभीरं यहुं पृष्ठ प्रयस्सा सस्मतः। [4.5.6]
6. For me 4 who howso small, 5 impair not 7 the heavy 8 burden 1 of this 10 thought, 5 O purifying 3 Fire, 12 uphold 13 with the violence 17 of thy delight 11 this vast and 14 profound and 15 mighty 18 sevenfold 16 plane (or, 16 plane 18 with its seven layers). [16/232]

[Alt.] 6a When, 3 O Agni, 2 I 4 who am so little, 5 O purifier, 6b could not contain 10 my thought 9 as 6 one who cannot hold 7 a heavy 8 load, 1 this 11 vast & 14 deep & 15 controlling 16 level 12 thou didst establish 7 for me 13 violently 17 by thy endeavour 19 in all its seven principles. [16/668]

7. 1 Him 3 now 11a may 9 the purifying 10 Thought 7,11b reach and possess 8 by the will, 5 like 7,11 attaining 6 to its like, 13 in the movement (or, the action) 12 of the peace, 14 over 18 the form 16 of the dappled Mother 19 figured out 17 on the summit 20 in its might and 15 its beauty. [16/232]

1 Him 2 indeed 5 in his pervading 6 equality 11a may 10 my thought 4 too 9 purifying and 5 pervadingly 6 equal 4 even 3 now 8 by its power (or the will) 7,11b attain; 13 in the action 12 of the bliss 19 is reflected 17 on high, 15 bright and 20 firm (7), 18 the form 16 of the dappled Cow of Light. [16/668]

8. 3 What 5 of this 7 word 10 do they say 4 to me, 1 what that has to be declared and 9 is mysterious and 8,7 hidden in 6 the secrecy (or, cave) 11 What was 14 as if a covering defence 12 of the rays (or, the shining Cows) 13,15 they have uncovered,— 16 he guards 17 the beloved 18 form, 19 the summit 20 plane 2 of the being (or, the Bird). [16/233]

[Alt.] 3 What 5 of this 7 word 1a must 4 I 1b declare in speech? 11 That which is 8,7 established in 6 the hidden places 10 they speak of 9 secretly (or as a secret) and 11 that which 13,15 they unveil 14 as the sea 12 of the bright ones, yet 16 one guardeth 18 its form 17 of bliss & 19 the supreme 20 place 2 of the manifest being. [16/668]
This is that great front of the Great Ones to which as its supreme place adheres the shining Cow, he came to know flaming in the plane of the Truth, hastening in its speed in the secrecy (or, cave). [16/233]

This verily is that mighty & pristine force of the great ones to which cleaveth the Cow of brightness; shining in the seat of Truth I knew it whether turning to swift motion towards the hidden places or thither swiftly moving. [16/669]

Now shining in union with the two Parents, close to him, he perceived the beautiful and secret abode of the dappled Cow. There was the tongue of the Bull of flame intent on its action, it was near the Cow of Light, in the supreme plane of the Mother. [16/233]

[Alt.] Now he shines with the Father & Mother near to them and has knowledge in mind of the bright & secret thing of the dappled Cow, opposite us (or near) in the highest place of the Mother, of the Cow of Being, is the tongue of the flaming-bright Lord in His activity. [16/669]

4. Asked with obeisance I voice the Truth, this which I have won by thy declaring of it (or, by thy wish), O knower of all things born; thou possesses all this that is, the treasure which is in heaven and that which is on the earth. [16/233]

[Alt] With obeisance of submission & by thy command, O Knower of the worlds, declare to the questioner this truth that I have; thou art its inhabitant, yea, of all this that is in heaven and all that is on the earth. [16/669]
12. What is the treasure of this Truth, what its delight of it, wholly declare to us, O knower of the births, for thou art aware. That supreme plane in the secrecy which is the highest goal of our path, which is over and above all, that we have reached, free from bondage. [16/234]

[Alt.] What is the substance of this Truth, what its delight, perceive & declare to us, O Knower of all births, that which is last secret seat at the farthest end of the path, over & above all other, may we reach & avoid (or refuse) all bondage & limitation. [16/670]

19कस्ये रुक्तं इति i.e. अतिरिक्तं beyond the four other padas [16/670]

13. What is its boundary, its manifestation of knowledge, what the joy of it towards which we must move like galloping towards the plenitude. When have the divine Dawns, wives of the immortal, woven it into shape by the hue of light of the sun? [16/234]

[Alt.] What are its confines, what its wideness, what its delightfulness towards which we must go like swift steeds to their goal? What for us have the divine wives of the Immortal One, the Dawns, extended by the light of the Sun? [16/670]

12 कत्वाः आः contrary to Padapatha [16/670]

14. Those who live undelighted with the word that is languid and scanty, narrow and dependent on their belief, now and can they say to thee, O Fire? Uninstrumented let them remain united with the unreal. [16/234]
Unsatisfied any longer ² with a Word ¹ that is unadvancing & ³ slight and ⁴ easily assailed and ⁵ petty ¹⁰ what ⁷ now ¹² may men express ⁸ of thee ¹¹ here, ⁹ O Agni; ¹³ unweaponed ¹⁵ let them cleave ¹⁴ to thy seated being. [16/670]

¹ अनिरेण “without impetus or force” = unable to carry man forward [16/670]

15. ² For the glory and beauty ⁴ of the Bull ³ in his high burning ⁶ the flame-force ⁵ of the master of riches ⁸,⁹ glowed in its splendour; ¹¹ clothing himself ¹⁰ with brilliance ¹² in his form of perfect vision, ¹⁷ he has shone out ¹⁶ full of many boons ¹⁴ like ¹³ a dwelling ¹⁵ with its treasure. [16/234]

[Alt.] ² For opulence of our being ⁸,⁹ shineth out ⁷ in its home (or in this our house) ⁶ the force ¹ of this ⁴ Lord & ⁵ king of substance ³ blazing high; ¹¹ he wears his robe ¹⁰ of redness and ¹² with a form gloriously visible (or of perfect vision) ¹⁴ as ¹³ one who has made his home ¹⁵ with the felicity ¹⁷ he shines out ¹⁶ rich in blessings. [16/670-1]

¹³ ksiti - 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]
Sukta 6

1. "O Fire, summoner Priest of the pilgrim-rite, stand up very high for us, strong for sacrifice in the forming of the gods; thou art the ruler over every thought and thou carriest forward on its way (or givest) the intellect of the disposer.

[Alt] Perfectly high do thou stand for us, O offerer of our sacrifice, more mighty for its workings in the extending of the gods; for thou art about every thought and thou carriest on its way the thinking mind of the orderer of the work.

[16/235]

[Alt.] High, yea, very high, stand, O Flame, offering priest of the journeying sacrifice, be very mighty for sacrifice in the forming of the gods. For thou comest over every thought and thou carriest on its way the thinking mind of the disposer.

[16/672]

[16 vedhasah - केमः does not mean केतकी but विगण्य and especially the disposer, right ordainer (सिंध, सिर्फ) of the sacrifice and its parts, prominently the hymn श्वेत; skilful by his right knowledge and right force to order rightly the hymn in relation to the stages of the sacrifice [16/571-2]

2. Free from ignorance, Fire, the rapturous Priest of the Call has taken his seat in creatures, the conscious thinker in their findings of knowledge. He enters into a high lustre like a creator Sun, like a pillar he makes his smoke a prop to heaven.

[Alt.] The priest illimitable of the oblation has taken his seat in the peoples (creatures), Agni in the movements of knowledge, he who in the mind perceiveth, like the sun may he move to his high lustre, like a pillar may he set his smoke (of temperamental force) to support heaven (within us). [16/671]

[Alt.] The offering priest inspired of mind has taken his seat in the peoples, Agni,
the rapturous, 6 the wise thinker 8 in the gettings of knowledge; 13 he has risen 10 high 11 into light 12 like the all-creating Sun; 14 like a pillar 16 he holds up 15 his smoke 17 against 18 the heavens. [16/673]

3. A luminous force 3 of giving, 2 swift and 1 put forth into action, 3 he widens 6 the formation of the gods 5 as he turns round it; 11 new-born 8 he stands up 13 high 12 like 10 an arrow-shaft 16 well-planted and 17 firm and 15 shows by his light 14 the herds. [16/235]

[Alt.] 4 Rich & bright, 2 full of impetus, 3 full of delight 1 it is governed & directed (or, it is in action); 5 moving to the right, 7 increasing 6 the divine extension 8 he drives upward 14 the herds of vision, 13 on the heights 12 like 10 an active driver (or a high pole) 11 manifested in the nine, 16 well-established, 17 perfect in capacity. [16/672]

[Alt.] 4 The clear-shining flame of him is 1 reined and 2 swift and 3 opulent (or, delightful), 5 he on his right hand circling 7 widens 6 the extension of the gods; 8 high 12 like 10 a post of sacrifice, 11 new-born, 13 moving, 16 firm on his base and 17 bright 15 he brings 14 the (seeing) herds. [16/673]

Or, 16 a sun-beam 17 fixed and constant. Or, it may possibly mean, 10 a pole, a banner 16 well-planted and 17 firm 13 he shows 14 (the place of) the herds. [16/235 fn]

4. 2 When the sacred grass 1 is strewn and 3 kindled burns 4 the flame, 6 the leader of the pilgrim-rite 8 stands up 5 to high 7 rejoicing in his work; 10 Fire, 13 the Priest of the call, 12 like 11 a guardian of the herds 14 thrice 15 moves 9 round them, 16 the Ancient of days, 17 ever widening his circle. [16/235]

5. 4 He goes 1 round 2 in his self-motion 3 with measured run, 6 Fire, 7 the rapturous 5 Priest of
the call, 8sweet of word, 9possessing the Truth; 11his 14flames 10gallop 13like 12horses, 16all 17the worlds 15are in fear 18when 19he blazes. [16/236]

[Alt.] 14He encompasses 2with himself 3in his measured motion, 4the Flame, 5the offering priest, 7rapturous, 8honey-worded, 9master of truth; 11his 14lustres 10run 13like 12horses, 16all 17the worlds 15are in awe 18when 19he blazes forth. [16/674]

6. 3O Fire of the fair front! 1happy is thy 5vision; 7even when thou art 4terrible and 8adverse 9great is thy beauty: 11for 15they hem 10not 13in 12thy 15flame 14with the darkness, 11for 17the destroyers 16cannot 20,21set 19evil 18in thy body. [16/236]

[Alt.] 3O thou Flame 4of great force (or, fair of face), 7though thou art 4terrible 8as thou goest abroad over the regions, 1happy and 9beautiful is the vision 2of thee; 11for 14the nights 15envelop 17thee 10not 14with darkness 16nor have 17the destroyers 20,21cast 19sin 18into thy body. [16/674]

7. 4He is the begetter of things and 3his 3conquest 1cannot be 5held back, 6not 8,9even 7the father and the mother 5can stay him any longer 10in his impulsion. 11Now 13like 12a friend 14well-established, 15the purifying 16Fire 17has shone out 18in the human 19peoples. [16/236]

[Alt.] 3The gettings 2of this 2begetter of things (or 3the light 2of this 4begetter and getter of things) 1cannot be 5shut in; 6nor 7our Father and Mother 10when he urges. 11Then 17shines 15the purifying Flame 13as 12the Friend, 14well-based, 18in the human 19peoples. [16/675]
8. The twice five sisters who dwell together have given birth to the Fire in the human peoples, the waker in the dawn, like a tusk of flame, brilliant and fair of face, like a sharp axe. [16/236]

[Alt.] Twice five sisters who dwell together gave birth to this Flame in the human peoples; they like women gave birth to the brighter eater who awakes with dawn, whose face is beautiful; and he is like a keen axe. [16/675]

9. Bay-coloured are those horses of thine, dripping light, or they are red, their motion, swift is their going, males, ruddy-shining, straight and massive, great in their deeds they are called to our forming of the Gods. [16/236]

[Alt.] Those bright steeds of thine, O Flame, who stream clear brightness (ghrita), and are red and straight and fair of motion, shining potent stallions, are called in their power to the extending of the godheads. [16/675]

10. These are thy rays, O Fire, that put forth overwhelming force, moving, impetuous in their blaze, they move towards the goal like hawks in their action, with many voices of storm like an army of the life-god. [16/237]

[Alt.] Those illuminings of thee, O Flame, they overpower, they travel, they are keen in brightness, they are active, they move like eagles to the goal, they are many-voiced like the host of the Life-gods. [16/676]
making to him their prostration of surrender, aspirants to the self-expression of the human being. [16/237]

[Alt.] The soul-thought is formed, O kindling Flame, for thee; for thee one speaks the word and sacrifices, ordain. Men, the desirers, take refuge in the flame, the priest of sacrifice, with obeisance to the expresser of the human being. [16/676]
Sukta 7

अयमेऽप्रथमो धाति धातुभिऽका यज्ञोऽपरेष्विहयः।
यमनवानो भूमिः विघ्रहच्यवेनुषु वित्रः विध्वसंविषे ॥ 4.7.1 ॥

अयमः २ इहः ३ प्रथमः ४ धाति ५ धातुभिः ६ होता ७ यज्ञिः ८ अप्रभुः ९ ईहः।
यमः १० अनवानः ११ भूमिः १२ विघ्रहः १३ चन्द्रः १४ विघ्रहः १५ विध्वसंविषः १६ विध्वसंविषः।

1. This is he who was established as chief and first by the Founders of things, as the Priest of the call, the most strong for sacrifice, to be prayed in the pilgrim-rites,—he whom the doer of works and the flame-seers set shining wide in the forests, rich in light, all-pervading, for man and man. [16/237]

[Alt.] This (before you) Hotri, first or supreme, most strong for sacrifice, adorable in the (pilgrim) sacrifices, has here been set by the Ordainers (of things), he whom Apnavana and the Bhrigus made to shine, luminous (or, variegated) in the woods (or in the logs), pervading, for creature and creature ie for each (human) being. [16/691]

[Alt.] Lo, here has been set by the Ordainers the priest of the offering, the supreme, the most mighty in sacrifice, one to be adored in the pilgrim sacrifices, whom Apnavana and the Bhrigus made to shine out all-pervading, rich in hues, in the woods, for each human creature. [16/692]

[Explan. - 16/692-4] The first words tell us that this (ayam) flame of conscient Will, this great thing within us, has been set (dhāyi) here (iha) in man by the Gods, the creators of the order of the world (dhātṛbhṛih), to be the power by which he aspires and calls (hotā) the other divine Forces into his being and consecrates his knowledge, will, joy and all the wealth of his inner life as a sacrificial action to the Lords of the Truth. This flame is spoken of as the supreme or first power (prathamah). The godward will leads all the other godward powers; its presence is the beginning of the movement to the Truth and Immortality and the head too of the march. It is the greatest power in the conduct of the mystic discipline, the most mighty for sacrifice (vajisthaḥ). Man’s sacrifice is a pilgrimage (adhvareṣu) and the divine Will its leader; therefore it is that which we must adore or pray to or ask for its presence (idyah) in each sacrificial action.

Earth is the image of the material being; material being, delight, action etc are the growths of earth; therefore their image is the forests, the trees, plants, all vegetation. Agni is hidden in the trees and plants, he is the secret heat and fire in everything that grows on earth (vaneṣu). All that we take pleasure in in the material life, could not be or grow without the presence of the secret flame of the spirit. Here the making of Agni so
to shine (vi’rurucuh) is attributed to Apnavana (apnavānah) and the Bhrigus (bhṛgavaḥ) and there is no indication of the method. It is simply indicated that they made him to shine out (vi’rurucuh) so that he burned with a beauty of varied light (citram) in the woodlands (vanesu), a pervading presence (vi’bhvam). This must mean in the esoteric symbolism a rich and varied manifestation of the flame of divine will and knowledge in the physical life of man, seizing on its growths, all its being, action, pleasure, making it its food, and devouring and turning it into material for the spiritual existence. But this manifestation of the spirit in the physical life of man was made available by the Bhrigus to each human creature - we must presume, by the order of the sacrifice. This Agni, this general flame of the divine Will-force, was turned by them into the Hotri of the sacrifice (hotā).

The Bhrigus (bhṛgavaḥ) in the Veda are evidently burning powers of the Sun, the Lord of Knowledge. It is the powers of the revelatory knowledge, the powers of the seer-wisdom, represented by the Bhrigus (bhṛgavaḥ), who make this great discovery of the spiritual will-force and make it available to every human creature. Apnavana (apnavānah) means he who acts or he who attains and acquires. It is the seer-wisdom that scales and attains in the light of the revelation which leads the Bhrigus to the discovery.
wholly its words?”

We must remember that in the Vedic symbolism it was by the continuous (ānuṣak) sacrifice all round the symbolic year, the nine or the ten months of the sacrifice of the Angirases, that the Sun, Master of the Truth, the Wisdom, was recovered from the cave of darkness. The repeated single sacrifice is only a preparation for this continuity of the revealing Flame.

It is only (hi) then (adha) that men (martāsah) not only awake Agni from time to time, by repeated pressure, but have and hold (jagrbhrire) continuously (ānuṣak) the inner flame of will and knowledge, a present godhead, the one whom we then see and adore (idyam) in all conscious thinking beings (vikṣu).

3. 3For they see thee, 1possessor of the Truth and 2wide in knowledge 4like waking heaven 5with its stars, 6the smile of light 7of all these 8pilgrim-sacrifices 9in house and house, —

[16/238]

[Alt. 3] They see 1him having the truth, 2completely wise 4like heaven 5with stars, 6the maker to shine 7of all 8(pilgrim) sacrifices 9in house and house. [16/698]

[Alt. 3] They see 1the master of truth, 2the complete in wisdom 4like a heaven 5with stars, 6the illuminer 7of all 8pilgrim sacrifices 9in house and house. [16/699]

[Expln. - 16/700] We must remember that in the last verse (4.7.2) he (Rishi Vamadeva) has desired, what he has not yet, the continuous (ānuṣak) knowledge of Agni and said that then (adha) indeed (hi) men hold and possess (jagrbhrire) him. But how do they see him before that continuity, though after the Bhrigus have found him for the utility of each human being?

They see (paśyantaḥ) him as the master of truth (ṛta'vānam), the complete in knowledge (vi'cetasam), but — we must suppose — they do not yet possess him in all his truth or his complete knowledge; for he is seen only as a heaven (dyām'iva) with stars (str'bhīḥ) and as an illuminer (haskartāram) of their sacrifices (adhvarāṇāṃ).

A heaven with stars is heaven at night without the light of the sun. Agni in the Veda is described as shining even in the night, giving light in the night, burning through the nights till there comes the dawn, — which too is brought by him aiding Indra and the Angirases. If the meaning of Agni is the inner flame, this gets a striking, appropriate and profound meaning.
In the Veda darkness or night is the symbol of the ignorant mentality, as is the day and its sunlight of the illumined mentality. But before there is the day or the continuous knowledge, the illuminations of Agni are like stars in the nocturnal heavens. Heaven is the mental as earth is the physical being; all the truth and knowledge of Agni is there, but hidden now by the darkness of night. Men know that the Light is there pervading the skies but see only by the stars which Agni has kindled as his fires of illumination in those heavens.

[Expln.] 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. [15/388]

4. 1The swift 2messenger 3of the illumining Sun 5who 7comes to 6all the seeing people; 11men 8,9hold him 10as the ray of intuition and 12he shines as the Bhrigu-flame-seer 13for each being. [16/238]

5. 2This is 3the Priest of the call 1whom 6,7they set within, 52who 4uninterruptedly 5bwaakes to knowledge, 8rapturous 9with his purifying flame, 10most strong to sacrifice 11by his seven 12seats (or, lights). [16/238]

6. 1Him 2in the many 3mothers 5linked together, 6wide-spread and 7unapproached 4in the forest, 8abiding 10in the secret Cave and 8rich with many lights, 12full of knowledge or 13moving to some unknown goal. [16/238]
2 When \(^7\) in the separation \(^1\) from sleep \(^6\) the Gods \(^8\) have joy \(^4\) in that \(^5\) udder of the Cow, \(^7\) in the plane \(^6\) of the Truth, \(^10\) great becomes \(^11\) the Fire \(^13\) by the offering given \(^12\) with prostration and \(^14\) journeys \(^15\) for the pilgrim-sacrifice and \(^18\) the Truth is \(^16\) ever \(^18\) with him. [16/238]

8. \(^7\) Black is \(^3\) the path \(^2\) of thy \(^4\) shining, \(^5\) thy light \(^5\) goes in front, \(^7\) a journeying \(^8\) ray, \(^10,11\) the one supreme \(^9\) of all thy bodies; \(^12\) when \(^17\) one unimpregnated \(^14\) bears thee \(^16\) as the child of her womb, \(^17\) in the sudden moment \(^19\) of thy birth \(^20\) thou art \(^21\) already \(^23\) the messenger. [16/239]

10. \(^7\) The moment \(^8\) he is born \(^6\) his \(^4\) might \(^3\) becomes visible \(^5\) when \(^7\) the wind \(^8\) blows behind \(^9\) his flame; \(^10\) he turns \(^11\) his sharp \(^13\) tongue \(^10\) round \(^12\) the trunks and \(^18\) tears \(^14\) his
firm 16 food 18 with his jaws of flame. [16/239]

11. When 1 quickly 5 he carries 3 his foods 4 on his rapid tongue, 9 this mighty 10 Fire 8 fashions himself into 6 a swift 7 messenger; 14 consuming all 13 he clings 12 to the mad course (or the roar) 11 of the wind, 16 as 15 a driver 19 a swift horse 18 he sets it to gallop 17 for the seeker of the plenitude. [16/239]
Sukta 8

दुः को विष्णुवेदसं हृद्यवाहममत्यम् ।
यज्ञेः न्युनसे गिरा ॥ 4.8.1 ॥

दूतम्  सः विष्णुवेदसम् हृद्यवाहम् अमत्यम् ।
यज्ञेः अजः न्युसे गिरा ॥ ॥

1. 7Array 8with your word 1the messenger, 4the carrier of your offerings, 6most strong to
sacrifice, 3the omniscient, 5the Immortal. [16/240]
7crown [6.15.9]; arrange [5.13.6]

स हि वेदा वसुधितं महां आरोधनं दिवः ।
स देवाः एह वश्यत् ॥ 4.8.2 ॥

स: 1 हि 2 वेदः 3 वसुधितं 4 महां 5 आरोधनम् 6 दिवः ॥ 7।
स: 8 देवानः 9 आ 10 इह 11 वश्यति 12 ॥

2. 2For, 1he 3knows 4the place of the possession of the riches, 3he knows 6the ascending
slope 7of heaven, 8he 10,12shall bring 11here 9the gods. [16/240]

स वेद देव आनम् देवाः ऋतायते दमे ।
दाति प्रियाणि चित्रृ वसु ॥ 4.8.3 ॥

स: 1 वेदः 2 देव: 3 आनम् 4 देवाः 5 ऋतायते 6 दमे ॥ 7।
दातिः प्रियाणि 7 चित्रृ 10 वसु 11 ॥

3. 3A God, 1he 3knows 6for the seeker of the Truth 4his way of submission 5to the gods 7in
the house of Truth, and 8he gives 9the beloved 11treasures. [16/240]

स होता सेतु दृतं चिक्त्वाँ अन्तर्वते ।
चिद्धा आरोधनं दिवः ॥ 4.8.4 ॥

स: 1 होताः 2 स: 3 इति 4 दृतं 5 चिक्त्वाँ 6 अन्त: 8 ईयते ।
चिद्धा: आरोधनम् 11 दिवः 12 ॥

4. 1He is 2the Priest of the call, 34it is he who 6travels 8between, 7aware 6of his embassy,
10knowing 11the ascending slope 12of heaven. [16/240]

ते स्माय ये अनन्ये ददाशुहुँव्यथातिमि: ।
य ई पुष्यन्त इथते ॥ 4.8.5 ॥
5.  

May we be 1 of those 3 who 5 have given 4 to the Fire 6 with the gift of their offerings, 7 who 10 kindle 8 him and 9 increase. [16/240]

6.  

They 2 by the treasure, 4 by the hero-strengths 5 have conquered and 6,7 have heard 8 who 10 have upheld 11 their work 9 in the Fire. [16/240-1]

7.  

In us 5a may 2 the riches 4,5b move 3 from day to day 6 bringing the multitude of our desires, 9a may 7 we 9b receive the impulsion 8 of the plenitudes. [16/241]

8.  

An illumined seer, 4 by the might 3 of seeing 7 human beings 8 he pierces 6 beyond 7 like a swift arrow. [16/241]
Sukta 9

1. O Flame, be gracious, for great art thou who comest to the seeker of the godheads to sit on his seat of sacrifice. [16/241]

2. He becomes manifest (or, a protector) in human beings, invincible (or, indestructible), immortal, the messenger of all. [16/241]

3. He is borne round the house, a rapturous Priest of the call in our heavenward urges; he takes his seat as the Priest of the purification. [16/241]

4. The Fire is the Goddess-powers in the pilgrim-rite and he is the master of the house in his home, too as the Priest of the word. [16/242]
5. "Thou comest to the offerings as the speaker of the sanction for human beings when they would perform the pilgrim-sacrifice. [16/242]

6. "Thou comest to be his envoy to him in whose sacrifice thou takest pleasure to carry the offerings of the mortal. [16/242]

7. "Take pleasure in our pilgrim-rite, in our sacrifice, O Angiras, hear our call. [16/242]

8. "Let thy invincible car reach us and move round on every side by which thou guardest the givers of the offering. [16/242]
Sukta 10

अने तपदास्यं न स्तोतं: क्रतुं न भर्त्तः।
हविस्मृस्मृत्यह्यामा त ओहे: || 4.10.1 ||

अने¹ तपम² अत्र³ अश्रम⁴ न² स्तोतं:⁶ क्रतुम⁷ न⁸ भर्त्रम⁹।
हविद्विस्मृत्यह्याम¹⁰ क्रृत्याम¹¹ तेषः¹² ओहे:¹³ ||

1. 'O Fire,' let us today make thee affluent with our lauds as thy vehicles to bear thee,—even that of thee which is as if the Horse, as if a happy will touching the heart. [16/242-3]

अधा हाने क्रतोभ्रमस्य दक्षस्य साधोः।
रधीकृतस्य बृहतो वस्मृत्य || 4.10.2 ||

अधि¹ हि² अने³ क्रतो:⁴ भर्त्त्रस्य⁵ दक्षस्य⁶ साधो:।
रधी:⁸ क्रात्स्य⁹ बृहतः¹⁰ वस्मृत्य¹¹ ||

2. For now, 'O Fire, thou hast become the charioteer of a happy Will, of an all-accomplishing Discernment, of the Vast Truth. [16/243]

एभिनो अर्ज्जुनो नो अर्जुः स्वार्ण ज्योति:।
अने विशेषभिः: सुमना अनिके: || 4.10.3 ||

एभि:¹ न:² अकेः³ भवेः⁴ नः⁵ अर्जुः⁶ स्वः⁷ न⁸ ज्योति:।
अने¹⁰ विशेषभिः¹¹ सुमना:¹² अनिके:¹³ ||

3. Become close to us, 'O Fire, by these hymns of illumination, right-minded with all thy flame-powers, thy light like the sun-world. [16/243]

आर्मिधे अक गौद्विग्नेत्रान्तोवने दाशोः।
प्रे दिवो न स्तनयन्ति शुम्भा: || 4.10.4 ||

आभिषे¹ तेषः² अके³ गौ:⁴ ज्योति:⁵ गौणन्ति:⁶ अनवे⁷ दाशोः।
प्रे⁸ तेषः⁹ दिव:¹⁰ न¹¹ स्तनयन्ति¹² शुम्भा:¹³ ||

4. Today uttering thee with these utterances may we give to thee, 'O Fire; thy strengths thunder forth like the heavens (or, thunder forth like the strength of heaven). [16/243]

तव स्वादिशाणेः संजुस्तिरिता चिदं चिदतको:।
श्रीये रक्षो न रोचत उपाके || 4.10.5 ||
5. Most sweet is thy vision, now in the day, now in the night; it shines out close to us like gold for its beauty and splendour. [16/243]

6. Free from evil is thy body; it is like pure clarified butter, it is pure gold; that in thee is golden in its shining, for such is thy self-law. [16/243]

7. Even the lasting hostility done, O thou who possessest the Truth, thou drivest away perfectly from the mortal sacrificer (or, away from the mortal who is exact in his sacrifice). [16/244]

8. O Fire, auspicious may be all our friendship and brotherhood with you Gods.

That is our centre, where is our home, where is that udder of the Cow of Light. [16/244]
Sukta 11

1. Happy is that flame-power of thine, O forceful Fire; it shines close to the Sun, glowing to vision; it is as if in its beauty (or, form) there were an unarid feast for the eye. [16/244]

2. O Fire, O thou with thy many births, even as we hymn thee force; open the heavens (or, the door or entrance) with thy quivering lustre (or, with thy lustre of knowledge) for him who utters the mind of wisdom; O brilliant, O glorious Flame, what thou with all the gods hast won, that give to us, that mighty thought. [16/244]

3. O Fire, from thee are born the seer-wisdoms, from thee the mind of knowledge, from thee the utterances that achieve; from thee come the riches that take the hero's form to the mortal giver who has the true thought. [16/245]

4. From thee is born the steed of swiftness that carries the plenitude, that has the force of Truth, that makes the great approach, that has the vastness; sent by the gods that creates the bliss, from thee the rapid speeding war-horse, O Fire. [16/245]
5. ¹Thee, ²O Fire, ³O immortal, ⁴first and chief of the godheads, ⁵mortals who are seekers of the godheads ⁶,⁷illumine by their thoughts. ⁸Fire with the rapturous tongue who pushest away the hostiles, ⁹the one domiciled within, ¹⁰the master of our house ¹¹untouched by ignorance. [16/245]

6. ¹Far from us ²all unconsciousness, ³sin and ⁸evil mind when thou art on guard, ¹²a benignant Power ¹³in the night, ¹⁴O Fire, ¹⁵O son of force, ¹⁸over him to whom thou cleavest for his weal. [16/245]
Sukta 12

1. He who 4 kindles thee, 2 O Fire, and 5 with his ladle in action brings food to thee thrice 6 in the 11th 7th day, makes thee, 21 awakened to knowledge, 16th be ever 18 with thy illuminations and wholly 17 put forth his force and 15, 16 overcome by thy 19 will, 20 O knower of all things born. [16/246]

5 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]

1. He who 4 kindles thee, 2 O Fire, and 5 with his ladle in action brings food to thee thrice 6 in the 11th day, makes thee, 21 awakened to knowledge, 16th be ever 18 with thy illuminations and wholly 17 put forth his force and 15, 16 overcome by thy 19 will, 20 O knower of all things born. [16/246]

1. The Fire 7 is the master 3 of the vast 4 might, 5 the Fire 7 is master 3 of the supreme plenitude and 8 riches, 12 ever young, 16 faithful to his self-law, 9 he founds wholly, 14 uninterruptedly 10 the ecstasy 15 for the mortal 11 who worships him.

1. The Fire 7 is the master 3 of the vast 4 might, 5 the Fire 7 is master 3 of the supreme plenitude and 8 riches, 12 ever young, 16 faithful to his self-law, 9 he founds wholly, 14 uninterruptedly 10 the ecstasy 15 for the mortal 11 who worships him.
4. 1,2,3 If at all 4in our humanity 5by our movements of ignorance 6we have done 9,10any 11evil 4against thee, 21O Fire, 12make 14us 13wholly 16sinless 15before the mother indivisible, 21O Fire, 17,19mayst thou loosen from us 18the bonds of our sins 20to every side. [16/246]

5. 2Even though 4our sin 1be great 5before 7gods 8and 9men, 2even though 6it be wide, 3O Fire, 15a may 12a we 10not 15b come 13,14ever 15c to harm from it 12b who are thy friends and comrades; 16give 18to our Son, 17our begotten, 19the peace and 20the well-doing. [16/247]
Sukta 13

1. The \(^2\)right-minded \(^3\)ไฟ facing \(^4\)the front \(^3\)of the dawns \(^6\)as they shine out \(^5\)has revealed \(^8\)the founding of ecstasy, \(^10\)the two Riders of the horse \(^9\)are coming \(^12\)to the gated house \(^11\)of the doer of good works, \(^16\)the divine \(^14\)Sun \(^13,17\)is rising up \(^15\)with its light. [16/247]

2. \(^4\)The divine \(^3\)creator Sun \(^5\)has reached \(^1\)his high \(^2\)shining, he is \(^9\)like \(^10\)a warrior \(^8\)seeker of the Light \(^7\)brandishing \(^6\)his flag. \(^13\)There is Varuna, \(^15\)there is Mitra, \(^11,14\)all follow \(^12\)the working of the Law \(^16\)when \(^19\)they make \(^17\)the Sun \(^10\)to rise up \(^18\)in heaven. [16/247]

3. \(^1\)Him Whom, \(^6\)firm in their foundation, \(^7\)never ceasing from \(^8\)their aim \(^3\)they have made \(^5\)for the removing \(^4\)of the darkness \(^2\)from every side − 8.40.8, \(^9\)this \(^10\)Sun \(^12\)seven \(^13\)mighty \(^11\)brilliant mares \(^17\)bear \(^14\)as the scouts \(^15\)of the whole \(^16\)world. [16/247-8]

4. \(^7\)O God, \(^3\)thou goest \(^1\)with steeds most strong to bear \(^7\)separating \(^4\)the weft woven, \(^5\)unweaving \(^6\)the black \(^8\)garment; \(^9\)the streaming \(^10\)rays \(^11\)of the Sun \(^14\)cast \(^15\)the darkness \(^12\)like a covering skin \(^13\)down \(^17\)within \(^16\)the waters. [16/248]

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अनायतः अनिवः कथायं न्यढः उल्लासं पद्यते न।
कथा याति स्वधया को ददर्शिमि सकम्भः समृतः: पाति नाकम्॥ 4.13.5॥

अनायतः: १ अनिवः: २ कथा: ३ अयम्: ४ न्यढः: ५ उल्लासं: ६ अवं ददर्शिमि: ७ न।
कथा: १० याति: ११ स्वधया: १२ कः: १३ ददर्शः १४ मिवः १५ सकम्भः: १६ समृतः: १७ पाति १८ नाकम्: १९ ॥

5. ¹Unextended, ²unbound, ³facing downwards, ⁴facing upwards, ⁵how ⁶does ⁷he ⁸not ⁹sink? ¹⁰By what ¹¹self-law ¹²does he go on his journey? ¹³Who ¹⁴has seen ¹⁵when he ¹⁶joins ¹⁷heaven and ¹⁸is its pillar and ¹⁹guards ²⁰the firmament? [16/248]
Sukta 14

1. 2Fire, 6 the godhead 5 has been revealed, 7 the knower of all things born, 1fronting 3the dawns 7 as they gleam 8 with the greatness of their lustres; 11wide-moving, 10lords of the journey [Ashwins], 15,9,17come moving 12in their chariot 18towards 13this 16our 14sacrifice. [16/248]

2. 3The creator Sun 5 is lodged 1in his high 3Ray of intuition 9fashioning 6the light 7for the whole 8world; 15the Sun 14,17in his universal knowledge 10,11has filled 12earth and heaven and 13the mid-world 16with his rays. [16/248]

3. 2The Dawn 1bearing him 45has come 3with the Light, 2Dawn 6 vast and 7rich in her lustres, 9knowing all 8by her rays; 12the divine 13Dawn 10awakening 11to the happy path 14is journeying 15in her well-yoked 16chariot. [16/249]

4. 6May these 5horses and 7chariots, 3strong to bear, 16bring 2you both [Ashwins] 16in the shining out 9of the dawn: 12for, 4here 13for you are 15the juices of the Wine 14for the drinking of the sweetness; 18O strong Ones, 19may you take rapture 11of them 16in this 17sacrifice. [16/249]
5. 1Unextended, 2unbound, 3facing downwards, 4facing upwards, 5how 6does he 7not 8sink? 9By what 10self-law 11does he go on his journey? 12Who 13has seen 14when he 15joins 16heaven and 17is its pillar and 18guards 19the firmament? [16/249] [Same as 4.13.5]
Sukta 15

1. The Fire is our Priest of the call in the pilgrim-sacrifice; he is led around as the horse, he is the godhead in the gods who is lord of the sacrifice. [16/249]

2. The Fire goes thrice around the pilgrim-sacrifice and is like one driving a chariot, he founds our delight in the gods. [16/249]

3. The Fire moves around the offerings, a seer, a master of the plenitudes and founds for the giver the ecstasies. [16/250]

4. This is he who is kindled in the front in Srinjaya, son of Devavata, he is luminous and a destroyer of foes. [16/250]
5. The mortal who is a hero can have mastery over the Fire in its march, the sharp-tusked bountiful Fire. [16/250]

6. They make him bright from day to day like a conquering war-horse, like a shining babe of heaven. [16/250]

7. When the prince, the son of Sahadeva, woke me with his two bay horses, though called towards him I was not ready to rise. [16/250]

8. Even so, I took at once from the prince, the son of Sahadeva, those two sacred horses he gave [offered]. [16/250]

9. O divine Riders, here before you is the prince Somaka, son of Sahadeva; long-lived may he be! [16/250]
तम् युवम् देवी अश्विनाः कुमारम् साहदेवम्।
दीर्घायुष्म ऋणोत्तर॥

10. 'Even him the prince, the son of Sahadeva, O divine Riders, make long of life.
   [16/250]