Companion to

Hymns to the Mystic Fire

Volume IV

Word by word construing in Sanskrit and English

of

Selected Hymns from the Rig-veda

Compiled By

Mukund Ainapure
Companion to *Hymns to the Mystic Fire*

*Volume IV*

*Word by word construing in Sanskrit and English of Selected Hymns from 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 7, 8 & 10*

- **Padpatha**
  Sanskrit Verses after resolving euphonic combinations (*sandhi*) and the compound words (*samaś*) into separate words, in Devanagari as well as Roman Transcription

- **Sri Aurobindo’s English Translation**
  matched word-by-word with *Padpatha, with Explanatory Notes*
Companion to *Hymns to the Mystic Fire – Vol. IV*

By Mukund Ainapure

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21 June 2020 (Summer Solstice)

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॥ श्री अरविन्दचरणारविन्दौ॥

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. The earlier publications – Companion to Hymns to the Mystic Fire – Vol. II covered verses from Part II (Mandala 1, 3 & 4); Volume III covered Hymns (1-28) from Part II (Mandala 5). Verses from the remaining Mandalas (7,8
and 10) from Part II are covered in the present publication – the concluding Volume IV of the book.

With this, the Companion Series is available for both the major works on the Veda by Sri Aurobindo – Secret of the Veda and Hymns to the Mystic Fire.

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. These are extracted as ‘Notes’, below the respective verses.

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 (in Devanagari as well as Roman Transcription) 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.

In the Foreword to the first edition of Hymns to the Mystic Fire, (1946) Sri Aurobindo stated that “….to establish on a scholastic basis the conclusions of the hypothesis (mystical interpretation) it would have been necessary to prepare an edition of the Rig-veda or of a large part of it with a word by word construing in Sanskrit and English, ….” This compilation series is a humble attempt in providing such ‘word by word construing in Sanskrit and English’ of selected verses of the Rig Veda.

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).
### Contents

#### PART TWO

**OTHER HYMNS TO AGNI**

**Mandala Seven**

**Vasishtha Maitravaruni**

<table>
<thead>
<tr>
<th>Sukta</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>3</td>
<td>14</td>
</tr>
<tr>
<td>4</td>
<td>18</td>
</tr>
<tr>
<td>5</td>
<td>22</td>
</tr>
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<td>6</td>
<td>25</td>
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<td>7</td>
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<td>31</td>
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<td>34</td>
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<td>10</td>
<td>36</td>
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<td>11</td>
<td>38</td>
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<tr>
<td>12</td>
<td>40</td>
</tr>
<tr>
<td>13</td>
<td>42</td>
</tr>
<tr>
<td>14</td>
<td>43</td>
</tr>
<tr>
<td>15</td>
<td>44</td>
</tr>
<tr>
<td>16</td>
<td>48</td>
</tr>
<tr>
<td>17</td>
<td>52</td>
</tr>
</tbody>
</table>

**Mandala Eight**

**Vatsa Kanwa**

<table>
<thead>
<tr>
<th>Sukta</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>54</td>
</tr>
</tbody>
</table>

**Sobhari Kanwa**

<table>
<thead>
<tr>
<th>Sukta</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>57</td>
</tr>
</tbody>
</table>

**Vishwamanas Vaiyashwa**

<table>
<thead>
<tr>
<th>Sukta</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>68</td>
</tr>
</tbody>
</table>
Shyavashwa Atreya
Sukta 38 .............................................................................................................. 77

Nabhaka Kanwa
Sukta 39 .............................................................................................................. 80
Sukta 40 ............................................................................................................... 84

Virupa Angirasa
Sukta 43 ............................................................................................................... 89
Sukta 44 ............................................................................................................... 98

Bharga Pragatha
Sukta 60 ............................................................................................................. 106

Suditi And Purumilha Angirasa
Sukta 71 ............................................................................................................. 112

Haryata Pragatha
Sukta 72 ............................................................................................................. 117

Gopavana Atreya
Sukta 74 ............................................................................................................. 122

Virupa Angirasa
Sukta 75 ............................................................................................................. 127

Ushanas Kavya
Sukta 84 ............................................................................................................. 132

Prayoga Bhargava
Sukta 102 .......................................................................................................... 135

Sobhari Kanwa
Sukta 103 .......................................................................................................... 141

Mandala Ten

Trita Aptya
Sukta 1 ............................................................................................................... 146
Sukta 2 ............................................................................................................... 149
Sukta 3 ............................................................................................................... 152
Sukta 4 ............................................................................................................... 155
Sukta 5 ............................................................................................................... 158
Sukta 6 ............................................................................................................... 161
Sukta 7 ............................................................................................................... 164

Trishiras Twashtra
Sukta 8 ............................................................................................................... 167
<table>
<thead>
<tr>
<th>Hymn</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Havirdhana Angi</td>
<td></td>
</tr>
<tr>
<td>Sukta 11</td>
<td>170</td>
</tr>
<tr>
<td>Sukta 12</td>
<td>173</td>
</tr>
<tr>
<td>Vimada Aindra or Prajapatya or Vasukrit Vasukra</td>
<td></td>
</tr>
<tr>
<td>Sukta 20</td>
<td>176</td>
</tr>
<tr>
<td>Sukta 21</td>
<td>179</td>
</tr>
<tr>
<td>Vatsapri Bhalandana</td>
<td></td>
</tr>
<tr>
<td>Sukta 45</td>
<td>182</td>
</tr>
<tr>
<td>Sukta 46</td>
<td>186</td>
</tr>
<tr>
<td>Devas and Agni Sauchika</td>
<td></td>
</tr>
<tr>
<td>Sukta 51</td>
<td>190</td>
</tr>
<tr>
<td>Sumitra Vadhryashwa</td>
<td></td>
</tr>
<tr>
<td>Sukta 69</td>
<td>193</td>
</tr>
<tr>
<td>Sukta 70</td>
<td>197</td>
</tr>
<tr>
<td>Agni Sauchika or Vaishwanara or Sapti Vajambhara</td>
<td></td>
</tr>
<tr>
<td>Sukta 79</td>
<td>201</td>
</tr>
<tr>
<td>Sukta 80</td>
<td>204</td>
</tr>
<tr>
<td>Payu Bharadwaja</td>
<td></td>
</tr>
<tr>
<td>Sukta 87</td>
<td>207</td>
</tr>
<tr>
<td>Aruna Vaitahavya</td>
<td></td>
</tr>
<tr>
<td>Sukta 91</td>
<td>215</td>
</tr>
<tr>
<td>Jamadagni Bhargava or Rama Jamadagnya</td>
<td></td>
</tr>
<tr>
<td>Sukta 110</td>
<td>220</td>
</tr>
<tr>
<td>Upastuta Varshtihavya</td>
<td></td>
</tr>
<tr>
<td>Sukta 115</td>
<td>224</td>
</tr>
<tr>
<td>Chitramahas Vasishtha</td>
<td></td>
</tr>
<tr>
<td>Sukta 122</td>
<td>227</td>
</tr>
<tr>
<td>Agni Pavaka</td>
<td></td>
</tr>
<tr>
<td>Sukta 140</td>
<td>230</td>
</tr>
<tr>
<td>Mridika Vasishtha</td>
<td></td>
</tr>
<tr>
<td>Sukta 150</td>
<td>232</td>
</tr>
<tr>
<td>Ketu Agneya</td>
<td></td>
</tr>
<tr>
<td>Sukta 156</td>
<td>234</td>
</tr>
<tr>
<td>Vatsa Agneya</td>
<td></td>
</tr>
<tr>
<td>Sukta 187</td>
<td>236</td>
</tr>
<tr>
<td>Samvananana Angrasa</td>
<td></td>
</tr>
<tr>
<td>Sukta 191</td>
<td>238</td>
</tr>
</tbody>
</table>
Part Two

Other Hymns to Agni

(CWSA Vol. 16 HMF Part Two P. 297 – 447)
Sukta 1

Men have brought to birth from the two tinders by the hands fall the Fire voiced by the light of their meditations, Fire that sees afar, the flaming master of the house.

Men have brought the Flame to birth by their workings from the tinders by the movement of the two hands, expressed by the word, the far-seer, the master of the house, the traveller.

Or, by the scintillations of their thought the Fire voiced by them, (16/297 fn 1)

thought, light, finger. All mean the same thing, for the fingers are those of the two hands of the Sun, (7.79.2) (16/743)

Heaven and Earth = mind and physical being, are the two tinders; araṇī - tinders by which the fire is struck out; the word can also mean workings and is related to arya. [15/425 fn 1]; This earth holds him concealed in her own materiality; she is the lower tinder, the mental being is the upper tinder; by the pressure of the upper on the lower the flame of Agni shall be born. But it is by pressure, by a sort of churning that he is born. Therefore he is called the Son of Force. [15/389]

The two hands are the two hands of the Sun द्वारे: (16/743)

Well-expressed (स्पर्श) by the word: external sense = praised (16/743)

�थ to move, cf अथ or अथः — the plane of flaming light (16/743)
dakṣāyyaḥ | yah | dame | āsa | nityaḥ ||

2. "The Shining Ones have set within in our dwelling-house — closely regarding all to guard us from whatever side — that Fire which in his home sits eternal and all-discerning. (16/297)

Or, the lords of the riches (16/297 fn 2)

The house in the Veda is a constant image for the bodies that are dwelling-places of the soul [15/297]

3. ['Set aflame] Verily shine out in front of us, O Fire, [the ever youthful — 7.3.5] with thy perpetual radiance; to thee continuous come plenitudes. (16/297)

4. Fires come blazing out supremely from thy Fires, luminous, full of hero-might, there where are assembled men born to the perfect birth. (16/297)

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

5. Give us, O Fire, Forceful One, by the thought the wealth full of hero-power, full of progeny high-proclaimed which the Assailant with his demon magic cannot pierce. (16/298)

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 widthness of its being. [15/429 fn 6];

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

2. He ["the wise of understanding – 7.2.3] to whom 1,3 there comes 7 in the light and 6 in the dusk 4 the young Damself, 6 luminous 4 bearing the offering — 11 it is his own 13 dynamic thought 10,12 that comes 12 to him 14 desiring the Riches. (16/298)

9. luminous with clarity (5.28.1)

6. 2 He ["the wise of understanding – 7.2.3] to whom 1,3 there comes 7 in the light and 6 in the dusk 4 the young Damself, 6 luminous 4 bearing the offering — 11 it is his own 13 dynamic thought 10,12 that comes 12 to him 14 desiring the Riches. (16/298)

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9. luminous with clarity (5.28.1)
11. Or, where no remainder is left (dhiyam)

9. [O Agni.] As with those who have turned to flame-force, mortal men, our forefathers in many lands, with us too by these lauds in thy right-mindedness abide. (16/298)

10. May these men, heroes in the slayings of the Coverer, who work out the thought I have voiced, overcome all undivine mage-knowledge. (16/298-9)

6,8 formations of a dark and false creative knowledge, Avidya, illusion, (adevir mayah). (15/359)

12 dhiyam - it is that operation of the intellect which fixes, arranges and retains, the buddhi or discerning and judging intellect. (16/505)

13 set to work (3.6.7); praise (6.4.3); chant aloud (6.12.5)

11. O Fire, may we not dwell in the emptiness, nor in houses of men where there is no son and the hero is not, but around thee may we dwell in homes where there is good progeny, O dweller in the home. (16/299)

8 Or, where no remainder is left (16/299 fn 3)
12. This is the eternal sacrifice to which there comes the Rider of the Horse [Ashwin], to our house full of progeny and good offspring, our house increasing with the self-born Son. (16/299)

8 kṣayam - 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]

13. Protect us, O Fire, from the abhorred Rakshas, protect from the harm of one who would war against us and do us evil; with thee as ally may we overcome those who would battle against us. (16/299)

14. May that Fire go beyond all other fires where is the Horse and the Son with the strong hand; traveller of the thousand paths reaches the imperishable things. (16/299)
man who sets him ablaze; the heroes of the perfect birth move around him. (16/299-300)

16. This is that Fire who is called in many lands, whom the giver of the offering sets ablaze and has lordship, round whom the priest of the call in the rites of the path. (16/300)

17. In thee, O Fire, we cast many offerings gaining lordship, creating in the sacrifice both the eternal Travellers. (16/300)

18. O Fire, these offerings most desired, incessantly bring to our formation of the godhead; to us may there come all delightful Powers. (16/300)
mā | nāḥ | agne | aviratē | parā | dāḥ | duḥ-vāsāśe | amataye | mā | nāḥ | asyai
mā | nāḥ | kṣudhe | mā | rakṣase | ṭaṇa-vah | mā | nāḥ | dame | mā | vane | ā | jhūrthah

19. 5,6 Deliver us 1 not, O Fire, to strengthlessness, 9 nor 7 to the ill-clad 8 mindlessness, 12 nor 14 to hunger, 15 nor 16 to the Rakshasa, 17 O thou with whom is the Truth, 23,24a lead us 18 not 24a astray 20 in the house or 22 in the forest. (16/300)

17 ṭa-va - It is the Seer-Will and possesses the Truth, therefore it is the priest of the offering most powerful for sacrifice. In other words, it will know the right way to sacrifice and find the right word for creating the Truth-powers. [16/583]

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<thead>
<tr>
<th>19. 5,6 Deliver us 1 not, O Fire, to strengthlessness, 9 nor 7 to the ill-clad 8 mindlessness, 12 nor 14 to hunger, 15 nor 16 to the Rakshasa, 17 O thou with whom is the Truth, 23,24a lead us 18 not 24a astray 20 in the house or 22 in the forest. (16/300)</th>
</tr>
</thead>
</table>

20. 1 Now, O Fire, 5,6 teach 2 to us the Words, 10a do thou, 8 O God, 10b speed them 9 to the lords of plenty, 12a may 13 both we and they 14,12b abide 15 in thy 11 grace, 17a do 16 you 17b protect 20 us 19 ever 18 with all kinds of weal. (16/300)

21. 1Thou, O Fire, 3 art swift to our call and 4 rapturous is thy vision; 6O son of force, 8 shine 5 with a bright light. 14,15 Burn us 9 not 12a/13b since 10 in thee and 11 with thee is 13b the eternal 12b Son, 21a let 16 not 19 the strength 17 of the hero 18 in us 20,21b break us to pieces. (16/301)

22. 10a Mayst thou 1 not, 5 who art 2 with us 6 in these 7 god-kindled 8 fires, 9,10b denounce us 4 for
difficulty to bear thee;²⁰ᵃ may not wrong thoughts from thee [¹⁷ the Godhead], O son of force, even by error come to us. (16/301)

व स मतः अये स्विनीक स्वामित्वे य आजुहोति हवम्।।
सं देवता वसुविन्नि दधाति यं सूरियवी पृथ्विमान एति।।

सः। मरी। अने। सुवनी। रातौ। अमत्रेष। यष। आजुहोति। हवम्।।
सः। देवता। वसुविन्नि। दधाति। यम्। सूरी।। अथा। पृथ्विमान।।

saḥ | marataḥ | agne | su-anīka | revān | amartya | yah | ā-juhoti | havyam |
saḥ | devatā | vasu-vanīm | dadhāti | yam | sūrīḥ | ardhi | prcchamānaḥ | eti

23. ³O Fire, ⁴O thou with thy flame-force, ⁵rich with Treasure, become ¹ the [that] ²mortal who ³casts ⁴his offerings ⁵in the immortal; ⁶that ¹¹godhead ¹³founds ¹⁴in him ¹²the conquest of the riches ¹⁶to whom ¹⁸comes ¹⁷questioning ¹⁵the illumined seer, ¹⁶the seeker. (16/301)

महो नो अये सुवितस्य विद्वानत्वम् सूरिर्य आ वहा बृहत्ते।।
येन यह सहसावन्तेवमविशिष्टस्य आयुष्याः सुवीरः।।

महः। नः। अने। सुवितस्य। विद्वान। रथम्। सूरिर्य।। आः। कह। बृहत्ते।।
येन। यवम्।। सहसाजन।। मदेम।। अविशिष्टस्या।। आयुष्या।। सुवीरः।।

mahah | naḥ | agne | suvitasya | vidvān | rayim | sūri-bhyah | ā l vaha | brhantam |
yena | vayam | sahasā-van | madema | avi-kṣitāsah | āyuṣā | su-virāḥ

24. ³O Fire, ⁴thou art the knower of the great and ⁴happy path, ⁸bring to the illumined seers the vast Treasure by which, ¹³O forceful one, ¹⁶with a life unwasting, ¹⁷heroic in strength we may take rapture. (16/301)

⁴suvitam means happy going, felicity, the path of Ananda. [15/304]

नू मे व्रजाणाम उच्चसाधित्वं तं देव मधवत्वम्। सुपुरण:।
राती स्थामोभयासः आ ते युध्य पात स्वस्तिभ्धि:। सदा न:। 107.001.25॥

नू। मे। व्रजाणाम। अने। उत्ते। राशाधित्व। तम। देव।। मधवत्वम।। सुपुरूषः।।
राती। स्याम।। उभयाः।। आ।। ते।। यूम्।। पात।। स्वस्तिभ्धि।। सदा।। न।।

nu | me | vrahmani | agne | ut | saśādhi | tvam | deva | maghavat-bhyaḥ | susūdaḥ |
rātau | syāma | ubhayāsah | ā l te | yūyam | pāta | svasti-bhiḥ | sadā | naḥ

25. ¹Now, ⁴O Fire, ⁵⁶teach to us the Words, ¹⁰do ⁷thou, ⁸O God, ¹⁰⁸speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal. (16/301) (same as 7.1.20)
Sukta 2

जुष्वस्वः: समिधभमे अन्य शोच वृहजात्वं भृगूपश्वनः।
उप स्त्रूपः दिव्यं सातुरः सूर्यः: सं हिमभिन्नतत्तन: सूर्यः ||07.002.01||


juṣasvaṁ naḥ l sam-idham l agne l adya l śoca l bṛhat l yajatam l dhūmam l ṛṇvan l
upa l śṛśa l divyaṁ l sānu l stūpāḥ l sam l raśmi-bhiḥ l tatanah l sūryasya ||

1. 'Cleave 30to 2our 30fuel, 4'O Fire, 5today, 6'illumine 7the vast 10pouring 9thy smoke 8of
sacrifice, 11,12'touch 14the peak 13celestial 15with thy up-piled masses, 16,18'then stretch them
out to unite 17with the rays 19of the Sun. (16/302)

Or, 'blaze out' 7vastly (16/302 fn 5)

नाराणःसस्य महिमानमेषदुपय स्तोषाम यज्ञस्य यथ:।
ये सुक्रत: शुचयो धियम्या: स्वदिन्ते देवा उभयाणि हवया ||07.002.02||

नाराणःसस्यः 1 महिमानम: 2 एष:म: 3 उप: 4 स्तोषाम: 5 यज्ञस्य: 6 यथ: 7।

narāśaṁsasya l mahimānam l eṣām l upa l stoṣāma l yajasasya l yajñaiḥ l
ey l su-karatavāḥ l śucayāḥ l dhiyam-dhāḥ l svadanti l devāḥ l ubhayāni l havyā ॥

2. 4,5'Let us invoke, 7by the sacrifices 6of the lord of sacrifice 1who voices the godheads, 2the
greatness 3of these 8who are 10pure, 9who are perfect in will, 11who are founders of the
Thought — 13gods, 12'they take the taste 14of both kinds 15of offerings. (16/302)

13devāḥ - The Devas are the sattwic and rajasic powers of the sukshma worlds, Swar and Bhuvar, who govern
or assist the operations of intelligence and energy in man. From the root  := conveying the idea of active,
rapid or brilliant energy. It means to shine, to be bright, clear, strong, swift or luminous. [16/468]

ईदेवम् को अमां सुदक्षमेदूतं रोदसी सत्यवाचं।
मनुष्ठदितम् मनुना समिध्यं सत्यवाचं सदिम्यहैं ||07.002.03||


iḷenyam l vah l asuram l su-dakṣam l antaḥ l dūtam l rodasi iti l satya-vācam l
manuṣvat l aṃgīm l manunā l sam-iddham l sam l adhvarāya l sadam l it l mahema ॥

3. 10'Fire 1who is to be prayed 2by you 3the mighty, 4the wise of understanding, 6the
messenger 8between 7earth and heaven, 8whose speech is truth 12kindled 9as the human
11by the thinking man, 13,17'let us greaten 15ever 14for the pilgrim-sacrifice. (16/302)
7 feminine forms of heaven and earth, who symbolise the general energies of the mental and physical consciousness. [15/312]

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

4. Desiring to serve, bringing the offering, kneeling with prostration, they pluck the sacred grass; O priests of the pilgrim sacrifice, casting it into the Fire speckled, with luminous back, brighten him with the offering. (16/302)

6 Who desire the chariot (of the Gods) (10.70.5)

11 Heaven and Earth, when they symbolise two forms of natural energy, the mental and the physical consciousness, are no longer the father and mother, but the two mothers. (15/98)
6. 15a May too dawn and night, 2matrons 4great and 3divine, 7,8 like good milch cows, 13queens of sacrifice, 11queens of plenty 10called by many seekers, 9sit on the sacred grass and 12,15b lodge with us 5for our 14happiness. (16/303)

14 Or, be with us for our happy journey. (16/303 fn 6)

7. 5I meditate 6on you, 1O ye two illumined Seers, 4doers of the work 3in our human 2sacrifices, 3knowers of all things born, 8for sacrifice; 12make 9high 10our 11pilgrim-sacrifice 13when we call: 14you 16win 17our desirable things 15in the gods. (16/303)

11 adhvara yajña, sacrificial action travelling on the path, the sacrifice that is of the nature of a progression or journey. Agni, the Will, is the leader of the sacrifice. [15/333]

8. 4In unison 11a may 2Bharati 5with her Muses of invocation, 5Ila 6with gods and 7men and 8Fire, 6Saraswati 10with her powers of inspiration 11b come down to us, 12the three 13goddesses 15,17 sit upon 16this 14seat of sacrifice. (16/303) (Also 3.4.8 – 16/169)

9. 0O divine 7maker of forms 9who hast the utter rapture, (‘now) 8,10 cast 2upon us 1that 3supreme transcendence 5cause of our growth, 11from which 16is born in us 12the hero 13ever active 14with wise discernment, 17the seeker of the gods 15who sets to work the stone of the wine-pressing. (16/303-4) (Also 3.4.9 – 16/170)
10. O tree, release thy yield to the gods; Fire the achiever of the work speeds the offering on its way. It is he who does worship as the Priest of the call, the more true in his act because he knows the birth of the gods. (16/304); (Also 3.4.10 - 16/170)

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

11. Come down to us, O Fire, high-kindled, in one chariot with Indra and swiftly journeying; let Aditi, mother of mighty sons, sit on the sacred grass; let the gods, the immortals, take rapture in Swaha. (16/304); (Also 3.4.11 - 16/170)

15 The Seer-Will is the Ritwik, he sacrifices in the order, the right seasons, the right periods, the twelve months, the hundred years of the sacrificial session: he knows the time, place, order by which the Swadha, the self-arranging self-movement of the divine Nature in man that is developing itself, progresses till it turns itself into the Swaha, the luminous self-force of the fulfilled divine Nature of the gods. (16/551)
Sukta 3

1. Create for yourselves in the sacrifice with a common joy in him the divine Fire along with all the fires, the strong for sacrifice, the messenger who is in mortals the possessor of Truth, inwardly permanent, whose food is Light, with his head of burning flame, the purifying Fire. (16/304)

2. He neighs in his desire like a horse in his pasture, when he breaks out from a mighty encirclement then – 5.7.10) the wind blows in the wake of his flame; now black is thy march. (16/304)

3. O Fire, when are kindled the imperishable flames of thee, the new-born Bull, and they journey upwards, thy smoke mounts ruddy to heaven, for thou travellest, O Fire, as a messenger to the gods. (16/305)

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

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

4. The might of thee moves *widely* over earth, when swiftly thou tearest thy food with thy jaws, the movement of thy march is like a charging army; O strong doer, with thy tongue of flame thou art like one sifting grain of barley. (16/305)

3 päjah- strength, but with the idea of mass, bulk [16/660]

19 dasma - may be either “bounteous” or “active, formative” [16/635]

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5 päjah- strength, but with the idea of mass, bulk [16/660]

19 dasma - may be either “bounteous” or “active, formative” [16/635]
Or, like the light of the Sun. (16/305 fn 7)

14 Thunder is the outcrashing of the word of the Truth, the sabda, as the lightning is the outflashing of its sense. [15/524 fn 6]; तम means to extend as well as to thunder [16/653]

7. 1So that we may give for you, with Swaha, to the Fire we stand around him with the words of revelation and luminous offerings; 2O Fire, guard us with those measureless greatnesses, with thy hundred iron cities. (16/305-6)

3 the luminous self-force of the fulfilled divine Nature of the gods. (16/551)

8. 6 The inviolate powers which are there for the giver, the Words with which thou guardest the powers that are human, with these, protect us, at once illumined seers and thy adorers, O son of force, O knower of all things born! (16/306)

21 jāta-vedā - He knows entirely the five worlds - the worlds in which, respectively, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies. They are called respectively Bhur, Bhuvar, Swar, Mahas and Jana or Mayas. [15/284]
एता नो अपने सौभगा विदीहिष्य क्रुः सुचेतसम वतेम।

रिवशा स्तोत्रयो गृहाते च संतु यूर्य पात स्वसतिभिः: सदा नः: ॥०७.००३.१०॥

एता¹ | न:² | अपने³ | सौभगा⁴ | विदीहिअ⁵ | अपि⁶ | क्रुः⁷ | सुचेतसम⁸ | वतेम⁹।

रिवशा¹⁰ | स्तोत्रमः¹¹ | गृहाते¹² | च¹³ | संतु¹⁴ | यूर्यम्¹⁵ | पात¹⁶ | स्वसतिभिः¹⁷ | सदा¹⁸ | न:¹⁹॥

एता¹ | न:² | अपने³ | सौभगा⁴ | विदीहिअ⁵ | अपि⁶ | क्रुः⁷ | सुचेतसम⁸ | वतेम⁹।

etā | nah | agne | saubhagā | didīhi | api | kratum | su-cetasam | vatema |

viśvā | stotr-bhyah | grñate | ca | santu | yūyam | pāta | svasti-bhīh | sadā | nah ॥

10. 3 O Fire, light up for us these happinesses; let us wake to an understanding of thy perfectly conscious will; let all be there for those who laud thee, for him who utters thee; may you protect us always with all kinds of weal. (16/306)

7 Kratu means in Sanskrit work or action and especially work in the sense of the sacrifice; but it means also power or strength (the Greek kratos) effective of action. Psychologically this power effective of action is the will. [15/63]
Sukta 4

1. Bring forward for the Fire, for the brilliant Light, thy mind and thy purified offering, the Fire who travels with knowledge between all the divine and human births. (16/306)

2. May Fire be the wise one and the deliverer when he is born the youngest from the mother, he who pure-bright of tooth clings to the forests, many foods he devours in a moment. (16/307)

3. In the rendezvous of this god in his flame-force, one whom mortals have seized, a white flame, and he has proclaimed that strong human grasp, Fire has illumined that which is ill-lit to the human being. (16/307)

a house which is difficult to inhabit (1.66.3)
4. "This is the seer, "the conscious thinker" in those who are not seers, "Fire has been set as the Immortal in mortals; then lead us not astray, O forceful Fire, may we be ever right-minded in thee. (16/307)

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

5. He “who has come to his native seat made by the gods, Fire delivered the gods by his will, the plants and the trees, and the earth bear him (as the child of the womb – 10.21.8) who is the foundation of all. (16/307)

3 the receptacle, symbolically the altar, psychologically the human heart. [16/654]

6. Fire has power for a large Immortality, "he is master of a wealth bounteous and full of hero-strength; O thou who hast strength with thee, let us sit around thee shapeless, actionless, without hero-force. (16/307)

Companion to Hymns to the Mystic Fire – Vol. IV
7. 'To be rejected is 'the abundance of the riches' that bring no delight, 8\(\text{let us be }\)the masters' of a wealth 9' that is eternal; 10\(\text{that which is born from another is }\)not 11\(\text{the Son; }\)O Fire, 17,18 turn 15 \(\text{not }\)to wrong 16\(\text{the paths of one who knows not. (16/308)}\)

8. 'Not 2 to be accepted 4 even though blissful 5 is the son of another womb, 1 not 7 to be thought of 8 even 4 by the mind, 9 for he brings with him no delight, 9 soon 10\(\text{even }\)he 12,16,15 returns 11 to his home, 20\(\text{let rather }\)21 the new 18 Horse 20 come 17 to us, 19 the all-conquering. (16/308)

9. 5\(\text{Do the Fire, }\)\(4,5\) protect 6\(\text{us from one who would conquer us, }\)4,5 protect 6\(\text{us }\)to 7, too, 6\(\text{O Forceful Fire, }\)10 from blame; 11,14,15 may there come 15\(\text{to thee }\)on a path 13\(\text{full of destruction, }\)15 come 17 utterly 18 a wealth 20 thousandfold and 19 desirable. (16/308)

\(10\) avadyāt - \(\text{O }\) is either non-expression or insufficient expression, fault of \(\text{or positively fault or defect, that which should not be spoken or expressed. [16/666]}\)

\(16\) pātha - The Path is a constant making and building of new truth, new powers, higher realisations, new worlds. [15/508]
10. O Fire, light up for us these happinesses; let us wake to an understanding of thy perfectly conscious will; let all be there for those who laud thee, for him who utters thee; may you protect us always with all kinds of weal. (16/308)
Sukta 5

1. Bring to the Fire in his strength a Word for the traveller of earth and heaven who, in the lap of all the Immortals, the universal godhead, grows by those who are ever wakeful. (16/309)

2. Fire, sought for, was set in heaven and in earth, the leader of the rivers, the Bull of things that are stable; he shines upon the human peoples, the universal godhead growing by that which is supreme. (16/309)

3. In fear of thee the black Tribe, creatures unharmonious, came away casting behind them their enjoyments, when O Fire, O universal godhead, thy light shone upon man when thou torest them and flamebd forth in his front. (16/309)
4. "O Fire, O universal godhead, earth and heaven and the mid-realm, clove to the triple law of thy workings; shining with thy uninterrupted flame hast spread out the two firmaments by thy light. (16/309)

7 called the Aryan or divine workings, those of the divine law of the Truth to be revealed in man. [15/525 fn 7]

5. To thee, O Fire, the Words, thy shining horses, impetuous and luminous cleave in their desire, to the universal godhead, lord of the peoples, charioteer of the Riches, ray of intuition of the dawns and the days. (16/309-10)

15 The perceiving vision in the sacrifice — (14/495).

6. Into thee, the Shining Ones cast the Mightiness, for they clove to thy will, O Fire, thou threwest the Destroyers out from the house bringing to birth a wide Light for the Aryan. (16/310)

3 Or, the Lords of the riches (16/310 fn 8)
As thou camest to birth in the supreme ether at once thou didst guard the path, thou crested aloud bringing to birth the worlds, according them as a gift to the Son, O knower of all things born! (16/310)

O Fire, O universal godhead, O knower of all things born, send into us that luminous impulsion by which, O thou in whom are all desirable things, thou nourishest the achievement of a wide inspired knowledge for the mortal giver. (16/310)

O Fire, join to us within, made masters of the riches wide in its store; O universal godhead, in union with the Rudras and the Vasus extend to us a vast peace. (16/310)

Or, a vast refuge. (16/310 fn 9)
Sukta 6

1. I adore the Render, adoring I proclaim by my speech the deeds of the all-ruler, the almighty, the male, as Indra strong and to be rejoiced in by the peoples. (16/311)

2. Him they send the seer, the ray of intuition, the foundation, the light on the hill, the kingdom of peace in earth and heaven; I illumine with my words the great and ancient laws of working of Fire who rends the cities. (16/311)

3. The traffickers who have not the will for the work, the binders in knots, who have the speech that destroys, who have neither faith nor growth in the being, nor sacrifice, these has scattered before him; supreme he has made neither in their realm those who will not to do sacrifice. (16/311)
4. “The powers that rejoice in the darkness behind, he most mighty in his godhead has made by his energies powers in front, that Fire I proclaim, lord of the Treasure, who is never bowed, tames those that make battle against him. (16/311)

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

5. “He bent down the walls by his showering blows, he who has made the dawns’ wives of the Noble Ones; he the mighty Fire has put his restraint upon men and made the peoples’ bringers to him of his taxes by his forceful mights. (16/312)

6. “He to whose peace all beings come by their movements praying for a right mind, the universal godhead came to that which is supreme above earth and heaven, to the lap of the father and mother. (16/312)

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

8 Sumati is a light in the thoughts; it is also a bright gladness and kindness in the soul. [15/262]
7. The god took to him the riches of the Foundation, the universal godhead in the rising of the Sun gathered wealth from the nether and the upper ocean, Fire took to him the riches of earth and heaven. (16/312)
1. Even though, a god putting forth his force, I drive him (Agni) forward as my steed of swiftness by my prostrations of surrender; become the messenger of our pilgrim-sacrifice, one who has knowledge; of himself in the gods, he becomes known in his measured race. (16/312)

2. O Fire, along thy own paths, rapturous, taking pleasure in the comradeship of the gods; making the high plateaus of earth to roar with his rushing strengths, with his tusks of flame he burns the woodlands, all he burns in his desire. (16/313)

3. In front is the sacrifice, well-placed is the sacred grass, pleased is the Fire; one prayed, thou art like a priest of the call, calling to the two mothers in whom are
all desirable things, \(^5\) whence \(^7\) thou art born \(^6\) most young and \(^8\) blissful. (16/313)

Men accomplished in conscious knowledge \(^4\) have brought \(^1\) at once \(^4\) into birth \(^3\) the charioteer \(^9\) who \(^1\) has been set \(^1\) as master of the peoples \(^1\) in their ('these 'peoples') house, \(^13\) Fire \(^4\) the rapturous, \(^15\) the sweet of speech, \(^16\) one who has with him the Truth. (16/313)

He has come and \(^1\) taken his seat \(^7\) in the house of Man, \(^9\) the chosen \(^3\) bearer of the offering, \(^5\) Fire, \(^8\) the priest of the Word, \(^8\) he who upholds all things, \(^11\) he whom \(^12\) earth and \(^9\) heaven increase, \(^15\) to whom \(^16\) the priest of the call \(^14\), \(^17\) sacrifices \(^8\) for in him are all desirable things. (16/313)

These \(^4\) have crossed beyond \(^3\) all by their lights, \(^10\) the men of strength \(^7\) who \(^11\) have fashioned \(^\) excellently \(^1\) the Word, \(^14\) human beings \(^13\) who \(^15\) have gone \(^12\) forward \(^6\) eager to hear and \(^17\) have illumined \(^19\) for me \(^20\) something of this \(^22\) Truth. (16/314)
Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasisthas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal. (16/314)
1. The King, the Noble One is kindled high with prostrations of surrender, he whose front receives the oblation of the Light; men oppressed and opposed pray with offerings and the Fire is born (shines) in front of the dawns. (16/314)

2. He verily is that great one whom one knew, the rapturous priest of man, the mighty one, the Fire; he has formed wide his lustres when he is let loose on the wide earth, black is the rim of his wheel when he is declared by her growths. (16/314)

3. By what law of thee, O Fire, dost thou illumine our purification? To what self-law of thee dost thou move when thou art proclaimed aloud? O great giver, when may we become the lords and conquerors of a wealth that is all-accomplishing
and 18 unassailable? (16/315)

4 Or, perfect (16/315 fn 10)

The voice of the Fire of the bringer is heard more and more when he shines like a sun, a vast light; Fire who stands over his battles has broken flaming into a blaze, the divine guest. (16/315)

(of) the Bringer of Treasure (6.16.4); has illumined (7.4.3); shining (4.5.10)

5 In thee were our many callings and thou becamest rightthoughted with all thy flame-forces. When thou art proclaimed by the word, thou hearest, O Fire; perfect in thy birth, thyself increase thy body. (16/315)

This is the word that rose into birth for the Fire, it is a conqueror of the hundreds and with it are the thousands, it is twofold in its greatness when it creates the bliss for those who laud him for the friend; it is luminous, a driver away of evil, a slayer of the Rakshasa. (16/315)
7. Now ⁴ we desire ² thee, ³ O Fire, ⁷ O son ⁸ of force, ⁶ as the master ⁹ of the Riches, ⁵ we the Vasishthas; ¹³ thou hast obtained ¹⁰ the impulsion ¹¹ for those who laud thee, ¹² those who have the plenty. ¹⁵a Do ¹⁴ you ¹⁷ always ¹⁸ guard ¹⁸ us ¹⁸ with all kinds of weal. (16/316) 
(Also 07.007.08; 16/314)
1. He awoke from the lap of the dawns, their lover, the rapturous priest of the call, the great seer, the purifying Fire; he found the ray of intuition for both kinds of being born, the offerings in the gods, the riches in the doers of good. (16/316)

2. Strong in will this is he who has flung wide the doors of the Traffickers purifying for us the illumining ray which gives the many enjoyments; the rapturous priest of the call, who dwells in the house of men, is seen through the darkness of the nights. (16/316)

3. The seer free from ignorance, the boundless, the luminous, a friend happily met, our benignant guest, rich in his lustres he shines in front of the dawns, a child of the waters he enters into his mothers. (16/316)

Or, happy in thy sessions, our friend (16/316 fn 11)
4. One to be prayed by you in the generations of man, equal in his rays shone out the knower of all things born; Fire who dawns with his light of perfect vision, the rays woke into his high blazing. (16/317)

5. O Fire, go on thy embassy and fail not towards the gods with the company of those who fashion the Word: sacrifice to Saraswati and the life-powers, and the two riders of the horse and the waters and to all the gods for the giving of the ecstasy. (16/317)

6. Vasishtha kindles thee, O Fire, slaying the destroying demon, sacrifice for the Wealth to the many-thoughted goddess: many are the roads of thy approach, knowner of all things born. Do you always guard us with all kinds of weal. (16/317)

5 the afflicting demon (7.1.7); the waster (10.80.3)

8 Or, to her who is the tenant of the city: (16/317 fn 12); पुरि: means either “many-thoughted”, or या पुरि “holder of the house” (the house is the embodied being of man) [14/474].
As the lover of dawn he has reached to a wide strength shining, flaming out with his play of lightnings; the Bull pure and resplendent he shines on us, illuminating with his light our thoughts; he wakes our dawns. (16/317)

As the sun had shone out flaming out, this illimitable light runs wide to his goal, the Messenger, the Traveller to the godheads, strong to conquer. (16/318)

svaḥ - This wide world, brhad dyau or Swar, which we have to attain by passing beyond heaven and earth, this supra-celestial wideness, this illimitable light is a supramental heaven, the heaven of the supramental Truth, of the immortal Beatitude, and that the light which is its substance and constituent reality, is the light of Truth. [15/152]
3. Our words are thoughts seeking for godhead. Come to the Fire asking for the Treasure, the carrier of offerings, fair of front, perfect in vision, true in movement, the traveller of the ways for men. (16/318)

3. O Fire, companioning the shining ones bring to us Indra, companioning the Rudras bringing vast Rudra, with the Adityas bringing the boundless and universal Mother, with those who have the illumined word bringing the master of the word in whom are all desirable things. (16/318)

5. Men who are aspirants pray in the pilgrim-rites to Fire the youthful and rapturous priest of the call; for he has become the ruler of the earth and the Riches, a sleepless messenger for sacrifice to the gods. (16/318)
Sukta 11

1. Thou art the great conscious perception of the pilgrim - sacrifice, without thee the immortals have no rapture; come in one chariot with all the gods, take thy seat within, O Fire, as the supreme priest of the call. (16/319)

4 perception of knowledge (10.7.1)

2. Men who bring the offering ever pray for thee, the swift in movement, for their envoy: when thou sitst with the gods on a man's seat of sacrifice, happy for him become the days. (16/319)

3. Even thrice in the night within thee they woke to the knowledge of the Riches for the mortal giver; as the human here sacrifice to the gods, become our messenger and protector from the assailant. (16/319)
Or, the Lords of the riches are offered a thousandfold to him as the carrier of the offerings. (16/319)

4. The Fire has power for a vast pilgrim-sacrifice, Fire is a master of every offering made, for to his will cleave the Shining Ones, so the gods established him as the carrier of the offerings. (16/319)

5. O Fire, bring the gods to eat of the offerings, may they with Indra as their eldest take their rapture, establish this sacrifice in heaven in the gods. Do you always guard us with all kinds of weal. (16/320)

4a haviḥ-oblation (2.3.2); 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]; Havis in the Veda is anything spiritual, mental, vital or material offered to the gods so as to strengthen them each in their proper activity. The base of the Vedic system is this idea of the interchange of offices between god & man, man surrendering his inner & outer gains to the gods so that they by their activity in him & his concerns may repay him, as is their habit, a thousandfold. [16/590]

4b adyāya - The gods eat or enjoy the offering cast into Agni, into the pure tapas. In other words, speaking psychologically, all the faculties are strengthened by the surrender of actions, thoughts, feelings into the hands of the pure energy which distributes them to the proper centres. [16/590]

10 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]
Sukta 12

We have come with a great prostration of surrender to the ever-young Fire who has shone out blazing in his own home rich of lustre between the wide firmaments filled with the offerings cast in him he moves facing every side. (16/320)

That is to say, having taken his place on the plane of the Truth which is his own proper home. [15/395 fn 7]

1. He overcomes all evils by his mights; the Fire is affirmed by the lauds in the home, the knower of all things born; may he guard us from stumbling and from blame, when we speak the words and when we are lords of the plenty. (16/320)

4. duḥ-ītā - duritam error or stumbling, sin and perversion. Duritam is calamity, suffering, all ill result of error and ill doing. All that is evil, viśvān duḥtāṇi, 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]

Companion to Hymns to the Mystic Fire – Vol. IV
tve iti | vasu | su-sananāni | santu | yūyam | pāta | svasti-bhiḥ | sadā | naḥ

3. 1Thou art 2Varuna 3and 1thou art 4Mitra, 5O Fire, 6thee 9the Vasishthas 7make to grow
8by their thoughts, 10in thee 12a may 11the riches 12b be easily won. 15aDo 14you 17always
15bguard 18us 16with all kinds of weal. (16/320)
Sukta 13

प्रामये विद्युते विधिवंशुरेण मन्म धीति भरध्वम्।
भेर हविन्ब वाहिनि प्रीणान्तो वैद्याराय यत्येत मतीनाम॥०७.०१३.०१॥

प्रः | अभन्ये | विद्युते | विधिवंशु | मन्म | धीति | भरध्वम्॥
भेर। | हविन्ब। | वाहिनि। | प्रीणान्तो। | वैद्याराय। | यत्येत। | मतीनाम॥॥

pra | agnye | viśva-śuce | dhiyam-dhe | asura-ghne | manna | dhītim | bharadhwam | bhare | haviḥ | na | barhiṣi | prīṇāṇaḥ | vaiśvānarāya | yataye | maṭinām॥

1. ॥To Fire ॥3 all-illumining, ॥4 founder of the thought, ॥5 slayer of the Asuras, ॥6 bring ॥7 your thinking and ॥8 the thought formed; ॥9 glad ॥I bring ॥10 to our sacrificial seat ॥11 the offering ॥12 for the universal godhead ॥13 who has mastery ॥14 over minds. (16/321)

4 uphold of the thought (1.72.2)

त्वमनं शोचिशा शोषणाम आ रोदसी अपृणा जायमानः।
तव देवां अभिमाणकैरुधो वैद्यार जातवेदो महिवा॥०७.०१३.०२॥

त्वम् | अभन्ये | शोरचिशा | शोषणाम।४ | आ। | रोदसी। हि। | अपृणा।७ | जायमान।८।
त्वम्। | देवां। | अभिमाणकै। | अभिमाणकै।। | वैद्यार। | जातवेद।। | महिवा।॥॥

tvam | agne | śociśā | śoṣucānāḥ | lā | rodaśi iti | aprṃāḥ | jāyamānāḥ | tvam | devān | abhi-saṣṭeḥ | amuṇcaḥ | vaiśvānara | jāta-vedah | mahi-tvā॥

2. ॥Thou, ॥2 O Fire, ॥4 illuminating ॥5 with thy light ॥6 fill est ॥7 earth and heaven ॥8 even in thy birth: ॥9 thou ॥10 hast released ॥11 the gods ॥12 from the Assailant ॥13 by thy might, ॥14 thou ॥15 the universal godhead, ॥16 the knower of all things born. (16/321)

जाती यदने भुवना व्यर्ष: पशून गोपा इवः परिज्ञा।
वैद्यार ब्राह्मणे चिं दिन गतयु पात स्वस्तिभिः सदा न।॥०७.०१३.०३॥

जात।। | यत्।। | अभन्य।। | भुवन।। | विद।। | अश्वय।। | पशू।। | गोपा।। | इव।। | परिज्ञा।।।
वैद्यार।। | ब्राह्मण।। | चिं | दिन।। | गतयु।। | पात।। | स्वस्तिभिः।। | सदा।। | न।।॥॥

jātah | yat | agne | bhuvana | vi | akhyāḥ | paśūn | na | gopāḥ | iryāḥ | pari-jmā | vaiśvānara | brahmaṇe | vinda | gatam | yūyam | pāta | svasti-bhiḥ | sadā | nah॥

3. ॥When ॥1 born, ॥3 O Fire, ॥5.6 thou lookest ॥on the world ॥as ॥9 a herdsman ॥on his cattle, ॥10 one to be missioned, ॥11 pervading everywhere, ॥12 as the universal godhead ॥14 thou foundest ॥15 the Path ॥13 for the Lord. ॥17 Do ॥16 you ॥19 always ॥20 guard ॥20 us ॥18 with all kinds of weal. (16/321)

Companion to Hymns to the Mystic Fire – Vol. IV 42
Hymn to the Mystic Fire

Sukta 14

1. To the godhead knower of all things born, by our offerings may we give making prostration, to the Fire of the brilliant light. (16/321)

2. May we worship thee, O Fire, with the fuel, we give to thee with the laud, O master of sacrifice, we with the oblation, O priest of the call of the pilgrim-sacrifice, with the offerings, O god of the happy flame. (16/322)

3. Come, O Fire, with the gods invoking the gods taking pleasure in the cry “Vashat”, to thee, O god, may we be givers of the offerings. Do you guard us always with all kinds of weal. (16/322)
To the bounteous, one to be approached with worship, cast in the mouth the offering, who brings to us closest alliance. (16/322)

He who comes to the five peoples of seeing men and takes his seat within in house and house, the seer, the master of the house, the youth. (16/322)

May that Fire guard the knowledge that is our inmate from every side, may he protect us from evil. (16/222)

 riches of knowledge (5.2.12 - 16/257); The wealth of the luminous herds. [15/400 fn 8]
navam | nu | stomam | agnaye | divah | sryena | jiyanam | 
vavath | kuvit | vanati | nath ||

4. Now \( ^3 \) have I brought forth \( ^1 \) a new \( ^3 \) laud \( ^4 \) to Fire, \( ^6 \) the Hawk \( ^5 \) of Heaven; \( ^10 \) he wins \( ^11 \) for us \( ^9 \) repeatedly \( ^8 \) the Riches. (16/323)

\( ^3 \) the Word considered as a power which affirms and confirms in the settled rhythm of things [15/322]

\( ^6 \) See - The hawk (Agni) has brought the wine (Soma) to the pilgrim sacrifice. (10.11.4 – 16/402)

\[ \text{स्याः स्य श्रीयो दुः सिविरीवानसातो यथा} \]
\[ \text{अग्रो यज्ञस्य शोचतः:} \]
\[ \text{स्याः:} \]
\[ \text{श्रीयः:} \]
\[ \text{दुः:} \]
\[ \text{रघः:} \]
\[ \text{बीरवतः:} \]
\[ \text{यथः:} \]
\[ \text{अग्रो:} \]
\[ \text{यज्ञस्यः} \]
\[ \text{शोचतः:} \]

spärhāḥ | yasya | śriyah | drṣe | rayih | vira-vataḥ | yathā | 
agre | yajñasya | śocataḥ ||

5. \( ^2 \) He whose \( ^3 \) glories \( ^1 \) are desirable \( ^4 \) for vision and are \( ^7 \) like \( ^5 \) the Riches \( ^6 \) with their hero-powers, \( ^10 \) for he flames \( ^8 \) in front \( ^9 \) of the sacrifice. (16/323)

\[ \text{सेमां वेतु वषट्रुकृततिमनंयुः नो गिरः:} \]
\[ \text{यजिजः हव्यवाहनः:} \]
\[ \text{सं:} \]
\[ \text{इमाः:} \]
\[ \text{बेतुः} \]
\[ \text{वषट्रुकृततिमः} \]
\[ \text{अभिः:} \]
\[ \text{जुष्टः} \]
\[ \text{न:} \]
\[ \text{गिरः:} \]
\[ \text{वजिजः:} \]
\[ \text{हव्यवाहनः:} \]

sah | imām | vetu | vāṣaṭ-krtim | agnih | juṣata | nah | giraḥ | 
yajisthāḥ | havya-vāhanaḥ ||

6. \( ^3 \) May \( ^1 \) he \( ^3 \) take knowledge \( ^4 \) of this cry of “Vashat”, \( ^6 \) may the Fire \( ^6b \) cleave \( ^7 \) to our \( ^8 \) words \( ^10 \) who is the carrier of the offerings and \( ^9 \) most strong for sacrifice. (16/323)

\( ^3 \) may come to (5.14.5)

\( ^6 \) Or, take pleasure in (16/323 fn 13)

\[ \text{नि त्वा नक्ष्य विशष्टे सुमतं देव धीमहि} \]
\[ \text{सुवैरमण्य आहुतं} \]
\[ \text{नि:} \]
\[ \text{त्वा:} \]
\[ \text{नक्ष्यः} \]
\[ \text{विशष्टे} \]
\[ \text{सुमतंमृ} \]
\[ \text{देवं} \]
\[ \text{धीमहि} \]
\[ \text{सुवैरम्यमृ} \]
\[ \text{अभिः} \]
\[ \text{आहुतं} \]

ni | tvā | nakṣya | viṣpate | dyu-mantam | deva | dhīmahi | 
su-viram | agne | ā-huta ||

7. \( ^4 \) O Lord of the peoples \( ^3 \) to whom we must reach, \( ^10 \) to whom the offerings are cast, \( ^7 \) we have set \( ^1 \) thee \( ^1 \) within \( ^5 \) luminous \( ^8 \) in thy hero-force, \( ^6 \) O godhead, \( ^8 \) O Fire. (16/323)
8. "Shine through the nights and the days, by thee may we be well-armed with fire; a hero-force art thou and thy desire is towards us. (16/323)

9. To thee come with their thoughts for the conquest, the imperishable One with her thousands. (16/324)

10. The Fire repels the Rakshasas, the immortal with its brilliant light, one to be prayed, the pure and purifying flame. (16/324)
12. 'Thou, O Fire, givest us heroic glory and the divine Creator Sun and Lord of enjoyment and the Mother of the finite gives us the object of our desire. (16/324)

13. O Fire, guard us from evil, against the doer of harm protect us, O god; imperishable, burn him with thy most afflict ing fires. (16/324)

14. Now unviolated become to us a mighty iron city hundred fortressed for the protection of men. (16/324)

15. Do thou guard us from evil in dusk and in dawn from the bringer of calamity — thou art by day and inviolable. (16/325)
1. With this 'prostration' I invoke for you Fire, the son of Energy, the beloved, most awake to knowledge who carries out well the pilgrim-sacrifice, the immortal messenger of every man. (16/325)

2. He yokes the two shining steeds that bring all enjoyments, well-fed with the offerings swiftly may he run; to be worshipped with sacrifice he of the perfect Word, accomplisher of the riches, the divine achievement of men. (16/325)

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

4. stands the flame of light of this bounteous One when to him are cast the offerings, his ruddy smoke goes up and touches heaven, men kindle high the Fire. (16/325)
4. "Thou art that most glorious messenger whom we create, bring to us the advent of the gods, O son of force, give us all mortal enjoyments, give us that which from thee we desire. (16/325)

8 "for the journeying" to the luminous world of the Truth, or, "for the eating" of the oblations. [15/463 fn 1]

5. 1st Thou, O Fire, art the master of the house, thou art the priest of the call in our pilgrim-sacrifice, thou art the purifying priest, he in whom are all desirable things, the conscious thinker, sacrifice and reach the object of our desire. (16/326)

6. "O strong in will, create the ecstasy for the doer of the sacrifice for thou art the founder of ecstasy: sharpen in the Truth for us every doer of the rite and whatsoever is perfect in expression and skilful in thought. (16/326)
7. 2O Fire 3fed with the offerings, 4let them abide 5in thee, 6the beloved, 7the illumined wise and 8a those 9lords of plenty 10among men 88who are they that 7travel to and 12allot to us 11the widenesses 13of the Rays. (16/326)

8. 1¹Those 4a within 1bwhose 4b gated house 2the goddess of Revelation 3with her hands of light 5.8s its 9filled with her fullnesses, 9thems 10deliver 12from the doer of harm and 13the Censurer, 1¹O forceful Fire; 11¹give 13to us 16the peace 15that hears the Truth from afar. (16/326)

Or, 12from betrayal and 13from bondage, (16/326 fn 14)

12 druḥaḥ - The harms of the Dasyus, destroyers of our being and enemies of its divine progress, the sons of Limitation and Ignorance. [15/540 fn 2]

13 nidah - Powers of limitation, the Confiners, Restrainers or Censurers, who, without altogether obscuring the rays of Light or damming up the energies, yet seek by constantly affirming the deficiencies of our self-expression to limit its field and set up the progress realised as an obstacle to the progress to come. [15/261]

9. 1³Do thou then 2with thy rapturous 4tongue, 1³for thou art 5the bearer of the oblation 6with thy mouth and 7great is thy knowledge, 12.1³bring 10a to 11our 10b lords of the plenty 8the riches 15and 16hasten on its way 11our 14gift of the offering. (16/326-7)

Companion to Hymns to the Mystic Fire – Vol. IV
10. *They who give to us the achieving plenitudes of the power of the Horse because of our desire of the great inspired knowledge, them, O most young godhead, bring safe out of all evil by thy hundred fortresses of rescue. (16/327)*

7 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 śravaṇa, śruṭi, śruta, — revealed knowledge, the knowledge which comes by inspiration. [15/63]

15 cities (3.15.14)

11. *The divine giver of your Treasure desires from you the full pouring of the oblations; pour out and fill; then the godhead carries you on your way. (16/327)*

Or, brings to you the Riches. (16/327 fn 15)

12. *The gods have made the priest of the call of the pilgrim sacrifice, the conscious thinker, the carrier of flame; Fire founds the ecstasy and the heroic strength for the man who performs the sacrifice for the giver. (16/327)*
1. 'O Fire, 3become 4high kindled 3with the plenty of thy fuel, 9alet 6the sacred grass 5sbbe spread 1wide. (16/327)

2. 5aLet 2the doors 3of aspiration 4,5bswing open; 9,10bring 11here 8the aspirant 7gods. (16/328)

3. 5Go, 'O Fire, 4'sacrifice 5to the gods 3with the offering; 7make 6good the ways of the pilgrim-sacrifice, 6O knower of all things born. (16/328)

4. 'He makes 1good the ways of the pilgrim-sacrifice, 3the knower of all things born; 4he sacrifices 5and 7gladdens 6the immortal 5gods. (16/328)

5. 1Conquer 2all 3desirable things, 4O conscious thinker, 6a

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**Sukta 17**

Companion to *Hymns to the Mystic Fire* – Vol. IV
6. "Thee" they have established as the carrier of offerings, O Fire, "the gods have founded thee, the Son of Energy. (16/328)

7. "Those may we be who give to thee, the godhead, vast upon thy way and found for us the ecstasies. (16/328)"
O Fire, thou art the guardian of the law of all workings; thou art the divine in mortals; thou art one to be prayed in the sacrifices. (16/329)

O forceful one, it is thou who art to be expressed in the findings of knowledge; O Fire, thou art the charioteer of the pilgrim-sacrifices. (16/329)

So do thou remove away from us the enemies, O knower of all things born, even the undivine and hostile forces, O Fire. (16/329)
4. **Even when it is near**, O surely **thou comest** to the sacrifice of our mortal foe, **O knower of all things born.** (16/329)

5. **Mortals illumined we meditate on the many names of thee the immortal, the knower of all things born.** (16/330)

6. **We call the Fire with our words, illumined we call the illumined for our guard, mortals we call the god for our protection.** (16/330)

7. **Vatsa compels thy mind from the supreme world of thy session, O Fire, by his Word that longs for thee.** (16/330)
8. "Thou art the equal 8 lord 6 of all 5 peoples 1 in many lands; 11 we call 10 to thee 9 in the battles. (16/330) (Also 8.43.21 – 16/355)

9. 5 We call 2 to the Fire 3 to guard us 1 in our battles, 4 we who seek the plenitudes; 6 in the plenitudes 7 richly manifold is his achievement. (16/330)

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

10. 2 For 4a thou art 1 of old 4b one to be prayed 5 in the pilgrim-sacrifices, 7 and 6 from time eternal 11 thou sittest 9 as the ever-new 8 priest of the call; 14 O Fire, 16 gladden 12 thy own 15 body and 20.21 bring 19 happiness 17 to us 21b by the sacrifice. (16/330)
Sobhari Kanwa

Sukta 19

तं गृहस्वर्गं स्वरणं देवसाहो देवमानि दधनिरे।
देवसाह हन्यमान्यवेहे। ॥०८.०१९.०१॥

tam | gūḍhaya | svāḥ-naram | devasaḥ | devam | aratim | dadhanvire |
devä-trāḥ | havyam | ālūḥire ॥

1. ²Affirm ³that ⁴godhead of the sun-world, ⁴the gods ⁷set ⁸the divine ⁶traveller ⁷to his race, ¹⁰,¹¹they brought ⁹the offering ⁸to the world of the gods. (16/331)

विभूताति विघ्र चिंत्रालोचिष्यमनि मीठािंति सूरय व।
अस्य मेघ्यस्य सोभमेध्यो प्रभु वृत्त्वः ॥०८.०१९.०२॥

vibhūta-rātim | vipra | citra-soṣiṣam | agnim | iśiṣa | yanturam |
asya | medhasya | somyasya | sobhare | prā | im | adhvarāya | pūrvam ॥

2. ²O illumined seer, ¹¹,¹²pray ¹²the ²Fire ¹opulent in his gifts, ³rich in his lustres; ⁶the guide ⁷of this ⁸Soma ⁸sacrifice ¹¹,¹²pray, ¹⁰O Sobhari, ¹³for the rite of the path, ¹⁴the ancient one. (16/331)

यज्ञश्र्वा ववृमहे देव देवश्रा होतारान्तर्य।
अस्य ज्ञातस्य सुक्रमें ॥०८.०१९.०३॥

yajistham | tvā | vāvṛmahe | devam | deva-trāḥ | hotāram | amartyam |
asya | yajñasya | su-kratum ॥

3. ³We have chosen ⁴thee ¹⁰⁴the mightiest for sacrifice, ⁴the divine ⁵in the divine, ⁷the immortal ⁸as the priest of the call ⁸of this ⁹sacrifice, ¹⁰the strong of will, — (16/331)

उर्जानं नपातं सुप्रांतं सुनीतितत्संध्नेयं श्रेष्ठाचिधिं ।
स सो मिश्रस्य वनायस्य सो अपामा सुमनं यथते दिवस् ॥०८.०१९.०४॥
4.  The Son of Energy, the Fire, happy and radiant and most glorious in his light; may win for us by sacrifice the bliss in heaven of Mitra and Varuna and the bliss of the waters. (16/331)

5.  The mortal who with the fuel and the oblation, with knowledge and with surrender has given to the Fire, who is perfect in the pilgrim-rite, — (16/331)

6.  Swift gallop his war-horses, most luminous is his glory, neither calamity wrought by the gods nor evil wrought of men can come to him from any part. (16/332)

11 the narrowness full of suffering and evil, the unenlightened state of our limited mentality [15/530 fn 3]

12 See - mūra-devaḥ; the gods who kill, or the gods of ignorance (10.87.2;10.87.14)
7. 1High of fire 4may we be 3with 2your 3fires, 5O son 6of force, 8O lord 7of Energies! for 10thou 9hast the hero-strength and 11thy desire is towards us. (16/332)

8. 3As 4our friendly 5guest 6finding our expression for us 8Fire 9must be known, and 7as 6our chariot; 9in thee 12are 13all-accomplishing 10foundations of ease, 14thou art 15the king 16of the Treasures. (16/332)

9. 1That 5mortal is 2sure 3in the giving of his pilgrim-sacrifice, 6O happy 4Fire, 7he is 8one to be proclaimed, 11may 9he 11be 12a conqueror 10by his thoughts, — (16/332)

10. 1One for whom 2thou 3standest 5high exalted 4over his pilgrim-sacrifice, 7he is 8a master and hero and 8accomplishes, — 9he 11conquers 10by the war-horses, 13by the luminous seers, 15by the heroes, 16wins 17his work achieved. (16/332)
11. He in whose house Fire, in whom are all desirable things, maintains his body and his affirming laud and his delight and the offerings, he occupies the field of his occupancy. (16/333)

12. O son of force, for the illumined seer who lauds thee and is most swift in his givings, create for that seeker of knowledge, O Shining One, the word in which the mortal is above, the godhead below. (16/333)

11 Or, O lord of the Riches, (16/333 fn 1)

13. He who by his gifts of the oblations or by prostrations of surrender, by his word illumines the Fire, who brings his right judgment, and the swift action of his light, — (16/333)

6 of perfect discernment (3.23.2); the wise of understanding (7.1.6; 7.2.3)

7 approaches (1.12.9)
14. He who with his stimulation by the fuel serves with the seats of the session of the Fire, the Boundless, that happy mortal exceeding men by his thoughts and by his lights passes beyond all things as one who crosses over waters. (16/333)

15. Bring, O Fire, that light which overcomes in the house whatever devourer or wrath of any being with evil thoughts. (16/333)

16. The light (from the preceding verse) by which Mitra sees and Varuna and Aryaman, by which lords of the journey (Ashwins) and Bhaga, may we worship, we made by thy force perfect knowers of the path guarded by the lordship of the Puissant (Indra). (16/334)

17. O Fire, those (verily – 8.43.29) are perfect in their thought who, themselves
illumined, 9 have set 7 thee 8 within them, 11 O illuminated seer, 7 thee, 12 O godhead, 10 divine in vision and 13 strong in will. (16/334)

18. 1 They 9 have made 11 their altar and 6 their offering, 4 O happy Fire, and 8 their libation of the wine 10 in heaven, 11 they 14 have conquered 13 by their plenitudes 15 a mighty 16 wealth 17 who 20 have cast 18 into thee 19 their desire. (16/334)

19. 7 O felicitous god, 1 happy 7 to us art thou 4 fed with the offerings, 5 happy 4 thy giving, 8 happy 9 the pilgrim-sacrifice, 10 happy 12 our utterances. (16/334)

20. 3 Create for us 1 a happy 2 mind 4 in the piercing of the Coverers 5 by which 7 thou mayst overcome 6 in the battles; 8,10 lay prostrate 11 many 9 firm positions 12 of those who challenge us, 13 may we conquer 14 them 15 by thy attacks. (16/334)
I pray with the word the Fire set in man whom the gods sent in as the messenger and traveller, the carrier of offerings, strong to sacrifice. (16/335)

To the ever-young Fire shining with his sharp tusks of flame thou singest delight, Fire who fed with the offerings of light by true words a great strength. (16/335)

When he is fed with the offerings of light the Fire like one full of might works his blade upwards and downwards and carves for himself a shape. (16/335)

The godhead set in man who speeds the offerings in its fragrant mouth, perfect in the pilgrim-sacrifice illumines all desirable things, the divine and immortal priest of the call. (16/335)
25. O Fire, fed with the offerings, O friendly light, if thou wert the mortal and I the immortal, — (16/335)

26. I would not give thee over to the Assailant or to sinfulness, O benignant, O shining one; he who lauded me would not be one without understanding or miserable nor one plagued by guilt, O Fire. (16/335-6)

8 right and true (3.21.9; 8.44.9); truth of being (1.36.2);
12 Note that the same word with different accents means splendidour (1.73.2 – 16/106)

27. He is like a son well nourished in the house of his father; may our offerings reach the gods. (16/336)

28. O Fire, O shining one, by thy closest guardings may I, the mortal, be ever companioned by the favour of the god. (16/336)
29. By 'thy' will I conquer, O Fire, by 'thy' gifts, by 'thy' revealing utterances; for of thee they speak as the guiding Thought in me. O Fire, have joy for the giving. (16/336)

30. By 'thy' guardings in which is the strength of the heroes and the bringing of the plenitudes, he (the sacrificer) drives forward on his way with whom thou hast chosen friendship, O shining one. (16/336)

31. The blue stream of thee with its cry is faithful to the law of its Truth, even as it is kindled. It takes what is cast in it, thou beloved of the great Dawns and thou shinest in the dwelling places of the night. (16/336)
32. "We the sons of Sobhari \(^2\) have come \(^1\) to the Fire \(^5\) with its thousandfold mass of flame, \(^6\) strong in its approach \(^7\) for protection, \(^8\) imperial, \(^9\) the Fire of the Terror of the Destroyer. \(16/337\)

\(^8\) emperor (3.10.1); absolute king (6.7.1)

\(^9\) Or, Fire of Trasadasyu. (16/337 fn 2)

33. "O Fire, \(^8\) other \(^7\) fires \(^6\) dwell dependent \(^5\) on thee \(^7\) as on a tree its branches; \(^11\) \(^12\) I annex to me \(^10\) the illuminations \(^6\) of men and their lights, \(^16\) increasing so \(^14\) thy \(^15\) warrior forces. \(16/337\)

\(^10\) luminous inspirations, or luminous energies (4.4.9)

34. "O sons of the boundless mother, \(^3\) you who betray not, \(^9\) great givers, \(^6\) the mortal \(^1\) whom \(^8\) out of all \(^7\) possessors of riches \(^5\) you lead \(^4\) to the other shore, — \((16/337)\)

35. "For you, \(^1\) the kings, \(^5\) who have power over seeing men, \(^6\) choose \(^3\) one or another \(^8\) to have mastery \(^7\) in the human ways, — \(^10\) such \(^15\) may \(^9\) we \(^15\) be, \(^12\) O Varuna, \(^13\) O Mitra, \(^14\) O Aryaman, \(^11\) your \(^18\) charioteers, \(^16\) indeed, \(^17\) of the Truth. \((16/337)\)

\(^7\) over human beings (10.115.7)
अदात् 1 मे 2 पीढ़ुकुट्स्यः 3 फलचाशातम् 4 त्रसदस्यः 5 बघूनाम् 6 मन्हिष्: 7 अर्थ: 8 सतुपति: 9 ||

adāt | me | pauru-kutsyaḥ | pañcāśatam | trasadasyuḥ | vadhunām | maṃhiṣṭhāḥ | aryāḥ | sat-patīḥ ||

36. 5The Terror of the Destroyers, 3son of the master of wide vision, 1has given 2me 6the brides 4five hundred, 7he is a bounteous giver, 8the noble, 9a lord of beings. (16/337)

5Trasadasyu – 3son of Purukutsa

उत मे प्रविष्णुवियो: सुवास्त्व अधि तुष्विनि।
तिस्रूणा सप्ततीना श्याव: प्रवेता भुजदुर्दियानां पति। ॥०८०१९.३६॥

उत 1 मे 2 प्रविष्णु: 3 वियो: 4 सुवास्त्व: 5 अधि 6 तुष्विनि 7।
तिस्रूणा 8 सप्ततीना 9 श्याव: 10 प्रवेता 11 भुजदु 12 वमु: 13 दियानाम 14 पति: 15 ||

uta | me | prayiyoḥ | vayiyoḥ | su-vāstvāḥ | adhi | tugvani | tisṛṇām | saptatīnām | śyāvāḥ | pra-netā | bhuvat | vāsuh | diyānām | patiḥ ||

37. 1And so, 2for me 6at 7the ford 5of the river Suvastu, 4the wide-flowing and 3forward streaming 5river of the happy dwelling places, 10came the bay horse, 11leader 8of the three 9seventies. 12May he become 13an opulent 15master 14of the things that are to be given. (16/338)
Vishwamanas Vaiyashwa

Sukta 23

The plural is used to indicate the manifold movement of the Divine Mind in its completeness. [15/409 fn 2]

1. Pray the Fire 3as he fronts you, 4worship with sacrifice 5the knower of all things born, 6Fire with his driving smoke and 7his unseizable light, — (16/338)

2. Fire who is like 1the string 8of speeding chariots 9to a competitor in the race; 2O all-seeing 4universal mind, 7laud him 5with the word. (16/338)

3. Those on whom 7he presses, 3possessor of the word of illumination and 7seizes on 4their impulsions 5and 6their satisfactions, 8by their approach to knowledge 9the Fire 10finds 11the Treasure. (16/338)

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

4. Up 4 stands 3 his ageless 3 light 5 as he flames out 8 with his burning tusks, 9 in his beautiful splendour, 10 in the glory of his companies. (16/339)

5. Even so, 3 stand 1 up 5 as they laud thee, 4 O doer of the pilgrim-rite, 11 shining out 6 with thy divine 7 light, 10 with thy vast 8 all-regarding 9 lustre. (16/339)

6. Go, 1 O Fire, 3 with perfect utterances of the word 5 offering 6 uninterruptedly 4 the oblations, 7 since 9 thou hast become 4 the messenger and 10 the carrier of the offerings. (16/339)

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]
7. "I call thee the ancient Fire, the priest of the call of seeing men; him with this word I declare, him for you I laud. (16/339)

8. Fire whom with the sacrifices, with the light verily they speed like a friend firmly established in the man who possesses the Truth. (16/339)

9. To Fire the possessor of the Truth, the accomplisher of the sacrifice, the seekers of the Truth have come with the word and cleave to him in the seat of the adoration. (16/340)
10. Let our sacrifices go towards him united in their effort, to him most fiery-wise of the Angirasas who is the priest of the call in men and most glorious. (16/340)

अनेन तव ये अजर्जुणास्य बुधाः।
अष्ट्रा इव वृषणस्तविषीयस्। 110.023.11

11. Ageless Fire, those lights of thine kindling the Vast are like male and mighty horses; (16/340)

स त्वं न ऊँचा पते रचन सर्व जीवे।
प्राच्य नलोके तनये समस्त्वा । 110.023.12

12. So do thou, O Lord of Energies, give us the wealth, hero-might; protect us in our battles, in the Son of our begetting. (16/340)

चद्द्र उ विश्वपिते शितः सुप्रीतो मनुष्यो विशिः।
विशेषदिनः प्रतित रक्षसिः सेधित । 110.023.13

13. Since, indeed, the lord of the peoples, keen and glad in the house of man, wards off all demon-powers, — (16/340)

श्रुत्यन्नेन नव्यस्य मेन स्तोत्रस्य वीर विशषये।
नि मायिनस्तपुष्या रक्षसो दह । 110.023.14
14. ²O Fire, ¹with thy hearing ³of my ⁵new ⁶laud, ¹²with thy burning flame, ¹¹consume
⁸utterly ¹¹the demon ⁹magicians, ⁶O hero, ⁷O lord of the peoples. (16/340)

Na tasya māyāya chaṁ ripūrīśītaṁ mattr.: ¹
Yo amasye daśaṁ hṛvadātīthiḥ: ¹¹08.023.15||

Na ¹| tasya ²| māyāya ³| chaṁ ⁴| ripū ⁵| īśīta ⁶| mattr.: ⁷|
Yo: ⁸| amasye ⁹| daśaṁ ¹⁰| hṛvadātīthiḥ: ¹¹||

na | tasya | māyāya | cana | ripuḥ | īśita | martyah |
yaḥ | agnaye | dadāśa | havyadāti-bhiḥ ||

15. ¹Not ²even ³by magic ⁶can ⁷the mortal ⁸foe ⁹master ⁸the man who ¹⁰offers worship ¹¹to
the Fire ¹¹with his gifts of the oblation. (16/341)

Vṛṣṭasonaṃ vāśvitaṃ vṛṣṭaṃ vṛṣṭaṃ na yonaḥ tasiḥ |

Uṣhāṇa kaśvāstva na hṛvataṃ saṅgātayat ||

Aṃśyaṃ tāṁ manaye jaṭāvedasṃ ||08.023.17||

Uṣhāṇa ¹| kaśva ²| tāṁ ³| nī ⁴| hṛvataṃ ⁵| asangaḥ ⁶|
Aṃśyaṃ ⁷| tāṁ ⁸| manaye ⁹| jaṭāvedasṃ ¹⁰||
uśanā | kāvyāḥ | tvā | ni | hōtāram | asadāyat |
ā-yaśim | tvā | manave | jāta-vedasam ||

17. ³Thee ¹Ushana ⁷of the inspired wisdom ⁴set ⁵within ⁶for men ⁷as the priest of the call,
⁸the doer of sacrifice, ¹⁰the knower of all things born. (16/341)

¹“uśanā” is ²the son of the poet (kāvyāḥ)

Viśkṣe hi tāṁ sājōṣaṁ devaṁ doṭamkṛt ||

Śruṭīśya deva pṛthāmaṃ vṛṣṭiḥ bhuv: ¹¹08.023.18||

Viśkṣe ¹| tāṁ ²| sājōṣaḥ ³| devaḥ ⁴| doṭam ⁵| akrat: ⁶|
Śruṭīśya ⁷| deva ⁸| pṛthāmaḥ ¹⁰| vṛṣṭiḥ: ¹¹| bhuv: ¹²||

viśve | hi | tvā | sa-joṣaḥ | devaḥ | dūtām | akrata |
śruṣṭī | deva | prathamah | yajñiyaḥ | bhuvah ||

18. ²For ¹all ⁵the gods ⁶with one mind ⁷made ⁸thee ⁹the messenger; ⁰O godhead, ¹¹thou
becamest ⁰by inspired knowledge ¹²supreme and ¹¹a lord of sacrifice. (16/341)
19. 

`Him 4immortal 6let 7the 3mortal hero 6bmake 5his envoy, 8the purifying Fire 9with his black path, 10vast in his wideness. (16/341)

20.  

`Him 7let us call 3putting forth the ladle, 4the luminous, 5the brilliant in light, 10one to be prayed 4by men, 9the ancient and 8unaging 7Fire. (16/341)

3yata-srucaḥ: *sruk*, स्रुक् - “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; yata यत well-guided in one case, in the other well-controlled and regulated. [16/647]; This ladle is the constantly lifted movement of man’s aspiration towards the Truth and the Godhead. [15/438 ā 1]
22. "To the Fire, the ancient, the first and supreme, the knower of all things born in the sacrifices with the obeisance comes the ladle full of the oblation. (16/342)

23. May we offer sacrifice as did Vyashwa with these greatest and richest thinkingsto Fire, the brilliant in light. (16/342)

24. O Rishi, son of Vyashwa, now sing the word of illumination as did Sthurayupa, to the Fire, vast in his wideness, the dweller in the house. (16/342)

25. The guest of men, the son of the Trees, the illumined seers praise for his protection, the ancient Fire. (16/342)
26. "Turned towards all the great beings, turned towards our human offerings, by our obeisance, O Fire, thou takest thy seat on the sacred grass. (16/342)

27. Conquer for us many desirable things, take possession of the wealth that brings us our many longings and hero-energy and the offspring and the glory. (16/343)

29. Thou art he who breaks through, thou, openest to us the luminous impulses; open to us the conquest of the great Riches, O Fire. (16/343)

3 Or, he who overcomes, (16/343 fn 3)
30. O Fire, thou art the glorious one; bring to us Varuna and Mitra, the all-rulers who possess the Truth and have the purified judgment. (16/343)
Shyavashwa Atreya

Sukta 38

1. You (two) are the ritual-priests of the sacrifice, conquerors in our plenitudes and our works; to this awake, O Indra, O Fire. (16/343)

2. O smiters who journey in the chariot, slayers of the coverer, ever unconquered — to this awake, O Indra, O Fire. (16/344)

3. Men have pressed out for you by the stones this rapturous honey-wine — to this awake, O Indra, O Fire. (16/344)
4. Take pleasure in the sacrifice, for the sacrifice come to the Soma wine pressed out, to whom rises the common laud, O Indra, O Fire. (16/344)

5. May you take pleasure in these Soma-pressings by them who have the offering, — O gods, come to us, O Indra, O Fire. (16/344)

6. May you take pleasure in this path of song, this path of the sacred song, the Gayatri rhythm, bear in the movement of the laud.

O Gods (8.38.5)

O Gods (8.38.5)
7. Come for the drink of the Soma wine with the gods who arrive at dawn, you who have the victor-riches, O Indra, O Fire. (16/344)

8. Hear the call of the Atris, of Shyavashwa pressing the wine, come for the drinking of the Soma, O Indra, O Fire. (16/345)

9. Thus have I called you (two) for protection as the wise have ever called you, for the drinking of the Soma (wine), O Indra, O Fire. (16/345)

10. I choose the protection of Indra and the Fire with Saraswati at their side, for whom the sacred song breaks into light. (16/345)
Nabhaka Kanwa

Sukta 39

अनिमस्तोपूयमयमनिमीङ्गा यज्ञे ||
अनितेवाँ अनकु न उभे हि विद्धे कविरंतक्रति दूरं नभंतामस्ये समे ||08.039.011||

अनिम्‌1 | अस्तोीि्‌2 | ऋणिमयम्‌3 | अनिम्‌4 | ईऽा5 | यज्ञे6 ||
अनि:7 | देवाि्‌8 | अनकुः9 | न:10 | उभे11 इि्ि:12 | विद्धे13 इि्ि:14 | कवित:15 | अन्तः16 | चारि:16 | दूरथम्‌17 | नभंताम्‌18 | अन्यके:19 | समे:20 ||

agnim | astośi | ṛgmiyam | agnim | Īlā | yajadhyai |
agniḥ | devān | anaktu | nāḥ | ubhe iti | hi | vidathe iti | kaviḥ | antariti | carati | dūtyam | nabhantām | anyake | same ||

1. 1To Fire2 I give laud, 3the possessor of the illumined word, 6to worship 4the Fire 5with the speech of revelation; 9alet 7the Fire 9breveal 8the gods 10to us, 12for 14he is the seer 16who goes 17on his embassy 15between 11the two worlds 13in the knowledge, — 18alet 20all 19that are hostile 18bbe rent asunder. (16/345)

19that are alien (8.39.4)

न्यभे नव्यस्य वचस्तनयुश्य शंस्यम्पराः ||
न्यराती रायांविष्क्र अर्थीितो युछछताम्युरो नभंतामस्ये समे ||08.039.022||

नि:1 | अनमे:2 | नव्यस्य3 | वच:4 | तनूि्:5 | शंस्यम्‌6 | एयाि्:7 ||
नि:8 | अराती:9 | रायाम्यः10 | विष्क्र:11 | अर्थ:12 | अराती:13 | इि:14 | युछछताः15 | आयस्यः16 | नभंताम्‌17 | अन्यके:18 | समे:19 ||

ni | agne | navyasā | vacaḥ | tanūṣu | śaṃsas | eśām |
i | arātiḥ | raśravāṃ | viśvāḥ | ariyaḥ | aratiḥ | itaḥ | yucchantu | a-murah | nabhantām | anyake | same ||

2. 2O Fire, 17destroy 5with a new 4word 4the expression 7of these 1within 5in the bodies, 17destroy 8within us 9the beings hostile 10to those who give thee, 17alet 11all 12the enemy forces, 13the hostile spirits 15depart 14from here 16who would do hurt to us, — 17alet 19all 18that are hostile 17bere rent asunder. (16/346)

5Not only the physical body, but the vital and mental sheaths – all the embodied states or forms of soul.
[15/407 fn 7]

12aryah - enemies are the hostile powers who try to break up the unity and completeness of our being and from whom the riches which rightly belong to us have to be rescued, not human enemies. [15/421 fn 3]

18that are alien (8.39.4)
3. I offer 6/ an offering of light 8 as if 5 clarified butter or light (16/346 fn 7); The root ghṛ conveys the idea of a strong brightness or heat. [15/76]

4. He founds 3 growth upon growth of the being even as one (or, he) 6/ desires; 7 offered the oblation of offered energy 15 for every 16 call to the gods 14 he founds both 8 the peace 10 and 11 the movement 8 of the Shining Ones, 14 he founds 13 the bliss, — 17a let 22 all 1 that are alien 20 be rent asunder. (16/346)
possession of all that faces him, — let all that are alien be rent asunder.

6. The Fire knows the births of the gods and the secret thing of mortals; this is the Fire that gives the treasures, when there is cast into him as offering that which is new uncovers the hidden doors, — all that are alien be rent asunder. (16/347)

7. Fire is the companion dwelling in the gods, dwelling in the beings who are masters of sacrifice; he increases by his rapture many seer-wisdoms, even as all that is large, he is a god in the gods and a lord of sacrifice, — let all that are alien be rent asunder. (16/347)

(Alt.) like the earth which nourishes all

Companion to Hymns to the Mystic Fire — Vol. IV
8. Fire is the sevenfold human, he is lodged in all the rivers; to him we have come, the dweller in the triple abode, the Fire of the thinker, slayer of the Destroyers, ancient and supreme in the sacrifices, — let all that are alien be rent asunder. (16/347)

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

9. Fire is the seer who takes up his dwelling in his three abodes of knowledge of three kinds; may he sacrifice to the Three and Thirty and satisfy us, perfected, the illumined thinker and messenger, — let all that are alien be rent asunder. (16/347-8)

9 thrice eleven = thirty-three

10. O ancient and supreme Fire, thou art in us who are mortals, thou in the gods, one and sole thou rulest over the Treasures; around thee the wide-flowing waters go each with its own bridge, — let all that are alien be rent asunder. (16/348)
Sukta 40

1. O Indra, O Fire, 5 forceful 6 you 6 give to us 6 the treasure 6 by which 14 we shall overcome 
in our battles 13 even 12 all that is firm and strong, 16 as 15 Fire 16 the trees 17 in a wind,—
19 let 21 all 20 that are alien 18 be rent asunder. (16/348)

2. May we 1 not 36 shut 2 you 3 away from us, 4 then 7 we 6 truly 7 worship 5 Indra 7 with 
sacrifice, 10 the god 8 most potent 9 of the gods; 16a may 11 he 13,14 sometime 17,16b come 12 to us 
with the war-horse, 19b may 11 he 20,19c come 12 to us 18 for the winning of the plenitudes,
21 for the winning of the purity, — 22a let 24 all 21 that are alien 22b be rent asunder. (16/348)

18 vāja-sātaye - The three great conquests (sātaye) - of the plenitudes (vāja) – to which the human being aspires, 
which the Gods are in constant battle with the Vritras and Panis to give to man are the herds, the waters, 
and the Sun or the solar world, gā, apah, svāb [15/109]

21 Or, for the getting of sacrifice (16/348 fn 9)
5. For 1 they, 2 Indra and Fire, 3 dwell 3 in the midst of mellays, 16 gods, 10 seers, 11 questioned, 7 they 9 by their seerhood 13, 15 gain 12 for one who seeks their friendship 14 the knowledge won by the thought, — let all that are alien be rent asunder. (16/349)

4 obsolete form of mêlée (conflict) (Webster, 1913)

3 For 1 they, 2 Indra and Fire, 3 dwell 3 in the midst of mellays, 16 gods, 10 seers, 11 questioned, 7 they 9 by their seerhood 13, 15 gain 12 for one who seeks their friendship 14 the knowledge won by the thought, — let all that are alien be rent asunder. (16/349)
6. "Even as of old, cleft like a clustering mass, crushed the might of the demon, that wealth amassed by him may we by Indra and Fire, — be rent asunder. (16/349)

2 rend asunder (10.87.10/16); cut in twain (6.8.5)

7. "When, O Indra, O Fire, these who are here, call you with speech and act, may overcome by our men those who battle against us, may we conquer those who would conquer us, — be rent asunder. (16/350)

8. "White gods are they who from below ascend to the heavens by their lights; according to the law of the working of Indra and Fire, move the Rivers whom they loosed from bondage to every side, — be rent asunder. (16/350)
16 all around (3.14.3)

14 sindhavaḥ - All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Veddas called a flood or sea, *samudra, sindhu or arnas.* [14/128]

10. O Indra, 10 O thou of the bright horses, 8 O begetter 11 of the shining 12 hero, the shooter who strikes into his mark, 1 many are 2 thy 4 measurings of things, 5 many 7 thy expressions of the truth 14 which 16 accomplish 17 our 18 thoughts, — 19a let 21 all 20 that are alien 19b be rent asunder. (16/350)

17 manifold (3.20.3); ancient (7.2.5)

8 Son 9 of the Impeller, one who sets the horses to gallop (4.7.11)

13 who fills (5.74.1 – 14/300) 11 the treasures (8.39.10) 12 of the hero

16 Or, bring to perfection (16/350 fn 11)

10. 2 Intensify 1 him 3 by your purifications, 4 the brilliant 5 warrior 6 with the illumined word, 9 even 1 him 10 who 11 with might 14 breaks 13 the serpent-eggs 12 of Shushna, 15 may he conquer 17 the waters 16 that bear the light of the Sun-world, — 18a let 20 all 19 that are alien 18b be rent asunder. (16/350-1)
11. 2Intensify 1 him 3 who is perfect in the rite of the path, 4 the true 5 warrior 6 who follows the law of the Truth; 10 it is he who 11 observes, 14 who breaks 12 the serpent-eggs 13 of Shushna, 15 conquers 17 the waters 16 that bear the light of the Sun-world, — 18 let 20 all 19 that are alien 18 be rent asunder. (16/351)

11 brings, carries (7.16.11)

12. 1So 7a has 4 the new word 7b been spoken 2 to Indra and to Fire, 5 even as by my father, by Mandhata, 6 by the Angiras; 16 protect 11 us 8 with triple 9 peace, 13a may 12 we 13b be 14 masters 15 of the riches. (16/351)
Virupa Angirasa

Sukta 43

1. Him pray "our words, even these lauds of Fire, the illumined seer, the creator, invincible in his sacrifice. (16/351)

2. Such art thou for whom I bring to birth perfect laud and glad is thy response, O seeing Fire, O knower of all things born! (16/351)

3. Oh, like jets of light thy keen energies of flame devour with their teeth the woods. (16/352)
6. these are 7 those 5 separate 4 fires of thine 5 that kindled 6,7 are seen 8b like 9 rays 8c of the Dawns. (16/352)

5. 1 Black is 2 the dust 3 in the march 5 of the knower of all things born 7 when 6 Fire 8 sprouts 9 upon the earth. (16/352)

7. 3 Making 1 his foundation, 4 consuming 3 the herbs 5 Fire 7 wearies 6 not 5 but 9 goes 11 even 10 to the young shoots. (16/352)
11. Or, clarified butter

9. \(2\text{Oh},^3\text{laying all low}^1\text{with his tongues of flame,}^5\text{flashing out}^4\text{with his ray}^6\text{Fire}^8\text{shines}^7\text{in the woodlands. (16/352)}

9. \(1\text{In the waters,}^2\text{O Fire, is}^4\text{thy}^3\text{seat (or, goal),}^5\text{that thou}^7\text{besiegest}^6\text{the plants;}^10\text{thou becomest}^9\text{a child in the womb and}^11\text{art born}^12\text{again. (16/353)}

10. \(2\text{O Fire,}^4\text{that}^6\text{ray}^3\text{of thine}^8\text{fed with the oblation}^1\text{rises up}^7\text{shining}^5\text{from the offering of light,}^9\text{licking}^11\text{the mouth}^10\text{of the ladle. (16/353)}

5 Or, clarified butter (16/353 fn 13)
makes the ox and the cow his food and he bears on his back the Soma wine. (16/353)

उत्त त्वा ० नमसा वि ० होनवर्णस्मातो ।
अन्ये समिद्रीमहे ॥०८.०४३.१२॥
उत् । त्वा । नमसा । वयम् । होतः । वर्णस्मातो ॥
अन्ये ॥ समिद्रिमहे ॥

uta | tvā | nāmasā | vayam | hotaḥ | vareṇya-krato
agne | samit-bhiḥ | imahe

12. 'O Fire, we come to thee with prostration and with the fuel, 'O priest of the call, 'O supreme will! (16/353)

उत्त त्वा ० भूगुवच्चुः मनुष्यदम आहुः ।
अन्ये समिद्रिमहे ॥०८.०४३.१३॥
उत् । त्वा । भूगुवच्छः । शुचः । मनुष्यदाः । अन्ये । आहुः ॥
अन्ये ॥ समिद्रिमहे ॥

uta | tvā | bhṛgu-vaṭ | śucē | manuṣya-vaṭ | agne | ā-huta
añgiravat | havāmahe

13. 'O pure Flame, fed with offerings we call thee as did Bhrigu, as did Manu, as did Angiras. (16/353)

त्वम् ज्ञाने अमिना बिप्रो विग्रेण सन्तता ।
सखा सङ्क्या समिद्रये ॥०८.०४३.१४॥
त्वम् । हिः । अन्ये । अमिना । विप्र। । विग्रेण । सता । सता ।
सखा । सङ्क्या । समिद्रये ॥

tvam | hi | agne | agninā | vipraḥ | vipreṇa | san | satā
sakhā | sāṅkhyā | sam-idhyase

14. 'For thou art kindled, 'O Fire, by the fire, 'thou who art the illumined seer art kindled by one who is illumined, as a comrade 'thou art kindled by thy comrade. (16/353)

स त्वं विप्राय दायेः रचि देहि सहस्रण ।
अन्ये वीरवतिमिवे ॥०८.०४३.१५॥
स। । त्वम् । विप्राय। दायेः। रचिम्। देहिः। सहस्राणम्।
अन्ये। वीरवतिमिवे। इष्टाः॥
15. So 4thou 1to the illumined 4who gives to thee 6gives 7the thousandfold 5wealth and 9,10the hero-force. (16/354)

### 10 impulsion (1.12.11) 11full of hero-strength (1.12.11)

<table>
<thead>
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<tr>
<td>15.1</td>
<td>अनन्त्र भ्रातः सहस्रक्त रोहिदश गुच्छित्रत । इम्म स्तोम्म जुपस्व मे।</td>
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<td>अनन्त्र । भ्रात: । । सह: जूक्त: । रोहित्त:अक्ष: । गुच्छित्रत: ।</td>
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<td>इम्म: । स्तोम्म: । जुपस्व: । मे: ।</td>
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<td>15.4</td>
<td>अग्ने । भ्रातरति । सहह-कर्ता । रोहित-अश्वा । सु-व्रता । इम्म । स्तोम्म । जुश्वस्वा । मे ।</td>
</tr>
<tr>
<td>16.1</td>
<td>'O Fire, my brother, created by my force, drawn by thy red horses, pure in the law of thy workings, take pleasure in this laud of mine. (16/354)</td>
</tr>
</tbody>
</table>

### 10 Uta त्वाये मम स्वतो वाराणय प्रतिहर्षे । गोद्व गाव इवाभात्। ||08.043.1711 |

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<td>16.3</td>
<td>गोद्वस्थम: । गाव: -उय: । आशात:</td>
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<td>16.4</td>
<td>उता । त्वा । अग्ने । मामा । स्तुतह । वाश्वाय । प्रति-हरयते । गो-स्थम । गाव-इवा । आसाता ।</td>
</tr>
<tr>
<td>17.1</td>
<td>'My lauds reach thee, O Fire, as to the calf lowing in glad response the cows reach their stall. (16/354)</td>
</tr>
</tbody>
</table>

### 10 Tubbhयं ता अंगिरसस्म विश्वः सुक्षितयः पृथक् । अनन्तर कामाय वेंमिरे। ||08.043.1811 |

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</tr>
<tr>
<td>18.1</td>
<td>'For thee, O most luminous Angiras, all those worlds of happy dwelling, each in its separate power, labour for thy desire, O Flame. (16/354)</td>
</tr>
</tbody>
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<td>18.2</td>
<td>अन्तमं धीरिमय्यन्तीष्णो मेधिरासो विपक्षित: । अवसाद्याय हिन्निरे।</td>
</tr>
</tbody>
</table>
19. "The thinkers, the wise, the illumined seers urged by their thoughts the Fire to dwell in their house. (16/354)

20. "So thee as the horse in its gallopings performing the pilgrim-sacrifice, O Fire, they desire as the carrier of the offering and the priest of the call. (16/354)

21. "Thou art the lord who looks with equal eyes on all the peoples in many lands; we call to thee in our battles. (16/355)

22. Pray the (that) Fire who fed with the pouring of the clarities blazed wide; may he hear this our call. (16/355)
23. Such art thou whom we call, °Fire, ²the knowers of all things born ³who hear our cry and ⁴smite ⁵away from us ⁶the foe. (16/355)

24. ⁷I pray °this ⁸Fire, ⁹the marvellous ⁰king ¹of the peoples ²who presides over ³the laws of their action, ⁴may ⁵he ⁶hear. (16/355)

25. ⁷Fire ⁸who illumines the universal life ⁹like ¹°a male ²horse ³urged to its gallop, ⁴we speed ⁵like ⁶a racer to the goal. (16/355)

26. ⁷Smiting °the foes and ⁸things that hurt, ⁹burning ¹°the Rakshasas ²on every side, ³O Fire, ⁴shine out ⁵with thy keen flame. (16/355)
27. "Thou whom men kindle as the human thinker, O most luminous Angiras, O Fire, become aware of my word. (16/356)

5 Or, like Manu, (16/356 fn 14)

28. Because, O Fire, created by our force thou art the flame born in heaven, or the flame born in the waters, as such we call thee with our words. (16/356)

29. To thee, verily, these beings born and these worlds of a happy dwelling each separately in its place, lay a foundation where thou canst devour thy food. (16/356)

Or, cast nourishment for thy eating. (16/356 fn 15)

30. O Fire, may we be those who have the right thought and the divine vision, and through all the days, pass safe beyond the danger. (16/356)
We seek with rapturous hearts Fire, the rapturous, in whom are many things that are dear to us, — Fire with his intense and purifying light. (16/356)

priyam - the delightfulness of the objects of the soul's inner pleasure and satisfaction [15/510]

31. O Fire, shining with thy light, loosing forth thy lustre like the sun with its rays, thou puttest forth thy force and slayest the darknesses. (16/357)

32. O Fire, shining with thy light, loosing forth thy lustre like the sun with its rays, thou puttest forth thy force and slayest the darknesses. (16/357)

33. We seek from thee, O forceful Fire, that gift of thine, — the desirable wealth which never fails. (16/357)
Sukta 44


4.  O luminous  Fire,  vast and  bright  rays  upwards  ascend  as thou art kindled high. (16/357)

5.  O joyful  Flame,  to thee  may  my  ladles  go  bright with the clarities;  Fire,  take pleasure  in our  offerings. (16/358)

6.  I pray  the Fire,  the rapturous  priest of the call,  the sacrificant,  shining with his light,  rich in his lustres,  may he hear. (16/358)

7.  The ancient  priest of the call,  desirable and accepted,  Fire  the seer-will,  joiner  of the pilgrim-rites. (16/358)

8. joining splendour (8.72.13)
8. ²O most luminous Angiras, ¹taking pleasure ³in these ⁴offerings ⁵lead ⁶the sacrifice ⁷uninterruptedly ⁸in the way of the Truth, ⁹O Fire. (16/358)

9. ¹High-kindled, ²O Right and True, ³O brilliant light, ⁴awakened to knowledge ⁵bring ⁶here ⁷the divine ⁸people. (16/358)

10. ¹The illumined seer ²and ³priest of the call, ⁴free from harms, ⁵shining with light, ⁶carrying his banner of smoke, him ⁷we seek, ⁸the ray of intuition ⁹of the sacrifices. (16/358-9)

11. ¹¹O Fire, ¹²made by our force, ¹³protect ⁴us ⁵against ⁶the doers of harm, ¹⁰pierce ¹¹the hostile power. (16/359)
12. *Fire* by the ancient *thought* 'making beautiful' *his own* *body*, *a seer*, *grows* *by each* illumined sage. (16/359)

13. *I call to me* *the Child* *of Energy, Fire* *of the purifying light* *in this* *sacrifice* *which* is a perfect rite of the path. (16/359)

14. *So* *do* *thou, O Fire, O friendly light, with thy brilliant flame* *with the gods* *on the sacred grass*. (16/359)
15. "The mortal who serves the divine Fire in the house of the body, to him he gives the Riches. (16/359)

16. Fire is the head and peak of heaven and lord of earth and he sets moving the waters (and the seed of things – 4.3.7). (16/359)

17. O Fire, upward dart blazing thy pure and brilliant tongues; make to shine out thy lights. (16/360)

18. Thou art the lord of the Sun-world, O Fire, and hast power for the gifts desirable; may I who laud thee abide in thy peace. (16/360)
19. 'Thee, 2 O Fire, 3 the thinkers 4 urge on thy road, 5 thee 6 by their perceivings of knowledge; 8a may 9 our 10 words 8b increase 7 thee. (16/360)

20. 8We choose 7 the comradeship 6 of the Fire 1 in violate 2 in the law of his nature, 5 the ever- 4 chanting 3 messenger. (16/360)

21. 2 Most pure in his workings is 1 the Fire, 3 he is the pure 4 illumined sage, 5 the pure 6 seer of Truth; 7 pure 8 he shines out 9 fed by our offerings. (16/360)

22. 1 So 7 thee 6 may 4 my 3 thinkings and 4 my 5 words 8b increase 7 always; 8 O Fire, 10 awake 9 to the comradeship 16 between us. (16/360)
23. O Fire, if ⁴ I were ⁵ thou ⁷ and ⁸ thou ⁹ wert ¹⁰ I, then ¹¹ would ¹² thy ¹³ longings here ¹⁴ become ¹⁵ true. (16/361)

24. O Fire, ⁵ thou art ¹ the shining one, ⁷ shining with thy lustres, ² lord of the shining riches; ⁸ may we abide ¹⁰ in ⁸ thy ¹⁰ right thinking. (16/361)

Or, ⁸ thy ¹⁰ grace. (16/361 fn 17)

25. O Fire, ² to thee ³ holding firmly the law of thy workings ⁸ move ⁸ my words ⁷ like lowing cattle, ⁴ as ⁵ rivers ⁸ move ⁴ towards the sea. (16/361)

26. O Fire ¹ the youth, ² the lord of the peoples, ³ the seer, ⁴ the all-consuming, ⁵ of the many illuminations ⁷ I glorify ⁸ with my thoughts. (16/361)
30. Before the stumblings come, O Fire, 7 before the spoilers arrive, O seer, 11 carry forward our life, O Shining One. (16/362)
Bharga Pragatha

Sukta 60

अन्न आ याद्यनिभिहोतां त्वा वृणीमहे ।
आ त्वामनकु च चरित वनिन्तिव वाहिरसामदे ॥ १०८.०६०.०१॥

अन्नं । आः । याये । अनिन्थि: । होतामः । त्वा: । वृणीमहे: ॥
आः । त्वामः । अन्नं । प्रज्ञयतः । वनिन्तिव: । याज्ञि: । बहहः: । आःस्ते ॥

agni l āl yahi l agni-bhiḥ l hotāram l tvā l vrñimahe l
ā l tvām l anaktu l pra-yatā l havishmati l yajiṣṭham l barhiḥ l ā-sade ॥

1. 2,3Come, 1 O Fire, 4 with thy fires, 7 we choose 6thee 5 as the priest of the call, 10a may 11the ladles extended, 12full of the offering 8,10b anoint 9thee, 13strongest for sacrifice 15when thou sittest 14on the sacrificial seat. (16/362)

अच्छा हि त्वा सहस्: सूनो अंगिर: सुचक्ष्यत्वा ध्वे ।
ऊँ ज्ञो नपात्य श्रृंकेशमीप्रनि यज्ञु पूर्वः ॥ १०८.०६.०२॥

ऊँ: । नपात्य: । श्रृंकेशमः । ईमः । अंगिमः । यज्ञु: । पूर्वः ॥

accha l hi l tvā l sahasah l sūno iti l aṅgiraḥ l śrucaḥ l caranti l adhvare l
ūrjaḥ l napātam l ghrta-keśam l īmahe l agnim l yajñesu l pūrvyaṃ ॥

2. 2For, 1 towards 3thee, 4 O Son 4 of force, 6 O Angiras, 7 the ladles 8 move 9in the rite of the path; 12we seek 11the child 10of Energy 12with his hair of light, 16the supreme 14fire 15in the sacrifices. (16/362)

अनन्त कववेध्या असि होतापावक यक्षः: ।
मन्द्रो यज्ञित्रो अध्वरेष्वीङ्ग्यो विप्रेशि: गुक्रक मन्मधि: ॥ १०८.०६६.०३॥

अनन्त: । कवि: । वेधा: । असि । होता: । पावकः । यक्षः: ॥
मन्द्र: । यज्ञित्र: । अध्वरेष्व: । ईदु: । विप्रेशि: । गुक्रक: । मन्मधि: ॥

agni l kaviḥ l vedhaḥ l asi l hotā l pāvaka l yakṣyaḥ l
mandraḥ l yajiṣṭhaḥ l adhvareṣu l idyaḥ l viprebhiḥ l śukra l manma-bhiḥ ॥

3. 1 O Fire, 2thou art 2the seer and 3the ordainer, 5the priest of the call, 6the purifier 7to whom must be given sacrifice, 8rapturous, 9strong for sacrifice, 11one to be prayed 10in the pilgrim-rites 12with illumined 14thoughts, 13O brilliant Flame! (16/363)

अद्रोधया वहोशतो यविश्य देवाः अजस वीतये ।
4. Bring to me who betray not, 5 O youngest, 5 O unceasing Flame, 6 the gods 6 that desire 8 for the advent; 12,14 come 9 to 11 our well-founded 10 pleasant things, 12 O shining One, 15 rejoice 17 established 16 by our thoughts. (16/363)

8 for (their) manifestation or, “for the journeying” (to the luminous world of the Tuth) or, “for the eating” (of the oblations) (5.26.2)

5. 5 O Fire, 5 O deliverer, 1 thou 4 art 3 very wide, 7 the true, 8 the seer, 12 thou who shinest out, 11 O high-kindled Fire, 5 thee 10 the sages, 15 the ordainers 13,14 illumine. (16/363)

6. 1 Flame out, 2 O most luminous Flame, 3 shine out 4 for man, 6 give 7 to him who lauds thee 5 the bliss, 5 for thou art 8 great; 13,14 may 12 my 14 luminous seers 13 abide 11 in the peace 10 of the gods, 16 high in fire 13,15 may they overcome the foe. (16/363)
7. 12 As, 5 O Fire, 6 thou consumest 3 old 4 dry wood 5 on the earth 6 so 9 burn, 10 O friendly Light, 111415 whosoever 16 comes 13 with evil mind, 12 our hurter. (16/363)

8. 6 Deliver 2 us 1 not 3 to the mortal 4 foe, 5 to the demoniac, 7 to him who gives expression to evil; 13 guard us 9 with thy unfailing and 12 benignant, 14 guardian and 10 rescuer fires, 11 O ever-youthful Flame! (16/364)

9. 1 Guard, 5 O Fire, 4 with the single 6 word, 7 guard 7 with the second, 8 guard 9 with the words 10 that are three, 12 O master 11 of Energies; 15 O shining One, 14 guard 14 with the fourth. (16/364)

10. 4 undelightening (1.36.15); 14 for the formation of the godhead (3.26.2)
11. "O purifying Fire, bring to us a wealth that increases our growth, the wealth that has to be expressed in us, O measurer of our formations, by thy right leading a wealth full of many longed-for things and very great in its self-glory, — (16/364)

4(vṛdhām) that increases — (vayah) our being's space (5.5.6); wideness (1.140.9); expansion (8.102.1)

12. By which we may conquer those who challenge us in our battles, breaking through the designs of the foe; so do thou increase with thy delight, O luminous in might, speed on their way the thoughts that find the treasure. (16/364)

4those who attack (10.69.12); appointment (6.4.5)

13. "Fire is like a bull that sharpens its horns and tosses its head, his flaming jaws are too bright and keen to gaze at; strong-tusked is the Son of force. (16/365)

10cannot be challenged by the gaze (8.60.14)
saḥ | tvam | nah | hotaḥ | su-hutam | haviḥ | kṛdhi | vaṃsva | nah | vāryā | puru

14. ¹O Fire, ²O Bull, ³thy ⁴tusks of flame ¹cannot be ⁵challenged by the gaze ⁶when ⁷thou rangest abroad; ⁸so ¹⁵a ¹⁰thou, ¹²O priest of the call, ¹³b make that ¹¹our ¹⁴offering ¹⁵is well cast, ¹⁶conquer ¹⁷for us ¹⁹many ¹⁸desirable things. (16/365)

15. ²In the forest ¹thou sleepest ³in the two mothers, ⁶mortals ⁷kindle ⁵thee ⁴⁷b into a blaze; ¹²then ⁸sleepless ¹⁰thou carriest ⁹the offerings ¹¹of the giver of the oblation and ¹³now ¹⁵thou shinest ¹⁴in the gods. (16/365)

³alone (5.12.2); so that (10.51.4)

16. ⁵Thee ⁶pray ¹the seven ²priests of the call, ⁶thee ⁷the unhesitant, ⁸shooting well thy shafts; ¹³,¹⁰⁸thou breakest asunder ¹¹the hill ¹²with thy heat and ¹⁴thy light: ¹⁶O Fire, ¹⁷go ¹⁸forth ¹⁹beyond ¹⁸men. (16/365)

⁹undeviating (3.2.4)

¹¹Adri – the mountain (1.73.6); the hill, or rock is a symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released. [15/93]

17. ¹The Fire, the fire ⁹⁴let us call ²for you ⁵having placed the sacred grass and ⁷placed the
gifts of our pleasure, \(^8\) on day after day, ‘Fire \(^3\) of the unseizable ray, \(^10\) priest of the call \(^11\) of seeing men. (16/365)

\(^3\) Agni Jatavedas then is the ray of divine knowledge in this embodied state of existence; — he is adhiro — the Light [go] in our embodied being [adhri]. [5.10.1 - 16/713]

\(^8\) continually (8.71.13); ever (10.69.11)

18. \(^5\) O Fire, \(^6\) to thee \(^3\) constant \(^7\) in the peace \(^4\) of a deep calm \(^1\) I come with the intuition \(^7\) that awakes to knowledge; \(^8\) by \(^9\) our \(^8\) impulsion \(^11,12\) bring to us \(^15\) for our protection \(^13\) wealth \(^10\) of many forms \(^14\) that is most close. (16/366)

19. \(^1\) O Fire, \(^3\) O god, \(^2\) for thy adorer \(^3\) thou art the lord of creatures, \(^6\) thou art the master of his house \(^7\) who departs not from him, \(^4\) ‘afflicting \(^6\) the demons; \(^9\) great \(^10\) art thou, \(^12\) the guardian \(^11\) of heaven \(^13\) who comes to his gated home. (16/366)

20. \(^6\) O blazing light, \(^5\) let \(^1\) not \(^3\) the demon \(^4,5\) enter \(^2\) into us; \(^5\) let \(^7\) not \(^8\) the witchcraft \(^9\) of the goblin sorcerers \(^4,5\) take possession; \(^14\) O Fire, \(^10\) push \(^11\) calamity and \(^13\) hunger \(^10\) far beyond the pastures of our herds, \(^15\) ward \(^16\) the demon-possessed \(^12\) away from us. (16/366)
Suditi And Purumilha Angirasa

Sukta 71

तं स अग्नि महोभि: पाहि विश्वस्या अराते: ।
उत द्विभ् मयास्यः॥08.071.01॥

त्वम्: । नं: । अग्नि: । महोभि: । पाहि: । विश्वस्या: । अराते: ।
उत: । द्विश्: । मयास्यः॥08.071.02॥

tvam || nah || agne || mahah-bhih || pahi || visvasyah || arateh ||
uta || dvi || martyasa ||

1. ॐ Fire, ॐ guard ॐ us ॐ by thy lights ॐ from every ॐ hostile force ॐ and ॐ from mortal ॐ foe.
(16/366)

4 Or, by thy greatnesses (16/366 fn 18)

निह मनु: पौरुषेय ईशे हि व: प्रियजात ।
त्वमिदिस श्रपावान्॥08.071.02॥

निहि । मनु: । पौरुषेय: । ईशे: । हि: । व: । प्रियजाति ।
त्वम् । ईशे: । अशि: । श्रपावान्:॥08.071.03॥

nahi || manyuh || pauruseyah || ishe || hi || vah || priya-jata ||
tvam || it || asi || kshapavan ||

2. ॐ beloved in thy birth, ॐ mortal ॐ wrath ॐ has no ॐ power ॐ over you: ॐ thou ॐ art ॐ master of
the nights. (16/367)

2 the force of mind (5.7.10); 11 ruler of the earth (7.10.5)

स नै विश्वेधवेधविरूजो न्याद्वशोचे ।
रचि देहि विश्ववार: ॥08.071.03॥

स: । न: । विश्वेधवेधव: । विरूजो: । न्याद्वशोचे: ।
रचिम् । देहि: । विश्ववारः:॥08.071.04॥

sah || nah || visvebhish || decebhish || urjaha || napat || bhadra-soche ||
rayim || dehi || visva-varam ||

3. ॐ do thou ॐ with all ॐ the gods, ॐ O child ॐ of Energy, ॐ O happy light, ॐ give us ॐ the
wealth ॐ in which are all boons. (16/367)

ॐ तमग्नि अरातवो धरि: युव्वत रावः ।
यं त्रापसे दाशास्म॥08.071.04॥
4.  "The hostile forces, "O Fire, 'cannot divorce 'from the Riches "the mortal 10giver 8whom 9thou rescuest. (16/367)

7. "Protect 2us, 45deliver 2us 3not, 7O knower of all things born, 8to the mortal, the evil-thoughted who would bring on us calamity. (16/367)
10. May 7our 4words 5go 6towards 3thee with thy keen light and 6thy vision, 8our sacrifices 7to thee 8with surrender 10for our protection, 11thee the widely proclaimed, 10the master of many riches, — (16/368)

11. 7To the Fire, 2the Son 3of force, 4the knower of all things born, 5for the gift 6of our
desirable things; 7twofold 8the 12,9becomes 10the immortal 11in the mortals, 14the rapturous 13priest of the call 15in man. (16/368)

अग्नि यो देवज्ञानिनि प्रयत्नहरे।
अग्नि ध्रुव ध्रुपणमन्मवचनिनि क्षेत्राय साधसे 108.071.12॥
अग्निम् 1 राय 2 देवज्ञानि 3 अग्निम् 4 प्रयत्तिः 5 अवचे 6।
अग्निम् 7 ध्रुव 8 ध्रुपणमन्म 9 अग्निम् 10 अवचे 11 क्षेत्राय 12 साधसे 13॥
agnim | vah | deva-yajyā | agnim | prya-yati | adhvare |
agnim | dhīsu | prathamam | agnim | arvati | agnim | ksaitṛāya | sādhase ॥

12. (May our words go – 8.71.10, to the) 1Fire 2for you (the sacrificant) 3by the worship to the gods, 3Fire 4in the journeying 5of the pilgrim-sacrifice, 6Fire 7in the thoughts 8first and chief, 7Fire 10in the war-horse, 11Fire 13for perfection 12in our field. (16/368)

अग्निरिष्यं सहयो ददातु न ईशं यो वार्याणं।
अग्नि तोके तनये शाखरीम्हें वसुं संते तन्यपां 108.071.13॥
अग्निं 1 | ईशम् 2 | सहयो 3 | ददातु 4 | नः 5 | ईशं 6 | ईशं 7।
अग्निम् 8 | तोके 9 | तनये 10 | शाखर 11 | ईसे 12 | वसुम् 14 | संतम् 15 | तन्यपाम् 16॥
agnih | isam | sakhye | dadatu | nah | ise | yah | varyaṇām |
agnim | toke | tanaye | saśvat | imahe | vasum | santam | tanū-pām ॥

13. 4to the Fire 4bgive 5us 2force 3in his comradeship, 7he who 4has power 5for the desirable things; 9Fire 13we seek 12continually 11in the son 10of our begettings (15who dwellest – 5.8.3) 14as the shining one and 16the guardian of the body. (16/368-9)

अन्नीनिष्ठायसे गाथाभिं: शीर्षोचिघ।
अग्नि राये पुरुषीवह श्रुं नरेदवाणिं सुदीनते छर्दिः 108.071.14॥
अग्निम् 1 | ईशंजय 2 | अवसे। | गाथाभि: 4 | शीर्षोचिघ 5।
अग्निम् 6 | राये 7 | पुरुषीवह 8 | श्रुंतम् 9 | नर: 10 | अग्निम् 11 | सुदीनते 12 | छर्दिः 13॥
agnim | ilīṣva | avase | gathôtel | śira-śociṣam |
agnim | rāye | puru-milha | śrutam | naraḥ | agnim | su-dītaye | chardih ॥

15. 2Pray 4with your chants 3Fire 5of the keen flame 3for the protection, 6O Purumilha! 6Fire 7for the Treasure, — 1the Fire 10men pray for 9the inspired knowledge, 13a house 12for a splendid light. (16/369)

अग्नि देवो योतवेन गृहीमतवचनिं शं योक्ष ददाते।
विशष्ठसु विश्वात्तिवेत ध्वयो भुववत्रसुत्रंपूर्वां 108.071.15॥
agnim | dveṣaḥ | yotavai | naḥ | grṇimasi | agnim | śam | yoḥ | ca | dātave | viśvāsu | vikṣu | avitā-iva | havyaḥ | bhuvaḥ | vastuḥ | ṛṣūṇām ||

15. Fire 5we hymn with our words 3that he may remove 4from us 2the hostile power, "Fire 10to give to us 7the peace 9and 8the movement; 15he is 11in all 12men 13like a protector 14to whom they may call, 16he is the daylight 17of the wise. (16/369)

17of seekers of the knowledge (5.25.1)
Haryata Pragatha

Sukta 72

1. Do you make the offering, the priest of the pilgrim-rite has come and he conquers again, for he knows the commandment of the Fire. (16/369)

2. Let him sit within close to the keen burning ray, the priest of the call in thinking man, accepting the comradeship of the Fire. (16/369)

3. Within they wish him to be in a man the “terrible one”, beyond the thinking mind; by his tongue they seize the peace. (16/370)
4. High burnt the companion, a founder of the growth, he climbed the woodland, he smote the rock with his tongue. (16/370)

5. He is the shining calf who wanders and finds none to bind him here, to one who lauds him he manifests the mother. (16/370)

6. Now is the great and vast yoking as if of the Horse, the rope of the chariot is seen. (16/370)

7. Seven milk; the one, two; let loose; the five at the ford of the River upon the cry of the waters. (16/370)
8. By the ten of the sun Indra made fall the covering sheath of heaven with his triple mallet. (16/370)

9. A new adoration moves round the triple pilgrim-sacrifice, the priests of the call anoint with the honey-wine. (16/371)

10. With surrender they pour out the inexhaustible pervading well whose wheel is on high and its opening below. (16/371)

11. Close by are the stones and the honey-wine is poured in the lotus in the discharging of the well. (16/371)
12. O Ray-Cows, come to the well; here is the great wine-jar of the sacrifice, here are both the golden handles. (16/371)

13. Pour into the wine that is pressed, a joining splendour, the glory of earth and heaven; by the juice of the wine sustain the Bull. (16/371)

14. They know their own home; like calves with their mothers they met with each other as companions. (16/371)

15. In the jaws of the eater they made their foundation in heaven, their prostrations of surrender to Indra and the Fire made the Sun-world. (16/372)
The warrior \(^{4}\) milked out \(^{5}\) the seven-planed \(^{2}\) nourishing \(^{3}\) force and \(^{4}\) energy \(^{8}\) by the seven \(^{9}\) rays \(^{7}\) of the sun. (16/372)

\(^{8}\) sapta \(^{4}\) raśmi-bhīḥ - seven psychological principles or forms of existence, Sat, Chit, Ananda, Vijñāna, Manas, Prana and Anna. [15/45]; The seven rays are Aditi the infinite Mother, supreme Nature or infinite Consciousness, pristine source of the later idea of Prakṛti or Shakti, the Mother of things taking form on the seven planes of her world-action as energy of conscious being. [15/98]

O Mitra and Varuna, \(^{3}\) in the rising \(^{1}\) of the moon \(^{5}\) he received it \(^{4}\) on the sun; \(^{7}\) it is \(^{9}\) the healing draught \(^{8}\) for him who suffers. (16/372)

And \(^{2}\) now let him \(^{11}\) stretch out \(^{3}\) with his \(^{10}\) tongue of flame \(^{8}\) around \(^{9}\) heaven \(^{4}\) that \(^{5}\) plane \(^{6}\) of him in his full delight \(^{7}\) which is to be laid as a foundation. (16/372)

\(^{11}\) Or, form (16/372 fn 20)
1. All kinds of beings \(^4\) replenish \(^3\) the guest \(^8\) domiciled in \(^7\) your \(^8\) house \(^5\) in whom are the many pleasant things; \(^10\) I laud \(^6\) him (Agni) \(^11\) with my thoughts \(^6\) with the word \(^11\) of bliss. \(16/372\)

11 (of) strength \((3.7.6; 10.6.3; 10.6.4)\)

2. He to whom \(^2\) men \(^3\) bringing the offering \(^4\) pour the stream of the libation and \(^8\) by their words that give expression to him \(^7\) proclaim \(^6\) as \(^4\) the friend, — \(16/373\)

3. The wonderful, \(^2\) the knower of all things born, \(^5\) who \(^4\) in the formation of the godheads \(^7\) sends up \(^4\) the offerings \(^5\) uplifted \(^8\) in heaven, — \(16/373\)

\(^1\) Or, the great doer \((16/373 \text{ fn } 21)\), powerful to act or (most) admirable \((3.1.13)\); \(^7\) speeds \((8.19.24)\)
4. We have come to the Fire, strongest to slay the Coverers, eldest and ever new in whose force of flame Shrutarvan, son of Riksha, grows to vastness. (16/373)

5. The immortal, the knower of all things born who is seen across the darkness, one to be prayed to, one to whom are offered the clarities. (16/373)

6. The Fire whom men here oppressed pray with their offerings casting their libations with the ladles at work. (16/373)

7. Or, with outstretched ladles. (16/373 fn 23)
7. Thine, O Fire, is the new though founded in us, O rapturous and well-born guest, strong of will, wise and powerful for action. (16/374)

8. May that thought (new thought – from the preceding verse), O Fire, become pleasant and full of peace and gladness; grow by it, well-affirmed by our lauds. (16/374)

9. May be luminous with many lights, and uphold in its inspiration a vast inspired knowledge in the piercing of the Coverers. (16/374)

10. He is the Horse of power and the Cow of light; it is he who fills our chariots, he is brilliant and like Indra the lord of beings; you shall cross through his inspirations, O men! and find each wonderful. (16/374)
11. \(^2\)Thou \(^1\)whom \(^3\)Gopavāna \(^5\)gladdens \(^4\)with his word, \(^6\)O Fire, \(^7\)O Angiras, \(^8\)O purifying Flame, \(^9\)hear \(^10\)his call. (16/374)

\[
\begin{align*}
\text{यम} & \text{ त्वा गोपवानः गिरा चपनिष्टने अनंगिरः ।} \\
\text{स पावक श्रुधिः हवः} & \text{108.074.111} \\
\text{यम} & \text{ त्वा गोपवानः गिरा चपनिष्टने अनंगिरः ।} \\
\text{स} & \text{8 पावकः श्रुधिः हवः} & \text{111} \\
\text{यम l त्वा l गोपवानः l गिरा l चनिष्टने l अनंगिरः ।} \\
\text{स} & \text{8 पावकः श्रुधिः हवः} & \text{111} \\
\text{Thou l whom l Gopavāna l gladdens l with his word, l O Fire l O Angiras l O purifying l Flame l hear l his call. (16/374)}
\end{align*}
\]

12. \(^2\)Thou \(^1\)whom \(^3\)men \(^5\)oppressed \(^4\)pray \(^6\)for the winning of the plenitudes, \(^8\)awake \(^9\)in the piercing of the Coverers. (16/374)

\[
\begin{align*}
\text{अहि हवान आश्रे श्रुत्विषिण मदन्युतिः ।} \\
\text{शधासीव शतकाविनं मुष्ठा शीषा ्रतुनाः} & \text{108.074.121} \\
\text{अहि हवानः आश्रे श्रुत्विषिण मदन्युतिः ।} \\
\text{शधासीव शतकाविनं मुष्ठा शीषा ्रतुनाः} & \text{111} \\
\text{aham l huvānāḥ l ārkṣe l śrutarvaṇi l mada-cyuti l} \\
\text{śardhāṃsi-iva l stukā-vinām l mṛksā l śīrṣā l caturṇām} & \text{10} \\
\text{As if l calling l armed forces l in Shrutarvan, l son of Riksha, l from whom drips the rapturous inspiration, l I l comb l the shaggy-maned l heads l of the four. (16/375)}
\end{align*}
\]

13. \(^6\)As if \(^2\)calling \(^6\)armed forces \(^4\)in Shrutarvan, \(^3\)son of Riksha, \(^5\)from whom drips the rapturous inspiration, \(^1\)I \(^5\)comb \(^7\)the shaggy-maned \(^9\)heads \(^10\)of the four. (16/375)

\[
\begin{align*}
\text{मां चतवार आश्रे: शविष्टस्य द्रवीत्वन: ।} \\
\text{शुस्त्रासो अभि प्रयो वकन्न्यो न तुभयः} & \text{108.074.131} \\
\text{मां चतवारः आश्रे: शविष्टस्य द्रवीत्वन: ।} \\
\text{शुस्त्रासो अभि प्रयो वकन्न्यो न तुभयः} & \text{111} \\
\text{māṃ l catvāraḥ l āśavaḥ l śavisthasya l dravītnavah l} \\
\text{su-rathāsah l abhi l prayah l vakṣan l vayaḥ l na l tugryam} & \text{112} \\
\text{Māṃ l catvāraḥ l āśavaḥ l śavisthasya l dravītnavah l su-rathāsah l abhi l prayah l vakṣan l vayaḥ l na l tugryam} & \text{112} \\
\text{I} \text{me l the swift l and l galloping l four l of that most strong one, l well-charioted, l bore l towards l the delight l as if l birds l flying to water. (16/375)}
\end{align*}
\]

Companion to *Hymns to the Mystic Fire* – Vol. IV 125
Or, let them bear me (16/375 fn 24)

Or, as the birds carried Tugya (16/375 fn 25)

15. O great river Parushni, I have marked out (with them) thy true course. O waters, than this most strong one no mortal man is a greater giver of the Horses of power. (16/375)

Note on Riks 13, 14 and 15: As is shown by the “Shravansi”, “Turvatha” and the name “Shrutarvan”, the Rishi is giving a symbolic turn to the name as well as to the horses and the waters. (16/375 fn 26)
Virupa Angirasa

Sukta 75

1. O Fire, 1 yoke 2 like a charioteer 3 the horses 4 most powerful for the calling of the gods; 7,10 take thy seat, 8 O ancient 5 Priest of the call! (16/375)

2. And now, 1 O God! 2 since thou hast the knowledge, 3 speak 4 for us 5 towards 4 the gods, 11 make 8 true to our aspiration 9 all 10 desirable things. (16/376)

3. For 1 thou, O Fire, 4 O most youthful 4 son 5 of force, 1 thou 7 in whom are cast the offerings, 10 art 8 the possessor of the Truth 9 to be worshipped with sacrifice. (16/376)
The constansahasri luminous unit above towards which all ascends we have the full scale of one hundred case with a separate but kindred symbolism. If we man. This gives us ninety there is develops, giving us altog ether a scale of fifty and forming the complete gamut of active consciousness. But in manifestation, the seven forms of divine consciousness at play in the world. Each, formulated severally, contains the other six in itself; thus the full number is forty-nine, and to this is added the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete gamut of active consciousness. But there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man. This gives us ninety-nine, the number variously applied in the Veda to horses, cities, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascend we have the full scale of one hundred. [15/313]

4. 'This Fire is 'the lord' of the hundredfold and 'thousandfold' 'plenitude,' 'the seer' 'who is the head' of the treasures. (16/376)

3 sahasriñah - 'sa' means "a thousand"; if that be its only significance, must mean, myriad, thousandfold, infinitely numerous or varied. I am convinced, however, that sa mean originally as an as an adjective pleniful or forceful, or as a noun, plenty or force; in force" must mean "abundantly plentiful" or rich in force". [14/382]

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

5. 10 O Angiras, 'by words which bear in them the invocation, 'bring down' nearer 'that sacrifice 'as 'the heaven's craftsmen (Ribhus) 'brought down 'the rim of the wheel. (16/376)

6. 'To him 'now, 'O Virupa, 'by the eternal 'word 'give the impulse 'of the high laud 'to the luminous 'Bull. (16/376)
7. 5By the army 6of the Fire 7who has the eye that sees from afar 10, may we lay low 1,2,3 whatever 8miser Trafficker and 9enter among the shining herds. (16/377)

7 Or, who has the eye of wisdom (16/376 fn 27)

8. May 4the peoples 3of the gods 9abandon us 1not, 5even as 10the unslayable 6luminous herds 5bfull of milk 5leave 8not 7a calf that is lean. (16/377)

6usrāḥ - uṣa 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]

9. 11aLet 1not 5calamity 3from every 4evil-thoughted 5hostile around 10,11bsmite 5us 8like 7a billow 10,11bsmiting 9a ship. (16/377)
1. O Fire, 2men 3declare 4their prostration of surrender 5to thee 6that they may have force; 7crush 8by thy might 9the foe. (16/377)

2.

3. O maker of wideness, 4thou hast entered wholly 5into the riches, 6O Fire; 7O maker of wideness, 8make 9for us 10a wideness. (16/377)

1 often (8.103.9); repeatedly (7.15.4)

8,9uru - equivalent to brhat, the Vast, and indicates the infinite freedom of the Truth-consciousness. [15/77]

4. Abandon 2us 3not in the winning 4of this 5great wealth 6as if 7one who bears a heavy burden; 8,12conquer 9this massed 10treasure. (16/377)

5. O Fire, 6may 7this 8mischief 9cling 10to another 11than us 12for his terror; 8increase 9for us 10a forceful 11might. (16/378)

7 affliction and sorrow (6.12.6)
14. The man "in whose work he takes pleasure," one who offers the prostration of surrender and is not poor in sacrifice, "the Fire protects with increase. (16/378)

15. From thy place in the supreme region break through to those who are below; here where I am, them protect. (16/378)

16. For we know from of old of thy protection like a father’s, O Fire, now we seek thy bliss. (16/378)
Ushanas Kavya

Sukta 84

प्रेष वो अतिथि स्तुः स्मरिमिव ग्रिहते ।
अनि रथस्व न वेद्य ||०.०८४.०१||

प्रेषः ॥ वः ॥ अतिथिमः ॥ स्तुः ॥ स्मरिमुद्वः ॥ ग्रिहते ।
अनि ॥ रथमः ॥ नः ॥ वेद्यमः ||

preṣṭham | vah | atithim | stuše | mitram-iva | priyam |
agnim | ratham | na | vedyam ||

1. "Your guest 'most beloved 4 I laud 5 who is like a 6 beloved 5 friend, 7 Fire who is 8 as if 9 the chariot of our journey, 10 the one whom we must know. (16/378)

कविमिव प्रवेशसं वं देवासो अथ धिता ।
नि मत्येवाध्वः देवासः ||०.०८४.०२||

कविमुद्वः ॥ प्रवेशसम् ॥ यमः ॥ देवासःः ॥ अथः ॥ धिताः ।
नि ॥ मत्येवः ॥ आध्वःः ||

kavim-iva | pra-cetasam | yam | devāsaḥ | adha | dvitā |
ni | martyeya | ā-dadhuh ||

2. 3 He whom 1 as the seer and 2 thinker 4 the gods 5 have 5 now 6 set 7 within 8 twofold 8 in mortals. (16/379)

6 Agni doubles in knowledge 8 in mortals 1 as Kavi & 2 Prachetas, 9 so set 4 by the gods (14/508)

6 Dwita, the god or Rishi of the second plane of the human ascent. It is that of the Life-force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter. We become conscious of and conscious in new realms, immense ranges of life, the “far-extending existence” of the next verse [5.18.3], which are screened off from our ordinary physical consciousness. Trita is the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind. [15/447 fn 2]

त्वं यविष्ठ दासुषो मूः पाहि गृहुष्मि गिरः ।
रक्षा तोकमुत त्यान ||०.०८४.०३||

tvam | yaviṣṭha | dasusāḥ | uṁ | pahi | grhaḥ |
rukṣa | tokam | uta | tmanā ||

3. "O thou 20 ever-young, 21 guard 2 men 3 who give, 27 our words; 28 protect 29 the son 30 by
the Self. (16/379)

4. *O divine Fire, O Angiras, O child of energy,* ¹ by what ² word, the laud, ³ for thy ⁴ supreme ⁵ thinking? (16/379)

5. ² By the mind ³ of what ⁴ master of sacrifice ¹ shall we give, ⁵ *O son ⁶ of force; ⁷ how ⁸ shall I word ⁹ this ¹⁰ prostration of my surrender? (16/379)

6. ⁵a Mayst thou ⁶thysel² create ⁷ for us ⁸ all ⁹ worlds of a happy dwelling, ⁵ make ⁴ our ¹⁰ words ⁹ a source of the plenitude and the riches. (16/379)
7. In whose wide-moving thought dost thou take delight, O master of the house; thou from whom come our words in the conquest of the Light? (16/379)

8. Him they make bright, the strong of will, and he goes in front in the race; he is a master of plenitude in his own abodes. (16/380)

9. He dwells safe on perfect foundations and there are none to slay him, it is he who slays; O Fire, he is a mighty hero and prosperous. (16/380)
Prayoga Bhargava

Sukta 102

tvam \\ agne \\ brhat \\ vayaḥ \\ dadhāsi \\ deva \\ dāśuṣe \\ kavih \\ grha-patih \\ yuvā

1. 'Thou, O divine Fire, foundest a vast expansion for the giver, thou art the seer, the master of the house. (16/380)

2. Do thou, O Fire of the wide light, who art awake to knowledge, go with our word of prayer and of works and call the gods. (16/380)

3. With thee indeed as an ally, most strong in thy urge, we overcome for the conquest of the plenitude. (16/380)
4. Even as the Flame-Seer, Son of the Wideness, 
then as the Doer of Works. I invoke the pure ocean-dwelling Fire. (16/381)

5. I call the force which has the sound of the wind and the cry of the rain, the ocean-dwelling Fire. (16/381)

6. I call like the creation of the Creator-Sun, like the delight of the Lord of Delight, the ocean-dwelling Fire. (16/381)

7. For the forceful offspring of the pilgrim-sacrifices towards Fire as he grows in his...
multitudes, — (16/381)

अर्थ यथा न आभुवत्च्या रूपेश्व तत्थ्या।
अस्य क्रत्या यशस्वत: ||8.102.08||

अयम्¹ | यथा² | न:³ | आभुवतः⁴ | त्वशा⁵ | रूपः⁶उज्वः⁶ | तत्थ्या⁷ |
अस्य⁸ | क्रत्या⁹ | यशस्वतः:¹⁰ ||

ayam | yathā | nah | ā-bhuvat | tvāṣṭā | rūpā-iva | takṣyā |
asya | kravā | yāsavatāḥ ||

8. ²So that ¹he ²may come to be ³with us ⁴like ⁵the Form-Maker coming ⁶to the forms ⁷he has to carve, ¹⁰us made glorious ⁸by his ⁹will at work. (16/381)

⁵tvāṣṭā - Twashtri, Fashioner of things [15/411 fn 8,9]

अर्थ विशिष्टा अभि श्रीयोधिणिदेवेऽपत्ये।
आ वाजेऽर नो गमत् ||8.102.09||

अयम्¹ | विशिष्टा:² | अभि³ | श्रीयः⁴ | अनिन्⁵ | देवेऽप⁶ | पत्ये⁷ |
आ⁸ | वाजेऽर:⁹ | उप:¹⁰ | न:¹¹ | गमत:¹² ||

ayam | viśvāḥ | abhi | śriyaḥ | agniḥ | deveśu | patyate |
ā | vājaiḥ | upa | nah | gamat ||

9. ³This ⁴Fire ⁵travels ⁶in the gods ⁷towards ²all ⁴glories; ¹⁰,¹²may he come ¹¹to us ⁸with the plenitudes. (16/381)

⁷walks on the way (6.13.4)

विशेषामिह स्तुति होधरुणां यशस्मि।
अनिन वजेऽपूर्वे ||8.102.10||

विशेषाम¹ | इह² | स्तुति³ | होधरुणाम⁴ | यशः-उत्तमम्⁵ |
अनिन⁶ | यजेऽप⁷ | पूर्वमः⁸ ||

viśvesām | iha | stuhi | hoṭṭām | yāṣaḥ-tamam |
agnim | yajeśu | pūrvyam ||

10. ³Laud ²here ³the most glorious ⁴of priests of the call, ⁸the supreme ⁶Fire ⁷in the sacrifices. (16/382)

⁸Or, the ancient (16/382 fn 30)

श्रीं पावकशोषिष्यं ज्वेऽिो दंभ्य।
दीदय दीदयश्रुतम: ||8.102.11||

श्रीम¹ | पावकशोषिष्यम्² | ज्वेऽिो:³ | व:⁴ | दंभ्य⁵ | आ⁶ |
दीदय⁷ | दीदयश्रुतम:⁸ ||
11. 'The intense  Fire with its purifying light  who  in our homes,  shines out  as one who hears from afar. (16/382)

12. 'Declare  him, 0 illuminated sage,  the powerful and  conquering  war-horse,  the friend  who takes man to the goal of his journey. (16/382)

13. 'Towards thee come  the words  of the giver of the offerings  marking thee out and  stand firm  as companions  in the might of the wind. (16/382)

14. 'Thou whose  triple  seat of sacrifice  is untied and  unconfined and  the waters  also  have established  thy abode, — (16/382)
15. 1The abode 2of the bounteous 3godhead 4with its inviolate 5safeties (stands — tasthau from preceding verse), 7blike 4a happy 4regard 7a of the Sun. (16/382)

अनेन घृतस्य धीतिभिःपानो देव शोचिषा।
आदेवान्व्य यशोऽऽ ||08.102.16।
अनेन 1॥ घृतस्य 2॥ धीतिभिः 3॥ तेपान्: 4॥ देवं 5॥ शोचिषा 6॥
आः 7॥ देवान्सः 8॥ यशोऽऽ 10॥ च 11॥

agnē 9॥ ghṛtasya 10॥ dhitī-bhīḥ 11॥ tepānaḥ 12॥ deva 13॥ śociśā ।
ā 14॥ devān 15॥ vakṣi 16॥ yakṣi 17॥ ca ।

16. 5O divine 1Fire, 2by our workings 3of the light, 4burning 5with thy flame, 7bbring to us 8the gods 11and 10do them sacrifice. (16/383)

तं त्वाजनंत मातर: कविः देवान्सो अगिर:।
हव्याहममलयः ||08.102.17॥
तम् 1॥ त्वा 2॥ अजनन्तः 3॥ मातरः 4॥ कविः 5॥ देवासः 6॥ अर्क्षिगर: 7॥
हव्याहममः 8॥ अमर्यांसः 9॥

tam 1॥ tvā 2॥ ajananta 3॥ mātaroḥ 4॥ kavim 5॥ devasāḥ 6॥ aṅgirahoḥ ।
havya-vāhamaḥ 7॥ amartyam 8॥

17. 4The mothers 3bore 4thee, 6the gods 3brought thee to birth 5as the seer, 7bthe immortal, 8the carrier of offering, 7bO Angiras. (16/383)

प्रचेतमस्त्वा कवेःऽऽ दुतं वर्णयः।
हव्याहां न चेति ||08.102.18॥
प्रचेतसमस्तः 1॥ त्वा 2॥ कवे 3॥ अमे 4॥ दूरम् 5॥ वर्णयम् 6॥
हव्याहामः 7॥ नि: 8॥ सेति 9॥

pra-cetasam 1॥ tvā 2॥ kave 3॥ apare 4॥ dūtam 5॥ varenyam ।
havya-vāham 1॥ ni । sedie ।

18. 4O Fire, 3O seer, 6they set 5thee 8within 1as the thinker, 4the desirable 5messenger, 7bcarrier of the offerings. (16/383)

नष्ठ मे अस्त्वच्च्या न स्वच्छवतष्ठतिः।
अथेताप्यभ्रामी ते ||08.102.19॥

नष्ठ 1॥ मे 2॥ अस्ति 3॥ अच्च्या 4॥ नं । स्वाधिष्ठित: 6॥ वनन्तिवति 7॥
अथ 8॥ एतात्तूऽऽ 9॥ भरामा 10॥ ते 11॥

Companion to Hymns to the Mystic Fire – Vol. IV 139
nahi | me | asti | aghnyā | na | sva-dhitih | vanan-vati |
atha | etādṛk | bharāmi | te ||

19. Mine is not the cow unslayable, I have no axe at hand, so I bring to thee this little that I have. (16/383)

यदने कानि कानि चिदा ते दार्शणि दभमसि |
ता जुष्ठ्रव यविद्रिय ||08.102.20||

यतः | अति | कानि | कानि | चिदा | आः | ते | दार्शणि | दभमसि ||
ता | जुष्ठ्रव | यविद्रिय ||12||

yat | agne | kāni | kāni | cit | à | te | dārṇi | dadhamasi |
tà | juṣasva | yaviṣṭhya ||

20. What we place for thee, a few chance logs, them accept, O ever-young Fire. (16/383)

यद्युपजिज्ञिका यद्रो अतिसप्तिति |
सर्व तदर्थु ते घृत ||08.102.21||

यतः | अति | उपाजिज्ञिका | यतः | चित्रः | अति | अतिसप्तिति |
सर्वम् | तदः | अस्वः | ते | घृतम् ||11||

yat | ati | upa-jihvikā | yat | vamraḥ | ati-sarpati |
sarvam | tat | astu | te | ghṛtam ||

21. What is eaten by the ant, what the white ant overruns, let all that be to thee as if thy food of light. (16/383)

11 Or, as if clarified butter. (16/383 fn 31)

अनिमिथानो मनसा धियं सचेत मल्यः |
अनिमीयो विव्वधिभि: ||08.102.22||

अनिमोऽ | इथानः | मनसा | धियम् | सचेत | मल्यः |
अनिमोऽ | इथेः | विव्वधिभि. ||9||

agnim | indhānaḥ | manasā | dhiyam | saceta | martyāḥ |
agnim | ādhe | vivasva-bhiḥ ||

22. Kindling the Fire let mortal man cleave with his mind to the Thought; by things luminous I kindle the Fire. (16/384)

8 Or, by the shining ones (16/384 fn 32)
1. He is seen, the great path-finder in whom they have founded the laws of our action; to the Fire well-born, increaser of the Aryan, go our mother. (16/384)

2. Fire by the Servant of Heaven travels in his might towards the gods along our mother earth and on heaven's peak he takes his stand. (16/384)

3. Fire because of whom men doing the works that have to be done, grow luminous, him conqueror of the thousands as if in the winning of the purities they serve by the self, by their thoughts. (16/384)

Or, of themselves, (16/384 fn 33)
4. He whom thou wilt to lead to the Riches, the mortal who gives to thee, O shining One, he holds in himself, O Fire, the hero, who utters the word, who increases the thousands. (16/385)

16 who fosters (5.9.7) the thousands

5. He renders open the plenitude even in the strong place by the war-horse, he founds an imperishable inspired knowledge; O thou of the many riches, in thee we ever hold in the godheads all beautiful things. (16/385)

6. He who gives to us all treasures, men's rapturous priest of the call, to him (16 to Agni) our lauds go forth as if its supreme vessels of the honey-wine. (16/385)

7. The lavish givers, the seekers of the godhead, make him bright by their words as if
“currying (grooming) ḍa chariot-horse. O powerful for action, O lord of peoples, in the son of our begettings thou carriest achievement of the possessors of riches beyond both the firmaments. (16/385)

8. 1,3 Chant to the most bounteous, the possessor of the Truth, the brilliant in light, coming with the laud, to the Fire. (16/385)

9. 6High-kindled, fed with the offering full of light, the lord of riches conquers a heroic glory; often may his new right-thinking come towards us with the plenitudes, — (16/386)

10. O thou who pressest the wine, laud the Fire, the guest most beloved of the beloved, the controller of the chariots, — (16/386)
The master of sacrifice who turns towards us, the hidden treasures now risen and known, in whose downward descent is a rush as of waves hard to cross, when he conquers by the thought the plenitudes.

May not Fire, the guest, the shining One widely proclaimed, be wroth with us; this is he who is the perfect priest of the call perfect in the pilgrim-rite.

May they not come to harm of their movements who approach thee with invocation, O Fire, O shining One; for the singer of the hymn who has given the offering and does well the pilgrim-rite demands of thee the office of the messenger.

Or, the doer of works (16/386 fn 34); the bard; one who praises (5.4.10)

15 desires (5.12.6)

16 to be the envoy (7.11.2); embassy (8.39.1)

17 who lavishes the oblation (6.11.4)
14. 1,3 Come, 2 O Fire, 5 with the Rudras, 4 comrade of the life-gods 6 for the drinking of the Soma wine, 8 to 9 the laud 7 of Sobhari and 10 take thy rapture 11 in the godhead of the Sun-world. (16/387)

11 Swarnara, often spoken of as if it were a country; it is not Swar itself, the utter superconscient plane, but the power of itself which the light of that world forms in the pure mentality. Here its inspirations and illuminations descend and take their place round the seat of the sacrifice. These are elsewhere called the scouts, "éclaireurs", of the solar Deity, Varuna. [15/447 fn 5]
1. High and vast the Fire stood in front of the dawns; issuing out of the darkness he came with the Light. A perfect body of brilliant lustre, filled out at his very birth all the worlds. (16/388)

2. Thou art the child born from earth and heaven, the child beautiful carried in the growths of earth; an infant many-hued, thou goest forth crying aloud from the mothers around the nights and the darknesses. (16/388)

14 aktūn - Night in the Veda is the symbol of our obscure consciousness full of ignorance in knowledge and of stumbling in will and act, therefore of all evil, sin and suffering. [15/134]
3. *Vishnu* knowing rightly the supreme plane of this Fire, born in his vastness, guards the third (plane); when in his mouth they have poured the milk (of the cow), conscious they shine here towards his own home. (16/388)

Hence the mothers who bear that draught, with their food to thee, and thou growest by the food: to them the same, but other in their forms, thou comest (returnest) again, then art thou Priest of the call in human beings. (16/388-9)

The Priest of the call of the pilgrim-rite with his many-hued chariot, in the brilliant ray of intuition of sacrifice on sacrifice, the guest of man who takes to himself the half of each god in might and glory. (16/389)

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

Putting on robes, putting on forms, Fire in the navel-centre of the earth is born a ruddy flame, in the seat of Revelation. O King, as the Priest set in front sacrifice to the gods. (16/389)
7. "Ever, O Fire, thou hast stretched out (both – 5.6.9) earth and heaven, as their son thou hast built up their father and mother: O ever young, journey towards the gods who desire thee; then bring them (here) to us, O forceful Flame! (16/389)

The Mother and Father are always either Nature and the Soul or the material being and the pure mental being. [15/397 fn 1]
Sukta 2

1. 'Satisfy the desire of the gods, O thou ever young, do sacrifice here, a knower of its order and its times, O master of the order and time of things; with those who are divine priests of the order of the work thou, O Fire, art the strongest for sacrifice (of priests of the call - 8.102.10). (16/389-90)

6/7 In the exoteric sense, rtu seems to mean the rites of the sacrifice. (16/389 fn 1)

2. Thou comest to men's invocation, thou comest to the purification, the giver of the riches, the possessor of the Truth: may we make the offerings with svāhā; may Fire, availing, do the sacrifice, a god to the gods. (16/390)

10 the luminous self-force of the fulfilled divine Nature of the gods. (16/551)

14 The Deva, the supreme Deity, of whom all the gods are different Names and Powers. [15/404 fn 15]

18 putting forth his power (2.3.1; 2.3.3)
agnih | vidvān | sah | yajāt | sah | it | ām | hotā | sah | adhvarān | sah | ṛtūn | kalpayāti

3. We have come to the path of the gods, may we have power to tread it, to drive forward along that road. The Fire is the knower, him do sacrifice; verily is the Priest of the call, makes effective the pilgrim-sacrifices and the order of our works. (16/390)

4. Whatever we may impair of the laws of your workings, O gods, in our ignorance maiming your workings who know, all that may the Fire who is a knower make full by that order in time with which he makes effective the gods. (16/390)

5. What in the sacrifice mortals in the ignorance of their minds, poor in discernment, cannot think out, that the Fire knows, the Priest of the call, the finder of the right-will, strongest of sacrificants and does the sacrifice to the gods in the order and times of the truth. (16/390)

6. The father brought thee to birth, the force of all pilgrim-sacrifices, the many-
hued ray of intuition; so do thou win for us by sacrifice in the line of the planes with their godheads, their desirable and opulent universal forces. (16/391)

7. Thou whom heaven and earth, whom the waters, whom the form-maker (Twashtri), creator of perfect births, have brought into being; O Fire, luminously along the path of the journey of the Fathers, knowing it beforehand, high-kindled blaze. (16/391)
Sukta 3

He is seen high-kindled, the master ruling all, the traveller, the terrible, who creates perfectly right understanding, awake to knowledge he shines wide with a vast lustre; driving the ruddy bright cow he comes to the dark one. (16/391)

When overspread with his body the black night and the dappled dawn bringing to birth the young maiden born from the great Father, pillaring the high-lifted light of the sun, the traveller shines out with the riches of heaven. (16/391)

Or, the shining ones (16/391 fn 2)

He has come closely companioning her, happy with her happy, a lover he follows behind his sister; Fire spreading out with his lights full of conscious knowledge overlays her beauty with his ruddy shining hues. (16/392)
4. His movements "flaming send forth "as if "vast "callings "of Fire "the beneficent 
comrade "in the march "of this "mighty and "adorable flame, "the vast and "beautiful, 
his radiances "blazing "have waked to knowledge. (16/392)

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

5. "His "blazings "as he shines "stream "like "sounds "of bright heaven "in its vastness; "with 
his greatest, "most splendid and "opulent "lights "at play "he travels "to heaven. 
(16/392)

9 eldest (8.102.11)
13 (most) supreme (3.26.8) or abundant (3.13.17)

6. His "strengths are those "of a thunderbolt seen "in the hurling, "they neigh aloud "in 
their teams; "he, "the traveller, "most divine, "shines "wide-pervading "with his 
"ruddy "chanting fires. (16/392)
7. So 2,3 carry 5 for us, so 6,8 take thy seat, 4 the mighty 10 traveller 11 of the young 9 earth and heaven, 12 Fire 13 the swift and 17 vehement 14 with his swift and 16 vehement 15 horses,—so 18,20 mayst thou come to us 19 here. (16/392)

1 that thou (10.69.3); as such, thou (5.9.1)

16/17 passionate (3.29.13); rapturous (3.1.8); with excellent speed (6.3.8); impetuous (2.10.4)
Sukta 4

1. To thee 1,2 I sacrifice, 3 to thee 6 I send 4 forth 7 my thought 9 so that 8 thou mayst manifest thyself 10 adorably 12a at 11 our 12b call; 16 thou 15 art 13b like 14 a fountain 13a in the desert 18 to longing 19 men, 20 O ancient 21 king, 17 O Fire. (16/393)

2. O ever-young flame, 4 towards 3 thee 3 men 5 move, 7a like 6 herds 5 that go 7b to a warm 8 pen; 12 thou art 10 the messenger 11 of gods and 13 mortals, 16 thou movest 14 between them 15 vast 17 through the luminous world. (16/393)

3. The mother 7 bears 5 thee 2 like 1 an infant child 8 clinging cherishingly 3 to thee, 5 increasing 2 thee 4 to be a conqueror; 11 headlong down 10 over 9 the dry land 12 he goes 13 rejoicing, 14 he is fain to go 15 like an animal 16 let loose. (16/393)

11 gliding (3.5.8)
4. O thou who art conscious and free from ignorance, ignorant are we and we know not thy greatness, thou only knowwest. Covert he lies, he ranges devouring with his tongue of flame, he licks the young earth and is the master of her creatures. (16/393)

5. Anywhere he is born new in eternal wombs; he stands in the forest hoary-old with smoke for his banner: a bull unbathed, he journeys to the waters and mortals who are conscious lead him on his way. (16/393-4)

6. Two robbers abandoning their bodies, rangers of the forest, have planted him in his place with ten cords. This is thy new thinking, O Fire, yoke thyself to it with thy illumining limbs like a chariot. (16/394)

12 maniśā – the right thought, the right mentality in the self-giving, the intellectual thought that seeks for the Truth [16/576-7]
rakṣa | nah | agne | tanayāni | tokā | rakṣa | uta | nah | tanvah | apra-yučchan

7. Thine is this wisdom-word, O knower of all things born, and this prostration, this utterance is thine; may it have the power to make thee grow. Guard all that are offspring of our begetting, guard undeviatingly our bodies. (16/394)

18 tokā – it may mean anything formed or created or formation or creation. [16/635]
1. One sole ocean holding all the riches, born in manifold births from our heart, it sees all; there cleaves to the teat in the lap of the two secret ones in the midst of the fountain-source the hidden seat of the being. (16/394)

2. The stallions inhabiting a common abode, the great stallions have met with the mares. The seers guard the seat of the Truth, they hold in the secrecy the supreme Names. (16/394)

3. The two mothers in whom is the Truth, in whom is the mage-wisdom, formed him and brought to birth like an infant child, they have put him firm in his place and make him grow. Men found in him the navel-centre of all that is moving and stable and they weave by the mind the weft of the seer. (16/395)

Or, Two are joined together, powers of Truth, powers of Maya, — they have built the Child and given him birth and they nourish his growth. (Life Divine – CWSA 21/499)
Ha śāya hi vartanayaḥ śuṣṭiṃ maṃ vijñāṇaḥ dhumero kām.

Antarikṣe - pada ṛṣeyo ātā apraya ānugrahaḥ ātābhimsiḥ pūrṇaḥ.

Sapta | svastikauḥ | aruṣṭhaḥ | vavasānaḥ | vidvān | madhvaḥ | ut | jabhāra | drśe | kam | antāḥ | yame | antarikṣe | purā-jāḥ | icchān | vavrim | avidāt | pūṣanaṁ.

Desiring the seven shining sisters, the knower bore on high their sweetmesses (and bliss - 1.72.8) that he might have vision; he who was born from of old laboured within the mid-world, he wished for and found the covering of the all-fostering sun.

The seers fashioned the seven goals, towards one of them alone goes the narrow and difficult road. A pillar of the supreme being in its abode, he stands at the starting-out of the ways, in the upholding laws.

Or, as their inhabitant (16/395 fn 3)

frontiers (16/395 fn 4); boundaries (4.5.13)
7. He is the being and non-being in the supreme ether, in the birth of the Understanding in the lap of the indivisible mother. Fire comes to us as the first-born of the Truth, he is the Bull and milch-Cow in the original existence. (16/396)
Sukta 6

1. 'This is 7he 3in whose 4peace, and 9in his approach to it 7grows 5by his guardings 8the worshipper 6of the Fire, 11who 14encompasses all and 15is spread everywhere 16luminous 10with the largest 12lights 13of the wise. (16/396)

4 Or, house of refuge, (16/396 fn 5)
10 (with the) eldest, greatest (8.102.11; 10.11.2)

Or, 16with his largest 12lights 13for the wise. (16/396 fn 6)
13 of seekers of the knowledge (5.25.1)

2. 5Fire, 1who 4shines 8perpetual, 7possessor of the Truth, 3luminous 6with divine 7lights, 10he 9,11who follows out 12the works of a comrade 13for his comrades 16like 15a courser (and his 17yoke-fellow – Apte) 14running straight to his goal. (16/396)
4. Increasing by his strengths, rejoicing in his illuminations he goes a swift galloper towards the gods; he is the rapturous Priest of the call, strong to sacrifice with his tongue of flame, inseparable from the gods the Fire sheds on them his light. (16/397)

5. Him fashion for you with your words and your obeisances as if Indra quivering at the dawn-ray, him whom illumined sages voice with their thoughts, the overpowering Flame. (16/397)

6. Thou in whom the Riches meet together in the plenitude like horses by their gallopings in their speed towards the goal, the protections most desired by Indra to us make close, O Fire. (16/397)
अध्याय । हि । अनेक । मह्य । निर्जल । सद्यः । ज्ञानः । हर्वः । ब्रह्म ।
तम् । ते । देवाः । अनु । केतादी । आयन । अध । अवर्जन । प्रांमाण्यः । उमा ।
adha । hi । agne । mahnā । ni-sadya । sadyaḥ । jajñaḥ । havyaḥ । babhūtha ।
tam । te । devāsaḥ । anu । ketam । āyan । adha । avardhanta । prathamāsaḥ । ūmāḥ ॥

7. । अध्याय । हि । अनेक । मह्य । निर्जल । सद्यः । ज्ञानः । हर्वः । ब्रह्म ।
तम् । ते । देवाः । अनु । केतादी । आयन । अध । अवर्जन । प्रांमाण्यः । उमा ।
adha । hi । agne । mahnā । ni-sadya । sadyaḥ । jajñaḥ । havyaḥ । babhūtha ।
tam । te । devāsaḥ । anu । ketam । āyan । adha । avardhanta । prathamāsaḥ । ūmāḥ ॥

7. Now, indeed, taking thy seat in thy greatness, O Fire, in thy very birth thou hast become the one to whom we must call; the gods walked by the ray of thy intuition, then they grew and were the first and supreme helpers. (16/397)
Sukta 7

svasti no dibyo apane puñjibhām vishvaupamah yajashay dev |
svacemahi taw dam prakete vidhaya na uchichev saṁsa: ||10.007.01||
svasti || n.2 || dibya:3 || apane:4 || puñjibhā:5 || vishvaupamah:6 || dhṛiti:7 || yajashay:8 || dev:9 ||
svacemahi:10 || taw:11 || dam:12 || pruktej:13 || rūpa:14 || n.15 || uchichev:16 || dev:17 || saṁsa:18 ||
svasti nahaḥ divaḥ ṛgne prthivyāh viśva-āyuḥ dhṛeti yajathāya deva |
sacemahi tavaḥ dasmaḥ Pra-ketāḥ uruṣyaḥ naḥ uru-bhiḥ deva śaṁsaiḥ ||
1. "Found for us felicity of earth and heaven and universal life that we may worship thee with sacrifice, O god; doer of works, may we keep close to thy perceptions of knowledge; guard us, O god, with thy wide utterances. (16/397-8)"

2. "For thee these thoughts are born, O Fire, towards thee they voice our achievement of riches with its horses of power and herds of light when the mortal upheld by his thoughts following thee attains to thy enjoyment, O Fire, perfectly born, O shining One. (16/398)"

3. "I think of the Fire as my father, my ally, my brother, ever my comrade; I serve the force of vast Fire, his bright and worshipped force of the Sun in heaven. (16/398)"

Sukta 7

Companion to Hymns to the Mystic Fire – Vol. IV 164
1. O Fire, effective in us are thy thoughts and conquerors of our aims: the whom thou deliverest, thou the eternal Priest of the call in the house, who art that driver of the red horses, possessed of the Truth, possessor of the much store of riches, may happiness be his through the shining days. (16/398)

2. The Fire founded by the heavens as our friend and the means for our works, the ancient Priest of the pilgrim-rites, the lover men brought into being by the strength of their two arms and seated within as the Priest of the call in beings. (16/398)

3. Thyself sacrifice in heaven to the gods, for what shall man immature in thought and unconscious of the knowledge do of thy work? Even as thou didst sacrifice in the order and times of the Truth, a god to the gods, perfectly born Fire, so sacrifice to thy body. (16/399)
7. O Fire, become our guardian and protector, become the creator of our growth and the upholder, O mighty One, give to us what we shall give as offerings to the gods, and unfailing our bodies deliver. (16/399)
Sukta 8

Pr ketuna bhrata yatyanir ya rodasi vrsho rovacint

Divishadhana upam a vyunadhpyamupasye mihyo vagarh

Pr tetyam bhrata vyati abhin a pade varo rodasiie eti vrshh a rovacint

Div 10 chit t11 anata 12 upamaan 13 udru 14 anant 15 apaam 16 upapsye 17 mihh 18 vagarh 19

Pra ketuna brhat yati agni a rodasi iti vrshabha l roraviti l
divah cit a antan ut anata apam upa-sthe mahisa l vavardha

1. 5The Fire 4journeys 1on 3with his vast 2ray of intuition, 8the Bull 9bellows 6 7to earth and heaven; 14,15he has reached up 13to the highest 12extremities 10of heaven, 18the mighty one 19has grown 17in the lap 16of the waters. (16/399)

Mumoda garbha vrsabh kukaagnekha vatsa shimv w avaras

S neutavayatani kruvekveksha pyayu pragho vinagati

Mumoda 1 garbha 2 vrsabh 3 kukaagnekha 4 aknmah 5 vatsa 6 shimv w avaras 7

S 9 neutavayatani 10 kruvekveksha 11 pyayu 12 pragho 13 vinagati 16

Mumoda l garbha l vrsabh l kakut mnn l asrem l vatsa l shimv v ari v it l

sah l deva tati l ut yatani l krnya l sve l ksaye l prathamaha l jigati

2. 3The Bull 4of the heights, 2the new-born 1rejoiced, 3the unailing 6child 7worker 1rejoiced and 8shouted aloud; 10in the formation of the gods 9he 12does 11his exalted works and 16comes 15the first 13in his own 14abodes. (16/399)

Or, 4the humped 3Bull (16/399 fn 8)

A yady mumvnav niyosrabh nchvred dharie sudre ahy

Asth prmanahpyasahubag kakatya yon a tnv jupna

Aa 1 v 2 m prman 3 pth 4 arbh 5 ni 6 aevan 7 dharie 8 mura 9 arsh 10

Asth 11 prman 12 arsh 13 akasahubag 14 kakatya 15 yon a 16 tnv 17 jupna 18

Aa l yah l murdhnam l pito l ardvah l ni l adhvare l dadhile l sura l arn l

asya l patman l arshi l aysa bhudhna l rhasya l yonau l tanva l juvanta

3. 3He who 1,5grasps 3the head 4of the father and mother 8they set 6within 7in the pilgrim-sacrifice, 10a sea 9from the Sun-world; 11in his 12path are 13the shining rays 14that are the foundations of the Horse of Power and 18they accept 17embodiment 16in the native seat 15of the Truth. (16/400)
4. **O shining One,** thou comest to the front of dawn after dawn, thou hast become luminous in the Twins; thou holdest the seven planes for the Truth bringing Mitra to birth for thy own body. (16/400)

5. **Thou becomest the eye of the vast Truth; when thou journeyest to the Truth thou becomest Varuna, its guardian; thou becomest the child of the waters, O knower of all things born, thou becomest the messenger of the man in whose offering thou hast taken pleasure. (16/400)

2 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]

6. **Thou art the leader of the sacrifice and leader to the mid-world to which thou resortest constantly with thy helpful team of mares; thou upholdest in heaven thy head that conquers the Sun-world, thy tongue thou makest, O Fire, the carrier of our offerings. (16/400)**
Purusha of the material and the vital or dynamic consciousness. In the Veda he seems rather to have two companions signifying two moderns. The thinking of the supreme Father cherished in the lap of the Father and Mother, speaking the companion-word, seeks his weapons. (16/401)

2 Trita Aptya, the Third or Triple, apparently the Purusha of the mental plane. In the tradition he is a Rishi and has two companions significantly named Eka, one or single, and Dwita, second or double, who must be the Purushas of the material and the vital or dynamic consciousness. In the Veda he seems rather to be a god. [15/425 fn 3]

7. aBy his will Trita in the secret cave desiring by his movements the thinking of the supreme Father cherished in the lap of the Father and Mother, speaking the companion-word, seeks his weapons. (16/401)

8. aTrita Aptya discovered the weapons of the Father and missioned by Indra, went to the battle; he smote the Three-headed, the seven-rayed and let loose the ray-cows of the son of Twashtri the form-maker. (16/401)

9. aIndra, the master of beings, broke that great upstriving meditating force and cast it downward and making his own the ray-cows of Twashtri's son of the universal forms, he took away from him his three heads. (16/401)
Havirdhana Angi

Sukta 11

1. Might ² from the mighty, ³ strong and ⁴ inviolable, ⁵ he milked ⁶ by the milking ⁷ of heaven ⁸ the streams ⁹ of the Indivisible; ¹⁰ Varuna ¹¹ knew ¹² all ¹³ by his right thought. ¹⁴ A lord of sacrifice, ¹⁵ may he perform ¹⁶ the order of the rites ¹⁷ of the sacrifice. (16/401)

¹ Enjoyer (1.140.2); Male (3.27.13); Bull (4.3.10)

² (streams of) milk (10.1.3)

2. May ² the Gandharvi ³ speak to me ⁴ and ⁵ the Woman ⁶ born from the Waters, ⁷ may her protection be ⁸ around ⁹ my ¹⁰ mind ¹¹ midst the roar ¹² of the river; ¹³ may ¹⁴ the indivisible mother ¹⁵,¹⁶ establish us ¹⁷ in the heart ¹⁸ of our desire. ¹⁹ my ²⁰ brother ²¹ the greatest and ²² first ²³ declares it to me. (16/402)

²⁰ Or, the eldest (16/402 fn 9)

Companion to Hymns to the Mystic Fire – Vol. IV
3. "She the happy, and opulent and glorious, dawn has shone out for man bringing the Sun-world with her. When they gave birth to this Fire (the priest of the call – 10.011.004), an aspirant doing the will of the aspirants for the discovery of knowledge. (16/402)

4. Now the Bird, the missioned Hawk, has brought the draught of the (that) great and seeing wine to the pilgrim-sacrifice. When the Aryan peoples chose the doer of works, Fire the Priest of the call, then the thought was born. (16/402)

5. Ever art thou delightful like grasses to that which feeds on them, O Fire, doing well with thy voices of invocation the pilgrim-sacrifice for man when thou (labouring – 4.2.9) givest utterance to the plenitude of the word of the illumined sage, as one who has conquered, thou comest with thy multitude. (16/402)
of the good work, the Mighty One puts forth his strength and is illumined by the Thought. (16/403)

The sacrifice is essentially an arrangement, a distribution among the gods, when thou distributest the ecstasies, O lord of nature, an opulent portion bring (16/403)

Companion to Hymns to the Mystic Fire – Vol. IV
Sukta 12

When Heaven and earth are, the life of the godhead, the immortality of the godhead, the immortality of the Light, the Truth of the Truth, the rapturous thought, the rapturous thought of the call and fashioning the mortal sacrificer, the mortal sacrificer moves towards it, the sacrificial act takes his seat as his Priest of the Priest of the call and turned towards its own force moves towards it.

1. 1Heaven and earth are, the first to hear and by the Truth become possessed of the true speech when the god fashioning the mortal for the sacrificial act takes his seat as his Priest of the call and turned towards its own force moves towards it. (16/404)

2. A god encompassing the gods with the Truth, carry our offering, the first to awake to the knowledge; erect, thy light rises by the kindling with smoke for thy banner; thou art the rapturous eternal Priest of the call strong by speech for the sacrifice. (16/404)

3. When perfectly achieved is the immortality of the godhead, the immortality of the Light, men born in this world hold wide earth and heaven; all the gods follow in the track of that sacrificial act of thine when the white cow is milked of

Companion to Hymns to the Mystic Fire – Vol. IV 173
her stream of divine Light. (16/404)

Or, sacrificial word (16/404 fn 10)

4 O earth and heaven, I sing to you the word of illumination, pouring your light on something.  
\[\text{Vol. IV} 174\]

4 On something in us the king has laid hold; what have we done that transgresses his law who can know? Even if the Friend is dealing crookedly with the gods there is as if a call to us as we go, there is upon us a plenitude. (16/405)

Hard to seize by the mind in this world is the name of the immortal because he puts on features and becomes divergent forms; he who grasps perfectly with his mind and his thought seizes its controlling law, him, O Fire, O mighty One, undeviatingly protect. (16/405)

nāma - The “secret Name” of the mental consciousness, the tongue with which the gods taste the world, the nexus of Immortality, is the Ananda which the Soma symbolises (9.75.2). [15/307]
7. The discovery of knowledge in which the gods find their rapture; they hold in the house of the radiant sun; they have set in the sun its light, in the moon its rays and both circle unceasingly around its illumination. (16/405)

8. May Mitra and the indivisible mother and the godhead of the creative sun declare us sinless to Varuna. (16/405)

9. Hear us, O Fire, in thy house, in the hall of thy session, the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here. (16/406)
Vimada Aindra or Prajapaty or Vasukrit Vasukra

Sukta 20

1. "Bring to us a happy mind. (16/406)

2. I pray the Fire, (the ever youthful among the enjoyers) the friend who is irresistible in his own command, in whose law the white rays attend on the Sun-world, serve the teat of the mother. (16/406)

3. Fire whom face to face a home of light, one who brings the ray of intuition by his lustre they increase; he blazes with his row of flaming tusks. (16/406)
4. He comes to us as a noble path for men when he travels to the ends of heaven; he is the seer and he lights up the sky. (16/406)

11 Or, the cloud. (16/406 fn 11)

5. Accepting the oblation of man he stands high exalted in the sacrifice, a skillful craftsman; he goes in our front building our home. (16/407)

9 The “seats” or homes of the soul, which progresses from plane to plane and makes of each a habitation.

15/458 fn 1

6 by inspired knowledge (8.23.18)

7. I desire from the Fire, powerful for the sacrifice the work of the supreme bliss; they speak of him as the living son of the stone. (16/407)

Or, the work that brings the supreme bliss; (16/407 fn 12); Or, of the Rock, or the Peak. (16/407 fn 13)
8. Whatever men are with us, they in all ways abide in happiness making the Fire to grow by the offerings. (16/407)

11. Black is his movement and white and luminous and crimson-red, it is large and straight and glorious; golden of form the father brought into being. (16/407)

10. So, companioning the immortals, coming to us thou bearest thy thinking mind, O son of energy, thy right thoughts, thou bringest impelling force, energy, happy worlds of habitation, all. (16/408)

Or, Vimada, the rapturous one, coming carries to thee, O Fire, his thinking mind, to thee his words and his right thoughts, brings etc. (16/408 fn 14)
Sukta 21

1. "By our self-purifications, we elect thee, the Fire, our Priest of the call, for the sacrifice, where strewn is the grass—in the intoxication of thy purifying light of flame—and thou growest to greatness. (16/408)

2. Those who have achieved possession of the Horse, are very close to thee, and glorify thee; the ladle goes to thee—in the intoxication of thy rapture—direct, carrying the oblation, O Fire—and thou growest to greatness. (16/408)

3. In thee the upholding laws reside; sprinkling out their contents (with tongues of flame—5.1.3) as with ladle black forms and white—in the intoxication of thy rapture—all glories thou holdest—and thou growest to greatness. (16/408)
4. O forceful and immortal Fire, whatever wealth thou deempest fit, that for the winning of the plenitudes—11,13a—in the intoxication of 12 your 13rapture—16,17bring to us a wealth 15 of various lights 14 in the sacrifices 18 and thou growest to greatness. (16/409)

5. The Fire born 3 from Atharvan knows all seer-wisdoms, he becomes the messenger of the luminous sun—10,12a—in the intoxication of 11 your 12rapture—13 dear and 15 desirable to the lord of the law—16 and thou growest to greatness. (16/409)

6. They pray in the sacrifices, O Fire, as the pilgrim-sacrifice goes on its way; all treasures—in the intoxication of 11 your 12rapture—thou foundest for the giver, and thou growest to greatness. (16/409)

7. They as the Priest of the rite in the sacrifices men have seated, O Fire, beautiful,
8 luminous of front—\textsuperscript{10,12a}in the intoxication of \textsuperscript{11}your \textsuperscript{12b}rapture—\textsuperscript{13}bright and, \textsuperscript{15}with thy eyes, \textsuperscript{14}most conscious of knowledge—\textsuperscript{16}and thou growest to greatness. (16/409)

अने गृह्वेऽशोचियोह प्रथयसे बृहत् ।
अभिक्षन्द् वृक्षयसे वि चो मदे गर्भ च्यासि जामिषु विवक्षसे ||10.021.08||

अने¹ | गृह्वेऽ | शोचिया³ | उरू⁴ | प्रथयसे⁵ | बृहत्⁶ |
अभिक्षन्द्⁷ | वृक्षयसे⁸ | वि⁹ | वऽ¹⁰ | मदे¹¹ | गर्भम्¹² | च्यासि¹³ | जामिषु¹⁴ | विवक्षसे¹⁵ ||

agnे | सुक्रेणा | सोचिसा | उरु | प्रथयसे | ब्रऽहत् |
abhi-kvardan | vṛṣa-yase | vi | vah | made | garbham | dadhasi | jaami-su | vivakṣase ||

8. \textit{O Fire, with thy bright light of flame thou spreadest the wide Vast, clamouring thou becomest the bull—in the intoxication of your rapture—and settest the child of the womb in the sisters—and thou growest to greatness. (16/409-10)

4 \textit{uru} - indicates the infinite freedom of the Truth-consciousness. \textit{[15/77]}

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

Companion to \textit{Hymns to the Mystic Fire} – Vol. IV
Sukta 45

Vatsapri Bhalanda

1. Above 1 heaven 3 was the first 4 birth 5 of the Fire, 8 over 6 us 7 was his second birth 9 as the knower of all things born, 10 his third birth was 11 in the waters, 12 a god-mind; 13 him continuously 14 one kindles and 17 with one's thought perfectly fixed 15 on him 16 adores. (16/410)

2. O Fire, 1 we know 4 the triple 5 three 7 of thee, 6 we know 7 thy 8 seats 9 borne widely 10 in many planes, 11 we know 12 thy 14 supreme 15 Name 16 which is 15 in the secrecy, 17 we know 18 that 19 fount of things 20 whence 21 thou camest. (16/410)

3. He of the god-mind 7 kindled 2 thee 1 in the Ocean, 5 within 4 the Waters, 6 he of the divine vision 7 kindled 2 thee, 9 O Fire, 10 in the teat 8 of heaven; 17 the mighty ones 18 made 2 thee 18 to grow 4 where thou standest 11 in the third 13 kingdom, 16 in the lap 15 of the waters. (16/410)
Fire cried aloud like heaven thundering, he licked the earth revealing its growths: when kindled and born, at once he saw all this that is; he shines out with his light between earth and heaven. (16/410)

An exalter of glories, a holder of the riches, a manifestor of thinking mind, a guardian of the wine of delight, a shining One, the son of force, the king in the Waters, he grows luminous as he burns up in the front of the dawns. (16/411)

The ray of intuition of the universe, the child in the womb of the world, in his coming to birth, he filled the earth and heaven; going beyond them, he rent the strong mountain when the peoples of the five births sacrificed to the fire. (16/411)
uśik | pāvakaḥ | aratiḥ | su-medhāḥ | marteṣu | agnīḥ | amṛtaḥ | ni | dhāyi | iyartī | dhūmam | aruṣam | bharibhrat | ut | śukreṇa | śociśā | dyām | inakṣan

7. 1 An aspirant and 2traveller and 4wise of mind, 2a purifying flame, 6the Fire 8who is set
8within 7as the immortal 5in mortals, 10he sends forth 13and carries 12a ruddy 11smoke
18striving 15with his bright 16flame of light 18to reach 17heaven. (16/411)

13 darting about (2.4.4)

8. 1Visible, 2golden of light, 3widely 4.5he shone; 9resplendent 8in his glory 7he is life 6hard to
violate: 10the Fire 13by his expandings 12became 11immortal 14when 16heaven 18with its
strong seed 17had brought 15him 17bto birth. (16/411)

Or, 6the cake 8of light (16/411 fn 15); 14greater riches (8.71.6)

9. 7O god, 5O happy light, 9O Fire, 1he 4who has prepared 2for thee 8the luminous
6honeycomb (today -10.87.13; or now – 3.8.2) 11him 12lead 10forward (13further beyond –
10.79.3) 15towards 14a more opulent state, 19O youthful godhead, 16.17even to the bliss
18enjoyed by the gods. (16/411-2)

10. 5O Fire, 1.3bestow 2on him 38his share 4in the things of inspired knowledge, 6in word
upon word 9 as it is spoken: 14 he becomes 10 dear 11 to the sun, 12 dear 13 to Fire; 15 upward 17 he breaks 16 with what is born in him, 18 upward 19 with the things that are to be born. (16/412)

11. 2 O Fire, 3 men who sacrifice 1 to thee 4,5 day after day 9 hold in themselves 6 all 8 desirable 7 riches; 13 desiring 12 the treasure 10,11 in thy companionship, 16 aspiring, 17 they burst open 18 the covered 14 pen 15 of the Ray-Cows. (16/412)

12. 2 The Fire 1 has been affirmed in their lauds 6 by the sages, 4 he who is full of bliss 3 for men, 5 the Universal Godhead, 7 guardian of the wine of delight. 10 Let us invoke 9 earth and heaven 8 free from hostile powers; 12 found 14 in us, 11 O gods, 13 a wealth 15 full of heromights. (16/412)
Sukta 46

प्र होता जातो महान् नभोविन्नृपद्वा सीतदपिमुपस्ये ।
दधीयाः धाथि स ते ववासि यन्ता वसूनि विधिते तनूपा: ||10.046.01||

प्र । होता । जातः । महान् । नभोविन्नृपद्वा । सीतदपिमुपस्ये ।

pra l hotā l jāṭaha l mahān l nabhab-vit l nṛ-śadva l sīdat l apām l upa-sthe l
dadhiḥ l yah l dhāyi l saḥ l te l vāyāmsi l yantā l vasūni l vidhate l tanū-pāh ||

1. "The great Priest of the call has been born; the knower of the heavens, who is seated in man, may he take his seat in the lap of the waters; who uphold us and is held in us, rules for thee his worshipper. riches and is the protector of thy body. (16/412)

इम विधन्यो अयं संधर्ये पशू न नष्टं पदेतु गमन ।
गुहा चतन्मुगिजो नमोकरिद्वृत्तो धीराः भूगवोदिन्दन् ॥10.046.02॥

इमम् । विधन्तः । अयम् । चच्चस्यः । पशूः । नै । नष्टम् । पदेः । अनूः । गमनः ।
गुहा । चतन्मा । उशिजः । नम: । धीर: । भूग: । अविन्दनः ॥

imam l vidhantaḥ l apām l sadha-sthe l paśum l na l naṣṭam l padaiḥ l anu l gman l
guha l catantam l uṣijaḥ l namāḥ-bhiḥ l ichchantaḥ l dhirāḥ l bhṛgavaḥ l avindan ||

2. They worshipped him in the session of the waters, as if the cow of vision lost they followed him by his tracks; where he hid in the secret cavern, aspiring with obeisance the Flame-Seers, the wise thinkers desired and found him. (16/413)

इम त्रितो भूर्यविन्ददिन्ञ पैश्वतो मुर्म्ययययायः ।
स श्रेक्षो जात आ ह्येषु नाधिययव्य भवति रोकनस्य ॥10.046.03॥

इमम् । त्रि: । भूरै । अविन्द्व: । इच्छन् । वैभूवस: । मूर्म्यय: । अचन्यायः ।
स: । श्रेष्ठ: । जातः । आ: । ह्येषुः । नाधिय: । भवति: । रोकनस्य: ॥

imam l tritaḥ l bhūri l avindat l icchan l vaibhu-vasah l mūrdhani l aghnyāyāḥ l
sah l śe-vṛdhaḥ l jāṭaḥ l āl harmyeṣu l nābhiḥ l yuvā l bhavati l rocanasya ||

3. great desiring Trita, son of the master of wide riches, found on the head of the light unslayable; he is born the youth who increases the felicity in our mansions and becomes the navel-centre of the luminous world. (16/413)

Trita the triple born from the All-pervading Substance, (16/413 fn 16)
4. In their aspiration they created him by their obeisance and set him in men as the rapturous Priest of the call, the sacrificer ever-moving forward, the leader of the pilgrim-sacrifices, the travelling, the carrier of the offering, the purifying Flame.

(16/413)

5. He has come into being and leading him like a golden-maned war-horse, the great, the victorious, the founder of the Light, (in) men ignorant, one who is free from ignorance, the render of the cities, the child of the forests, whose wealth is the illumined word—they established the thought. (16/413)

(18 Or, (whose wealth is) the illumination (16/413 fn 17)

6. May in the homesteads holding all firmly take his session in his native seat within and all-encompassing; thence, a dweller in man's home, taking all into his grasp, by a wide law of his action, by unrestrained movements he journeys to the gods. (16/414)

(4 Or, setting himself firmly (16/414 fn 18)
The forests or delightful worlds in us which is the realm of Vayu, the Life-God. That is the world of the satisfaction of desires.

7. His ageless and purifying fires are the defenders of our homes, lifting their luminous smoke; white-flaming, dwellers in the Tree, they are our strengtheners and supporters and like winds and like wine. (16/414)

The forests or delightful growths of earth (vana means also pleasure) are the basis of the mid-world, the vital world in us which is the realm of Vayu, the Life-God. That is the world of the satisfaction of desires.

8. Fire carries with his tongue the illumination of wisdom, he carries in his consciousness the discoveries of knowledge; him men hold the illuminating and purifying rapturous Priest of the call most strong for sacrifice. (16/414)

This is the Fire to whom earth and heaven gave birth; and the waters, the Flame-Seers by their strengths, and life that grows in the mother and the gods have fashioned for man desirable, first and supreme, a master of sacrifice. (16/414)
10. Thou art the one whom the gods have set as the carrier of the offerings and men with their many desires (have set) as the lord of sacrifice; so thou, O Fire, found in thy journeying wide expansion for him who lauds thee and making him divine gather in him many glorious things. (16/415)
Devas and Agni Sauchika

Sukta 51

महत् तदल्यं स्वयं तदसीदनाविषिष्टं। प्रविषेषिष्टं।
विष्णु अपराण बहुधा ते अपे जातवेदनाभो देव एकः। ॥।10.051.01॥


mahat | tat | ulbam | sthaviram | tat | aśīt | yena | a-viṣṭitaḥ | pra-viveśitha | apaḥ | viśvāḥ | apaśyat | bahudhā | te | agne | jāta-vedah | tanvah | devah | ekaḥ ॥

1. (Gods:) 8Large 8was 2the (that) 3covering and 5it 6was 4dense 7in which 8thou wert wrapped 9when thou didst enter 10into the waters; 19one was 16the god 12who saw thee but 11many and 13manifold were 14thy 17bodies 12which he saw, 15Ô Fire, 16Ô knower of all things born. (16/415)

को मा दयार्र कल्मम्: स देवो यो मे तन्नो बहुधा पर्यप्रस्तुतः।
क्रमायित्वम् क्षित्यन्तमन्विष्णुः: समयानो देवयानीः। ॥।10.051.02॥


kah | mā | dadaśa | katamah | sah | devah | yah | me | tanvah | bahudhā | pari-apaśyat | kva | aha | mitrāvaruṇā | kṣiyanti | agneḥ | viśvāḥ | sam-idaḥ | deva-yāniḥ ॥

2. (Agni:) 4Which of 8the gods was 5he 7who 11saw everywhere 8my 9bodies 10in many forms? 14Ô Mitra and Varuna, 12where 13then 15dwell 17all 18the blazings 16of the Fire 19which are paths of the gods? (16/415)

ऐच्छां त्वा बहुधा जातवेद: प्रविषेषिष्टं अपवोषधीषु।
ते त्वा यमो अविक्षितव्रभानो दशाननात्वदविहारामानम्। ॥।10.051.03॥


aicchāma | tvā | bahudhā | jāta-vedah | pra-viṣṭam | agne | ap-su | oṣadhīsu | tam | tvā | yamaḥ | acket | citra-bhāno | daśa-antarūṣyat | ati-rocamānam ॥

3. (Gods:) 8We desire 7thee, 8Ô Fire, 8Ô knower of all things born, 5when thou hast entered 3manifoldly 8into the growths of the earth and 7into the waters; there 11the lord of the law 12grew aware 10of thee, 13Ô thou of the many diverse lights, 15shining luminous beyond 14the ten inner dwelling-places. (16/415)
4. (Agni:) ³O Varuna, (²I have come) ³fearing ³the sacrificants' office ³that ³so ¹the gods ⁶might not ¹⁰yoke ⁹me ¹¹to that work; ¹³so ¹⁴my ¹⁵bodies ¹⁷entered ¹⁶manifoldly, for ²²I, ²³Fire, ²⁰was not ²¹conscious ¹⁶of this ¹⁹goal of the movement. (16/416)

5. (Gods:) ¹⁴Come to us; ³the human being, ⁴god-seeking, ⁵is desirous of sacrifice, ⁶he has made all ready ⁸but thou dwellest ⁷in the darkness, ⁹O Fire. ¹²Make ¹¹the paths ¹³of the journeying of the gods ¹⁰easy to travel, ¹⁶let thy mind be at ease, ¹⁴carry ¹⁵the offerings. (16/416)

6. (Agni:) ⁸The ancient ³brothers ¹³of the Fire ⁹,¹⁰choose ⁵this ⁴goal to be reached ⁶as charioteers ⁸follow ⁷a path; ¹¹therefore ¹²in fear ¹⁵I came ¹⁴far away, ¹³O Varuna. ¹⁹I started back as a gaur (deer?) ²⁰from the bowstring ¹⁶of the archer. (16/416)
7. (Gods:) Since we make thy life imperishable, O Fire, O knower of all things born, so that yoked with it thou shalt not come to harm, then with thy mind at ease thou canst carry their share of the offering to the gods, O high-born Fire.

(16/416)

8. (Agni:) Give the absolutes that precede and follow the sacrifice as my share of the oblation packed with the energy; give me the light from the waters and the soul from the plants and let there be long life for the Fire, O gods.

(16/416)

9. (Gods:) Thine be the absolute precedents and consequents of the sacrifice, the portions packed with energy of the oblation; thine, O Fire, be all this sacrifice; may the four regions bow down to thee. (16/417)
Sumitra Vadhryashwa

Sukta 69

 버려 아매께바와 희사 성의 정의: 삼각 우식: 1
 엇이 푸민타 쓰고 아가 이현가 콘는데 허무할이 가서 담바디유타: 10.069.011
 버려: 1 | 아매: 2 | 반비나바라:3 | 삼부두: 4 | 콜마 5 | 정의정: 6 | 삼래: 7 | 우잡타: 8 |

bhadr̥a | agn̥a | dadhi-āsvasya | sam-dṛśaḥ | vāmi | pra-nitiḥ | su-rapaḥ | upa-itayaḥ | yat | im | su-mitraka | viśaḥ | agre | indhati | ghr̥tena | ā-hutaḥ | jaraṇa | davidyutat: 11

1. The Light is 4the increasing of the Fire 3of the gelded Horse, 5pleasurable 6his guidance, 7delightful 8his approaches; 9when 11the friendly 12peoples 14set 10him 14ablate 13in their front, 16fed with the oblations 15of the Light 18he flames up 17for his worshipper. (16/417)

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

1leading (4.4.14)

घृतमनविवावय सर्वाय गृतमनविवावय मेनमां 
घृतमनवाह्य विष्या विक्री्ये सूर्यं इव रोक्ते सर्पिःसुमुक्ति: 110.069.021

घृतमां | अमे: 2 | वसिकःअशव्य: 3 | वर्णमां | घृतमां | अनन्म: 6 | घृतमां | उ: 8 | अस्य: 9 | मेनमां: 10 |
घृतमां | आज्ञात: 12 | उर्मियाः: 13 | विष्णु: 14 | प्रक्षेप: 15 | सूर्यं-अव: 16 | रुपक्ते: 17 | सर्पिः-आसुमुक्ति: 18 |

ghṛtam | agn̥a | dadhi-āsvasya | vardhanam | ghṛtam | annam | ghṛtam | ām | asya | medanam |
ghṛtena | ā-hutaḥ | urviyā | vi | paprathē | sūryah-iva | rocate | sarpīḥ-āsūtiḥ: 11

2. The Light is 4the increasing of the Fire 3of the gelded Horse, 5Light is 9his 6food. 7Light is 9his 10fattening: 12fed with the oblation 11of the Light 13wide 14,15he spread; 17he shines 16as the Sun 18when there is poured on him his running stream. (16/417)

यत् ्ते मनुर्वनीकं सुमिष्ट्रं | समीथो अन्मे तदर्द नवीच: 1
स रेवच्छोच स गिरो जुलस्य स वाजं दर्शि स इह ब्रह्म था: 110.069.031

यत् ्ते 1 | मनु: 3 | यत् 4 | अनीकम: 5 | सुमिष्ट्र: 6 | समुहेद्व: 7 | अमे: 8 | तद्: 10 | इदम्: 10 | नवीच: 11 |

yat | tel | manuh | yat | anikam | su-mitraka | sam-idhe | agne | tat | idam | naviyaḥ | saḥ | revat | soca | saḥ | giraḥ | jujasva | saḥ | vājam | darśi | saḥ | iha | śravaḥ | dhāḥ: 11

Companion to Hymns to the Mystic Fire – Vol. IV 193
3. The force of flame which thinking man, the friendly one, set ablaze, this is that new force, O Fire; so opulently shine, so accept our words, so take the plenitude by violence, so found the inspired knowledge. (16/417)

4. That flame of thine which the gelded Horse, when prayed, set blazing high, O Fire who art that flame, this too accept, as that flame, become the protector of our stable erections and the protector of our bodies, guard this giving of thine which is here in us. (16/418)

5. Become full of light, O gelded Horse, and become our protector, let not the assault of men pierce thee; thou art like a hero, a violent over thrower and the good Friend: lo, I have uttered the names of the Fire of the gelded Horse. (16/418)

6. Thou hast conquered the riches of the plains and the riches of the mountain,
destroyer 5foemen, and 7the Aryan freemen: 7like a hero 13art thou, 10a violent
11 over thrower 12of men, 14 O Fire, 17a mayst 13thou 16,17b overcome 15those who battle against us. (16/418)
Fire of the gelded Horse. ¹⁰That ¹³which I sought ¹¹by questioning, ¹⁴coming ¹²to the human ¹³peoples, ¹⁵thou ¹⁷hast conquered ¹⁶by men ¹⁸who grow by thee. (16/419)

Or, who make thee grow in them. (16/419 fn 20)

10. ⁵Thee, ⁴as the father ³carries ²his son ⁴in his lap ⁵so ⁶the gelded Horse ⁷carried and ⁸tended ⁹thee, O Fire; ¹⁰O youthful god, ¹¹accepting ¹²his ¹³fuel ¹⁴thou didst conquer ¹⁵even ¹⁶the supreme ¹³and ¹⁶mighty. (16/419)

11. ²Fire has ¹ever ²conquered ³the enemies ³of the gelded Horse ⁴by men ⁵who have pressed the Soma wine; ¹¹O thou of the bright diverse lights, ¹⁴thou hast broken and ¹²,¹¹cast down ⁸the foe that was equal ⁹and ¹³the foe that was mighty ¹⁶and ¹⁵thou hast given him increase. (16/419)

12. ¹This ³Fire is ⁴the slayer of the enemies ³of the gelded Horse, ⁴lit ⁵from of old and ⁸to be invoked ⁷with obeisance; ⁹so ¹⁵,¹⁶do thou assail ¹⁷those who attack him, both ¹¹the unaccompanied ¹²,¹¹and ¹⁴the one with many companions, ¹⁸O Fire of the gelded Horse. (16/419-20)
Sukta 70

3. O Fire, 3accept the (this) 4fuel 5I give thee; 7in the seat 8of revelation 89take joy 10in the luminous Thought: 11on the high top 12of earth, 13in the brightness 14of the days, 16become 15high uplifted 18by worship of sacrifice to the gods, 17O strong of will! (16/420)

18with a will to the divine sacrifice (5.21.4)

4May 3he who travels in front 2of the gods, 6he who voices the godhead, 15bcome 4here 8with his horses 7of universal forms; 12pure and 14most divine, 15may he hasten 11with our obeisance 10on the path 9of the Truth 13to the gods. (16/420)

5Men 4bringing their offerings 2ask 6for the Fire 5everlasting 3to be their envoy: so do thou 8with thy horses 7strong to bear and 9thy swiftly moving 10car 11.13bring to us 12the gods; 14.14take 16here 18thy seat 17as the Priest of the call. (16/420)
Let the two divine daughters of heaven, formed beautifully, dawn and night, sit in their native seat; O dawn and night, O you who aspire, may the gods aspiring sit on your wide lap, O blissful ones. (16/421)
7. High stands up the stone of the pressing, high the Fire is kindled, may it touch the vast and the seats dear to us in the lap of the infinite mother, O you who are vicars and ordinants of the rite in this sacrifice, you twain who have greater knowledge, may you win for us by sacrifice the Treasure. (16/421)

8. O ye three goddesses, sit on the (this) superior seat which we have made delightful for you; may the mother of Revelation and the two goddesses with the luminous feet accept our firmly placed offerings and our human worship of sacrifice. (16/421)

9. O divine maker of forms, since thou hast reached beauty in thy works, since thou hast become companion in thy being to the Angiras seers, forward then to the journeyings of the gods, for thou knowest it! Aspiring, perfect in ecstasy, sacrifice to the gods, O giver of the treasure. (16/421-2)
vanaspati | raśanaya | ni-yūya | devanāma | pātha | upa | vākṣi | vidvān | svadāti | devā | krñavat | havinshi | avatām | dyavaprthivi | iti | havam | me

10. O Tree (Soma), knowing the goal of the journeying of the gods, bear us to it binding with the radiant cord. May the godhead fashion the offerings in which he takes pleasure: may heaven and earth protect our (my – 10.11.2) call. (16/422)

आमेव बह वरणमिः ये न इत्रे दिवो मरलो अन्तरिश्टत।
सीदन्तु बहिरिविव आ यज्ञा: स्वाहा देवा अधुता मादयनाम्।
10.070.111

आ | अम्रे | वह | वरणम् | इष्टे | न: | इत्रम् | दिव: | मरल: | अन्तरिश्टत: |
सीदन्तु | बहि: | विशेष: | आ | यज्ञा: | स्वाहा | देवा: | अधुता | मादयनाम |

ā | agne | vah | varunam | iṣṭaye | naḥ | indram | divah | marutaḥ | antarikṣat | sidantu | barhiḥ | viśve | a | yajatṛāḥ | svāhā | devāḥ | amṛtāḥ | mādayantāṁ

11. O Fire, bring Varuna to our sacrifice, Indra from heaven, the Life-Gods from mid-air; all the lords of sacrifice sit on our sacred seat, the immortal gods take rapture in the svāhā. (16/422)

16 the luminous self-force of the fulfilled divine Nature of the gods. (16/551)
Agni Sauchika or Vaishwanara or Sapti Vajambhara

Sukta 79

अपशयमय महतो महिष्ममयत्यस्य मत्यासु विश्वः।
नाना हरू विन्युने सं भंसेत्र असिन्वल वासमी भूवेतः। ||10.079.011||

अपशयम् । अस्वः । महतः । महिष्मम् । अमर्थ्यस्य । मत्यासुः । विश्वः ।
नाना । हरू । इति । विन्युने । सं । भंसेत्र । असिन्वल । वासमी । भूवेतः । ||10.079.012||

apasyam | asya | mahatah | maha-tvam | amartasya | martyasu | vikṣu |
nana | hanu | ati | vi-bhrte | sam | bharete | iti | asinaati | iti | bhuri | attha

1. ¹ I have seen ² the greatness ³ of this ⁴ great one, ⁵ the Immortal ⁶ in the mortal ⁷ peoples.

9. The jaws ¹⁵ of this abundant ¹⁶ eater, ⁸ separate and ¹⁰ held apart, ¹¹,¹² are brought close together, ¹⁴ devouring, ¹³ insatiable. (16/422)

8 of many kinds (6.14.3)

गुहा शिरो निहिष्मकण्ठी असिन्वनन्ति जिह्वया वनानि ।
अतन्यस्ये पद्मभः सं भरत्युचनास्ति नमस्मिधि विश्वः। ||10.079.021||

guhā । shirā । ni-hishmantam । khaṇḍa । akṣi । iti । asinaatam । vanaam ।
atthisati । asmay । paṭ-bhih । sam । bharamati । uttāna-hastah । namasā । adhi । vikṣu

2. ² His head ³ is (set inward – 6.9.5) ¹ in the secrecy, ⁴ his eyes ⁵ wide apart, ⁶ insatiable ⁷ he eats up ⁸ the forest ⁹ with his tongue of flame. ¹³,¹⁴ They bring together ¹⁰ his foods ¹¹ for him ¹² with the pacings of their feet, ¹⁵ their hands ¹⁶ of obeisance ¹⁷ ¹⁸ are outstretched ¹⁷ ¹⁸ in the peoples. (16/423)

प्र मातूः प्रततं गुहाभिमिच्छन कुमसारे न चौधः सर्वदत्वाः ।
सस्मं न पक्षेनविद्विचवरमभिरिहांसं रिपु उपस्ये अनन्तः। ||10.079.031||

프 । matu । 프 । prajatam । guhama । ichchha । kumar । ne । chaud । sarvadatu । urvi ।
samam । na । pakvam । avida । squashantam । rishvam ॥ ripa ॥ upas ॥ anta ॥

3. ⁵ Desiring ⁶ the secret place ⁷ of the mother ⁸ farther beyond ¹⁹ he crawls ⁴ like ⁵ a child ¹⁰ over the wide ⁸ growths of earth. ¹⁴ One finds ¹⁵ him shining ¹² like ¹³ ripe ¹¹ corn, ¹⁶ licking away
the hurts, within in her lap. (16/423)

4. O heaven and earth, I declare to you that in his very birth the child of your womb devours his parents. I am mortal and know not of the godhead; Fire is the all-conscious knower and he is the thinker. (16/423)

5. He who sets swiftly for him his food casts on him the outpourings of light by which he is nourished, for him he sees with a thousand eyes. O Fire, thou frontest us on every side. (16/423)

6. What omission or sin hast thou done before the gods, I ask thee, O Fire, for I know not. In his play unplaying a tawny lion, only to devour, he has cut all asunder limb by limb, as a knife cuts the cow. (16/423)
viṣṭro abhāh tu yuyō jāvaneja aḍjitiṁbhī śrānāṃbhīṃbhītan̄ḥ.
caśade mitro vasūbhī: sūjàat: samānṛthya parvābhāvādānaḥ: ||10.079.07||

viṣṭro: 1 | abhāh: 2 | yuyō: 3 | jāvaneja: 4 | aḍjitiṁbhī: 5 | śrānāṃbhī: 6 | gṛbhitān̄ḥ: 7

viṣṭro caśade mitra vasūbhī: sujat: samānṛthya parvābhān and
vavṛdānaḥ ||

7. "He who is born in the forests has yoked his horses tending all ways but caught back by straight-held reins. Mitra, well-born, has distributed to him the treasures and he has grown to completeness increasing in every member. (16/424)"
Sukta 80

अभिन: सति वांतमरं ददत्यनिन्दिः स्त्रयं कर्मनि:त्रायू ||
अन्धी रोदसी वि चारतु समाधननिनांसी वीरकुक्षिः पुरुभिः ||10.080.011||

अभिन: 1 | सतिम् 2 | वांतमरम् 3 | ददत्यनिन्दिः 4 | स्त्रयं 5 | कर्मनि: 6 | त्रायू 7 ||
अभिन: 9 | रोदसी 10 | चारतु 11 | समाधननि: 12 | वीरकुक्षिः 13 | पुरुभिः 14 ||

agniḥ | saptim | vājams-bharam | dadāti | agniḥ | viram | śrutyam | karmanih-sthām | agniḥ | rodasi | iti | vi | carat | sam-añjan | agniḥ | nārim | vira-kuṣṣim | puram-dhim ||

1. 1Fire 4gives to us 5the Horse 6that carries the plenitude. 2Fire 6gives 7the Hero 8who has the inspired hearing and 9stands firm in the work; 9Fire 11,12ranges 10through earth and heaven 13revealing all things. 15Fire 4gives 15the Woman, 17the tenant of the city, 16from whose womb is born the hero. (16/424)

2. a racer 8.43.25); a galloper (10.156.1)

Or, the many-thoughted, (16/424 fn 21)

अभिनेर: सतिदतु भद्रानिमही रोदसी आ विवेश ||
अभिरेखं चोदयतु समत्सुमविवृत्त्रणि दयते पुरुणि ||10.080.021||

अभिन: 1 | अवजः 2 | समुज्ञः 3 | अस्तु 4 | भद्रा 5 | अभिन: 6 | मही 7 | इति 8 | रोदसी 9 | इति 10 | आऽ 11 | विवेश 12 ||
अभिन: 11 | एकम् 12 | चोदयतः 13 | समत्सुम् 14 | अभिन: 15 | वृत्त्रणि: 16 | दयते 17 | पुरुणि: 18 ||

agnēḥ | apnaṣaḥ | sam-it | astu | bhadra | agniḥ | maḥī | iti | rodasi | iti | ā | viveśa | agniḥ | ekam | codayat | samat-su | agniḥ | vṛtrāṇi | dayate | puruṇi ||

2. 3May there be a happy fuel 4for Fire 5at his labour. 6Fire 9,10enters into 7the great 8earth and heaven. 11Fire 13urges on 12one who is all alone 14in his battles. 15Fire 17cleaves asunder the multitude of the enemy. (16/424)

अभिनहि त्यं जततः: कर्णामात्रायितः निरवहक्षः ||
अभिनाति गयेन उर्ध्वतनिमवृत्तमिच्च प्रजयासुज्जत सम् ||10.080.031||

अभिन: 1 | हः 2 | यम् 3 | जात: 4 | कर्ण: 5 | आव: 6 | अभिन: 7 | अष्टावः: 8 | नि: 9 | अदहः 10 | जरक्षः 11 ||
अभिन: 12 | अन्तः 13 | पम् 14 | उर्ध्वत: 15 | अन्त: 16 | अभिन: 17 | नृषेष्ठम् 18 | प्रजयाः 19 | असुज्ज: 20 | सम् 21 ||

agniḥ | ha | tyam | jarataḥ | karnam | āva | agniḥ | at-bhyaḥ | niḥ | adahat | jarutham | agniḥ | atrim | gharne | urusyaḥ | antaḥ | agniḥ | nṛ-medham | pra-jayā | asrjat | sam ||

3. 1Fire 6has protected the ear of the worshipper, 2Fire 9,10burnt out 11the Waster 8from the waters; 12Fire 15delivered 13Atri 16within the blaze, 17Fire 21,20united 18man's sacrifice 19with its progeny. (16/424-5)

3,5tyam, "that other" ear, the inner ear which listens to inspired knowledge. (16/424 fn 22)
Sayana takes the two words jaratah karna as if they were one indicating the name of the Rishi "Jaratkarna". (16/424 fn 23)

Sayana renders jarūtha "a demon". (16/424 fn 24)

Sayana renders "in the hot cauldron in the earth". (16/425 fn 25)

defends (3.5.8)

Sayana renders "21,20 gave 19 progeny 18 to the Rishi Nrimedha". (16/425 fn 26)

4. 2a May 1 Fire 4 in the hero's shape 2b give us 3 the Treasure, 2a may 5 Fire 2b give us 6 the sage 7 who 9 wins 8 the thousands, 10 Fire 13,14 has extended 12 the offering 11 in heaven, 15 his are 16 the planes 17 upheld separately 18 in many spaces. (16/425)

5. 1 Fire 3 the sages 2 with their utterances 3 call 4 to every side, 6 to Fire 7 men 4.5 call 9 who are opposed 8 in their march, 10 to Fire 11 the Birds 12 flying 12 in mid-air; 14 Fire 16,17 encircles 15 the thousands 18 of the Ray-Cows. (16/425)
agnaye | brahma | ṛbhavaḥ | tatakṣuḥ | agnim | mahām | avocāma | su-vṛktim |
agne | pra | ava | jaritāram | yaviṣṭha | agne | mahi | draviṇam | ā | yajasva ||

7. The divine craftsmen (Ribhus) 4 have fashioned 2 the Wisdom-Word 1 for the Fire, 5 the Fire 7 we have declared 6 as a vast 8 purification. 13 O ever-youthful Fire, 10,11 protect 12 thy worshipper; 14 O Fire, 17,18 win for him by sacrifice 15 the great 16 Treasure. (16/425)
Payu Bharadwaja

Sukta 87

रक्षोहणा वातिन्मा तिष्ठमि मित्र प्रिथिष्ठमां यामि शर्मि |
शिथारो अर्हि: क्रतुभि: समिद्धि: स नो दिवा स रिष: यातु नक्त्मम्।।10.087.01।
रक्ष:-हनम् I क्रतुभि: I आ त I जिष्ठमि I भिस्मि I उप I यामि I शर्मि |
शिथार: । अर्हि: । क्रतुभि: । समिद्धि: । स: । न: । रिष: । यातु I नक्त्मम्।।
rakṣaḥ-hanam | vājínam | ā | jigharmi | mitram | prathisṭham | upa | yāmi | śarma |
śīśānāḥ | agnih | kratu-bhīḥ | sam-iddhāḥ | sah | nah | divā | saḥ | rīṣāḥ | pātū | naktam

1. 3.4 I set ablaze 2 Fire of the plenitude, 4 the slayer of the Rakshasas, 7,8 I approach him 5 as a friend and 9 the widest 3 house of refuge; 6 the Fire 13 has been kindled and 10 grows intense 12 by the workings of the will, 19a may 14 he 19b protect 15 us 18 from the doer of hurt, 16 by the day and 20b by the night. (16/426)

3.4 I anoint (2.10.4; 2.10.5)
8 Or, a 4 widest 9 peace; (16/426 fn 27)

अयोध्यात्रत्र अर्थिष्ठा यातुर्धानानपुर्य जातवेदः समिद्धः |
आ जिष्ठमय समधिवन्म स्मयर क्रतुभिर वृक्त्यथिपय यत्थास्यम्।।10.087.02।
अय:उद्दर्शः । अर्थिष्ठः । यातुर्धानानपुर्य । उप । स्मयर । जातवेदः । समधिवन्म: ।
आः । जिष्ठमया । मूर्त्धवन्म । स्मयर क्रतुभिर । वृक्त्यथिपय । यत्थास्यम्।।
ayah-damṣṭhraḥ | arciṣā | yātu-dhānān | upa | sprśa | jāta-vedaḥ | sam-iddhaḥ |
ā | jihva-yā | mūra-devān | rābhasa | kraya-adaḥ | vrktvi | api | dhatvas | lāsan

2. 6 O knower of all things born, 7 high-kindled, 1 iron-tusked, 45 touch 2 with thy ray 3 the demon-sorcerers; 8,11 do violence to him 9 with thy tongue of flame, 10 the gods who kill, 12 the eaters of flesh, 13 putting them off from us 14,15 shut them 16 into thy mouth. (16/426)

10 Or, the gods of ignorance, (16/426 fn 28)

उभोभायविन्युप वेहि दंडऽ्रा हिंक्ष: शिथारोउजां परं च।
उतानातिक्षे परि याहि राजज्ञामे: सं बेहिश्वि यातुर्धानान्।।10.087.03।
उत: । अनातिक्षे । परि: । याहि: । राजज्ञा: । जम्भि: । सम्भि: । गेही: । अभि: । यातुर्धानान्।।
ubahā | ubhayāvin | upa | dhehi | damṣṭraḥ | himsraḥ | śīśānāḥ | avarām | param | ca |
uta | antarikṣe | pari | yāhi | rājan | jambhāiḥ | sam | dhehi | abhi | yātu-dhānān
3. "(O) Destruction, whetting set upon them both thy tusks, the higher and the lower, O thou who art of both worlds, thou circle in the mid-air, O king, and snap up in thy jaws the demon-sorcerers. (16/426)

2 Or, O thou who hast both, (16/426 fn 29)

4. Turning on them by our sacrifices thy arrows, O Fire, by our speech thy javelins, plastering them with thy thunderbolts pierce with these in their hearts the demon-sorcerers who confront us, break their arms. (16/426-7)
7. **Rescue from the assault of the demon-sorcerer** with his spear the man touched by his grasp, **O knower of all things born, O Fire, blazing supreme** slay these devourers of the flesh; **let the brilliant birds of prey** eat him up. (16/427)

8. **Here proclaim which is he, O Fire, what demon-sorcerer, who is the doer of this deed?** To him do violence with thy blaze, **O youthful god, subject him to the eye of thy divine vision.** (16/427)

9. **O Fire, guard with thy keen eye** the sacrifice, **lead it moving forward** to the Shining Ones, **O conscious thinker;** when thou blazest **fierce against the Rakshasas** let not the demon-sorcerers **overcome thee.** (16/428)
nr-caksuh | raksah | pari | paśya | vikṣu | tasya | triṇi | prati | śrīṇīhi | agrā 
| tasya | agne | pṛṣṭih | harasā | śrīṇīhi | tredhā | mūlam | yātu-dhānasya | vrśca

10. 'Divine of vision, 4 see 3 everywhere 2 the Rakshasa 5 in the peoples, 8,9 cleave 7 the three 
peaks 6 of him, 11 his 13 flanks, 12 O Fire, 15 cleave 14 with thy wrath, 19 rend asunder 16 the 
triple 17 root 18 of the demon-sorcerer. (16/428)

निर्वाचासः प्रसिद्धि त एवृत्तं यो अन्येन अनुक्रमे हनि। 
तमष्मेण गृहेण निवृत्तं । ||10.087.11||
त्रि। | यातूधानं। । प्रसिद्धिम्। | ते। | पूर्व। | अक्तम्। | य।। । अर्न।। अनुक्रमे। हनि। ।
तम। | अविच। । स्थूल्यान।। जातूधाने।। समुदाधिम्।। एम।। गृहेण।। न।। वृत्तिः। ॥

trīḥ | yātu-dhānah | pra-sitim | te | etu | rtam | yah | agne | antera | hanti |
tam | arciśā | sphūrjayan | jāta-vedah | sam-aksam | enam | grñate | ni | vrñḍhi

11. 'Triply 5a may 2 the demon-sorcerer 5b undergo 4 thy 3 orrush, 7 he who 10 slays 6 the Truth 9by 
falshood; 11 him 13 overspreading 12 with thy ray, 14 O knower of all things born, 18,19 fell 
down 15 in front 16 of him 17 who hymns thee. (16/428)

तदने वचनः प्रति धेरी रे चाकुरज स्त्रयवस्यावतूधानम्।
अवर्भवक्ष्यतिष्ठ देयने सत्यं धूर्तनामचिं न्यथोऽ । ||10.087.12||
तत।। | अर्न।।। चू।।। प्रति।।। धेरी।।। रे।।। स्त्रयवस्या।।। यातूधानम्।।। अग्रवधान।।। ज्ञोतिष्ठ।।। देयने।।। सत्यम्।।। धूर्तनाम।।। अधिनिम।।। न।। ओष।।।

tat | agne | caksuh | prati | dhehi | rebhe | sapha-arujam | yena | paśyasi | yātu-dhānam |
atharva-vat | jyothisā | daivyena | satyam | dhūrvantam | acitam | ni | oṣa

12. 4,5 Set 6 in thy singer, 2 O Fire, 1 the 3 eye 8 with which 9 thou seest 7 the trampler with his 
hooves, 10 the demon-sorcerer, 11 even as did Atharvan, 17,18 burn 13 with the divine 12 Light 
16 this being without knowledge 15 who does hurt 14 to the Truth. (16/428)

यदने अर्न मिथुनश्यायो यद वाचस्तुदा जनयत रेभा। ।
मन्योमनसः श्रववं जायते या तया विध्यं हुद्ययं यातूधानान्। ||10.087.13||
यद।।। | अर्न।।।। अथ।।।। मिथुना।।।। श्यायो।।।। वद।।।। वाच।।।। तुष्टिः।।।। जनयत।।।। रेभा।।।।
| मन्यो।।।। | मनस।।।। | श्याया।।।। | जायते।।।। | या।।।। | तया।।।। | विध्य।।।। | हुद्ययं।।।। | यातूधानान्।।।।

yat | agne | adya | mithunā | śapataḥ | yat | vācaḥ | trṣṭam | janayanta | rebhāḥ |
manyoh | manasah | śaravyā | jāyate | yā | taya | vidhyā | hṛdaye | yātu-dhānān

13. 5a The cursing 1 with which 2 today 4 couples 5b revile each other, (the harsh -10.87.15) 7a
curses 7 which 9 are born 7b in the imprecations 10 of the singers, 13 the arrow 14 which 15 is 
born 12 from the mind 11 of wrath, 16 with that 17 pierce 18 through the heart 18 the dem-
sorcerers. (16/428)
14. Away from us the demon-sorcerers, away from us by thy burning energy the demon, away from us by the heat of thy wrath the Rakshasa, O Fire, away from us these slayer gods, blazing away from us these who glut themselves with men's lives. (16/429)

15. May the gods cleave 'today the crooked one, harsh curses come to confront him, the shafts enter into the vital part of one who thieves by speech, may he undergo the onset of each and every one, the demon-sorcerer. (16/429)

16. The demon-sorcerer who feeds on the flesh of human beings, who feeds on horses and on cattle, the one who carries away the milk of the Cow unslayable (Aditi), cut asunder their necks with the flame of thy anger, O Fire. (16/429)
17. O thou who hast the divine vision, let not the demon-sorcerers partake of the yearly milk of the shining cow; O Fire, whichever of them would glut himself on the nectar him pierce in front in his vital part with thy ray of light. (16/429)

18. May the demon-sorcerers drink poison from the Ray-Cows, may they be cloven asunder who are of evil impulse before the infinite mother, may the divine sun betray them to thee, may they be deprived of their share of the growths of earth. (16/429-30)
O Fire, do thou guard us from above and from below, from the front; may those most burning, ageless, flames of thine blazing burn one who is a voice of evil. (16/430)

From behind and from the front; from old age, immortal; protect us. From below, from the front; one violent of aspect, protect us. (16/430)

O forceful Fire, let us think of thee, the illumined sage as a fortress around us, one violent of aspect, slayer from day to day of the crooked ones. (16/430)

Consume the crooked. O Fire, burn them with thy keen flame, with thy fiery-pointed spears. (16/431)

Do thou oppose (1.12.5)
24. 1,4 Burn 6 the bewildered 5 demon-sorcerer 3 couples; 9a I 8 thee 7,9b whet to sharpness, 11 inviolate, 13 with my thoughts, 12 O illumined sage; 10 awake. (16/431)

25. 2 O Fire, 1,5 cleave asunder 4 their wrath 5 with thy flame of wrath 4 to every side; 11,12 break utterly 10 the strength, 13 the energy 9 of the Rakshasa, 8 of the demon-sorcerer. (16/431)
Aruna Vaitahavya

Sukta 91

सं जान्मुक्तावर्तमाणः इथ्येव दमना इथ्यनिनवस्ये ।
विश्वस्य होता हविषो विशिविभावा सुखा सक्षीःपते ॥ 10.091.01॥

समः । जान्मुक्तावर्तमाणः । इथ्येव । दमना । इथ्यनिनवस्ये ।
विश्वस्य होता । हविषो विशिविभावा । सुखा सक्षीःपते ॥

1. 3 Adored 2by those who are wakeful, 6the dweller in the house 1,4is kindled 5in the house 7aspiring 8in the seat 9of revelation, 10the sacrificial 11of every 12offering, 13one Supreme, 14wide of being, 15wide in light, 16a perfect friend 17to the man who seeks his friendship.

(16/431)

13 Or, one desirable, (16/431 fn 31)

सं दर्शत्स्रीशिवशुर्गृहः बनेने शिवश्ये तक्षयीरिव ।
जनमंज्ञः जन्यो नाति भवते विश आ क्रेति शिवश्ये विशिविभावा ॥ 10.091.02॥

सं । दर्शत्स्रीशीः । अतिश्चः । गृहमूप्तः । बनेने । शिवश्ये । तक्षयीः उवा ।
जनमंज्ञः जन्यः । नौ । अतिश्चः । मन्यते । विशः । आः । क्रेति । विशः । विशिविभावा ॥

साहः । दर्शत्स्रीशः । ततित्वः । ग्रहे-ग्रहे । वने-वने । शिवश्ये । तक्षयीः ।
जनमंज्ञः । जन्यः । नाति । भवते । विशः । आसः । क्रेति । विशः । विशिविभावा ॥

1. 2In his visioned glory 1he 4lodges 5as the guest 6in every house, 7as a bird 8in forest and forest; 9he 11,12disdains 13not 14the peoples, 15universal 16,17he dwells 18in being and being, 19common to all 1he 14,15dwells 17in man and man. (16/432)

सुदृढः दशः । क्रृत्रुमाः सुक्रृतः बनावने कविः । काल्यनासिः विशिविभिः ।
वसुवेदः सुवेदः सुदृढः सुक्रृतः दशः । क्रृत्रुमाः । कविः । काल्यनासिः ।
विशिविभिः ॥ 10.091.03॥

सुदृढः । दशः । क्रृत्रुमाः । कविः । काल्यनासिः । वसुवेदः ।
सुवेदः । वसुवेदः । क्रृत्रुमाः । कविः । काल्यनासिः । विशिविभिः ॥

13 Or, one desirable; 16,17one Supreme, 18,19one Supreme; 21,22one Supreme.

3. 14Thou 4art 5discerning 6in thy judgments, 7strong of will 8in thy workings of will, 6O Fire, 10an omniscient 7seer 8in thy seer-wisdoms; 11a possessor of riches 14thou 13rulest
solas over all the riches nourished by earth and by heaven. (16/432)

possessest (4.5.11)

Prajnanan the truth is the outflashing of the sense of the word of the Truth, the plane of revelation; free from stain of evil have come perceptions of knowledge like the white brilliances of the dawns, like rays of the sun.

are there (5.17.4);

Or, like the advents of the dawns, (16/432 fn 32)

Prajnan the word of the Truth is the dawns, the rays of intuition all around thence. Where is the order of the food thyself more nourished by hagartha-vantam and asadha and tel cikitre usasamiva etayah arepasah suryasya-iva raasmayaah

4. Thou hast known and reached luminous native seat where is the order of the Truth in the plane of revelation; free from stain of evil have come perceptions of knowledge like the white brilliances of the dawns, like rays of the sun. (16/432)

5. ThyUser: 2 ^break into light of knowledge brilliant like the rays of intuition of the dawns, when loosed on the growths of earths and woods of pleasure thou seekest out thyself (all around – 5.18.4) the food for thy mouth. (16/432)

Lightning is the outflashing of the sense of the word of the Truth, the sabda (while thunder is the outcrashing of the word of the Truth) [15/524 fn 6]

Or, heaviest food in thy mouth. (16/432 fn 33)
6. Him the growths of earth held as a child in the womb in whom was the order of the Truth, the Waters become the mothers of that Fire who gave him birth; he is the common child with whom the pleasure-woods and the plants of earth are pregnant and they are delivered of him always. (16/432-3)

-vatā-pṛthivyaṁ jyotisotavaṁ ānurūpyasya vr̥ṣaṭhāṁ bhūtasyam etat parthāṁ. 10.091.07

-vatā-upadhūtaḥ iṣitaḥ vaśān ānau tṛṣu yataḥ annā veviṣaṭaḥ vi-tiṣṭhaše ā tē āyatante rathyaḥ yathā prthakaḥ śārdhāṃsi āgane ājārāṇi dhaṅkṣatāḥ. 10.091.08

7. Missioned, fanned by the wind when swiftly entering into thy food thou spreadest wide after thy desire, ageless hosts, as thou burnest, toil like chariot-warriors far apart. (16/433)

-armed forces (8.74.13)

7. Ājaraṁ, padaṁ, upasadān mahe vahaye tām. 10.091.09

8. The Priest of the Creator, the accomplisher of the discovery of knowledge, Fire the Priest of the call, the all-embracing thinker, him they choose universal in the little offering, not another, O Fire, than thou. (16/433)
have brought their offerings. (16/433)

Or, set before thee the things of thy delight, (16/433 fn 34)

10. O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The annunciation is thine, thou becomest the pilgrim-rite: thou art the Rider of the Word and the master of the house in our home. (16/433-4)

Or, thou art the priest of the pilgrim-rite: (16/434 fn 35)

11. (Not Translated)

For him these thoughts and utterances go forth from us, these words high and hymns of illumination and these high lauds and meet together seeking the riches for the master of riches, (increaser in those increased) for the knower of all things born, and his desire is towards them. (16/434)
13. "I would speak to the ancient One a laud to his desire, may he hear us; may it avail to touch his heart deep within like a wife beautifully robed for her lord's desire. (16/434)

(Lit.) 6 him who desires

Fire to whom are loosed and offered our horses, our bulls and heifers and our rams, to Fire the nectar-drinker who bears on his back the Soma wine, to the ordainer of things, I beget a thinking full of beauty from my heart. (16/434)

6 ukṣaṇaḥ - ukṣan, a word which like its synonym vrṣan, 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]

An oblation has been offered into thy mouth, O Fire, as if clarified butter in a ladle, as if Soma wine in a bowl. Found in us the treasure in which are the heroes and which wins for us the plenitudes,—the treasure excellent and glorious and vast. (16/434-5)

14 Or, high-proclaimed (16/435 fn 36)
Sukta 110

1. O son of the body, revealing the paths of our journeyings to the Truth, make them sweet with the Wine of Delight, thou with thy high tongue of flame, enriching with our thoughts the mantras and the sacrifice, set in the gods.

2. One prayed and adored, O Fire, calling them to us, arrived, accompanied by the Shining Ones, mighty One, thou art the summoner of the gods, so, missioned, strong to sacrifice, do them sacrifice.

Companion to Hymns to the Mystic Fire – Vol. IV
4. 1An ancient 2seat of sacred grass 3is plucked 5this morn, 3in the direction 6of this 4earth, 8in front 9of the days, 13a-wide 10beyond 14a supernatural 17seat of happy ease 15for the gods and 16the mother infinite. (16/436)

5. 2Widely 1expanding 4may they spring 3apart 9making themselves beautiful for us 6as 7wives 5for their lords; 9O divine 10doors, 11vast and 12all-pervading, 14be 15easy of approach 13to the gods. (16/436)

6. 2Let 5night and day 1come 2gliding to us and 3queens of sacrifice, 7sit 4close together 8in their place of session, 9the two divine 10women, 11great and 12golden, 16holding 13a supreme 14glory 15of brilliant form,— (16/436)
7. The two divine priests of the call, also, the first and perfect in speech building the sacrifice of man that he may do worship, doers of the work impelling to the discoveries of knowledge, pointing by their direction to the ancient Light. (16/436)

8. May Bharati come swiftly to our sacrifice, awakening to knowledge here like a human thinker, and the three goddesses, may they sit, perfect in their works, on this sacred seat of happy ease. (16/436)

9. He who fashioned in their forms this earth and heaven, the Parents, and fashioned all the worlds, him today and here, O missioned Priest of the call, do thou worship, strong for sacrifice, having the knowledge, even the divine maker of forms (Tawshtri). (16/437)

10. Revealing by thy self-power the goal of the gods, release towards it in the order of the Truth our offerings. Let the tree and the divine accomplisher of the work and the Fire take the taste of the offering with the sweetness and the light. (16/437)
As soon as he was born Fire measured out the shape of the sacrifice and became the leader who goes in front of the gods. In the speech of this Priest of the call which points out by its direction the Truth, may the gods partake of the oblation made svāhā. (16/437)

The Seer-Will is the Ritwik, he sacrifices in the order, the right seasons, the right periods, the twelve months, the hundred years of the sacrificial session: he knows the time, place, order by which the Swadha, the self-arranging self-movement of the divine Nature in man that is developing itself, progresses till it turns itself [it is made - क्रतम] into the Swaha, the luminous self-force of the fulfilled divine Nature of the gods. (16/551)
Upastuta Varshthihavya

Sukta 115

1. Marvellous is he 4the power to upbear 4of this young, 4this infant god, 4for 4he goes 4not 4to his two mothers 4to drink their milk, 4even though 4one without teats of plenty 4brought him to birth 4then 4as 4now, 4from the first 4he did his carrying, 4performing 4his mighty 4embassy. (16/437-8)

2. Fire, 4verily, 4is established, 4a giver and 4mighty doer of works, 4he 4clings 4to the trees 4with his blazing 4tusks 4achieving the pilgrim-sacrifice 4with his besieging 4tongue of flame, 4he is like 4a snorting 4bull, 4master 4in his pasturage. (16/438)

3. He is 2you 2like 2a bird 2settled on a tree, 2like 6the divine 6moon-flow 7of the Soma plant, 2like 9a clamorous 10spreading 11ocean; 14he is as one 13who carries 12in his mouth
15 of flame, 16 exuberant in strength, 17 mighty in the way of his works, 19 rushing 20 on his paths. (16/438)

वि यसे ते ज्ञात्सारयजर धक्षोऽसि परि सत्यचयुता: ।
आ र्वासो युुस्थयो न सत्वन त्रितेन नश्य प्र सिषण्ण इत्यये ||10.115.04||

वि 1 यसे 2 ते 3 ज्ञात्सारयजर 4 अजर 5 धक्षोऽसि 6 न 7 वाता: 8 पारि 9 सत्तितमो 10 अच्युताः 11 ।
आ 12 र्वासोः 13 युुस्थयोः 14 न 15 सत्वनमं 16 त्रितमं 17 नश्यन्तः 18 प्र 19 सिषण्ण 20 इत्यये 21 ।

vi l yasy a l te l jrayasānasya l ajar a l dhakṣoḥ l na l vātāḥ l pari l santi l acyutāḥ l
ā l raṇvāsah l yuyudhayāḥ l na l satvanam l tritam l nasanta l pra l śiṣantaḥ l iṣṭaye ॥

4. 5 O ageless Fire, 2,4 when thou rangelst the spaces 3,6 in thy will to burn, 1,9,10 there are all
around thee 7 as if 11 unsinking 8 winds 15 like 13 joyful 14 fighters, 19,20 having the command
21 for the seeking 12,18 they march towards 16 the warrior 17 of the triple world. (16/438)

6 eager to burn (2.4.4); 8 Or, 17 Trita 16 the warrior. (16/438 fn 37); 11 for the sacrifice (10.70.11)

स इतिवन: कव्यतम: कव्यसाहवर्य: पर्याग्नासर्ष तर्ष: ।
अन्यतिः पातु गृहासो अन्यत: सर्वतोहेन्द्रदुः तेषामयो न: ||10.115.05||

स: 1 इत्व 2 अन्यतिः: 3 कव्यतम: 4 कव्यसाहवर्य: 5 पर्याग्नासर्ष 6 तर्ष: 9: ।
अन्यतिः: 10 पातु: 11 गृहासो: 12 अन्यतिः: 13 सूरीनाः 14 अन्यतिः: 15 ददातु: 16 तेषामयो: 17 अव: 18 न: 19 ॥

sah l it l agni l kanva-tamaḥ l kanva-sakhā l ariya l parasya l antarasya l taruṣaḥ l
agnih l pātu l grnataḥ l agniḥ l śūrin l agniḥ l dadātu l teśam l avaḥ l naḥ ॥

5. 1a,2 This is the Fire, 3 friend of the seer, 4 himself the greatest of seers, 11 who 9 delivers
8 from the inner 6 foe; 11a may 10 Fire 11b guard 12 the speakers of the word, 13 Fire 14 the
illumined seers, 16 may 15 he 16 give his 18 protection 17 to them and 19 to us. (16/438)

वाजिन्तमाय सदस्ये सुमित्य तुष्या च्यवानो अनु जातवेदसे ।
अनुद्रे चित्र यो घुष्ठा वर्स सते महिन्तमाय धन्येविवधः ||10.115.06||

वाजिन्तमाय 1 सदस्ये 2 सुमित्यः 3 तुष्यः 4 च्यवान: 5 अनु: 6 जातवेदसे: 7 ।
अनुद्रे: 8 चित्रः 9 यो: 10 घुष्ठा: 11 वर्मः 12 सते: 13 महिन्तमायः 14 धन्यना: 15 इत्यः 16 अविधः 17 ॥

vājin-tamāya l sahyase l su-pitrya l trṣu l cyavānāḥ l anu l jāta-vedase l
anudre l cit l yaḥ l dhṛṣṭatā l varam l sate l mahin-tamāya l dhanvanā l it l aviṣyate ॥

6. 3 O high-born, 10 thou art he who 5 moves 6 swiftly 7 in the wake 7 of the knower of all things
born, 8 the Fire forceful and 1 most full of the plenitude and 9 even 4 in the waterless
15 desert 13 for him who is there and 12 desires it and 14 is full of greatness, 17 winnest 13 by the
violence 15 of thy bow 12 that which is supreme. (16/439)

15 The material existence 8 not watered by the streams or rivers which descend from the superconscient Bliss
and Truth. [15/419 fn 8]
7. This is the Fire \(^7\) who is \((\text{so} – 10.7.6)\) lauded \(^4\) accompanied \(^3\) by mortal \(^5\) illumined seers, \(^6\) the Shining One, \(^8\) strong and \(^9\) glad \(^10\) by men, \(^13\) they who are \(^15\) seekers of the Truth, and \(^12\) like \(^14\) well-established \(^11\) friends, \(^17\) like \(^16\) the heavens \(^18\) with their lights \(^19\), \(^20\) have power \(^21\) on human beings. (16/439)

\(^6\) Or, the master of riches, (16/439 fn 38)

8. \(^2\) O son \(^1\) of energy, \(^3\) O forceful One\(^4\), \(^9\) adores \(^8\) thee \(^6\) the mighty \(^9\) speech \(^6\) of Upastuta, \(^10\) thee \(^11\) let us laud, \(^12\) by thee \(^13\) may we be armed with the heroes, \(^17\) holding \(^16\) more and more \(^4\) an ever longer \(^13\) life. (16/439)

9. Thus \(^8\) have exalted \(^2\) thee, \(^2\) O Fire, \(^3\) the sons \(^4\) of Vrishtihavya, \(^6\) the Upastuta \(^7\) Rishis; \(^11\) protect \(^9\) them \(^10\) and \(^14\) the illumines \(^12\) who speak the word, \(^18\) rising on high \(^19\) they have attained \(^15\), \(^16\) with the cry of "Vashat", "Vashat", \(^20\) with the cry of obeisance. (16/439)

\(^8\) Or, \(^7\) sages, \(^6\) extolled; (16/439 fn 39)
Sukta 122

1. “I voice the Shining One with its richly varied lights, the fair and happy, the guest in whom is nothing hostile; Fire, the Priest of the call, the master of the house gives the healing forces that sustain the world, he gives us the hero-energy. (16/440)

2. O Fire, take pleasure in my word, let thy joy respond to it, for thou knowest all discoveries of knowledge, O strong will! Robed in light, put out a path for the Word, the gods have begotten all according to thy law of works. (16/440)
3. 3Encompassing 1the seven 2planes, 4O immortal, 5giving 6to the giver, 7to the doer of good deeds, 8grow great; 11O Fire, 10with riches 9full of hero-strength 12crowding on him, 
accept 17the man 13who 15has come 14to thee 16with the fuel. (16/440)

1These seven worlds [Sat, Chit, Ananda, Vijñana, Manas, Prana and Annam] are the sapta dhāmāni or padāṇi, seven established places or seats of being, the seven footholds or goals of existence. [16/723]

8Or, exalt him; (16/440 fn 41)

12close to him (10.21.2)

4. 7The seven 5givers of the offering 6pray 8the lord of plenitudes, 3the supreme 7Ray of intuition, 4the vicar 1of the sacrifice, 10Fire, 12the Bull 11with the luminous back 9who hears our words, 14the god 13who 15on him who satisfies him with gifts 13bbestows fullness 16of heroic might. (16/440)

5. 3Thou art 1the first and 4supreme 2messenger, 5as such 6when thou art called 8be rapturous 7for immortality: 9thee 10the life-powers 10make resplendent 13in the house 12of the giver, 14thee 15with their lauds 16the flame-seers 18made to shine out 17wide. (16/441)
good milch-cow, 4 the force 5 that founds all, 6 O strong will, 8 O Fire, 10 thrice 9 pouring light, 12 illuminating 11 the Truths, 15 circling 13 round our house and 14 our sacrifice 16 thou puttest forth thy strength of will. (16/441)

The Vasishthas

7. 7Thee, 15 O Fire, 7 making 6 their messenger 9 men 8 have offered sacrifice 5 in the outshining 3 of this 4 dawn; 10 thee 11 the gods 13 have increased 12 for their growing to greatness 16 making bright 14 the oblation of light 17 in the pilgrim-sacrifice. (16/441)

8. 3 The Vasishthas 4 called 2 thee 1 within them, 5 full of plenitude, 6 voicing 7 the Fire, 9 ordainers of works 8 in the discoverings of knowledge; 13 uphold 11 the increasing 10 of the riches 12 in the doers of the sacrifice, 15 do 14 you 17 ever 15 guard 18 us 16 with all kinds of weal. (16/441)
Agni Pavaka

Sukta 140

अनेन तव श्रवो यो महि भ्राजने अर्चयो विभावसोऽ
बुधःग्नो शवाय वाजमुक्षयं दधासि दायुषे कवे ||10.140.01||

अनेन । तवं । श्रवः । वयः । मही । भ्राजने । अर्चयः । विभावसोऽ ।
बुधःग्नोऽ । शवसः । वाजमः । उक्ष्यमः । दधासि । दायुषे । कवे ।

agnē i tava i śravaḥ i vayaḥ i mahi i bhrājante i arcayaḥ i vibhā-vaso i
brhat-bhāno i śavasā i vājam i ukthyaṃ i dāṣuṣe i kave ṭ

1. । O Fire, । thy inspiration and । thy growth and । thy lights । blaze । in their greatness, । O thou who shinest out with thy lustres; । great luminousness, । O seer, । thou foundest । by thy strength । for the giver । a plenitude । of utterance. (16/442)

पावकवचाः: शुक्रवचाः अनुवचाः उदितष्ठि भानुना ।
पुजो भारसा चिरत्वपर्वतसि पूर्णं हिषि रोदसी उभे ॥10.140.02॥

पावकवचाः: । शुक्रवचाः: । अनुवचाः: । उत्स: । इष्ठि । भानुना: ।
पुजो: । भारसा: । चिरत्वपर्वतसि: । उभे: । इष्ठि: ।

pāvaka-varcāḥ i śukra-varcāḥ i anūna-varcāḥ i ut i iyarṣi i bhānnā i
putraḥ i mātarā i vi-caran i upa i avasi i prṇaksi i rodaśi iti i ubhe iti ṭ

2. । Purifying is thy flaming energy, । bright is thy energy, । indeficient is thy energy । as thou ascendest । with thy light— । a son । thou rangest and । protectest । the Parents and । thou joinest । together । earth and heaven. (16/442)

ऊर्जा नपाज्ञातवेदः: सुगतिसुमिंदस्व धीतिभिधितः: ।
त्वे इष्ठि: सं दधुभृविरविमर्दित्रयो वामजातः: ॥10.140.03॥

ऊर्जा:। नपाज्ञातवेदः:। सुगतिसुमिंदस्व:। मन्दस्वः। धीतिभिधितः:। इष्ठि:।
त्वेतः इष्ठि:। इष्ठि:। सम्पौ।। दधु:। भृविरविमर्दित्रयो:। वामजातः।

ūrjāḥ i napāṭḥ i jāta-vedaḥ i suṣasti-bhiḥ i mandasva i dhīti-bhiḥ i hitaḥ i
tve iti i iṣaḥ i sam i dādhuḥ i bhūri-varpasah i citra-ūtayaḥ i vāma-jātāḥ ṭ

3. । O son । of energy, । O knower of all things born, । well-founded । rejoice । in our perfect
utterances and । our thinking; । in thee । they have joined together । impelling forces । of
many forms, । richly varied in their prospering, । born to charm and beauty. (16/442)
4. O immortal Fire, ruling over creatures born, spread in us thy Riches; thou art master of thy body of vision and thou satest thy Riches. (16/442)

5. A thinker, an arranger of sacrifice, a master of great achievement thou foundest a bounty of delight and a great and fortunate impulsion and conquering Riches. (16/443)
Mridika Vasishtha

Sukta 150

समिद्धिकः समिध्यसे देवभ्यो हव्यवाहन ।
आदित्ये समुदियोंमिन आ गहि मृतीकाय न आ गहि ||10.150.01||

समुद्रं । चितं । समं । इम्यं । देवभ्यं । हव्यवाहनं ।
आदित्ये । सूर्ये । वसुभिमि । न । आ । गहि । मृतीकाय । न । आ । गहि । ||

säm-iddhah | cit | sâm | idhyase | devebhyaḥ | havya-vāhana |
ādityaḥ | rudraiḥ | vasu-bhīḥ | nahā | ā | gahi | mṛḍikāya | nahā | ā | gahi ||

1. ² Already ¹kindled ³thou art kindled again ⁵for the gods, ⁶O carrier of the offering, ¹¹,¹²come ⁷along with the sons of Aditi and ⁸with the Rudras and ⁹with the Shining Ones, ¹¹,¹²come ¹⁰to us ¹³for grace. (16/443)

इमें यज्ञिमं वचो जुजुष्णाण उपागहि ।
मर्तससक्त्वा समिध्यान हवामहे मृतीकाय हवामहे ||10.150.02||

इमम् । यज्ञम् । इद्म् । वच् । जुजुष्णाण् । उपागहि ।
मर्तसः । ल्या । समुद्राण । हवामहे । मृतीकाय । हवामहे । ||

imam | yajñam | idam | vach | jujuṣṭaṇaḥ | upa-āgahī |
martāsah | tvā | sam-idhāna | havāmahe | mṛḍikāya | havāmahe ||

2. ⁵Accepting ¹this ²sacrifice, ³this ⁴word ⁶come to us, ⁷we who are mortals ¹⁰call ³thee, ⁹O high-kindled Fire, ¹²we call ⁸thee ¹¹for grace. (16/443)

त्वामु जातवेदसं विष्वार्य गृणेप्रिया ।
अने देवां आ वह न: प्रियव्रतान् मृतीकाय प्रियव्रतान् ||10.150.03||

त्वामु । ऊँ । इति । जातवेदसम् । विष्वार्यम् । गृणेः । प्रिया ।
अने । देवाम् । आ । वह । न: । प्रियव्रतान् । मृतीकाय । प्रियव्रतान् । ||

tvām | ūṃ | iti | jāta-vedasam | viśva-vāram | grṇe | dhiyā |
agne | devān | ā | vaha | nah | priya-vratāṃ | mṛḍikāya | priya-vratān ||

3. ¹³thee ⁴I voice ⁶with my thought, ³the knower of all things born, ⁴in whom are all desirable things, ⁷O Fire, ⁹,¹⁰bring ¹¹to us ⁸the gods ¹²whose law of working is dear to us, ¹⁴dear to us ¹³for their grace. (16/443-4)

अभिनेत्वादो देवानामभवतः पुरोहितोऽग्निन मुनया ऋषवः समीचिरे ।
अभिन महो धनसातावहं हुवे मृतीको धनसात्ये ||10.150.04||
agniḥ | devaḥ | devānāṃ | abhavat | puraḥ-hitaḥ | agnim | manuṣyāḥ | ṛṣayaḥ | sam | īdhire |
agnim | mahaḥ | dhana-sātatu | aham | huve | mṛlikam | dhana-sātayya

4. 1Fire, 2the god, 3became 5the vicar priest 3of the gods, 6Fire 7the human 8Rishis 9,10have kindled, 11Fire 14I 15call 13in the conquest of the riches 12of the vast, 16gracious 17for the conquest of the riches. (16/444)

agniḥ | atrim | bharat-vājam | gaviṣṭhiram | pra | āvat | naḥ | kaṇvam | trasadasyum | āhaye |
agnim | vasiṣṭhaḥ | havate | puraḥ-hitaḥ | mṛlikāya | puraḥ-hitaḥ

5. 1Fire 5,6protected 2Atri and 3Bharadvaja and 4Gavishthira, 5,6protected 7for us 8Kanwa and 9Trasadasyu 10in the battle, 11Fire 12Vasishtha 14the vicar priest 13calls, 16the vicar priest 13calls him 15for grace. (16/444)
Ketu Agneya

Sukta 156

अन्तः हिन्यः नो धिष्यः ससिमाशुमिवाजिषुः।
तेन जेष्ठ धनेन्द्रम् ॥ 10.156.01॥

अनिष्ठः हिन्यः नौः । धिष्यः । ससिमः । आशुमंडवः । आजिष्ठः।
तेनैः जेष्ठैः धनेन्द्रम् ॥ 10॥

agnim l hinvantu l naḥ l dhiyaḥ l saptim l āśum-iva l ājiṣu l
tena l jeṣma l dhanam-dhanam ॥

1. 2May 3 our 4thoughts 2speed 1the Fire 2c on his way 6like a swift 5galloper 7in the battles,
8by him 9may we conquer 10every kind of wealth. (16/444)

यया गा आकरामहे सेनवाने तवोत्या।
तां नो हिन्यः मघत्ये ॥ 10.156.02॥

यया। गा। 2आकरामहे। सेनवाणी। अन्य। 5तव। 7उत्या।
ताम्। नौ। हिन्य। 10मघत्ये। 11॥

yayā l gāḥ l ā-kārāmahe l senayā l agne l tava l ātyā l
tām l naḥ l hina l maghattaye ॥

2. 6The army 1by which 3we may make ours 2the Ray-Cows 6under thy 7guard, 8that army
9send 10to us 11for the getting of plenty. (16/444)

Or, 10speed 9for us (16/444 fn 43)

आने स्थूलं सन्दर्भं पृथुं गोमन्तरमिन्धरम्।
अन्धिं खं वर्त्या वर्णिणः ॥ 10.156.03॥

आ। अन्य। 2स्थूलम्। रथम्। 4भर। पृथुम्। गोमन्तरम्। अन्धिम्।
अन्धिं। 6खं। 10वर्त्य। 11परिणम। 12॥

ā l agne l sthūram l rayim l bhara l pṛthum l go-mantam l aśvinam l
angdhi l kham l vartaya l paṇīm ॥

3. 1,5Bring to us, 2O Fire, 3a stable (and 4wide – 2.1.12) 4wealth 7of the Ray-Cows and 8the
horses of power, 9reveal 10heaven, 11turn away from us 12the evil Trafficker. (16/445)

अन्ने क्षत्रमन्तरमा सूर्यं रोहयो दिविः।
दध्रुवस्तत्जन्मेद्यः ॥ 10.156.04॥ ॥
O Fire, make to ascend the ageless traveller-star, the sun in heaven upholding the Light for men. (16/445)
### Vatsa Agneya

#### Sukta 187

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Send forth the word to the Fire, the bull of the worlds, may he carry us through beyond the hostile forces. (16/445)</td>
<td>8 Or, of the peoples, (16/445 fn 45); or, on the dwellers of the world [15/417 fn 1]</td>
</tr>
<tr>
<td>2.</td>
<td>He who shines beyond across the supreme Beyond, may he carry us through beyond the hostile forces. (16/445)</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>He who destroys the Rakshasas, the bull with the brilliant light, may he carry us through beyond the hostile forces. (16/446)</td>
<td></td>
</tr>
</tbody>
</table>
4. He who looks upon all the worlds and sees them wholly, may he carry us through beyond the hostile forces. (16/446)

5. Fire who is born brilliant on the further shore of this world, may he carry us through beyond the hostile forces. (16/446)
Samvanana Angirasa

Sukta 191

संस्मिद्य युवसे वृषन्नमे विजानयं आ ।
इण्ये सभिंये स नो चसञ्जा भर ||10.191.01||

समसमसमः । इनः । युवसे । वृषनः । अनेन । विजानिः । अर्यः । आः ।
इतः । पदेन । समः । इण्ये । स: । न: । वसञ्जि । आ: । भर: ||17||

1. O strong one, thy uni test us with all things and art kindled high in the seat of revelation; do thou bring the Riches. (16/446)

सं गच्छवं सं वदधवं सं च मनसिः जपातमः ।
देवा भागं यथा पूर्वे जसजनाना उपासते ||10.191.02||

समः । गच्छवः । समः । बदधवः । समः । व: । मनसि: । जपातमः ।
देवा: । भागम: । यथा: । पूर्वे: । सम्जनानाः: । उपासते: ||14||

2. Join together, speak one word, let your minds arrive at one knowledge even as the ancient gods arriving at one knowledge partake each of his own portion. (16/446)

समानो मनः समिति: समानी समानं मनः सह चिन्तमेशाः ।
समान मनमभिः मनये व: समानेन च हविषा जुहोमि ||10.191.03||


3. Mantra have all these, a common gathering to union, one mind common to all, they are together in one knowledge; I pronounce for you a common Mantra, I do sacrifice for you with a common offering. (16/447)

समानी व आकृतिः समाना हवयानि व: ।
समानमस्तु च मनो यथा व: सुसहससिः ||10.191.04|| ||
4. One and common be your aspiration, united your hearts, common to you be your mind,—so that close companionship may be yours. (16/447)