

Companion to
Hymns to the Mystic Fire

Volume III

Word by word construing in Sanskrit and English

of

Selected 'Hymns of the Atris' from the Rig-veda

Compiled By

Mukund Ainapure

Companion to *Hymns to the Mystic Fire*

Volume III

Word by word construing in Sanskrit and English

of

Selected 'Hymns of the Atris' from the Rig-veda

Compiled by

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 5*

- **Padpāṭha**

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

- **Sri Aurobindo's English Translation**

matched word-by-word with *Padpāṭha*, with *Explanatory Notes and Synopsis*

Companion to *Hymns to the Mystic Fire* – Volume III

By Mukund Ainapure

© Author

All original copyrights acknowledged

April 2020

Price: Complimentary for personal use / study

Not for commercial distribution

॥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 publication – Companion to *Hymns to the Mystic Fire* – Vol. II covered verses from Part II (Mandala 1, 3 & 4). **This**

publication covers verses (1-28) from Part II (Mandala 5). Remaining Mandalas will be covered in the forthcoming publication.

III - Commentaries and Annotated Translations: Pieces from Sri Aurobindo's manuscripts in which he commented on hymns to Agni or provided annotated translations of them. These are extracted as 'Explanatory Notes', 'Commentary' or 'Synopsis' 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. Footnotes, Explanatory Notes, and Synopsis of every Hymn based on Sri Aurobindo's writings are given wherever available. The Appendix lists all the 'Epithets' of Agni from the Volume.

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

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

Acknowledgements

The compiler has relied on Volume 15 *The Secret of the Veda* (SV) and Volume 14 *Vedic and Philological Studies* (VPS) of the Complete Works of Sri Aurobindo (Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for enlightenment at every step. The compiler is grateful for the elucidation provided by authoritative published works on *Hymns to the Mystic Fire* by Jagannath Vedalankar (*Agni Mantra Maala* - Hindi – Sri Aurobindo Society, 1976), by Acharya Abhaydev Vedalankar (*Ved Rahasya Part III* – Hindi – Pratapnidhi, 1948) and on the *Rig Veda* by A.B. Purani (*Vedic Glossary*, theveda.org.in) and T.V. Kapali Sastry (*Collected Works of T.V. Kapali Sastry*, Dipti Publications, 1981).

CONTENTS

PART TWO

OTHER HYMNS TO AGNI

MANDALA 5: THE ATRIS

BUDHA AND GAVISHTHIRA

Sukta 1 2

KUMARA ATREYA OR VRISHA JANA

Sukta 2 19

VASUSHRUTA

Sukta 3 28

Sukta 4 36

Sukta 5 43

Sukta 6 50

ISHA

Sukta 7 56

Sukta 8 62

GAYA

Sukta 9 66

Sukta 10 70

SUTAMBHARA

Sukta 11 88

Sukta 12 92

Sukta 13 96

Sukta 14 99

DHARUNA ANGIRASA

Sukta 15 102

PURU

Sukta 16 105

Sukta 17 108

DWITA MRIKTAVAHAS

Sukta 18 111

VAVRI

Sukta 19 115

THE PRAYATSWATS

Sukta 20 118

SASA

Sukta 21 121

VISHWASMAN	
Sukta 22	123
DYUMNA VISHWACHARSHANI	
Sukta 23	126
GAUPAYANAS OR LAUPAYANAS	
Sukta 24	129
VASUYUS	
Sukta 25	131
Sukta 26	136
TRYARUNA TRAIRISHNA, TRASADASYU PAURUKUTSYA, ASHWAMEDHA BHARATA	
Sukta 27	140
VISHWAVARA	
Sukta 28	145
APPENDIX	
EPITHETS OF AGNI	148

Part Two

Other Hymns to Agni

Mandala 5: The Atris

[HMF Vol. 16 CWSA Part Two P. 252 – 296;

SV Vol. 15 CWSA Part Three P. 393 – 472]

MANDALA FIVE

THE ATRIS

BUDHA AND GAVISHTHIRA

Sukta 1

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।

यद्वा इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ ॥5.1.1॥

अबोधि¹ अग्निः² सम्³इधा³ जनानाम्⁴ प्रति⁵ धेनुम्⁶ इव⁷ आऽयतीम्⁸ उषसम्⁹ ।

यद्वाः¹⁰ इव¹¹ प्र¹² वयाम्¹³ उत्¹⁴जिहानाः¹⁴ प्र¹⁵ भानवः¹⁶ सिस्रते¹⁷ नाकम्¹⁸ अच्छ¹⁹ ॥

abodhi | agniḥ | sam-idhā | janānām | prati | dhenum-iva | ā-yatīm | uṣasam |
yahvāḥ-iva | pra | vayām | ut-jihānāḥ | pra | bhānavaḥ | sisrate | nākam | accha ॥

1. ²Fire ¹is awake ³by the kindling ⁴of the peoples, ⁵he fronts ⁹the dawn ⁸that comes to him ⁷like ⁶a fostering milch-cow; ¹¹like ¹⁰the mighty ones ^{12,14}casting upward ¹³their branching ¹⁶his lustres ^{15,17}spread ¹⁹towards ¹⁸heaven. [16/252]

²Agni ³by the fuel heaped ⁴by the peoples ¹has awakened ⁵towards ⁸the coming ⁹Dawn ⁷as ⁵towards ⁶the Sun-cow ⁸coming; ¹¹like ¹⁰the waters ^{12,14}spouting up ¹³for wide flowing, ¹⁶his flames ^{15,17}move ¹⁹towards ¹⁸the heaven. [16/701]

²Strength ¹is awake ³by kindling ⁴of the peoples and ⁵he fronts ⁹the Dawn ⁸that comes to him ⁷as ⁶the Cow that fosters; ¹¹like ¹⁰mightinesses ^{12,14}that rush upward ¹³to their expanding ¹⁶his lustres ^{15,17}advancing mount ¹⁹towards ¹⁸the heavenly level. [15/393]

Explanatory Note

[16/703-4]

Force [agniḥ], pure, supreme & universal has, in man, awakened [abodhi]; divine power is acting, revealed, in the consciousness of creatures born into matter, [janānām]. It wakes [abodhi] when the fuel has been perfectly heaped [sam-idhā], — that power, plenty and richness of being on which this cosmic Force in us is fed and which minister to its intensity and brightness. It wakes [abodhi] towards [prati] the coming [ā-yatīm]

dawn of illumination [uṣasam], as [iva] to [prati] the Sun-cow [dhenum], the cow of *Sūrya*, the illumination of the ideal life & the ideal vision entering the soul that works imprisoned in the darkness of Matter. The flames [bhānavah] of the divine activity in us are pointing upwards [ut-jihānāḥ] towards [accha] heaven [nākam], mounting up [pra sisrate] from the lower levels of our being to the heights of the pure mind, and their rising is like [iva] the wide gushing up into manifestation [pra vayām] of waters [yāvāḥ] that have been hidden. For it is a great god that has been released out of the darkness, *mahān devaḥ tamasah niḥ amoci* (5.1.2).

All the gods are indeed *uṣarbudhaḥ* (3.2.14); with the morning of the revelation all divine faculties in us arise out of the night in which they have slept. But the figure here is that of awakening towards the coming dawn. The illumination has not yet touched the mortal mind, it is on its way, approaching, *ā'yaṭīm*, like a cow coming from the distance to its pasture; it is then that the power divine stirs in its receptacle, seizes upon all that is available in the waking consciousness of the creature and, kindled, streams up towards the altitudes of the pure mind in the face of the coming divine knowledge which it rises to meet. Divine knowledge, revealing, inspiring, suggesting, discerning, calls up the godlike ideal activity in us which exceeds man's ordinary motions, — wakes it even before it actually occupies this mortal system, by its far-off touch and glimmer on the horizon; so too divine, inspired and faultless activity in us rises heavenward & calls down God's dawn on His creature.

This great uprush of force is in its nature a great uprush of divine being; for force is nothing but the power of being in motion. It is the secret waters in us that released, gush up openly & widely from their prison & their secrecy in our mortal natures; for in vitalised matter, in mind emmeshed in material vitality, the ideal & spiritual self are always concealed and await release and manifestation; in this mortal that immortal is covered & curtained in and lives and works behind the veil, *martyeṣu devam amartyam* (4.1.1). Therefore is the uprush of divine force in the great release felt to be the wide uprush of divine being & consciousness, **yāvāḥ-iva pra vayām ut-jihānāḥ**.

अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।

समिद्धस्य रुशददर्शि पाजो महान् देवस्तमसो निरमोचि ॥5.1.2॥

अबोधि¹ होता² यजथाय³ देवान्⁴ ऊर्ध्वः⁵ अग्निः⁶ सुमनाः⁷ प्रातः⁸ अस्थात्⁹ ।

समिद्धस्य¹⁰ रुशत्¹¹ अदर्शि¹² पाजः¹³ महान्¹⁴ देवः¹⁵ तमसः¹⁶ निः¹⁷ अमोचि¹⁸ ॥

abodhi | hotā | yajathāya | devān | ūrdhvaḥ | agniḥ | su-manāḥ | prātaḥ | asthāt |
sam-iddhasya | ruśat | adarśi | pājah | mahān | devaḥ | tamasah | niḥ | amoci ॥

2. ²The priest of the call ¹is awake ³for sacrifice ⁴to the gods, ⁶Fire ⁷with his right thinking ⁹has stood up ⁵high ablaze ⁸in the dawn. ¹⁰He is kindled, ¹¹the red-glowing ¹³mass of him

¹²is seen: ¹⁴a great ¹⁵god ^{17,18}has been delivered ¹⁶out of the darkness. [16/252]

²The Priest of the offering ¹awoke ³for sacrifice ⁴to the gods, ⁶Agni ⁹stood up ⁵high ⁸in the dawn and ⁷perfect-minded; ¹³the gathered force of him ¹²was seen ¹¹reddening ¹⁰when he was entirely kindled; ¹⁴a great ¹⁵god ^{17,18}has been released ¹⁶out of the darkness. [16/701]

²The Priest of our oblation ¹has awakened ³for sacrifice ⁴to the gods; ⁷with right mentality in him ⁶Strength (Fire) ⁹stands up ⁵exalted ⁸in our mornings; ¹⁰he is entirely kindled, ¹¹red-flushing ¹³the mass of him ¹²is seen; ¹⁴a great ¹⁵godhead ^{17,18}has been delivered ¹⁶out of the darkness. [15/393]

Explanatory Note

[16/704-5]

The purpose of the waking is next emphasised. It is for divine action in man that God's force awakes in us. It is the divine priest of the offering [hotā] who stands up [asthāt] in the dawn of the illumination [prātaḥ] to offer [yajathāya] to the gods [devān], to each great god his portion, to Indra a pure & deified mentality, to Vayu a pure & divine vital joy & action, to the four great Vasus, Varuna, Mitra, Bhaga & Aryama the greatnesses, felicities, enjoyments & strengths of perfected being, to the Aswins the youth of the soul & its raptures & swiftnesses, to Daksha & Saraswati, Ila, Sarama & Mahi the activities of the Truth & Right, to the Rudras, Maruts & Adityas, the play of physical, vital, mental & ideative activities. Agni has stood up [asthāt] in the dawning illumination [prātaḥ] high uplifted [ūrdhvaḥ] in the pure mentality, with a perfected mind [su-manāḥ]. He purifies in his rising the temperament and fixes on it the seal of peace & joy; he purifies the intellectuality & makes it fit to receive the activity of the illuminating Truth & Infinite Rightness which is beyond intellect. Great [mahān] is the god [devaḥ] who has been released [niḥ amoci] out of the darkness [tamaṣaḥ] of this Avidya, out of this our blind bodily matter, out of this our smoke-enveloped vital energy, out of this our confused luminous murk of mortal mind and sense-enslaved intelligence. For now that he has been perfectly kindled [sam-iddhasya], it is no longer God's occasional flamings that visit our nature, but His collected and perfect force [pājah], is seen [adarśi] reddening [ruśat] in our heavens.

The **first verse** (5.1.1) is preoccupied with the idea of the self illumination of Agni, the flames of Force [bhānavah] manifesting Knowledge as its essential nature — for Force is nothing but Knowledge shaped into creative energy & the creations of energy & veiled by its shape, as a man's soul is veiled by his mind & body which are themselves shapes of his soul. In the words **abodhi**, **vayām**, **nākam**, in the relation of Agni to Usha and the emphasis on the illuminative character of Usha as the Sun Cow

[dhenum], this aspect of illumination & manifestation is stressed & enlarged.

In the **second verse** (5.1.2) the native aspect of the divine Force as a mighty power of action, consummating & purifying, is brought out with an equal force and insistence. It is as the **hotā** that Agni awakes; in this illumination of the dawn that comes with him to man, **prātaḥ**, he stands up [asthāt] with the intellect and emotional temperament perfected & purified, **su'manāḥ**, for the great offering of man's whole internal & external life & activity to God in the gods, **yajathāya devān**, fulfilling the upward impulse, **ūrdhvaḥ**, which raises matter towards life, life towards mind, mind towards ideality & spirit, and thus consummating God's intention in the creature.

In the **next verse** (5.1.3) the nature of this human uplifting, this upward straining of the mind through heart & intellect to ideal Truth & Love & Right, is indicated & particularised in an image of great poetical force and sublimity.

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः ।

आद् दक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः ॥5.1.3॥

यत्¹ ईम्² गणस्य³ रशनाम्⁴ अजीगः⁵ शुचिः⁶ अङ्क्ते⁷ शुचिभिः⁸ गोभिः⁹ अग्निः¹⁰ ।

आत्¹¹ दक्षिणा¹² युज्यते¹³ वाजयन्ती¹⁴ उत्तानाम्¹⁵ ऊर्ध्वः¹⁶ अधयत्¹⁷ जुहूभिः¹⁸ ॥

yat | im | gaṇasya | raśanām | ajīgaḥ | śuciḥ | añkte | śuci-bhiḥ | gobhiḥ | agniḥ |

āt | dakṣiṇā | yujyate | vāja-yantī | uttānām | ūrdhvaḥ | adhayat | juhūbhiḥ ॥

3. ¹When ²he ⁵has put out ⁴the long cord ³of his troop, ¹⁰Fire ⁸in his purity ⁷reveals all ⁹by the pure herds of his rays; ¹²the goddess of understanding ¹⁴grows in plenitude and ¹³is yoked to her works; ¹⁵she supine, ¹⁶he standing high, ¹⁷he has drunk from her breasts ¹⁸with his tongues of flame. [16/252]

¹When so ²he ⁵has put forth ⁴the tongue ³of his multitude, ⁶pure is ⁷the activity ¹⁰of Agni ⁸with the pure ⁹herd of his rays; ¹¹then ^{13a}is ¹²the goddess discerning ^{13b}yoked to her works ¹⁴in a growing plenty; ¹⁵she upward-straining, ¹⁶he high-uplifted, ¹⁷he feeds on her ¹⁸with his flaming activities. [16/701]

¹When ²he ⁵has uncoiled ⁴the long cord ³of his hosts, ¹⁰Strength (Fire) ⁷shines ⁶pure ⁸by the pure ⁹herd of the radiances (the Cows of the Dawn). ¹¹For ¹²the goddess who discerns ¹⁴grows in plenitude and ¹³is yoked to her works; ¹⁶he exalted, ¹⁵she extended supine, ¹⁷he feeds on her ¹⁸with his flames of the offering. [15/394]

⁹The Cows of the Dawn. Dakshina, the goddess of divine discernment, is here a form of the Dawn herself. [15/394 fn 1]

¹²Dakshina is the goddess of Viveka increasing the substance of illumined force. [14/492].

Explanatory Note

[16/706-7]

When so [yat] he [im] has put forth [ajīga:] the tongue of enjoyment [raśanām] of his host [gaṇasya], Agni has put forth his collected power for an uplifted and perfect activity, —for redness is always the symbolic colour of action and enjoyment [pājah ruśat – 5.1.2]. This **pājah**, Agni's force or massed army, is again described in the **gaṇasya raśanām**, but while the idea in the second verse is that of their indistinctive mass, here the **gaṇa:** or host of Agni's powers, the devatas of his nature who apply themselves to his particular works, are represented as brought out in their individuality collected in a mass, — for this is always the force of **gaṇa:** — each with his tongue of flame licking the mid-air, (*surabhau ūṃ loke.. madhye iddhaḥ* in v. 6), enjoying that is to say the vital energies & vital pleasure (*aśva* and *ghṛtaṃ*), which support this higher action. Supported by this vital joy & force Agni acts, **aṅkte agniḥ**; but the enjoyment is not the impure & unilluminated enjoyment of the unuplifted creature, — he is **śuciḥ**, purely bright, not smoky with the unpurified Pranic impulses, and his flames of action are in their nature pure flames of illumination, **śuci-bhiḥ gobhiḥ**. In modern diction, when the divine force has so far purified us, our activities & enjoyments are not darkened and troubled with striving & clouded vital desires which strain dimly towards a goal but, not being **ṛtajñā**, know not what they should seek, how they should seek it, in what force & by what method and stages; our action becomes a pure illumination, our enjoyment a pure illumination; by the divine illuminations, as their motive force, essence & instrument, our actions & enjoyments are effected. We see the just, curious and delicate literary art of the Vedic style in its symbolism, by this selection of the great word, **go**, in this context, in preference to any other, to describe the flames of Agni. In the next line, with an equally just delicacy of selection **juhū** is used for the same flames instead of **bhānu** or **go**.

It is in this state of pure activity & enjoyment that the characteristic uplifting action of Agni is exercised; for then, **āt**, the discriminative intellect, **dakṣiṇā**, growing in the substance of its content and havings, **vāja-yantī**, is yoked or applied to its work [yujyate] under these new conditions. **Dakṣiṇā** the discriminative intellect is the energy of *Dakṣā*, master of the viveka or unerring right discernment, but unerring in the ideality, in *mahas* or *vijñāna*, his and her own home, not unerring in the intellect, but only straining [uttānām] towards the hidden truth & right out of the mental dualities of right & wrong, truth & falsehood. This deputy & messenger of the *ṛtaṃ bṛhat* seated in *mānasa* as reason, discernment, intellect, can only attain its end and fulfil its mission when Agni, the divine Force, manifests in the *Prāṇa* and *mānasa* and uplifts her to the

ideal plane of consciousness. Therefore in this new activity she is described as straining & extending herself upwards, **uttānām**, to follow & reach Agni where are his topmost flames, **ūrdhvaḥ**, in the ideal being. From there he leans down and feeds on her, **adhayat**, through the flames of his divine activity, **juhūbhiḥ**, burning in the purified and upward aspiring activities of the intellectual mind. This essential relation of the divine force and the purified mind is brought out in a more general thought and figure in the **first line of the succeeding rik**.

अग्निमच्छा देवयतां मनांसि चक्षूंषीव सूर्ये सं चरन्ति ।

यदीं सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्रे अह्वाम् ॥5.1.4॥

अग्निम्¹ अच्छ² देवयताम्³ मनांसि⁴ चक्षूंषि⁵ इव⁶ सूर्ये⁷ सम्⁸ चरन्ति⁹ ।

यत्¹⁰ ईम्¹¹ सुवाते¹² उषसा¹³ विरूपे¹⁴ श्वेतः¹⁵ वाजी¹⁶ जायते¹⁷ अग्रे¹⁸ अह्वाम्¹⁹ ॥

agnim | accha | deva-yatām | manāṃsi | cakṣūṃṣi-iva | sūrye | sam | caranti |

yat | im | suvāte | uṣasā | vi-rūpe | śvetaḥ | vājī | jāyate | agre | ahnām ||

4. ⁴The minds ³of men who seek the godhead ^{8,9}converge ²towards ¹the flame ⁶even as ⁵their seeings ^{8,9}converge ⁷in the sun; ¹⁰when ¹³two dawns ¹⁴of different forms ¹²give birth ¹¹to this Fire ¹⁵the white ¹⁶Horse ¹⁷is born ¹⁸in front ¹⁹of the days. [16/253]

²Towards ¹Agni ^{8,9}move ⁴the minds ³of the seekers after the Godhead, ⁶as ⁵their eyes ^{8,9}move ⁷in Surya; ¹⁰when ¹⁴the two unlike ¹³Dawns ^{12a}bring ¹¹him ^{12b}forth, ¹⁷he is born ¹⁵a white ¹⁶steed of being ¹⁸in the van ¹⁹of the days (or, ¹⁸at the head ¹⁹of our forces). [16/701]

⁴The minds ³of men who grow in the godhead ^{8,9}move entirely (converge) ²towards ¹the flame of Will ⁶even as ⁵all their seeings ^{8,9}converge ⁷in the Sun that illumines. ¹⁰When ¹³two Dawns (Day and Night) ¹⁴of opposite forms ¹²are delivered ¹¹of him, ¹⁷he is born ¹⁵as the White ¹⁶Steed ¹⁸in front ¹⁹of the days. [15/394]

⁴⁻⁹That is to say, instead of the groping thoughts of other men, their mentality tends to convert itself into a luminous flame of Will that is knowledge and all their thoughts become a blaze of direct vision, the rays of the Sun of Truth. [15/394 fn 2]

¹³⁻¹⁴Day and Night, the latter the state of Ignorance that belongs to our material Nature, the former the state of illumined Knowledge that belongs to the divine Mind of which our mentality is a pale and dulled reflection [15/394 fn 3];

¹⁰⁻¹⁷But the Vedic poet is not thinking of the physical night, the physical dawn or the physical fire. He is thinking of the alternations in his own spiritual experience, its constant rhythm of periods of a sublime and golden illumination and other periods of obscuration or relapse into normal unillumined consciousness and he confesses the growth of the infant strength of the divine life within him through all these alternations and even by the very force of their regular vicissitude. For in both states there works, hidden or manifest, the same divine intention and the same high-reaching labour. [15/365]

Explanatory Note

[16/707-10]

Iva in the Veda is not always a particle of similitude and comparison. Its essential meaning is truly, verily, so, thus, and it is from this sense that it derives its conjunctive uses, sometimes meaning and or also, sometimes as, like. Its force here is to distinguish between the proper activity of Agni & Surya, of **manas** and **chakshu**, & to confine the latter to their proper sphere and thus by implication to confine the former also. When we are mortals content with our humanity, then we are confused in our functions; the **manas** or sense-mind attempts to do the work of the *mahas* or idea-mind, to effect original knowledge, to move in Surya, in the powerful concrete image of the Veda. The idea also confuses itself with sense and moves in the sense-forces, the *indriyas*, instead of occupying itself in all purity with its own function. Hence the confusions of our intellect and the stumblings of our mental activity in its grappling with the contacts of the outer world. But when we rise from our mortal nature to the nature of godhead, *devayantah* (6.1.2), *amritam sapantah* (5.3.4), then the first change is the passage from mortal impurity to immortal purity, and the very nature of purity is a clear brightness and rightness, in which all our members work perfectly in God & the gods, each doing its own function & preserving its right relation with its superior and inferior fellows. Therefore in those who are attaining this nature of godhead, **deva'yatām**, their sense-minds strain towards Agni, the divine force of Right Being & Right Action, *satyam ritam*, — they tend that is to say to have the right state, *bhava* or temperament, out of which the right action of the *indriyas* spontaneously proceeds; the seeings of the Yogin who attains, move in Surya, the god of the ideal powers, all that he perceives, creates, distinguishes, is worked out by the pure ideal mentality, which then uses its four powers of self-revelation, self-inspiration, self-intuition, self-discernment without suffering obscuration by the clouds of vital desire & impulse or deflection by the sense-impacts & sense-reactions. The sensational mind confines itself then to its proper work of receiving passively the impacts of the vital, material & mental outer world & the illuminations of Surya and of pouring out on the world in its reaction to the impacts, not its own hasty & distorted responses, but the pure force & action of Agni which works on the world, pure, right & unerring & seizes on it to possess & enjoy it for God in the human being. This is the goal towards which **Dakshina** is striving in her upward self-extension which ends by her taking her place as *viveka* or right discernment in the kingdom of Surya, and this she begins already in her new activities by discerning the proper action of the mind from the proper action of idea in the mind. The purified intellect liberates itself from the obscurations of desire, the slavery to vital impulse, and the false reports and false values of the matter-besieged sense-powers.

The essential nature of Agni's manifestation which is at the root of this successful distinction, is then indicated. Night & Dawn are the two unlike mothers who jointly give birth to Agni, Night, the *avyakta* unmanifest state of knowledge & being, the power of *Avidya*, Dawn, the *vyakta* manifest state of knowledge & being, the power of *Vidya*. They are the two dawns, the two agencies which prepare the manifestation of God in us, Night fostering Agni in secret in the activities of *Avidya*, the activities of unilluminated mind, life & body, by which the god in us grows out of matter towards spirit, out of earth up to heaven, Dawn manifesting him again, more & more, until he is ready here for his continuous, pure & perfect activity. When this point of our journey towards perfection is reached he is born, **śvetah vājī**, in the van of the days [agre ahnām]. We have here one of those great Vedic figures with a double sense in which the Rishis at once revealed & concealed their high knowledge, revealed it to the Aryan mind, concealed it from the unAryan. Agni is the white horse which appears galloping in front of the days, — the same image is used with a similar Vedantic sense in the opening of the Brihad Aranyak Upanishad; but the horse here is not, as in the Upanishad, *Aswa*, the horse of vital & material being in the state of life-force, but **vājī**, the horse of Being generally, Being manifested in substance whether of mind, life, body or idea or the three higher streams proper to our spiritual being. Agni therefore manifests as the fullness, the infinity, the *brihat* of all this sevenfold substantial being that is the world we are, but white, the colour of illumined purity. He manifests therefore at this stage primarily as that mighty wideness, purity & illumination of our being which is the true basis of the complete & unassailable *siddhi* in the Yoga, the only basis on which right knowledge, right thinking, right living, right enjoyment can be firmly, vastly & perpetually seated. He appears therefore in the van of the days, the great increasing states of illuminated force & being, — for that is the image of **ahan**, — which are the eternal future of the mortal when he has attained immortality.

In the **next rik** (5.1.5) the idea is taken up, repeated & amplified to its final issues in that movement of solemn but never otiose repetition which is a feature of Vedic style.

जनिष्ट हि जेन्यो अग्रे अह्नां हितो हितेष्वरुषो वनेषु ।

दमेदमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजीयान् ॥5.1.5॥

जनिष्ट¹ हि² जेन्यः³ अग्रे⁴ अह्नाम्⁵ हितः⁶ हितेषु⁷ अरुषः⁸ वनेषु⁹ ।

दमेऽदमे¹⁰ सप्त¹¹ रत्ना¹² दधानः¹³ अग्निः¹⁴ होता¹⁵ नि¹⁶ ससाद¹⁷ यजीयान्¹⁸ ॥

janiṣṭa | hi | janyaḥ | agre | ahnām | hitaḥ | hiteṣu | aruṣaḥ | vaneṣu |

dame-dame | sapta | ratnā | dadhānaḥ | agniḥ | hotā | ni | sasāda | yajīyān ||

5. ¹He was born ³victorious ⁴in front ⁵of the days, ⁶established ⁷in established things,

⁸ruddy-bright ⁹in the woodlands of our pleasure; ¹⁰in house and house ¹³founding ¹¹the seven ¹²ecstasies ¹⁴the Fire ^{16,17}took up his session ¹⁵as a priest of the call ¹⁸strong for sacrifice. [16/253]

¹He is born ³full of delight ⁴at the head ⁵of the days ⁶helpful ⁷in the helpful gods, ⁸active ⁹in those that take their joy; ¹⁰in each of our homes ¹³establishing ¹¹his seven ¹²ecstasies ¹⁴Agni, ¹⁵priest of the offering, ^{16,17}takes seat ¹⁸in his might for the sacrifice. [16/701]

²Yea, ¹he is born ³victorious ⁴in the front ⁵of the days, ⁸a ruddy worker ⁶established ⁷in the established ⁹delights of things; ¹³upholding ¹⁰in house after house ¹¹the seven ¹²ecstasies ¹⁴Strength (Fire) ^{16,17}has taken his seat ¹⁵as the Priest of the offering ¹⁸mighty for sacrifice. [15/394]

⁹vaneṣu - The forests or delightful growths of earth (*vana* means also pleasure) are the basis of the mid-world, the vital world in us which is the realm of Vayu, the Life-God. That is the world of the satisfaction of desires. [15/547 fn 7]

¹⁰⁻¹²The house in the Veda is a constant image for the bodies that are dwelling-places of the soul [15/297]; To each principle of our nature there corresponds a certain divine ecstasy and on each plane, in each body or house, Agni establishes these ecstasies. [15/394 fn 4]

Explanatory Note (1)

[16/710-11]

This divine force is born [janiṣṭa] victorious [jenyaḥ] by its very purity & infinity over all the hostile forces that prevent, obstruct, limit or strive to destroy our accomplished freedoms, powers, illuminations & widenesses; by his victory he ushers in [agre] the wide days [ahnām] of the *siddha*, for which these nights & dawns of our human life are the preparatory movements. He is effective & helpful [hitaḥ] in the effective powers [hiteṣu] that work out for our good the movements [of] this lower life towards immortal strength & power, he is active & joyous, **aruṣaḥ**, in those that take the delight of these movements [vaneṣu] and so prepare us for the immortal bliss & ecstasy of the divine nature. Manifesting progressively that Ananda [ratnā] the force of God establishes and maintains [dadhānaḥ] in each house of our habitation [dame-dame], in each of our five bodies, in each of our seven levels of conscious existence, the seven [sapta] essential forms of Ananda [ratnā], the bliss of body, the bliss of life, the bliss of mind & the senses, the bliss of ideal illumination, the bliss of pure divine universal ecstasy, the bliss of cosmic Force, the bliss of cosmic being. For although we tend upwards immediately to the pure Idea, yet not that but Ananda is the goal of our journey; the manifestation in our lower members of the divine bliss reposing on the divine force & being is the law of our perfection. Agni, whether he raises us to live in pure mind or yet beyond to the high plateaus of the pure ideal existence, *adhi snunā*

br̥hatā vartamānam (4.28.2), establishes & supports as the divine force that divine bliss in its seven forms in whatever houses of our being, whatever worlds of our consciousness, have been already possessed by our waking existence, life, body & mind, or life, body, mind and idea, **dame'dame dadhānaḥ**. Thus manifesting God's bliss in us he takes his seat [ni sasāda] in those houses, domiciled, *damūnāḥ*, as we have it in other Suktas (4.4.11), and in those worlds, to perform as the *hotā* in his greater might for the sacrifice [yajīyān], greater than the might of other gods or greater than he has hitherto possessed, the offering of human life into the immortal being, *a daivyam janam* (5.13.3), *yajathāya devān* (5.1.2).

In a **culminating rik** (5.1.6) which at once completes the first half of the Sukta and introduces a new movement, the Rishi once more takes up the closing thought of this last verse and carries it out into a fuller conclusion.

Explanatory Note (2)

[15/97-99]

¹¹**Sapta** - The number seven plays an exceedingly important part in the Vedic system, as in most very ancient schools of thought. We find it recurring constantly, the seven delights, *sapta ratnāni*; the seven flames, tongues or rays of Agni, *sapta arciṣaḥ*, *sapta jvālāḥ*; the seven forms of the Thought-principle, *sapta dhītayaḥ*; the seven Rays or Cows, forms of the Cow unslayable, Aditi, mother of the gods, *sapta gāvah*; the seven rivers, the seven mothers or fostering cows, *sapta mātaraḥ*, *sapta dhenavaḥ*, a term applied indifferently to the Rays and to the Rivers.

The **One** was recognised as the basis and continent; in this One there were the **two** principles divine and human, mortal and immortal. The dual number is also otherwise applied in the two principles. Heaven and Earth, Mind and Body, Soul and Nature, who are regarded as the father and mother of all beings. It is significant, however, that 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. The **triple** principle was doubly recognised, first in the threefold divine principle answering to the later *Sachchidananda*, the divine existence, consciousness and bliss, and secondly in the threefold mundane principle, Mind, Life, Body, upon which is built the triple world of the Veda and Puranas. But the full number ordinarily recognised is **seven**. This figure was arrived at by adding the three divine principles to the three mundane and interpolating a seventh or link-principle which is precisely that of the Truth-Consciousness, *Ritam Brihat*, afterwards known as *Vijnana* or *Mahas*. The latter term means the Large and is therefore an equivalent of *Brihat*.

All these principles, be it noted, are supposed to be really inseparable and omnipresent and therefore apply themselves to each separate formation of Nature. The **seven Thoughts**, for instance, are Mind applying itself to each of the seven planes as we would now call them and formulating Matter-mind, if we may so call it, nervous mind, pure mind, truth-mind and so on to the highest summit, *paramā parāvat*. The **seven rays** or cows are Aditi the infinite Mother, the Cow unslayable, supreme Nature or infinite Consciousness, pristine source of the later idea of *Prakriti* or *Shakti*, the *Purusha* is in this early pastoral imagery the Bull, *Vrishabha*, the Mother of things taking form on the seven planes of her world-action as energy of conscious being. So also, the **seven rivers** are conscious currents corresponding to the sevenfold substance of the ocean of being which appears to us formulated in the seven worlds enumerated by the Puranas. It is their full flow in the human consciousness which constitutes the entire activity of the being, his full treasure of substance, his full play of energy. In the Vedic image, his cows drink of the water of the seven rivers.

अग्निर्होता न्यसीदद् यजीयानुपस्थे मातुः सुरभा उ लोके ।

युवा कविः पुरुनिष्ठ ऋतावा धर्ता कृष्टीनामुत मध्य इद्धः ॥5.1.6॥

अग्निः¹ होता² नि³ असीदत्⁴ यजीयान्⁵ उपऽस्थे⁶ मातुः⁷ सुरभौ⁸ ऊं⁹ लोके¹⁰ ।

युवा¹¹ कविः¹² पुरुनिःऽस्थः¹³ ऋतऽवा¹⁴ धर्ता¹⁵ कृष्टीनाम्¹⁶ उत¹⁷ मध्ये¹⁸ इद्धः¹⁹ ॥

agniḥ | hotā | ni | asīdat | yajīyān | upa-sthe | mātuḥ | surabhau | ūṃ | loke |
yuvā | kaviḥ | puruniḥ-sthaḥ | ṛta-vā | dhartā | kṛṣṭīnām | uta | madhye | iddhaḥ ||

6. ¹Fire ²the priest of the call ^{3,4}has taken his seat ⁵strong to sacrifice ⁶in the lap ⁷of the Mother, ⁸in that rapturous ⁹other ¹⁰world, ¹¹the youth, ¹²the seer, ¹³manifold in his fixed knowledge, ¹⁴possessed of the Truth, ¹⁵the upholder ¹⁶of the peoples; ¹⁸in between ¹⁷too ¹⁹is he kindled. [16/253]

⁵Mighty for sacrifice ¹Agni ²of the offerings ^{3,4}takes his seat ⁶in the lap ⁷of the Mother, ⁸in that rapturous ⁹middle ¹⁰world, ¹¹young and ¹²a seer, ¹³seated in many homes of his dwelling, ¹⁴full of the Truth, ¹⁵upholding ¹⁶our actions ¹⁷and therefore ¹⁹kindled ¹⁸in the mid-spaces. [16/701]

¹Strength (Fire) ^{3,4}has taken his seat ²as the Priest of the offering ⁵mighty for sacrifice ⁶in the lap ⁷of the Mother (Earth) and ⁸in that rapturous ⁹other ¹⁰world (supramental existence), ¹¹young and ¹²a seer, ¹³standing out in his multitudes, ¹⁴possessed of the Truth, ¹⁵the upholder ¹⁶of those that do the work; ¹⁷and also ¹⁸in between (vital and emotional being) ¹⁹he is kindled. [15/394-5]

^{7-10,18}The mother [mātuḥ] is Earth, our physical being; the other [ūṃ] world [loke] is the supramental existence; the vital and emotional being is the world in between [madhye]. Agni manifests in all of these simultaneously. [15/395 fn 5]

¹⁴ṛta'vā - It is the Seer-Will and possesses the Truth, therefore it is the priest of the offering most powerful for sacrifice. In other words, it will know the right way to sacrifice and find the right word for creating the Truth-powers. [16/583]

¹⁶kr̥ṣṭīnām – (five) births for man, (five) worlds of creatures where works are done [15/118]. The aspiring **material creature** becomes the straining **vital man**; he in turn transmutes himself into the subtle **mental and psychical being**; this subtle thinker grows into the wide, multiple and **cosmic man** open on all sides of him to all the multitudinous inflowings of the Truth; the cosmic soul rising in attainment strives as the **spiritual man** for a higher peace, joy and harmony. These are the **five Aryan types**, each of them a great people **occupying its own province** or state of the total human nature [15/376]. The (five) worlds in which, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies, are called respectively Bhur, Bhuvar, Swar, Mahas and Jana or Mayas. [15/284 *fn* 8]

¹⁸between Heaven & Earth, in the Pranic worlds. [14/493].

Explanatory Note

[16/711-2]

Agni [agniḥ] thus takes his seat [ni asīdat] in us and, because it is through human activity that he is to fulfil the sacrifice, because the ascending movement is not completed, he takes it in the lap [upa-sthe] of his Mother [mātuḥ] in that rapturous [surabhau] middle [madhye] world [loke]. For the middle world, the *Bhuvah*, including all those states of existence in which the mind and the life are interblended as the double medium through which the Purusha acts and connects Heaven & Earth, is the proper centre of all human action. Mind blended with the vital energies is our seat even here in the material world. The *bhuvah* or middle regions are worlds of rapture & ecstasy because life-energy & the joy of life fulfil themselves there free from the restrictions of the material world in which it is an exile or invader seeking to dominate & use the rebellious earthly material for its own purposes. Agni sits in the lap [upa-sthe] of the mother [mātuḥ], on the principle of body in the material human being, occupying there the vitalised mind consciousness which is man's present centre of activity & bringing into it the mightier bliss of the rapturous [surabhau] middle [madhye] world [loke] to support & enlarge even the vital and physical activities & enjoyments of our earthly existence. He sits [ni asīdat] there in the human sacrifice, full of eternal youth and vigour, **yuvā**, in possession of the ideal truth & knowledge, in possession of the unerring rightness of the liberated pure ideal life & consciousness, **kaviḥ ṛta-vā**, & realising that truth & right in many purposes & activities, **puruniḥ-sthaḥ**. For he works all these results as the upholder of men in their actions, efforts & labours, **dhartā kr̥ṣṭīnām**, — he is that in all his forms of force from the mere physical heat in earth & in our bodies to the divine *Tapas* in us & without us by which God effects & supports the existence of the cosmos, — and because he is thus supremely the

upholder of human life & activity, therefore he is kindled [iddhaḥ] in the mid-space [madhye]; his seat is on the fullness of the vitalised mind-consciousness in the microcosm, in the rapturous mid-world of fulfilled life-energy in the macrocosm. There kindled, awakened & manifested in man, *sam-idhā buddhah, samiddhah* (5.1.2), he does his work for upward-climbing humanity. Thus by the return in **iddhaḥ** to the words & the idea with which he started, the Rishi marks the close of his first movement of thought.

प्र णु त्यं विप्रमध्वरेषु साधुमग्निं होतारमीळते नमोभिः ।

आ यस्ततान रोदसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन ॥5.1.7॥

प्र¹ नु² त्यम्³ विप्रम्⁴ अध्वरेषु⁵ साधुम्⁶ अग्निम्⁷ होतारम्⁸ ईळते⁹ नमःऽभिः¹⁰ ।

आ¹¹ यः¹² ततान¹³ रोदसी¹⁴ ऋतेन¹⁵ नित्यम्¹⁶ मृजन्ति¹⁷ वाजिनम्¹⁸ घृतेन¹⁹ ॥

pra | nu | tyam | vipram | adhvareṣu | sādhum | agnim | hotāram | īlate | namaḥ-bhiḥ |
ā | yaḥ | tatāna | rodasī | ṛtena | nityam | mṛjanti | vājinam | gṛtena ॥

7. ^{1,9}Men pray ¹⁰with their prostrations of surrender ³that ⁴illuminated seer, ⁶who achieves perfection ⁵in the pilgrim-sacrifices, ⁷Fire, ⁸the priest of the call, for ¹²he ^{11,13}has extended ¹⁴earth and heaven ¹⁵by the Truth, ¹⁷they rub bright ¹⁹with the Light ¹⁶the eternal ¹⁸Horse of power. [16/253]

²Verily, ^{3a}it is this ⁷Agni, ⁴the illuminated seer ⁶who perfects us ⁵in these lower activities, ⁸the master of offering, ^{3b}that ^{1,9}they adore ¹⁰with obeisances and submission; ¹²who ^{11,13}stretched out ¹⁴the double firmament ¹⁵by the force of the Truth; ¹⁷him they strengthen (or brighten) ¹⁹with the rich droppings, ¹⁶the eternal ¹⁸master of substance. [16/702]

^{1,9}Men seek ¹⁰with their obeisances of submission ³this ⁴illuminated ⁷Strength (Fire) ⁶that achieves our perfection ⁵in the progressing sacrifices and ⁸is the priest of their oblation, because ¹²he ^{11,13}shapes ¹⁵in the power of the Truth ¹⁴both firmaments of our being. Him ¹⁷they press into brightness ¹⁹by the clarity (yield of the Cow of Light), ¹⁶the eternal ¹⁸steed of life's plenitude. [15/395]

¹⁴We must note that it is not Heaven the father and Earth the mother that are indicated, but the two sisters, *Rodasi*, feminine forms of heaven and earth, who symbolise the general energies of the mental and physical consciousness. [15/312]

¹⁹The clarified butter, yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light. [15/395 fn 6]

मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः ।

सहस्रशृङ्गो वृषभस्तदोजा विश्वाँ अग्ने सहसा प्रास्यन्यान् ॥5.1.8॥

मार्जाल्यः¹ मृज्यते² स्वे³ दमूनाः⁴ कविऽप्रशस्तः⁵ अतिथिः⁶ शिवः⁷ नः⁸ ।

सहस्रऽशृङ्गः⁹ वृषभः¹⁰ तत्ऽओजाः¹¹ विश्वान्¹² अग्ने¹³ सहसा¹⁴ प्र¹⁵ असि¹⁶ अन्यान्¹⁷ ॥

mārjālyah | mrjyate | sve | damūnāḥ | kavi-prāśastah | atithiḥ | śivah | nah |
sahasra-śṛṅgaḥ | vṛṣabhaḥ | tat-ojāḥ | viśvān | agne | sahasā | pra | asi | anyān ॥

8. ¹The purifier ²he is rubbed bright and pure, ⁵he who is proclaimed by the seers, ^{4a}one who is the dweller in ³his own ^{4b}house, and ⁸is our ⁷benignant ⁶guest; ¹⁰the bull ⁹of the thousand horns ¹¹because thou hast the strength of That, ¹³O Fire, ^{15,16}thou precedest ¹⁴in puissance ¹⁷all others. [16/254]

¹Strong ever, ²he grows stronger ^{4a1}housed in ³his own ^{4b}seat in us & home, ⁸our ⁶guest ⁷auspicious to us; ¹⁰master-bull ⁹with the thousand horns of thy flame, ¹¹strong with that Strength, ¹³O Agni, ¹⁴by thy might ¹⁶thou art ¹⁵in front ¹⁷of all others. [16/702]

¹Bright, ²he is rubbed bright, ⁵expressed by the seer, ^{4a}domiciled ³in his own ^{4b}home (plane of the Truth) and ⁸our ⁷beneficent ⁶guest. ¹⁰The bull ⁹of the thousand horns, ¹¹because thou hast that force (force of the Truth), ¹³O Strength (Fire), ^{15,16}thou precedest ¹⁴in thy puissance ¹²all ¹⁷others. [15/395]

^{3,4}That is to say, having taken his place on the plane of the Truth which is his own proper home. [15/395 fn 7]

¹¹The force of the Truth, the perfect energy that belongs to this perfect knowledge. [15/395 fn 8]

प्र सद्यो अग्ने अत्येष्यन्यानाविर्यस्मै चारुतमो बभूथ ।

ईळैन्यो वपुष्यो विभावा प्रियो विशामतिथिर्मानुषीणाम् ॥5.1.9॥

प्र¹ सद्यः² अग्ने³ अति⁴ एषि⁵ अन्यान्⁶ आविः⁷ यस्मै⁸ चारुऽतमः⁹ बभूथ¹⁰ ।

ईळैन्यः¹¹ वपुष्यः¹² विभाऽवा¹³ प्रियः¹⁴ विशाम्¹⁵ अतिथिः¹⁶ मानुषीणाम्¹⁷ ॥

pra | sadyah | agne | ati | eṣi | anyān | āviḥ | yasmai | cāru-tamaḥ | babhūtha |
īḷenyah | vapuṣyaḥ | vibhā-vā | priyaḥ | viśām | atithiḥ | mānuṣiṇām ॥

9. ²At once thou goest forward, ³O Fire, and ^{1,4,5}overpassest ⁶all others ⁸in whomsoever ¹⁰thou hast become ⁷manifest ⁹in all the glory of thy beauty; ¹¹adorable, ¹²great of body, ¹³wide of light ¹⁴thou art the beloved ¹⁶guest ¹⁷of human beings. [16/254]

²At once, ³O Agni, ^{1,5}thou passest ⁴beyond ⁶all others ⁸in him to whom ¹⁰thou makest thyself ⁷manifest ⁹in thy splendid beauty, ¹¹adorable and ¹²full of body and ¹³widely luminous, ¹⁴the beloved ¹⁶guest ¹⁷of the human ¹⁵peoples. [16/702]

²At once, ³O Strength (Fire), ^{1,4,5}thou outstrippest ⁶all others, ⁸in whomsoever ¹⁰thou art ⁷manifested ⁹in all the glory of thy beauty, ¹¹desirable, ¹²full of body, ¹³extended in light, ¹⁴the beloved ¹⁶guest ¹⁷of the human ¹⁵peoples. [15/395-6]

तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत दूरात् ।

आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत् ते अग्ने महि शर्म भद्रम् ॥5.1.10॥

तुभ्यम्¹ भरन्ति² क्षितयः³ यविष्ठ⁴ बलिम्⁵ अग्ने⁶ अन्तितः⁷ आ⁸ उत⁹ दूरात्¹⁰ ।

आ¹¹ भन्दिष्ठस्य¹² सुमतिम्¹³ चिकिद्धि¹⁴ बृहत्¹⁵ ते¹⁶ अग्ने¹⁷ महि¹⁸ शर्म¹⁹ भद्रम्²⁰ ॥

tubhyam | bharanti | kṣitayaḥ | yaviṣṭha | balim | agne | antitaḥ | ā | uta | dūrāt |

ā | bhandiṣṭhasya | su-matim | cikiddhi | bṛhat | te | agne | mahi | śarma | bhadram ॥

10. ¹To thee, ⁴O ever youthful ⁶Fire, ³all the worlds and their peoples ^{8,2}bring ⁵the offering ⁷from near and ¹⁰from far; ^{11,14}awake ¹³to that right-mindedness ¹²of man's happiest state: ¹⁵vast and ¹⁸great and ²⁰happy ¹⁹is that peace ¹⁶of thee (¹⁶is thy ¹⁹house of refuge), ¹⁷O Fire. [16/254]

¹To thee, O vigorous Agni, ³the continents (or the peoples) ^{8,2}bring ⁵their oblation ⁷from near ⁹and bring ¹⁰from afar; ^{11,14}perceive ¹³the perfected mind ¹²in one most happy, ¹⁵for wide and ¹⁸mighty ²⁰is the blessed ¹⁹peace ¹⁶of thee, ¹⁷O Agni. [16/702]

¹To thee, ⁶O Strength (Fire), ⁴O youngest vigour, ³all the worlds and their peoples ^{8,2}bring ⁷from near ⁹and ^{8,2}bring ¹⁰from afar ⁵their offering. ^{11,14}Awake in a man's knowledge ¹³to that right-mindedness ¹²of his happiest state. ¹⁵A vastness, ¹⁷O Strength (Fire), ¹⁸is the great and ²⁰blissful ¹⁹peace ¹⁶of thee. [15/396]

⁸su-matim - *Mati* means any activity of the mind; right thoughts in the intellect, right feelings in the heart, right perceptions in the sensational mind, *sumati* may embrace any or all of these associations; in another context, by a different turn of the prefix, it may express kindly thoughts, friendly feelings, happy perceptions. [14/134]; Right thoughts, right sensibilities, — this is the full sense of the word *sumati*; for the Vedic *mati* includes not only the thinking, but also the emotional parts of mentality. *Sumati* is a light in the thoughts; it is also a bright gladness and kindness in the soul. [15/262]

आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम् ।

विद्वान्पथीनामुर्वन्तरिक्षमेह देवान् हविरद्याय वक्षि ॥5.1.11॥

आ¹ अद्य² रथम्³ भानुः⁴ भानुमन्तम्⁵ अग्ने⁶ तिष्ठ⁷ यजतेभिः⁸ सम्ऽअन्तम्⁹ ।

विद्वान्¹⁰ पथीनाम्¹¹ उरु¹² अन्तरिक्षम्¹³ आ¹⁴ इह¹⁵ देवान्¹⁶ हविः¹⁷ अद्याय¹⁷ वक्षि¹⁸ ॥

ā | adya | ratham | bhānu-maḥ | bhānu-mantam | agne | tiṣṭha | yajatebhiḥ | sam-antam | vidvān | pathīnām | uru | antarikṣam | ā | iha | devān | haviḥ-adyāya | vakṣi ॥

11. ²Today, ⁴O luminous one, ^{1,7}mount ⁵the luminous ⁹wholeness ³of thy car ⁸with the lords of sacrifice; ¹⁰thou knowest ¹²the wide ¹³mid-world ¹¹with all its paths, ^{14,18}bring ¹⁵here ¹⁶the gods ¹⁷to partake of our sacrifice. [16/254]

⁴O luminous Agni, ^{1,7}mount ²today ⁹thy perfect and ⁵luminous ³chariot ⁸with the masters of the sacrifice; ¹⁰thou knowest ¹¹those paths, ¹⁸bring then ¹⁵hither ¹⁴through ¹²the wide ¹³mid-world ¹⁶the gods ¹⁷to eat of our offerings. [16/702]

^{1,7}Mount ²today ⁸with the lords of the sacrifice, ⁴O luminous ⁶Will, ⁵thy luminous ⁹complete ³car! ¹⁰Thou who knowest ¹²the wide ¹³middle world (the vital or nervous plane) ¹¹in all its (many but intricate and tangled) paths, ^{14,18}bring ¹⁵hither ¹⁶the gods ¹⁷to eat of our oblation. [15/396]

³The chariot symbolises movement of energy. [15/310]

¹¹The vital or nervous plane is just above our material earth; through it the gods come to commune with man, but it is a confused wideness and its paths are many but intricate and tangled. [15/396 fn 9]

¹²uru - equivalent to *brhat*, the Vast, and indicates the infinite freedom of the Truth-consciousness. [15/77]

अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे ।

गविष्ठिरो नमसा स्तोममग्नौ दिवीव रुक्ममुरुव्यञ्चमश्रेत् ॥5.1.12॥

अवोचाम¹ कवये² मेध्याय³ वचः⁴ वन्दारु⁵ वृषभाय⁶ वृष्णे⁷ ।

गविष्ठिरः⁸ नमसा⁹ स्तोमम्¹⁰ अग्नौ¹¹ दिविऽइव¹² रुक्मम्¹³ उरुऽव्यञ्चम्¹⁴ अश्रेत्¹⁵ ॥

avocāma | kavaye | medhyāya | vacaḥ | vandāru | vṛṣabhāya | vṛṣṇe |

gaviṣṭhiraḥ | namasā | stomam | agnau | divi-iva | rukmam | uru-vyañcam | aśret ॥

12. ²To the seer, ³the understanding one, ¹we have uttered ⁴the word ⁵of our adoration, ⁶to the Bull, ⁷the male; ⁸the Steadfast in Light ¹⁵has taken refuge ¹⁰in his laud ¹⁴as in a far-reaching ¹³mass of gold. [16/255]

¹Utterance have we given ⁴to the word ⁵of our delight ²for the seer ³who hath understanding, ⁶for the lord ⁷who is mighty; ⁸firm in the light ^{15a}one ⁹by submission to him ^{15b}reaches ¹¹in Agni ¹⁰a fixity, ¹²even as in heaven, so here ¹³golden ¹⁴bright and vast-expanding. [16/702]

²To the Seer, ³to the Intelligence ¹we have uttered today ⁴the word ⁵of our adoration, ⁶to the Bull ⁷that fertilises the herds; ⁸the Steadfast in the Light ⁹by his surrender ¹⁵rises ¹¹in the flame of Will ¹²as in the heavens ¹³to a golden ¹⁰Affirmation ¹⁴manifesting a vastness. [15/396]

⁹namasā - literally “bending down” and is applied to the act of adoring submission to the deity rendered physically by the prostration of the body. When therefore the Rishi speaks of “bearing obeisance to Agni” we can hardly doubt that he gives to namas the psychological sense of the inward prostration, the act of submission or surrender to the deity. [15/63]

¹⁰stomam - or stubh is the Word considered as a power which affirms and confirms in the settled rhythm of things [15/322]; From *stu* to establish firmly. Stoma is the psalm, the hymn of praise; it is the expression in the potency of speech of those qualities in the Lord of Mental Force — or whatever other Master of being is praised, — which the sadhaka is either calling to his aid or aspires to bring out in his own being and activity. The expression of a quality in inspired & rhythmic speech tends by the essential nature of mantra to bring forward & establish in habitual action that which was formerly latent or vague in the nature. For this reason the psalm is stoma, that which establishes or confirms. [14/374]

Synopsis (1)

[16/702-3]

The awakening of the divine Force and its action in a man is in this hymn rather indicated than described. The sukta is purely lyric in its character, *vacho vandaru*, an expression of delight and adoration, a *stoma* or stabilising mantra intended to fix in the soul the sevenfold delight of Agni, *dame dame sapta ratna* (Rik 5), and assure that state of perfected and happy mentality, pure in perception, light and calm in the emotional parts, — the *bhandishthasya sumatim* of the tenth rik, — which the divine force dwelling in us abidingly assures to our conscious being. The image of the physical morning sacrifice is maintained throughout the first two riks, but from its closing phrase, *mahan devas tamaso niramochi*, the Rishi departs from the ritualistic symbol and confines himself to the purely psychological substance of his thought, returning occasionally to the physical aspects of Agni but only as a loose poetical imagery. There is nothing of the close symbolic parallelism which is to be found in some hymns of the Veda.

Synopsis (2)

[15/ 393]

A HYMN OF THE MORNING SACRIFICE

[1-4] The Rishi hymns the awakening [abodhi] of Agni the Divine Force to conscious action [yajathāya] in the coming [ā-yatīm] of the Dawn [uṣasam]. Agni rises [pra sisrate] towards [accha] the luminous Paradise [nākam], his goal, feeding [adhayat] on the works of the Discernment [dakṣiṇā] which distributes the gifts and activities of the sacrifice, becomes a pure energy [śvetaḥ vājī] leading our days [agre ahnām] and ascends to the Vastness and the Truth.

[7-12] By the Truth [ṛtena] he fashions anew [tatāna] our two firmaments [rodasī], the physical and mental consciousness. This is the golden [rukman] Affirmation [stomam] of him in our heavens [divi].

KUMARA ATREYA OR VRISHA JANA

Sukta 2

कुमारं माता युवतिः समुब्धं गुहा बिभर्ति न ददाति पित्रे ।

अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतौ ॥5.2.1॥

कुमारम्¹ माता² युवतिः³ समुब्धम्⁴ गुहा⁵ बिभर्ति⁶ न⁷ ददाति⁸ पित्रे⁹ ।

अनीकम्¹⁰ अस्य¹¹ न¹² मिनत्¹³ जनासः¹⁴ पुरः¹⁵ पश्यन्ति¹⁶ निहितम्¹⁷ अरतौ¹⁸ ॥

kumāram | mātā | yuvatiḥ | sam-ubdham | guhā | bibharti | na | dadāti | pitre |

anīkam | asya | na | minat | janāsaḥ | puraḥ | paśyanti | ni-hitam | aratau ॥

1. ³The young ²Mother ⁶carries ¹the boy ⁴suppressed ⁵in the secret cavern and ⁸she gives him ⁷not ⁹to the father; ¹¹his ¹⁰force ^{12,13}is undiminished, ¹⁴men ¹⁶see him ¹⁵in front ¹⁷established inwardly ¹⁸in the movement. [16/255]

³The young ²Mother (Nature or material being) ⁶bears ¹the Boy ⁴pressed down ⁵in her secret being and ⁸gives him ⁷not ⁹to the Father (Soul or pure mental being); but ¹¹his ¹⁰force ¹²is not ¹³diminished, ¹⁴the peoples ¹⁶behold ¹⁷him established ¹⁵in front (as the Purohit) ¹⁸in the upward working of things. [15/397]

^{2,9}The Mother and Father are always either Nature and the Soul or the material being and the pure mental being. [15/397 fn 1]

¹Agni, ⁴long repressed in her womb ²by mother Earth ⁷who is unwilling ⁸to give him ⁹to the father Heaven. [15/141]

¹⁵As the Purohita who leads and conducts the work of the sacrifice. [15/397 fn 2]

कमेतं त्वं युवते कुमारं पेषी बिभर्षि महिषी जजान ।

पूर्वीर्हि गर्भः शरदो ववर्धापश्यं जातं यदसूत माता ॥5.2.2॥

कम्¹ एतम्² त्वम्³ युवते⁴ कुमारम्⁵ पेषी⁶ बिभर्षि⁷ महिषी⁸ जजान⁹ ।

पूर्वीः¹⁰ हि¹¹ गर्भः¹² शरदः¹³ ववर्ध¹⁴ अपश्यम्¹⁵ जातम्¹⁶ यत्¹⁷ असूत¹⁸ माता¹⁹ ॥

kam | etam | tvam | yuvate | kumāram | peṣī | bibharṣi | mahiṣī | jajāna |

pūrvīḥ | hi | garbhaḥ | śaradaḥ | vavardha | apaśyam | jātam | yat | asūta | mātā ॥

2. ¹Who is ^{2a}this ⁵boy, ⁴O young mother, ^{2b}whom ³thou ⁷carriest in thyself ⁶when thou art compressed into form, ⁸but when thou art vast ⁹thou hast given him birth? ¹⁰Through many ¹³years ¹⁴grew ¹²the child in the womb, ¹⁵I saw him ¹⁶born ¹⁷when ¹⁹the mother ¹⁸brought him forth. [16/255]

¹Who is ^{2a}this ⁵Boy ^{2b}whom ³thou ⁷bearest in thyself ⁶when thou art compressed into

form, ⁸but thy vastness ⁹gives him birth? ¹¹For ¹⁰many ¹³seasons ^{12a}the Child ¹⁴grew ^{12b}in the womb; ¹⁵I saw him ¹⁶born ¹⁷when ¹⁹the Mother ¹⁸brought him forth. [15/398]

[Agni] ⁷held and concealed in her ⁶so long as she is compressed into limited form (peṣī), at length ⁹comes to birth ⁸when she becomes great and vast (mahiṣi). [15/141]

हिरण्यदन्तं शुचिवर्णमारात्क्षेत्रादपश्यमायुधा मिमानं ।

ददानो अस्मै अमृतं विपृक्वत्किं मामनिद्राः कृणवन्ननुक्थाः ॥5.2.3॥

हिरण्यदन्तम्¹ शुचिवर्णम्² आरात्³ क्षेत्रात्⁴ अपश्यम्⁵ आयुधा⁶ मिमानम्⁷ ।

ददानः⁸ अस्मै⁹ अमृतम्¹⁰ विपृक्वत्¹¹ किम्¹² माम्¹³ अनिन्द्राः¹⁴ कृणवन्¹⁵ अनुक्थाः¹⁶ ॥

hiraṇya-dantam | śuci-varṇam | ārāt | kṣetrāt | apaśyam | āyudhā | mimānam |
dadānaḥ | asmai | amṛtam | vipṛkvat | kim | mām | anindrāḥ | kṛṇavan | anukthāḥ ॥

3. ⁵I saw him ³in a distant ⁴field, ¹one golden-tusked and ²pure-bright of hue ⁷shaping ⁶his weapons: ⁹to him ⁸I am giving ¹⁰immortality ¹¹in my several parts and ¹²what ¹⁵shall they do ¹³to me ¹⁴who possess not Indra and ¹⁶have not the word? [16/255]

⁵I saw ³far off ⁴in the field of being ¹one tusked with golden light and ²pure bright of hue ⁷who was shaping ⁶the weapons of his war. ⁸I give ⁹to him ¹⁰the immortality in me (Soma) ¹¹in all my separate parts (the mind, life and body) and ¹²what ¹⁵shall they do ¹³to me ¹⁶who have not the Word (which expresses that which is unexpressed) and ¹⁴the God-Mind (Indra) is not in them? [15/398]

⁵I beheld ³afar ⁴in a field one ⁷shaping ⁶his weapons ¹who was golden-tusked and ²pure-bright of hue; ⁸I give ⁹to him ¹⁰the Amrita (the immortal essence, Soma) ¹¹in separate parts; ¹²what ¹⁵shall they do ¹³to me ¹⁴who have not Indra and ¹⁶have not the word? [15/141]

⁸⁻¹¹Soma, the wine of immortality, is given to the gods in three parts, on three levels of our being, the mind, life and body [15/398 fn 3]; This is the giving of the Amrita in separate parts alluded to in the Atris' hymn to Agni, the threefold offering of the Soma given on the three levels, *triṣu sānuṣu*, body, life and mind (2.3.7) [15/145].

¹⁴absence of the qualities, powers or functionings represented by Indra. [15/162]

¹⁶The expressive Word which manifests that which is hidden, brings out into expression that which is unexpressed. [15/398 fn 4]

क्षेत्रादपश्यं सनुतश्चरंतं सुमद्युथं न पुरु शोभमानं ।

न ता अगृभ्रन्नजनिष्ट हि षः पलिकनीरिद्युवतयो भवन्ति ॥5.2.4॥

क्षेत्रात्¹ अपश्यम्² सनुतः³ चरन्तम्⁴ सुमत्⁵ यूथम्⁶ न⁷ पुरु⁸ शोभमानम्⁹ ।

न¹⁰ ताः¹¹ अगृभ्रन्¹² अजनिष्ट¹³ हि¹⁴ सः¹⁵ पलिकनीः¹⁶ इत्¹⁷ युवतयः¹⁸ भवन्ति¹⁹ ॥

kṣetrāt | apaśyam | sanutaḥ | carantam | su-mat | yūtham | na | puru | śobhamānam |
na | tāḥ | agr̥bhran | ajaniṣṭa | hi | saḥ | palikniḥ | it | yuvatayaḥ | bhavanti ॥

4. ¹In that field ²I saw ⁴ranging ³apart ⁷what seemed ⁵a happy ⁶herd ⁸in its many ⁹forms of beauty; ¹⁰none ¹²could seize ¹¹on them, ¹⁴for ¹⁵he ¹³was born, ¹⁷even ¹⁶those of them who were grey with age ¹⁹became ¹⁸young again. [16/256]

²I saw ¹in the field ⁷as though ⁵a happy ⁶herd ⁴that ranged ³continuously ⁸in many ⁹forms of luminous beauty. ¹⁰None ¹²could seize ¹¹on them, ¹⁴for ¹⁵he [Agni] ¹³was born; ¹⁷even ¹⁶they that were old (grey) among them, ¹⁹grow ¹⁸young once more. [15/398]

²I beheld ¹in the field, ⁷as it were, ⁵a happy ⁶herd ⁴ranging ³continuously, ⁸many, ⁹shining; ¹¹they ¹²seized them ¹⁰not, ¹⁴for ¹⁵he ¹³was born; ¹⁷even those (cows) ¹⁶that were old, ¹⁹become ¹⁸young again. [15/141-2]

¹The field or *kṣetra* which Indra wins for his shining comrades from the Dasyu and in which the Atri beheld the warrior Agni and the luminous cows, those of whom even the old became young again. This field, *kṣetra*, is only another image for the luminous home (*kṣaya*) to which the gods by the sacrifice lead the human soul. [15/194]

के मे मर्यकं वि यवंत गोभिर्न येषां गोपा अरणश्चिदास ।

य ईं जगृभुरव ते सृजंत्वाजाति पश्व उप नश्चिकित्वान् ॥5.2.5॥

के¹ मे² मर्यकम्³ वि⁴ यवन्त⁵ गोभिः⁶ न⁷ येषाम्⁸ गोपाः⁹ अरणः¹⁰ चित्¹¹ आस¹² ।

ये¹³ ईम्¹⁴ जगृभुः¹⁵ अव¹⁶ ते¹⁷ सृजन्तु¹⁸ आ¹⁹ अजाति²⁰ पश्वः²¹ उप²² नः²³ चिकित्वान्²⁴ ॥

ke | me | maryakam | vi | yavanta | gobhiḥ | na | yeṣām | gopāḥ | araṇaḥ | cit | āsa |
ye | īm | jagṛbhuh | ava | te | sṛjantu | ā | ajāti | paśvaḥ | upa | naḥ | cikitvān ||

5. ¹Who were they that ^{4,5}divorced ²my ³strength ⁶from the herds of light? ⁸Against them ¹²there was ⁷no ⁹protector ^{7,11}nor ¹⁰any fighter in this war. ^{18a}Let ¹³those who ¹⁵seized ¹⁴them ^{18b}release them ¹⁶back to me, ²⁴he has become aware and ^{22,19,20}is driving back to me my ²¹herds of vision. [16/256]

¹Who were they that ^{4,5}divorced ²my ³strength ⁶from the herds of Light? ⁸Against them ¹²there was ⁷no ⁹protector ^{7,11}nor ¹⁰any worker in this war. ^{18a}Let ¹³those that ^{15a}took ¹⁴them ^{15b}from me, ^{18b}release them to me ¹⁶again; ²⁴for he with his conscious perceptions ^{22,19,20}comes driving to us ²³our ²¹lost herds of the radiance. [15/398]

¹Who were they ^{4,5}that divorced ²my ³strength (*maryakam*; my host of men, my heroes, *vīra*) ⁶from the cows? For ⁸they (my men) ¹²had ⁷no ¹⁰warrior and ⁹protector of the kine. ^{18a}Let ¹⁷those ¹³who ¹⁵took ¹⁴them from me, ^{18b}release them; ²⁴he knows and ²²comes driving ²³to us ²¹the cattle. [15/142]

²¹ paśvaḥ - The herds are the illuminations that come to us from the supramental Truth, herding rays of the sun of Light. [15/408 *fn* 9]

वसां राजानं वसति जनानामरातयो नि दधुर्मर्त्येषु ।

ब्रह्माण्यत्रेव तं सृजंतु निदितारो निद्यासो भवंतु ॥5.2.6॥

वसाम्¹ राजानम्² वसतिम्³ जनानाम्⁴ अरातयः⁵ नि⁶ दधुः⁷ मर्त्येषु⁸ ।
ब्रह्माणि⁹ अत्रेः¹⁰ अव¹¹ तम्¹² सृजन्तु¹³ निन्दितारः¹⁴ निन्द्यासः¹⁵ भवन्तु¹⁶ ॥

vasām | rājānam | vasatim | janānām | arātayaḥ | ni | dadhuḥ | martyeṣu |
brahmāṇi | atreḥ | ava | tam | sṛjantu | ninditāraḥ | nindyāsaḥ | bhavantu ॥

6. ⁵The hostile powers ^{6,7}have hidden within ⁸in mortals ²the king ¹of those who dwell ⁴in creatures ³in whom all creatures dwell; ^{13a}let ⁹the wisdom-words ¹⁰of Atri ^{11,13b}release ¹²him, ^{16a}let ¹⁴the binders themselves ^{16b}become ¹⁵the bound. [16/256]

²The king ¹of those who dwell ⁴in creatures, ³he in whom all creatures dwell, ^{6,7}is hidden ⁸within mortals ⁵by hostile powers; ^{13a}let ⁹the soul-thoughts ¹⁰of the Eater of things (Atri) ^{11,13b}release ¹²him, ^{16a}let ¹⁴the confiners ^{16b}be ¹⁵themselves confined. [15/399]

शुनश्चिच्छेपं निदितं सहस्राद्यूपादमुंचो अशमिष्ट हि षः ।

एवास्मदग्ने वि मुमुग्धि पाशान्होतश्चिकित्व इह तू निषद्य ॥5.2.7॥

शुनः¹ चित्² शोपम्³ निऽदितम्⁴ सहस्रात्⁵ यूपात्⁶ अमुञ्चः⁷ अशमिष्ट⁸ हि⁹ सः¹⁰ ।
एव¹¹ अस्मत्¹² अग्ने¹³ वि¹⁴ मुमुग्धि¹⁵ पाशान्¹⁶ होतः¹⁷ चिकित्वः¹⁸ इह¹⁹ तु²⁰ निऽसद्य²¹ ॥

śunaḥ-śepam | cit | ni-ditam | sahasrāt | yūpāt | amuñcaḥ | aśamiṣṭa | hi | saḥ |
eva | asmat | agne | vi | mumugdhi | pāśān | hotaḥ | cikitvaḥ | iha | tu | ni-sadya ॥

7. ^{1,3}Shunahshepa ²too ⁴was bound ⁵to the thousandfold ⁶post of sacrifice, ⁷him didst thou release ⁹and ¹⁰he ⁸attained to calm (or, achieved the work); ¹¹so ²¹do thou take thy seat ¹⁹here in us, ¹⁸O conscious knower, ¹⁷O Priest of the call, and ^{14,15}loose ¹²from us ¹⁶the cords of our bondage. [16/256]

^{1,3}Shunahshepa ²too, ^{1,3}head of delight, ⁴was bound ⁵to the thousand-fold ⁶post of the sacrifice; ⁷him thou didst release, — ⁹yea, ¹⁰he ⁸accomplished perfection by his works; ¹¹so ²¹do thou take thy seat ¹⁹here in us, ¹⁸O conscious seeing ¹³Flame, ¹⁷O Priest of our sacrifice, and ^{14,15}loose ¹²from us ¹⁶the cords of our bondage. [15/399]

Explanatory Note (1)

[15/366]

So too when the seer of the house of Atri cries high to Agni, “O Agni, O Priest of the offering, loose from us the cords,” he is using not only a natural, but a richly-laden image. He is thinking of the triple cord of mind, nerves and body by which the soul is bound as a victim in the great world-sacrifice, the sacrifice of the Purusha; he is thinking of the force of the divine Will already awakened and at work within him, a fiery and irresistible godhead that shall uplift his oppressed divinity and cleave asunder the cords of its bondage; he is thinking of the might of that growing Strength and inner

Flame which receiving all that he has to offer carries it to its own distant and difficult home, to the high-seated Truth, to the Far, to the Secret, to the Supreme.

Explanatory Note (2)

[15/505]

Ignorance, this matrix of sin, has in its substantial effect the appearance of a triple cord of limited mind, inefficient life, obscure physical animality, the three ropes with which the Rishi Shunahshepa in the parable was bound as a victim to the sacrificial post. The whole result is a struggling or inert poverty of being; it is the meagreness of a mortal undelight and the insufficiency of a being that collapses at every moment towards death. When Varuna the Mighty comes and sunders this threefold restraint, we are freed towards riches and immortality. Uplifted, the real man arises to his true kingship in the undivided being. The upper cord flies upward releasing the wings of the Soul into superconscious heights; the middle cord parts both ways and all ways, the constrained life breaking out into a happy breadth of existence; the lower cord collapses downward taking with it the alloy of our physical being to disappear and be dissolved in the stuff of the Inconscient. This liberation is the purport of the parable of Shunahshepa.

हृणीयमानो अप हि मदैयेः प्र मे देवानां व्रतपा उवाच ।

इन्द्रो विद्वान् अनु हि त्वा चक्ष तेनाहमग्ने अनुशिष्ट आगां ॥5.2.8॥

हृणीयमानः¹ अप² हि³ मत्⁴ ऐयेः⁵ प्र⁶ मे⁷ देवानाम्⁸ व्रतऽपाः⁹ उवाच¹⁰ ।

इन्द्रः¹¹ विद्वान्¹² अनु¹³ हि¹⁴ त्वा¹⁵ चक्ष¹⁶ तेन¹⁷ अहम्¹⁸ अग्ने¹⁹ अनुशिष्टः²⁰ आ²¹ अगाम्²² ॥

hrṇīyamānaḥ | apa | hi | mat | aiyeḥ | pra | me | devānām | vrata-pāḥ | uvāca |

indraḥ | vidvān | anu | hi | tvā | cacakṣa | tena | aham | agne | anu-śiṣṭaḥ | ā | agām ||

8. ¹Mayst thou not grow wroth ³and ^{2,5}depart ⁴from me: ⁹he who guards the law of working ⁸of the gods ^{6,10}declared it ⁷to me; ¹¹Indra ¹²knew ¹⁴and ¹³sought after ¹⁴and ¹⁶saw ¹⁵thee, and ²⁰taught ¹⁷by him, ¹⁹O Fire, ¹⁸I ^{21,22}have come to thee. [16/257]

¹Mayst thou not grow wroth ³and ^{2,5}depart ⁴from me! ⁹He who guards the law of action ⁸of the godheads, ^{6,10}told ⁷me of thee; ¹¹Indra ¹²knew ¹⁴and ¹³sought after ¹⁴and ¹⁶saw ¹⁵thee, and ^{20a}taught ¹⁷by him ^{20b}his knowledge, ¹⁹O Flame, ¹⁸I ^{21,22}came to thee. [15/399]

वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ।

प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृंगे रक्षसे विनिक्षे ॥5.2.9॥

वि¹ ज्योतिषा² बृहता³ भाति⁴ अग्निः⁵ आविः⁶ विश्वानि⁷ कृणुते⁸ महित्वा⁹ ।

प्र¹⁰ अदेवीः¹¹ मायाः¹² सहते¹³ दुःऽएवाः¹⁴ शिशीते¹⁵ शृङ्गे¹⁶ रक्षसे¹⁷ विनिक्षे¹⁸ ॥

vi | jyotiṣā | bṛhatā | bhāti | agniḥ | āviḥ | viśvāni | kṛṇute | mahi-tvā |
pra | adevīḥ | māyāḥ | saḥate | duḥ-evāḥ | śiśīte | śṛṅge | rakṣase | vi-nikṣe ||

9. ⁵This Fire ^{1,4}shines ³with the Vast ²Light and ⁸makes ⁷all things ⁶manifest ⁹by his greatness. ^{10,13}He overpowers ¹²the workings of knowledge ¹¹that are undivine and ¹⁴evil in their impulse, ¹⁵he sharpens ¹⁶his horns ¹⁸to gore ¹⁷the Rakshasa. [16/257]

⁵This Flame of Will ^{1,4}shines out ³with the vast ²light of Truth and ⁸makes ⁷all things ⁶manifest ⁹by the greatness of him. ^{10,13}He overpowers ¹²the formations of knowledge ¹¹that are undivine and ¹⁴of an evil movement; ¹⁵he sharpens ¹⁶his horns ¹⁸to gore ¹⁷the Rakshasa. [15/399]

³bṛhat - is the universal truth proceeding direct and undeformed out of the Infinite. The consciousness that corresponds to it is also infinite, *bṛhat*, large as opposed to the consciousness of the sense-mind which is founded upon limitation. [15/65]

^{11,12}Maya. There are two kinds of Maya, the divine and undivine, the formations of the truth and the formations of the falsehood. [15/399 fn 5]; māya - with a strong sense of its root-significance, to measure, form, build or plan out [15/545 fn 3]

Explanatory Note

[15/366]

A little later the seer sings of the increasing Flame, “Agni shines wide with vast Light and makes all things manifest by his greatness.” What are we to understand? Shall we suppose that the singer released from his bonds (5.2.7), one knows not how, is admiring tranquilly the great blaze of the sacrificial fire which was to have devoured him and wonder at the rapid transitions of the primitive mind? It is only when we discover that the “vast Light” was a fixed phrase in the language of the Mystics for a wide, free and luminous consciousness beyond mind, that we seize the true burden of the Rik. The seer is hymning his release from the triple cord of mind, nerves and body (5.2.7) and the uprising of the knowledge and will within him to a plane of consciousness where the real truth of all things transcendent of their apparent truth becomes at length manifest in a vast illumination.

उत स्वानासो दिवि षंत्वग्नेस्तिग्मायुधा रक्षसे हंतवा उ ।

मदे चिदस्य प्र रुजति भामा न वरंते परिबाधो अदेवीः ॥5.2.10॥

उत¹ स्वानासः² दिवि³ सन्तु⁴ अग्नेः⁵ तिग्मऽआयुधाः⁶ रक्षसे⁷ हन्तवै⁸ ऊं⁹ ।

मदे¹⁰ चित्¹¹ अस्य¹² प्र¹³ रुजन्ति¹⁴ भामाः¹⁵ न¹⁶ वरन्ते¹⁷ परिऽबाधः¹⁸ अदेवीः¹⁹ ॥

uta | svānāsaḥ | divi | santu | agneḥ | tigma-āyudhāḥ | rakṣase | hantavai | ūṃ |
made | cit | asya | pra | rujanti | bhāmāḥ | na | varante | pari-bādhaḥ | adevīḥ ||

10. ^{4a}May ²the voices ⁵of the Fire ^{4b}be ⁶sharp weapons ⁸to slay ⁷the Rakshasa. ¹⁰In his ecstasy ¹²his ¹⁵angers ^{13,14}break down, ¹⁹all the undivine ¹⁸obstructions that besiege us ¹⁶cannot ¹⁷hem him in. [16/257]

^{4a}May ²the voices ⁵of the Flame ³in our heavens ^{4b}be ⁶sharp-weaponed ⁸to slay ⁷the Rakshasa! ¹⁰In his ecstasy ¹²his ¹⁵angry lustres ^{13,14}break all that opposes his advance; ¹⁹the energies undivine ¹⁸that obstruct us from every side ¹⁶cannot ¹⁷pen him in. [15/400]
¹⁵*Bhāma* means both a light of knowledge and a flame of action. Agni is a Light as well as a Force. [15/280]

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षं ।

यदीदग्ने प्रति त्वं देव हर्याः स्वर्वतीरप एना जयेम ॥5.2.11॥

एतम्¹ ते² स्तोमम्³ तुविजात⁴ विप्रः⁵ रथम्⁶ न⁷ धीरः⁸ सुऽअपाः⁹ अतक्षम्¹⁰ ।

यदि¹¹ इत्¹² अग्ने¹³ प्रति¹⁴ त्वम्¹⁵ देव¹⁶ हर्याः¹⁷ स्वःऽवतीः¹⁸ अपः¹⁹ एन²⁰ जयेम²¹ ॥

etam | te | stomam | tuvi-jāta | viprah | ratham | na | dhīrah | su-apāḥ | atakṣam |
yadi | it | agne | prati | tvam | deva | haryāḥ | svaḥ-vatīḥ | apaḥ | ena | jayema ॥

11. ⁴O thou of the many births, ^{10a}I ⁵the sage, ⁸the thinker, ⁹the man of perfect works ^{10b}have fashioned ²for thee ¹this ³laud ⁷like ⁶a chariot. ¹¹If, ¹²indeed, ¹⁶O god, ¹⁵thou ^{17a}shouldst take ¹⁴an answering ^{17b}joy in it, ²⁰by this ²¹we could conquer ¹⁹the waters ¹⁸that carry the light of the sun-world. [16/257]

⁴O thou who art born in many forms, ^{10a}I ⁵illumined in mind, ⁸accomplished in understanding, ⁹perfect in works, ^{10b}have fashioned ²for thee ¹this ³song of thy affirming ⁷to be as if ⁶thy chariot. ¹¹If ¹⁵thou, ¹³O Strength (Fire), ^{17a}take ¹⁴an answering ^{17b}delight ¹²in it, ²⁰by this ²¹we may conquer ¹⁹the waters ¹⁸that carry the light of the luminous heaven. [15/400]

¹⁸Swar, the divine mind pure to the luminous Truth. [15/400 fn 6]; waters which carry in them the light of the luminous heaven, Svar [15/88]; the waters released from the environing darkness of Vritra are called sometimes the streams of the Truth, *rtasya dhārāḥ* (5.12.2) and sometimes *svarvatīr apaḥ*, the waters of Swar, the luminous solar world [15/168]; 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]; *Svar*, the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun. [15/439 fn 4]

तुविग्रीवो वृषभो वावृधानोऽशत्र्वर्यः समजाति वेदः ।

इतीममग्निममृता अवोचन्बर्हिष्मते मनवे शर्म यंसद्धविष्मते मनवे शर्म यंसत् ॥5.2.12॥

तुविऽग्रीवः¹ वृषभः² ववृधानः³ अशत्रु⁴ अर्यः⁵ सम्⁶ अजाति⁷ वेदः⁸ ।

इति⁹ इमम्¹⁰ अग्निम्¹¹ अमृताः¹² अवोचन्¹³ बर्हिष्मते¹⁴ मनवे¹⁵ शर्म¹⁶ यंसत्¹⁷ ।

हविष्मते¹⁸ मनवे¹⁹ शर्म²⁰ यंसत्²¹ ॥

tuvi-grīvaḥ | vṛṣabhaḥ | vavṛdhānaḥ | aśatru | aryaḥ | sam | ajāti | vedaḥ |
iti | imam | agnim | amṛtāḥ | avocan | barhiṣmate | manave | śarma | yaṃsat |
haviṣmate | manave | śarma | yaṃsat ॥

12. ²The bull ¹with the neck of might, ⁴whom no enemy can oppose, ³grows and ^{6,7}comes driving ⁵from the foe ⁸the riches of knowledge. ⁹So ^{13a}have ¹²the immortals ^{13b}spoken ¹⁰to this ¹¹Fire ¹⁷that he may work out ¹⁶peace ¹⁵for man ¹⁴when he prepares the sacred seat, ²¹work out ²⁰peace ¹⁹for man ¹⁸when he brings the offering. [16/257-8]

¹The strong-necked ²Bull [⁴without any enemy] ³increases in us and ^{6,7}drives to us ⁸the treasure of knowledge (the wealth of the luminous herds) ⁵that was withheld by our enemy; ⁴nor is there any [enemy] to destroy it. ⁹For so ^{13a}have ¹²the Powers Immortal ^{13b}spoken ¹⁰to the [this] ¹¹Strength (Fire) ⁹that ¹⁷he work out ¹⁶peace ¹⁵for the man ¹⁴who enlarges the seat of sacrifice, ⁹that ²¹he work out ²⁰peace ¹⁹for the man ¹⁸who carries in his hand the oblation. [15/400]

¹or, many-necked [15/400 fn 7]

⁵aryaḥ - The root *ar* indicates always a movement of effort or of struggle or a state of surpassing height or excellence; it is applied to rowing, ploughing, fighting, lifting, climbing. The Aryan then is the man who seeks to fulfil himself by the Vedic action, the internal and external *karma* or *apas*, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, climbing upwards. The Aryan man labours towards heights, fights his way on in a march which is at once a progress forward and an ascent. [15/263]

⁸The wealth of the luminous herds. [15/400 fn 8]

Synopsis

[15/ 397]

A HYMN OF THE LIBERATION OF THE DIVINE FORCE

[1-2] Nature in her ordinary limited and material workings [mātā] holds [bibharti] the Divine Force [kumāram] concealed in her secret or subconscious being [guhā]; only when consciousness enlarges itself towards the One and Infinite [mahiṣī], is it manifested, born [jajāna] for the conscient Mind.

[5-6] The clarities of the higher illumination [maryakam gobhiḥ] cannot be kept [vi yavanta] so long as there is not this Strength to guard them [na yeṣām gopāḥ], for hostile powers [arātayaḥ] snatch them away [jagr̥bhuh] and conceal them [ni dadhuḥ] again in their secret cavern.

[7-12] Divine Will manifested in man, itself liberated, liberates him [mumugdhi] from the cords [pāsān] which bind [ni-ditam] him as a victim in the world-sacrifice; we

attain to it by the teaching [anu-śiṣṭaḥ] of Indra, the divine Mind, and it protects the uninterrupted play of the Light [vrata-pāḥ] and destroys [hantavai] the powers of falsehood [rakṣase] whose limitations cannot hem in [na varante] its growth and its out-flaming; it brings [jayema] the divine waters [apaḥ] from the luminous Heaven [svaḥ-vatīḥ], the divine wealth [vedaḥ] liberated from the attacks of the Enemy, and gives the final peace and perfection [śarma].

VASUSHRUTA

Sukta 3

त्वमग्ने वरुणो जायसे यत्त्वं मित्रो भवसि यत्समिद्धः ।

त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्द्रो दाशुषे मर्त्याय ॥5.3.1॥

त्वम्¹ अग्ने² वरुणः³ जायसे⁴ यत्⁵ त्वम्⁶ मित्रः⁷ भवसि⁸ यत्⁹ सम्-इद्धः¹⁰ ।

त्वे¹¹ विश्वे¹² सहसः¹³ पुत्र¹⁴ देवाः¹⁵ त्वम्¹⁶ इन्द्रः¹⁷ दाशुषे¹⁸ मर्त्याय¹⁹ ॥

tvam | agne | varuṇaḥ | jāyase | yat | tvam | mitraḥ | bhavasi | yat | sam-iddhaḥ |

tve | viśve | sahasaḥ | putra | devāḥ | tvam | indraḥ | dāśuṣe | martyāya ॥

1. ¹Thou art ³Varuna, ²O Fire, ⁵when ⁴thou art born, ⁶thou ⁸becomest ⁷Mitra ⁹when ¹⁰thou blazest high; ¹¹in thee are ¹²all ¹⁵the gods, ¹⁴O son ¹³of force, ¹⁶thou art ¹⁷Indra ¹⁹for the mortal ¹⁸giver. [16/258]

¹Thou art ³he of the Wideness (Varuna), ²O Will, ⁵when ⁴thou art born; ⁶thou ⁸becomest ⁷the Lord of Love (Mitra) ⁹when ¹⁰thou art entirely kindled. ¹¹In thee are ¹²all ¹⁵the gods, ¹⁴O son ¹³of Force; ¹⁶thou ¹⁷art the Power-in-Mind (Indra) ¹⁹for the mortal ¹⁸who gives the offering. [15/401]

¹Thou ²O Agni, ³art Varuna ⁵when ⁴thou art born, ⁶thou ⁸becomest ⁷Mitra ⁹when ¹⁰thou art perfectly kindled, ¹¹in thee are ¹²all ¹⁵the Gods, ¹⁴O Son ¹³of Force, ¹⁶thou art ¹⁷Indra ¹⁹to the mortal ¹⁸who gives the sacrifice. [15/353]

³Varuna, who represents the ethereal purity and oceanic wideness of the infinite Truth. [15/401 fn 1]

⁷Mitra, the all-embracing harmony of the Truth, the Friend of all beings, therefore the Lord of Love. [15/401 fn 2]

¹⁷Indra, Ruler of our being. Master of Swar which is the luminous world of the Divine Mind. [15/401 fn 3]

Explanatory Note

¹⁵ **devāḥ** - 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. [16/468]; The gods are the jyotir-maya beings of the tejomaya, luminous Chandraloka or Swar and jyotirmaya, brilliant Suryaloka or Mahar, the two heavens attainable by mortals. [16/491]

Chandra is the devata of the smriti or prajna; **Surya** of the satyam; **Indra** of the

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

त्वमर्यमा भवसि यत्कनीनां नाम स्वधावगुह्यं बिभर्षि ।

अञ्जति मित्रं सुधितं न गोभिर्यदंपती समनसा कृणोषि ॥5.3.2॥

त्वम्¹ अर्यमा² भवसि³ यत्⁴ कनीनाम्⁵ नाम⁶ स्वधाऽवन्⁷ गुह्यम्⁸ बिभर्षि⁹ ।

अञ्जन्ति¹⁰ मित्रम्¹¹ सुधितम्¹² न¹³ गोभिः¹⁴ यत्¹⁵ दम्पती¹⁶ सऽमनसा¹⁷ कृणोषि¹⁸ ॥

tvam | aryamā | bhavasi | yat | kanīnām | nāma | svadhā-van | guhyam | bibharṣi |
añjanti | mitram | su-dhitam | na | gobhiḥ | yat | dam-patī | sa-manasā | kṛṇoṣi ||

2. ⁷O holder of the self-law, ¹thou ³becomest ²Aryaman ⁴when ⁹thou bearest ⁸the secret ⁶name ⁵of the Virgins; ¹⁰they reveal thee ¹⁴with the Rays ¹³as ¹¹Mitra ¹²firmly founded ¹⁵when ¹⁸thou makest ¹⁷of one mind ¹⁶the Lord of the house and the Spouse. [16/258]

⁷O thou who possessest self-ordering Nature, ¹thou ³becomest ²the might of the Aspirer (Aryaman) ⁴when ⁹thou bearest ⁸the secret ⁶Name ⁵of the Virgins (the unripe Radiances). ¹⁰They brighten thee ¹⁴with the Light in her rays ¹³as ¹¹Love (Mitra) ¹²perfectly founded ¹⁵when ¹⁸thou makest ¹⁷of one mind ¹⁶the Lord and his Spouse (Soul and Nature) in their mansion (human body). [15/402]

¹Thou ³becomest ²Aryaman ⁴when ⁹thou bearest ⁸the secret ⁶name ⁵of the Virgins. ¹⁰They make thee to shine ¹⁴with the radiances (the cows, *gobhiḥ*) ¹³as ¹¹Mitra ¹²well-established ¹⁵when ¹⁸thou makest ¹⁷of one mind ¹⁶the Lord of the house and his consort. [15/353-4]

²Aryaman, the aspiring power and action of the Truth. [15/402 fn 4]

⁵Probably, the unripe Radiances that our aspiration has to prepare for their union with the higher power of the soul; Aryaman holds their secret sense, the Name or Numen, which is manifested when aspiration arrives at the light of knowledge and Mitra harmonises soul and nature. [15/402 fn 5]

¹⁶The Soul and Nature. The mansion is the human body. [15/402 fn 7]

तव श्रिये मरुतो मर्जयंत रुद्र यत्ते जनिम चारु चित्रं ।

पदं यद्विष्णोरुपमं निधायि तेन पासि गुह्यं नाम गोनां ॥5.3.3॥

तव¹ श्रिये² मरुतः³ मर्जयन्त⁴ रुद्र⁵ यत्⁶ ते⁷ जनिम⁸ चारु⁹ चित्रम्¹⁰ ।

पदम्¹¹ यत्¹² विष्णोः¹³ उपऽमम्¹⁴ निऽधायि¹⁵ तेन¹⁶ पासि¹⁷ गुह्यम्¹⁸ नाम¹⁹ गोनाम्²⁰ ॥

tava | śriye | marutaḥ | marjayanta | rudra | yat | te | janima | cāru | citram |
padam | yat | viṣṇoḥ | upa-mam | ni-dhāyi | tena | pāsi | guhyam | nāma | gonām ||

3. ²For the glory ¹of thee, ⁵O Rudra, ³the life-powers ⁴make bright ⁷thy ⁸birth ¹⁰into a richly manifold ⁹beauty. ¹²When ¹⁴that highest ¹¹step (or, the supreme plane of the three) ¹³of Vishnu ¹⁵is founded within, ¹⁷thou guardest ¹⁶by it ¹⁸the secret ¹⁹name ²⁰of the Ray-cows.

[16/258]

²For the glory ¹of thee, ⁵O Violent One (Rudra), ³the Thought-Powers (Marut) ⁴make to shine out by their pressure ⁶that which is ⁷thy ¹⁰rich and ⁹beautiful ⁸birth (the supreme world of Light). ¹²When ¹⁴that highest ¹¹stride ¹³of Vishnu ¹⁵has been established within, ¹⁷thou protectest ¹⁶by it ¹⁸the secret ¹⁹Name ²⁰of the herds of the Radiance. [15/402]

²For the glory ¹of thee, ⁵O Rudra, ³the Maruts ⁴brighten by their pressure ⁶that which is ⁹the brilliant and ¹⁰varied ⁸birth ⁷of thee. ¹²That which is ¹⁴the highest ¹¹seat ¹³of Vishnu, ¹⁶by that ¹⁷thou protectest ¹⁸the secret ¹⁹Name ²⁰of the radiances (the cows, *gonām*).

[15/354]

⁸The supreme world of Light. Agni is said elsewhere to become in his being the highest of the shining worlds. [15/402 fn 8]

¹¹Vishnu has three strides or movements, earth, heaven and the supreme world of which Light, Truth and the Sun are the foundation. [15/402 fn 9]

¹⁸⁻²⁰The highest divine sense of the illuminations of Knowledge is found in the superconscient worlds of supreme Light. [15/402 fn 10]

तव श्रिया सुदृशो देव देवाः पुरु दधाना अमृतं सपंत ।

होतारमग्निं मनुषो नि षेदुर्दशस्यंत उशिजः शंसमायोः ॥5.3.4॥

तव¹ श्रिया² सुदृशः³ देव⁴ देवाः⁵ पुरु⁶ दधानाः⁷ अमृतम्⁸ सपन्त⁹ ।

होतारम्¹⁰ अग्निम्¹¹ मनुषः¹² नि¹³ सेदुः¹⁴ दशस्यन्तः¹⁵ उशिजः¹⁶ शंसम्¹⁷ आयोः¹⁸ ॥

tava | śriyā | su-dṛśaḥ | deva | devāḥ | puru | dadhānāḥ | amṛtam | sapanta |
hotāram | agnim | manuṣaḥ | ni | seduḥ | daśasyantaḥ | uśijaḥ | śamsam | āyoḥ ॥

4. ²By the glory ¹of thee ³who hast the true seeing, ⁵the gods ⁷hold ⁶a multiple completeness and ⁹taste (or, touch) ⁸immortality; ¹²men ^{13,14}take up their session ¹¹with Fire, ¹⁰the Priest of the call, ¹⁶aspiring, ¹⁵making a gift ¹⁷of the self-expression ¹⁸of the human being.

[16/259]

²By the glory ¹of thee ³because thou hast right vision, ⁴O god-head, ⁵the gods ⁷holding ⁶all that multiple existence ⁹taste (or, touch) ⁸immortality and ¹²men ^{13,14}take their seat ¹¹in the Force ¹⁰that offers the oblation and, ¹⁶desiring, ¹⁵they distribute to the godheads ¹⁷the self-expression ¹⁸of the being. [15/402]

^{2a}By ¹thy ^{2b}glory, ⁴O Deva, ⁵the gods ³attain to right vision and ⁷holding in themselves ⁶all the multiplicity (of the vast manifestation) ⁹taste ⁸Immortality. ¹²Men ¹⁴set ¹¹Agni ¹³in them ¹⁰as the priest of the sacrifice ¹⁶when desiring (the Immortality) ¹⁵they distribute (to the Gods) ¹⁷the self-expression ¹⁸of the being. [15/354]

¹⁶uśijaḥ - The word is from the root उञ् and must therefore mean “desire, wish, yearning out, aspiration”. But these words do not exactly express the Vedic idea. It is that state of the Yogin when existence reaches out after an effect or a fulfilment (lipsa); there is no corresponding word in English. The gods are often

represented as ushatas, when they are called to the sacrifice. It is the movement towards a stronger existence or activity which we are conscious of in the faculties when the system has been brought into a fit state for the sacrificial action. [16/590-1]

न त्वद्धोता पूर्वो अग्ने यजीयान् काव्यैः परो अस्ति स्वधावः ।

विशश्च यस्या अतिथिर्भवासि स यज्ञेन वनवद्देव मर्तान् ॥5.3.5॥

न¹ त्वत्² होता³ पूर्वः⁴ अग्ने⁵ यजीयान्⁶ न⁷ काव्यैः⁸ परः⁹ अस्ति¹⁰ स्वधाऽवः¹¹ ।

विशः¹² च¹³ यस्याः¹⁴ अतिथिः¹⁵ भवासि¹⁶ सः¹⁷ यज्ञेन¹⁸ वनवत्¹⁹ देव²⁰ मर्तान्²¹ ॥

na | tvat | hotā | pūrvaḥ | agne | yajīyān | na | kāvyaiḥ | paraḥ | asti | svadhā-vaḥ | viśaḥ | ca | yasyāḥ | atithiḥ | bhavāsi | saḥ | yajñena | vanavat | deva | martān ॥

5. ¹There is none ⁴who precedes ²thee ³as priest of the call, ⁵O Fire, ⁷none ⁶mightier for sacrifice, ¹⁰there is ⁷none ⁹supreme over ²thee ⁸in the seer-wisdoms, ¹¹O master of the self-law, ¹³and ¹⁴of whatsoever ¹²man ¹⁶thou becomest ¹⁵the guest, ¹⁷he ¹⁹conquers ¹⁸by sacrifice, ²⁰O godhead, ²¹those who are mortals. [16/259]

¹There is none ⁴that precedeth ²thee ³as the priest of the oblation ⁷nor ⁶any mightier for sacrifice; ⁵O Flame, ⁷none ¹⁰is ⁹supreme over ²thee ⁸in the things of the Wisdom, ¹¹thou who possesseth the self-ordering power of Nature. ^{17,12}The creature ¹⁴of whom ¹⁶thou becomest ¹⁵the guest, ²⁰O godhead, ¹⁹prevails ¹⁸by sacrifice ²¹over all that belong to the mortality. [15/403]

वयमग्ने वनुयाम त्वोता वसूयवो हविषा बुध्यमानाः ।

वयं समर्ये विदथेष्वह्नां वयं राया सहसस्पुत्र मर्तान् ॥5.3.6॥

वयम्¹ अग्ने² वनुयाम³ त्वाऽऽरुताः⁴ वसुऽयवः⁵ हविषा⁶ बुध्यमानाः⁷ ।

वयम्⁸ सऽमर्ये⁹ विदथेषु¹⁰ अह्नाम्¹¹ वयम्¹² राया¹³ सहसः¹⁴ पुत्र¹⁵ मर्तान्¹⁶ ॥

vayam | agne | vanuyāma | tvā-ūtāḥ | vasu-yavaḥ | haviṣā | budhyamānāḥ |
vayam | sa-marye | vidatheṣu | ahnām | vayam | rāyā | sahasaḥ | putra | martān ॥

6. ^{3a}May ¹we ⁵who seek the Riches ^{3b}win them ⁶by the offering, ¹we ⁴guarded by thee and ⁷awakened, ²O Fire, — ⁸we ⁹in the clash of the battle, ¹⁰in our discoveries of knowledge ¹¹through days, ¹²we ¹³by the Treasure ³overcome ¹⁶mortal men, ¹⁵O son ¹⁴of Force. [16/259]

^{3a}May ¹we, ²O Flame, ⁴fostered by thee and ⁷awakened, ⁵seekers of the substance, ^{3b}prevail ⁶by the offering, — ⁸we ⁹in the great struggle, ⁸we ¹⁰in the comings of knowledge ¹¹in our days, ¹²we ¹³by the felicity, ¹⁵O son ¹⁴of Force, ³overcome ¹⁶all that are mortal. [15/403]

¹¹periods of Light visiting the soul [15/403 fn 11]

यो न आगो अभ्येनो भरात्यधीदघमघशंसे दधात ।

जही चिकित्वो अभिशस्तिमेतामग्ने यो नो मर्चयति द्वयेन ॥5.3.7॥

यः¹ नः² आगः³ अभि⁴ एनः⁵ भराति⁶ अधि⁷ इत्⁸ अघम्⁹ अघशंसे¹⁰ दधात¹¹ ।

जहि¹² चिकित्वः¹³ अभिशस्तिम्¹⁴ एताम्¹⁵ अग्ने¹⁶ यः¹⁷ नः¹⁸ मर्चयति¹⁹ द्वयेन²⁰ ॥

yaḥ | naḥ | āgaḥ | abhi | enaḥ | bharāti | adhi | it | agham | agha-śamṣe | dadhāta |
jahi | cikitvaḥ | abhi-śastim | etām | agne | yaḥ | naḥ | marcayati | dvayena ॥

7. ¹He who ^{4,6}brings ⁵sin and ³transgression ²upon us, ¹⁰on him who gives expression to evil, ⁷on himself ¹¹may there be put ⁸that ⁹evil; ¹³O thou who art conscious, ¹²slay ¹⁵this ¹⁴hostile assault, ¹⁶O Fire, ¹⁷even him who ¹⁹oppresses ¹⁸us ²⁰with the duality. [16/259]
- ¹⁰The expresser of evil ¹who ^{4,6}seeks to bring ⁵sin and ³transgression ²into us, ⁹his own evil ¹¹do thou return ⁷upon his head; ¹²slay, ¹³O conscious knower, ¹⁵this ¹⁴hostile self-expression ¹⁷of him who ¹⁹oppresses ¹⁸us ²⁰with the duality. [15/403]

²⁰The division, or the twofoldness of the nature divided between good and evil. [16/259 fn 5]

त्वामस्या व्युषि देव पूर्वे दूतं कृण्वाना अयजंत हव्यैः ।

संस्थे यदग्न ईयसे रयीणां देवो मर्तेर्वसुभिरिध्यमानः ॥5.3.8॥

त्वाम्¹ अस्याः² विऽउषि³ देव⁴ पूर्वे⁵ दूतम्⁶ कृण्वानाः⁷ अयजन्त⁸ हव्यैः⁹ ।

सम्¹⁰स्थे¹¹ यत्¹² अग्ने¹³ ईयसे¹⁴ रयीणाम्¹⁵ देवः¹⁶ मर्तेः¹⁷ वसुभिः¹⁸ इध्यमानः¹⁹ ॥

tvām | asyāḥ | vi-uṣi | deva | pūrve | dūtam | kṛṇvānāḥ | ayajanta | havyaiḥ |
sam-sthe | yat | agne | iyase | rayiṇām | devaḥ | martaiḥ | vasu-bhiḥ | idhyamānaḥ ॥

8. ¹Thee ³in the dawning ²of this night, ⁴O godhead, ⁵the ancients ⁷made ⁶their messenger and ⁸gave sacrifice ⁹with their oblations; ¹¹for ¹⁵thou art the godhead ¹⁸kindled ¹⁶by mortals ¹⁷who have the light (or, the riches) and ¹³thou travellest ¹⁰to the House ¹⁴of the Treasures. [16/260]

¹Thee, ⁴O Godhead, ³in the dawning ²of this our Night ⁵the Ancients ⁷made ⁶their messenger and ⁸through thee sacrificed ⁹by their offerings because ¹⁵thou art the godhead ¹¹that ¹⁸is being kindled ¹⁶by the mortal ¹⁷dwellers in this substance and [¹²O Agni!] ¹³thou movest ¹⁰to the meeting-place ¹⁴of all felicities. [15/403]

⁵the ancient seers who discovered the wisdom [15/403 fn 12]

¹⁰the supreme world of Truth and Bliss [15/403 fn 13]

Explanatory Note

¹⁴From the sense of vibration and motion in the root र, रयिः is that which vibrates, moves, is in constant play; it comes therefore to signify substance, matter, force, energy,

strength, prosperity, play, delight, laughter, with other kindred or derivative senses. It is the Latin *res*, “thing, affair, object, matter, fact”. In the sense of substance or matter it is constantly used in the Veda. [16/496]

From the sense of vibration and motion in the root र; रषिः therefore means vibration, stir, play, motion, and, because all substance is merely Prakriti or Shakti in motion, it comes to mean substance. By Agni, by sahaituka tapas is got or enjoyed substance, body. Into whatever that stream of force flows, however unsubstantial it may be at the time, it grows in body, being and solidity; it tends to establish itself, to become a *res* or established actual thing. [16/486]

अव स्पृधि पितरं योधि विद्वान्पुत्रो यस्ते सहसः सून ऊहे ।

कदा चिकित्वो अभि चक्षसे नोऽग्ने कदाँ ऋतचिद्यातयासे ॥5.3.9॥

अव¹ स्पृधि² पितरम्³ योधि⁴ विद्वान्⁵ पुत्रः⁶ यः⁷ ते⁸ सहसः⁹ सूनो¹⁰ ऊहे¹¹ ।

कदा¹² चिकित्त्वः¹³ अभि¹⁴ चक्षसे¹⁵ नः¹⁶ अग्ने¹⁷ कदा¹⁸ ऋतऽचित्¹⁹ यातयासे²⁰ ॥

ava | sprdhi | pitaram | yodhi | vidvān | putraḥ | yaḥ | te | sahasaḥ | sūno | ūhe |
kadā | cikitvaḥ | abhi | cakṣase | naḥ | agne | kadā | ṛta-cit | yātayāse ॥

9. ^{1,2}Rescue ³thy father, ⁵in thy knowledge ⁴keep him safe, ³thy father ⁷who becomes ⁸thy ⁶son and ¹¹bears thee, ¹⁰O son ⁹of Force. ¹³O conscious knower, ¹²when ^{14,15}wilt thou look ¹⁶upon us? ¹⁸When ¹⁹with thy Truth-Consciousness ²⁰wilt thou set us to our journey? [16/260]

^{1,2}Deliver ³the Father and ⁵in thy knowledge ⁴put away evil ⁷from him who ¹¹is borne in us ⁸as thy ⁶son, ¹⁰O child ⁹of Force. ¹²When ^{14,15}wilt thou have that vision ¹⁶for us, ¹³O conscious knower? ¹²when ^{20a}wilt thou, ¹⁹O Truth-Conscious ¹⁷Will, ^{20b}impel us to the journey? [15/404]

^{2a}Do thou ⁵in thy knowledge ^{1,2b}extricate ³the Father and ⁴drive away (sin and darkness), ⁷he who ¹¹is borne in us ⁸as thy ⁶Son, ¹⁰O Child ⁹of Force. [15/354]

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

भूरि नाम वंदमानो दधाति पिता वसो यदि तज्जोषयासे ।

कुविदेवस्य सहसा चकानः सुम्नमग्निर्वनते वावृधानः ॥5.3.10॥

भूरि¹ नाम² वन्दमानः³ दधाति⁴ पिता⁵ वसो⁶ यदि⁷ तत्⁸ जोषयासे⁹ ।

कुवित्¹⁰ देवस्य¹¹ सहसा¹² चकानः¹³ सुम्नम्¹⁴ अग्निः¹⁵ वनते¹⁶ वावृधानः¹⁷ ॥

bhūri | nāma | vandamānaḥ | dadhāti | pitā | vaso | yadi | tat | joṣayāse |
kuvit | devasya | sahasā | cakānaḥ | sumnam | agniḥ | vanate | vavrđhānaḥ ॥

10. ⁵The father ³adores and ⁴establishes ¹the mighty ²name ⁷because ^{9a}thou, ⁶O shining one,

^{9b}bringest him to accept and take pleasure ⁸in it; ¹⁰once and again, ¹⁵the Fire ¹⁷increases and ¹³desiring ¹⁴the bliss ¹¹of the godhead ¹⁶he conquers it ¹²by force. [16/260]

Then indeed ⁵the Father ³adores and ⁴holds, ⁶O Dweller in the substance, ¹the vast ²Name ⁷when ⁹thou makest him to accept and cleave ⁸to it. ¹⁵Will in us ¹³desires ¹⁴the bliss and, ¹⁷increasing, ¹⁶wins it ¹⁰entirely ¹²by the force ¹¹of the Godhead. [15/404]

^{1,2}The world of Truth is also called the Wideness or the Vast or the Vast Truth. [15/404 fn 14]

¹¹The Deva, the supreme Deity, of whom all the gods are different Names and Powers. [15/404 fn 15]

त्वमंग जरितारं यविष्ठ विश्वान्यग्ने दुरिताति पर्षि ।

स्तेना अदृश्रन्निपवो जनासोऽज्ञातकेता वृजिना अभूवन् ॥5.3.11॥

त्वम्¹ अङ्ग² जरितारम्³ यविष्ठ⁴ विश्वानि⁵ अग्ने⁶ दुःऽइता⁷ अति⁸ पर्षि⁹ ।

स्तेनाः¹⁰ अदृश्रन्¹¹ रिपवः¹² जनासः¹³ अज्ञातकेताः¹⁴ वृजिनाः¹⁵ अभूवन्¹⁶ ॥

tvam | aṅga | jaritāram | yaviṣṭha | viśvāni | agne | duḥ-itā | ati | parṣi |
stenāḥ | adṛśran | ripavaḥ | janāsaḥ | ajñāta-ketaḥ | vṛjināḥ | abhūvan ॥

11. ⁴O youthful god, ¹thou, ²indeed, ⁹carriest safe ³thy adorer ⁸beyond ⁵all ⁷stumblings, ⁶O Fire; ¹²for the hostile ¹³beings ¹¹are seen, ¹⁰the thieves, ¹⁴even they who know not the light of intuitive knowledge and ¹⁶turn to ¹⁵crookedness. [16/260]

¹Thou, ⁶O Will, ⁴O youngest vigour, ⁹carriest ³thy adorer ⁸beyond ⁵all ⁷stumblings into grief and evil; ¹³for the creatures ¹¹are seen of [by] thee ¹²who would do hurt to us and ¹⁰are thieves in their hearts, — ¹⁴they whose perceptions are void of the knowledge and therefore ¹⁶they have fallen ¹⁵into the crookedness. [15/404]

इमे यामासस्त्वद्रिगभूवन्वसवे वा तदिदागो अवाचि ।

नाहायमग्निरभिशस्तये नो न रिषते वावृधानः परा दात् ॥5.3.12॥

इमे¹ यामासः² त्वद्रिक्³ अभूवन्⁴ वसवे⁵ वा⁶ तत्⁷ इत्⁸ आगः⁹ अवाचि¹⁰ ।

न¹¹ अह¹² अयम्¹³ अग्निः¹⁴ अभिऽशस्तये¹⁵ नः¹⁶ न¹⁷ रिषते¹⁸ ववृधानः¹⁹ परा²⁰ दात्²¹ ॥

ime | yāmāsaḥ | tvadrik | abhūvan | vasave | vā | tat | it | āgaḥ | avāci |
na | aha | ayam | agniḥ | abhi-śastaye | naḥ | na | riṣate | vavṛdhānaḥ | parā | dāt ॥

12. ¹These ²journeys ⁴have turned ³towards thee, ^{7,8}that ⁹evil in us ¹⁰has been declared ⁵to the Shining One, ¹²O ¹³this ¹⁴Fire ¹⁹as he grows ^{21a}will ¹¹not ^{20,21b}deliver ¹⁶us ¹⁸to the assailant and ¹⁵the hurter. [16/260-1]

Lo, all ¹these ²movements of our journeying ⁴have turned ³their faces towards thee, ⁶and ^{7,8}for that ⁹evil in us, ¹⁰it is declared ⁵to the Dweller in our being. ¹²O ¹¹never can ¹³this ¹⁴Will ¹⁹in his increasing ^{20,21}betray ¹⁶us ¹⁵to the hurter of our self-expression; ¹⁷he will not ^{20,21}deliver ¹⁶us ¹⁸into the hands of our enemy! [15/404]

Synopsis

[15/ 401]

THE DIVINE FORCE, CONQUEROR OF THE SUPREME GOOD

[1] The Divine Will-Force is that of which [tve] all [viśve] the other godheads [devāḥ] are forms and he manifests all these powers of supreme Truth as he grows in us.

[3] Thus the supreme [upa-mam] state [padam] of conscious being [viṣṇoḥ] is attained [ni-dhāyi] and by that our complex and manifold [citram] existence [janima] is maintained in the Light and the Joy [cāru].

[7; 9] The Rishi prays that the evil may not be allowed to express itself [agha-śamse] again in him, that the secret soul in us who is the Father of things [pitaram] but in us appears as the child [putraḥ] of our works and our evolution, may open itself to the vast Truth-Consciousness [ṛta-cit].

[7;11] The Divine Flame will destroy [jahi] all the powers of falsehood and evil [abhi-śastim] who seek to make us stumble [duḥ-itā] and would rob us [stenāḥ] of our heavenly treasure.

Sukta 4

त्वामग्ने वसुपति वसूनामभि प्र मंदे अध्वरेषु राजन् ।

त्वया वाजं वाजयंतो जयेमाभि ष्याम पृत्सुतीर्मर्त्यानां ॥5.4.1॥

त्वाम्¹ अग्ने² वसुपतिम्³ वसूनाम्⁴ अभि⁵ प्र⁶ मन्दे⁷ अध्वरेषु⁸ राजन्⁹ ।

त्वया¹⁰ वाजम्¹¹ वाजयन्तः¹² जयेम¹³ अभि¹⁴ स्याम¹⁵ पृत्सुतीः¹⁶ मर्त्यानाम्¹⁷ ॥

tvām | agne | vasu-patim | vasūnām | abhi | pra | mande | adhvareshu | rājan |

tvayā | vājam | vāja-yantaḥ | jayema | abhi | syāma | pṛtsutiḥ | martyānām ॥

1. ²O Fire, ⁹O king, ^{5a}towards ¹thee ³the Wealth-master ⁴of the riches ^{5b}I turn and ^{6,7}delight ¹in thee ⁸in the pilgrim-sacrifice; ¹²replenishing ¹⁰thee ¹³may we conquer ¹¹the plenitude, ^{14,15}may we overcome ¹⁶the battle-hosts ¹⁷of mortals. [16/261]

²Strength (Fire), ³master ⁴over the lords of substance, ⁵towards ¹thee ^{6,7}I direct my delight ⁸in the march of my sacrifices. ⁹O King, ¹⁰by thee, ¹²increasing thy plenitudes, ¹³may we conquer ¹¹our plenty and ^{14,15}overcome ¹⁶the embattled assaults ¹⁷of mortal powers. [15/405]

हव्यवाळग्निरजरः पिता नो विभुर्विभावा सुदृशीको अस्मे ।

सुगार्हपत्याः समिषो दिदीह्यस्मद्र्यक्सं मिमीहि श्रवांसि ॥5.4.2॥

हव्यवाट्¹ अग्निः² अजरः³ पिता⁴ नः⁵ विभुः⁶ विभावा⁷ सुदृशीकः⁸ अस्मे⁹ ।

सुगार्हपत्याः¹⁰ सम्¹¹ इषः¹² दिदीहि¹³ अस्मद्र्यक्¹⁴ सम्¹⁵ मिमीहि¹⁶ श्रवांसि¹⁷ ॥

havya-vāt | agniḥ | ajaraḥ | pitā | naḥ | vi-bhuḥ | vibhā-vā | su-dṛśīkaḥ | asme |

su-gārhapatyāḥ | sam | iṣaḥ | didīhi | asmadryak | sam | mimīhi | śravāṃsi ॥

2. ³The ageless ²Fire ¹that carries the offering ⁴is the father ⁵of us, ^{6a}he ⁹in us ^{6b}is pervasive in his being, ⁷extended in light, ⁸perfect in vision. ¹⁰Accomplished in the works of the master of the house ^{11,13}blaze out ¹²thy forces, ^{15,16}form and ¹⁴turn towards us ¹⁷thy inspirations. [16/261]

²Strength (Fire) ³unaging ¹that bears the oblation ⁴is the Father ⁵of us, ^{6a}he ⁹in us ^{6b}pervades in being and ⁷is extended in light and ⁸is perfect in vision. ¹³Kindle ¹¹altogether ¹²thy strengths of impulsion ¹⁰that belong perfectly to the Master in our dwelling [Agni], ¹⁶form ¹⁵altogether ¹⁷thy inspirations of knowledge and ¹⁴turn them towards us. [15/405-6]

¹⁰Agni is here the supreme Will dwelling in us, Father and Lord of our being; he is to act in us entirely by the divine will and knowledge. [15/406 fn 1]

विशां कविं विश्पतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निं ।
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥5.4.3॥

विशाम्¹ कविम्² विश्पतिम्³ मानुषीणाम्⁴ शुचिम्⁵ पावकम्⁶ घृतपृष्ठम्⁷ अग्निम्⁸ ।
नि⁹ होतारम्¹⁰ विश्वविदम्¹¹ दधिध्वे¹² सः¹³ देवेषु¹⁴ वनते¹⁵ वार्याणि¹⁶ ॥

viśām | kavim | viśpatim | mānuṣīṇām | śucim | pāvakam | ghr̥ta-pṛṣṭham | agnim |
ni | hotāram | viśva-vidam | dadhidhve | saḥ | deveṣu | vanate | vāryāṇi ॥

3. ²The seer, ³the master ¹of men, ³lord ⁴of the human peoples, ⁸Fire, ⁵pure and ⁶purifying ⁷with its back of light ¹²set ⁹within you ¹¹as the omniscient ¹⁰priest of the call; ¹³he ¹⁵shall win ¹⁶our desirable things ¹⁴in the godheads. [16/261]

⁸Will that is ²the Seer and ³Lord ¹of the creature ⁴in the human peoples, ⁵that is pure and ⁶purifies, ⁷with his surface of the mind's clarities. ⁸Will ¹¹omniscient ¹²hold ⁹in you ¹⁰as the priest of your oblations, ¹³for this is he that ¹⁵wins for you ¹⁶your desirable boons ¹⁴in the godheads. [15/406]

जुषस्वाग्निं इळया सजोषा यतमानो रश्मिभिः सूर्यस्य ।

जुषस्व नः समिधं जातवेद आ च देवान्हविरद्याय वक्षि ॥5.4.4॥

जुषस्व¹ अग्ने² इळया³ सजोषाः⁴ यतमानः⁵ रश्मिभिः⁶ सूर्यस्य⁷ ।
जुषस्व⁸ नः⁹ समिधम्¹⁰ जातवेदः¹¹ आ¹² च¹³ देवान्¹⁴ हविः¹⁵ अद्याय¹⁵ वक्षि¹⁶ ॥

juṣasva | agne | iḷayā | sa-joṣāḥ | yatamānaḥ | raśmi-bhiḥ | sūryasya |
juṣasva | naḥ | sam-idham | jāta-vedaḥ | ā | ca | devān | haviḥ-adyāya | vakṣi ॥

4. ⁴Of one mind ³with the goddess of revelation (Ila) ¹take pleasure in us, ²O Fire, ⁵labouring ⁶with the rays ⁷of the sun; ⁸accept with pleasure ⁹our ¹⁰fuel, ¹¹O knower of all things born, ¹³and ^{12,16}bring ¹⁴the gods to us ¹⁵to partake of our sacrifice. [16/261]

⁴Becoming of one heart ³with the goddess of Truth-vision (Ila), ⁵labouring ⁶by the rays ⁷of the Sun of Light, ¹cleave to us with love, ²O Strength (Fire): ⁸accept in heart ¹⁰thy fuel ⁹in us, ¹¹O Knower of the Births, ¹³and ^{12,16}bring to us ¹⁴the gods ¹⁵that they may eat of our offering. [15/406]

³⁻⁷She (Ila) is also connected with Surya, the Sun, as when Agni, the Will, is invoked (V.4.4) to labour by the rays of the Sun, Lord of the true Light, being of one mind with Ila, *iḷayā sajoṣā yatamāno raśmibhiḥ sūryasya*. [15/96]

¹¹jāta-vedaḥ - 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]

Explanatory Note

¹⁵ **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]

^{15b} **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]

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।

विश्वा अग्ने अभियुजो विहत्या शत्रूयतामा भरा भोजनानि ॥5.4.5॥

जुष्टः¹ दमूनाः² अतिथिः³ दुरोणे⁴ इमम्⁵ नः⁶ यज्ञम्⁷ उप⁸ याहि⁹ विद्वान्¹⁰ ।

विश्वा¹¹ अग्ने¹² अभियुजः¹³ विहत्या¹⁴ शत्रूयताम्¹⁵ आ¹⁶ भर¹⁷ भोजनानि¹⁸ ॥

juṣṭaḥ | damūnāḥ | atithiḥ | duroṇe | imam | naḥ | yajñam | upa | yāhi | vidvān |
viśvā | agne | abhi-yujaḥ | vi-hatya | śatru-yatām | ā | bhara | bhojanāni ||

5. ¹A cherished ³guest ²domiciled ⁴in our gated house ^{8,9}come ⁵to this ⁷sacrifice ⁶of ours ¹⁰as the knower; ¹²O Fire, ¹⁴slaying ¹¹all ¹³who assail us ^{16,17}bring to us ¹⁸the enjoyments ¹⁵of those who make themselves the enemy. [16/262]

²Domiciled ⁴in our gated dwelling, ³the Guest ¹loved and accepted, ^{8,9}come ⁵to this ⁶our ⁷sacrifice ¹⁰in all thy knowledge (as the knower); ¹¹all these ^{13a}energies ¹⁴slay ^{13b}that set themselves to attack us and ^{16,17}bring to us ¹⁸their enjoyments ¹⁵who make themselves our enemies.

¹¹⁻¹⁸All hostile energies that attack the soul of man possess certain riches which he needs and has to wrest from them in order to arrive at his perfect plenitude. [15/406 fn 3]

वधेन दस्युं प्र हि चातयस्व वयः कृण्वानस्तन्वे स्वायै ।

पिपर्षि यत्सहसस्पुत्र देवान्सो अग्ने पाहि नृतम वाजे अस्मान् ॥5.4.6॥

वधेन¹ दस्युम्² प्र³ हि⁴ चातयस्व⁵ वयः⁶ कृण्वानः⁷ तन्वे⁸ स्वायै⁹ ।

पिपर्षि¹⁰ यत्¹¹ सहसः¹² पुत्र¹³ देवान्¹⁴ सः¹⁵ अग्ने¹⁶ पाहि¹⁷ नृतम¹⁸ वाजे¹⁹ अस्मान्²⁰ ॥

vedhena | dasyum | pra | hi | cātayasva | vayaḥ | kṛṇvānaḥ | tanve | svāyai |
piparṣi | yat | sahasaḥ | putra | devān | saḥ | agne | pāhi | nṛ-tama | vāje | asmān ||

6. ^{3,4,5}Drive away from us ²the Destroyer ¹with thy stroke ⁷making ⁶free space ⁹for thy

own ⁸body; ¹¹when ^{10a}thou carriest ¹⁴the gods ^{10b}over safe, ¹³O son ¹²of Force, ²⁰us, ¹⁶O Fire, ¹⁸strongest godhead, ¹⁷guard ¹⁹in the plenitude. [16/262]

^{3,4,5}Chase from us ¹with thy blow ²the Divider, ⁷make ⁶a free space (for growth) ⁹for thine own ⁸body! ¹¹When, ¹³O Son ¹²of Force, ^{10a}thou art carrying ¹⁴the gods ^{10b}over to their goal, ¹⁷protect ²⁰us ¹⁹in the plenitude of our possession, ¹⁶O Strength (Fire), ¹⁸O mightiest Deity. [15/407]

²dasyum - The Dasyu is the undivine being who does no sacrifice, amasses a wealth he cannot rightly use because he cannot speak the word or mentalise the superconscient Truth, hates the Word, the gods and the sacrifice and gives nothing of himself to the higher existences but robs and withholds his wealth from the Aryan. He is the thief, the enemy, the wolf, the devourer, the divider, the obstructor, the confiner. Dasyus are powers of darkness and ignorance who oppose the seeker of truth and immortality [15/244-5]

¹⁰⁻¹⁴The divine powers in us are carried to their goal in the Truth and Bliss by the force of the Divine Will working in man. [15/407 fn 4]

Explanatory Note

¹⁸Nṛ in the Veda is applicable both to gods and men and does not mean simply a man; it meant originally, I think, strong or active and then a male and is applied to the male gods, active divine souls or powers, *puruṣās*, opposed to the female deities, *gnāh* who are their energies. [15/81]

वयं ते अग्न उक्थैर्विधेम वयं हव्यैः पावक भद्रशोचे ।

अस्मे रयिं विश्ववारं समिन्वास्मे विश्वानि द्रविणानि धेहि ॥5.4.7॥

वयम्¹ ते² अग्ने³ उक्थैः⁴ विधेम⁵ वयम्⁶ हव्यैः⁷ पावक⁸ भद्रशोचे⁹ ।

अस्मे¹⁰ रयिम्¹¹ विश्ववारम्¹² सम्¹³ इन्व¹⁴ अस्मे¹⁵ विश्वानि¹⁶ द्रविणानि¹⁷ धेहि¹⁸ ॥

vayam | te | agne | ukthaiḥ | vidhema | vayam | havyaiḥ | pāvaka | bhadra-śoce |
asme | rayim | viśva-vāram | sam | inva | asme | viśvāni | draviṇāni | dhehi ॥

7. ³O Fire, ^{5a}may ¹we ^{5b}worship ²thee ⁴with our words, ²thee ⁷with our offerings, ⁸O purifier, ⁹O happy light; ¹⁰into us ^{13,14}bring ¹¹the treasure ¹²in which are all desirable things, ¹⁵in us ¹⁸establish ^{17a}substance ¹⁶of every kind ^{17b}of riches. [16/262]

^{5a}May ¹we ^{5b}order aright ²for thee our sacrifice ⁴by our words and ⁷by our offerings, ^{3,8}O Will that purifiest, ⁹O happy flame of purity; ¹⁰in us ^{13,14}pervade ¹¹a felicity ¹²of all desirable boons, ¹⁵in us ¹⁸confirm ¹⁶all ¹⁷substance of our riches. [15/407]

अस्माकमग्ने अध्वरं जुषस्व सहसः सूनो त्रिषधस्थ हव्यं ।

वयं देवेषु सुकृतः स्याम शर्मणा नस्त्रिवरूथेन पाहि ॥5.4.8॥

अस्माकम्¹ अग्ने² अध्वरम्³ जुषस्व⁴ सहसः⁵ सूनो⁶ त्रिसधस्थ⁷ हव्यम्⁸ ।
वयम्⁹ देवेषु¹⁰ सुऽकृतः¹¹ स्याम¹² शर्मणा¹³ नः¹⁴ त्रिऽवरूथेन¹⁵ पाहि¹⁶ ॥

asmākam | agne | adhvaram | juṣasva | sahasaḥ | sūno iti | tri-sadhastha | havyam |
vayam | deveṣu | su-kṛtaḥ | syāma | śarmanā | naḥ | tri-varūthena | pāhi ॥

8. ⁴Accept ¹our ³pilgrim-sacrifice, ²O Fire, ⁴accept, ⁶O son ⁵of force, ⁷O holder of the triple world of thy session, ⁸our offering. ^{12a}May ⁹we ^{12b}be ¹¹doers of good deeds ¹⁰before the godheads, ¹⁶protect ¹⁴us ¹⁵with a triple armour ¹³of peace. [16/262]

²O Will, ⁶O Son ⁵of Force ⁷who dwellest in the three worlds of our session, ⁴cleave in heart ¹to our ³sacrifice, ⁴cleave ¹to our ⁸oblation. ^{12a}May ⁹we ^{12b}become ¹¹perfect in our works ¹⁰in the godheads; ¹⁶protect ¹⁴us ¹³by thy peace ¹⁵triple-armoured. [15/407]

⁷Mental, vital, physical, the lower “births” all the knowledge of which the Divine Will, knower of our Births, possesses and through which it has to lead the ascending sacrifice to the supramental. [15/407 fn 5]

¹³⁻¹⁵The peace, joy and full satisfaction in the mental, vital and physical being. [15/407 fn 6]

Explanatory Note

³*Adhvāra* - the word for sacrifice, is really an adjective and the full phrase is *adhvara yajña*, sacrificial action travelling on the path, the sacrifice that is of the nature of a progression or journey. Agni, the Will, is the leader of the sacrifice. [15/333]

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

विश्वानि नो दुर्गहा जातवेदः सिंधु न नावा दुरिताति पर्षि ।

अग्ने अत्रिवन्नमसा गृणानोऽस्माकं बोध्यविता तनूनां ॥5.4.9॥

विश्वानि¹ नः² दुःऽगहा³ जातऽवेदः⁴ सिन्धुम्⁵ न⁶ नावा⁷ दुःऽइता⁸ अति⁹ पर्षि¹⁰ ।

अग्ने¹¹ अत्रिऽवत्¹² नमसा¹³ गृणानः¹⁴ अस्माकम्¹⁵ बोधि¹⁶ अविता¹⁷ तनूनाम्¹⁸ ॥

viśvāni | naḥ | duḥ-gahā | jāta-vedaḥ | sindhum | na | nāvā | duḥ-itā | ati | parṣi |
agne | atri-vat | namaśā | gṛṇānaḥ | asmākam | bodhi | avitā | tanūnām ॥

9. ⁴O knower of all things born, ¹⁰carry ²us ⁹through ¹all ³difficult passages, ⁹through ¹all ⁸calamities ⁶as ⁷a ship ⁵over the ocean. ¹¹O Fire, ¹⁴voiced ¹⁵by us ¹³with our obeisance ¹²even as did Atri, ¹⁶awake and ¹⁷be the guardian ¹⁸of our bodies. [16/262]

⁴O Knower of the Births, ¹⁰bear ²us ⁹over ¹every ³difficult crossing, yea, ⁹over ¹all ⁸stumblings into evil ⁶as ⁷in a ship ¹⁰that travels ⁹over ⁵the waters. ¹¹O Will, ¹⁴expressed

¹⁵by us ¹³with our obeisance of submission ¹²as the Eater of things (Atri), ¹⁶awake in us, ¹⁷be the fosterer ¹⁸of our embodyings. [15/407]

¹⁸Not only the physical body, but the vital and mental sheaths – all the embodied states or forms of soul. [15/407 fn 7]

यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि ।

जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्यां ॥5.4.10॥

यः¹ त्वा² हृदा³ कीरिणा⁴ मन्यमानः⁵ अमर्त्यम्⁶ मर्त्यः⁷ जोहवीमि⁸ ।

जातऽवेदः⁹ यशः¹⁰ अस्मासु¹¹ धेहि¹² प्रऽजाभिः¹³ अग्ने¹⁴ अमृतऽत्वम्¹⁵ अश्याम्¹⁶ ॥

yaḥ | tvā | hr̥dā | kīriṇā | manyamānaḥ | amartyam | martyaḥ | johavīmi |
jāta-vedaḥ | yaśaḥ | asmāsu | dhehi | pra-jābhiḥ | agne | amṛta-tvam | aśyām ॥

10. ⁵I think ²of thee ³with a heart ⁴that is thy bard and ⁷mortal ⁸I call ⁶to thee immortal; ⁹O knower of all things born, ¹²establish ¹⁰the glory ¹¹in us, ¹³by the children of my works, ¹⁴O Fire, ¹⁶may I win ¹⁵immortality. [16/263]

⁵I meditate ²on thee ³with a heart ⁴that does the Work and, ⁷mortal, ⁸I call ⁶to the Immortal. ⁹O Knower of the Births, ¹²confirm ¹⁰victory ¹¹in us; ¹³by the children of my works, ¹⁴O Will, ¹⁶may I enjoy ¹⁵immortality. [15/408]

¹³प्रजा seems not to be अपत्य in the technical vedic sense, but to refer to all fruits of the sacrifice. [16/579]

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

यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनं ।

अश्विनं स पुत्रिणं वीरवंतं गोमंतं रयिं नशते स्वस्ति ॥5.4.11॥

यस्मै¹ त्वम्² सुकृते³ जातऽवेदः⁴ ऊं⁵ लोकम्⁶ अग्ने⁷ कृणवः⁸ स्योनम्⁹ ।

अश्विनम्¹⁰ सः¹¹ पुत्रिणम्¹² वीरऽवन्तम्¹³ गोऽमन्तम्¹⁴ रयिम्¹⁵ नशते¹⁶ स्वस्ति¹⁷ ॥

yasmai | tvam | su-kr̥te | jāta-vedaḥ | ūm̐ | lokam | agne | kṛṇavaḥ | syonam |
aśvinam | saḥ | putriṇam | vīra-vantam | go-mantam | rayim | naśate | svasti ॥

11. ³The doer of great deeds ¹for whom ²thou ⁸shalt make ^{5a}that ⁹happy ^{5b}other ⁶world, ⁴O knower of all things born, ¹⁶reaches ¹⁷in peace ¹⁵a wealth ¹⁰in which are the Horses of swiftness, ¹⁴the Ray-Cows, ¹²the Son, ¹³the Heroes. [16/263]

⁴O Knower of the Births, ³the man perfect in his works ¹for whom ²thou ⁸Createst ⁵that other ⁹blissful ⁶world, ¹⁶reaches ¹⁵a felicity that is peopled ¹⁷happily with ¹⁰his life's swiftnesses, ¹⁴his herds of Light, ¹²the children of his soul, ¹³the armies of his energy. [15/408]

¹¹He ¹for whom, ³because he does well his works, ⁷O Agni ⁴Jatavedas, ²thou ⁸willest to

make ⁵that other ⁶world ⁹of bliss, ¹⁶attains ¹⁵to a felicity ¹⁰full of the Horses, ¹²the Sons, ¹³the Heroes, ¹⁴the Cows, ¹⁷all happy being. [15/151]

⁶The supramental world has to be formed or created in us by the Divine Will as the result of a constant expansion and self-perfecting. [15/408 fn 8]

¹⁰⁻¹⁵The constant Vedic symbols of the Horse, Cow; Son, Hero. The sons or children are the new soul-formations which constitute the divine Personality, the new births within us. The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers are the motive forces that bear us on our journey and are therefore symbolised by the Horse. The herds are the illuminations that come to us from the supramental Truth, herding rays of the sun of Light. [15/408 fn 9]

Synopsis

[15/ 405]

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

[1-4] The Rishi hymns the Divine Force that knows all the successive births of the soul [jāta-vedaḥ] on its ascending planes of existence and as priest of his upward and onward-journeying sacrifice [adhvareṣu] gives him the purity [śucim], the power, the knowledge, the increasing riches [vāja-yantaḥ], the faculty of new formation and spiritual productiveness by which the mortal grows into immortality.

[5-10] It destroys [vi-hatya] the enemy [śatru-yatām], the assailants [abhi-yujaḥ], the powers of evil, enriches the soul [ā bhara] with all they try to withhold [bhojanāni], gives the triple [tri-varūthena] peace [śarmaṇā] and the triple fulfilment of the mental, vital and physical being [tri-sadhastha] and, labouring [kṛṇavaḥ] in the light of the supramental [ūṃ lokam] Truth, leads beyond [ati parṣi], creating in us the world of immortal felicity [amṛta-tvam].

Sukta 5

सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।
अग्नये जातवेदसे ॥5.5.1॥

सुसमिद्धाय¹ शोचिषे² घृतम्³ तीव्रम्⁴ जुहोतन⁵ ।
अग्नये⁶ जातवेदसे⁷ ॥

su-samiddhāya | śociṣe | ghr̥tam | tīvram | juhotana |
agnaye | jāta-vedase ॥

- ¹On the high-kindled ²flame ⁵pour as offering ⁴a poignant ³clarity, ⁶to Fire, ⁷the knower of all things born. [16/263]
⁶To the Will ⁷that knoweth all the births, ¹to the Flame highly kindled, ²purely luminous ⁵offer ⁴a poignant ³clarity. [15/409]
¹⁵ghr̥tam - Clarified butter, yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light. [15/395 *fn* 6]; *Ghr̥ta* also means shining, it is the shining yield of the shining cow; it is the formed light of conscious knowledge in the mentality. [15/193]

नराशंसः सुषूदतीमं यज्ञमदाभ्यः ।
कविर्हि मधुहस्त्यः ॥5.5.2॥

नराशंसः¹ सुसूदति² इमम्³ यज्ञम्⁴ अदाभ्यः⁵ ।
कविः⁶ हि⁷ मधुहस्त्यः⁸ ॥

narāśaṃsaḥ | susūdati | imam | yajñam | adābhyaḥ |
kaviḥ | hi | madhu-hastyah ॥

- ¹The spokesman of the godhead, ⁵the inviolable ^{2a}hastens ^{3,4}the sacrifice ^{2b}on its way, ⁷for ⁶this is the seer ⁸who comes with the wine of sweetness in his hands. [16/263]
¹This is he that expresses the powers of the gods, ⁵the untameable ²who speeds on its way ³this our ⁴sacrifice, ⁷this is [indeed] ⁶the seer ⁸who comes with the wine of sweetness in his hands. [15/409]

ईळितो अग्न आ वहेंद्रं चित्रमिह प्रियं ।
सुखै रथेभिरूतये ॥5.5.3॥

ईळितः¹ अग्ने² आ³ वह⁴ इन्द्रम्⁵ चित्रम्⁶ इह⁷ प्रियम्⁸ ।
सुखैः⁹ रथेभिः¹⁰ ऊतये¹¹ ॥

īlitaḥ | agne | ā | vaha | indram | citram | iha | priyam |

su-khaiḥ | rathebbhiḥ | ūtaye ||

3. ²O Fire, ¹we have sought thee with our adoration, ^{3,4}bring ⁷hither ⁵Indra ⁶the rich in light, ⁸the beloved ⁹with his happy ¹⁰chariots ¹¹to protect us. [16/263]

²O Strength (Fire), ¹we have sought thee with our adoration, ^{3,4}bring ⁷hither ⁵the God-Mind (Indra) ⁶bright and ⁸dear ⁹in his happy ¹⁰chariots ¹¹for our increasing. [15/409]

¹⁰The plural is used to indicate the manifold movement of the Divine Mind in its completeness. [15/409 fn 2]

This verse is addressed to Indra [indram], the Power of divine Mind, through whom comes the illumination of the supramental Truth; by the advancing chariots [rathebbhiḥ] of this giver of Light [citram] we conquer our divine possessions [sātaye – 5.5.4]. [15/ 410 fn 3]

ऊर्णम्रदा वि प्रथस्वाभ्यर्का अनूषत ।

भवा नः शुभ्र सातये ॥5.5.4॥

ऊर्णम्रदाः¹ वि² प्रथस्व³ अभि⁴ अर्काः⁵ अनूषत⁶ ।

भव⁷ नः⁸ शुभ्र⁹ सातये¹⁰ ॥

ūrṇa-mradāḥ | vi | prathasva | abhi | arkāḥ | anūṣata |

bhava | naḥ | śubhra | sātaye ||

4. ³Spread ²wide, ¹O seat, soft as wool, ⁵the songs of illuminations ^{4,6}sound high; ⁹O bright one, ⁷be ⁸with us ¹⁰for the conquest. [16/264]

²Widely ³spread thyself, ¹softly, thickly covering; ⁴towards thee ⁶lighten ⁵the voices of our illumination. ⁷Be ⁹white and bright ⁸in us ¹⁰that we may conquer. [15/410]

¹ūrṇa – wool; the fleece of the Ewe [15/566 fn 4]

देवीद्वारो वि श्रयध्वं सुप्रायणा न ऊतये ।

प्रप्र यज्ञं पृणीतन ॥5.5.5॥

देवीः¹ द्वारः² वि³ श्रयध्वम्⁴ सुप्रऽअयनाः⁵ नः⁶ ऊतये⁷ ।

प्रऽप्र⁸ यज्ञम्⁹ पृणीतन¹⁰ ॥

devīḥ | dvāraḥ | vi | śrayadhvam | supra-ayanāḥ | naḥ | ūtaye |

pra-pra | yajñam | pṛṇītana ||

5. ⁴Swing ³wide, ¹O divine ²doors; ⁵be easy of approach ^{7a}that you may be ⁶our ^{7b}guard: ⁸lead further further and ¹⁰fill full ⁹our sacrifice. [16/264]

^{3,4}Swing open, ²O ye Doors ¹divine. And ⁵give us easy passage ⁶for our ⁷expanding; ⁸farther, farther ¹⁰lead and fill ⁹our sacrifice. [15/410]

¹⁻⁴Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening doors of the concealed heavenly realms, kingdoms conquered in succession by the expanding soul. [15/410 fn 4]; The aspiration of the Vedic seer was the enrichment and expansion of man's being,

the birth and the formation of the godheads in his life-sacrifice, the increase of the Force, Truth, Light, Joy of which they are the powers until through the enlarged and ever-opening worlds of his being the soul of man rises, sees the divine doors (devīr dvārah) swing open to his call and enters into the supreme felicity of a divine existence beyond heaven. [15/139]; May the divine Doors swing open, wide to our call, easy of approach with our prostrations of surrender; may they stretch wide opening into vastnesses, the imperishable Doors purifying the glorious and heroic kind (2.3.5) [16/39].

सुप्रतीके वयोवृधा यद्द्वी ऋतस्य मातरा ।
दोषामुषासमीमहे ॥5.5.6॥

सुप्रतीके¹ वयःऽवृधा² यद्द्वी³ ऋतस्य⁴ मातरा⁵ ।
दोषाम्⁶ उषसम्⁷ ईमहे⁸ ॥

su-pratīke | vayah-vṛdhā | yahvī | ṛtasya | mātara |
doṣām | uṣasam | īmahe ॥

6. ⁷Dawn and ⁶night ⁸we seek with desire ³the two mighty ⁵Mothers ⁴of the Truth ¹with their fair front to us ²who increase our being's space. [16/264]

⁶Darkness and ⁷Dawn ⁸we desire, ³two mighty ⁵Mothers ⁴of the Truth, ¹fairly fronting us, ²increasers of our spacious being. [15/410]

^{6,7}Night and Day, symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being. [15/410 fn 5]

वातस्य पद्मन्नीळिता दैव्या होतारा मनुषः ।
इमं नो यज्ञमा गतं ॥5.5.7॥

वातस्य¹ पद्मन्² ईळिता³ दैव्या⁴ होतारा⁵ मनुषः⁶ ।
इमम्⁷ नः⁸ यज्ञम्⁹ आ¹⁰ गतम्¹¹ ॥

vātasya | patman | īlītā | daivyā | hotārā | manuṣaḥ |
imam | naḥ | yajñam | ā | gatam ॥

7. ³O worshipped twain, ⁴O divine ⁵priests of man's call, ^{10,11}arrive ²on the path ¹of the wind ⁷to this ⁸our ⁹sacrifice. [16/264]

And ⁴O ye divine ⁵Priests ⁶of our humanity, ³O worshipped Twain, ^{10,11}approach ²on the paths ¹of the Life-breath ⁷to this ⁸our ⁹sacrifice. [15/410]

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।
बर्हिः सीदन्त्वस्रिधः ॥5.5.8॥

इळा¹ सरस्वती² मही³ तिस्रः⁴ देवीः⁵ मयःऽभुवः⁶ ।
बर्हिः⁷ सीदन्तु⁸ अस्रिधः⁹ ॥

ilā | sarasvatī | mahī | tisraḥ | devīḥ | mayah-bhuvah |

barhiḥ | sīdantu | asridhaḥ ||

8. ^{8a}May ¹Ila, ²Saraswati, and ³Mahi, ⁴the three ⁵goddesses ⁶who create the bliss ^{8b}sit ⁷on the sacred seat, ⁹they who never err. [16/264]

¹She of the vision of knowledge (Ila), ²she of its flowing inspiration (Saraswati), ³she of its vastness (Mahi), ⁴three ⁵goddesses ⁶who give birth to the Bliss, ⁹they who stumble not, ⁸may they take their seats ⁷at the altar strewn of the sacrifice. [15/411]

^{8a}May ¹Ila, ²Saraswati and ³Mahi, ³three ⁵goddesses ⁶who give birth to the bliss, ^{8b}take their place ⁷on the sacrificial seat, ⁹they who stumble not,” or “who come not to hurt” or “do not hurt. [15/94]

¹⁻³Ila, goddess of revelation; Saraswati, goddess of inspiration; Mahi, goddess of the Vast Truth, Mahas or *rtam br̥hat*. [16/264 fn 7].

⁹Or, who are not assailed, cannot be attacked by the ignorance and darkness, cause of our suffering. [15/411 fn 7]; The epithet means, I think, they in whom there is no false movement with its evil consequences, *duritam*, no stumbling into pitfalls of sin and error. [15/94]

Explanatory Note

[15/94-97]

The formula is expanded in Hymn 110 of the tenth Mandala (10.110.8): May Bharati come speeding to our sacrifice and Ila hither awakening our consciousness (or, knowledge or perceptions) in human wise, and Saraswati, three goddesses sit on this blissful seat, doing well the Work. It is clear and will become yet clearer that these three goddesses have closely connected functions akin to the inspirational power of Saraswati. In the eighth hymn of Madhuchchhandas (1.8.8) we have a Rik in which Bharati is mentioned under the name of Mahi.

Mahi, then, is the luminous vastness of the Truth, she represents the Largeness, *br̥hat*, of the superconscious in us containing in itself the Truth, *rtam*.

Saraswati is the Word, the inspiration, as I suggest, that comes from the Ritam, the Truth-Consciousness. Bharati and Ila must also be different forms of the same Word or knowledge.

Ila is also the word of the truth; her name has become identical in a later confusion with the idea of speech. As Saraswati is an awakener of the consciousness to right thinkings or right states of mind, *cetantī sumatīnām*, so also Ila comes to the sacrifice awakening the consciousness to knowledge, *cetayantī*. She is full of energy, *suvīrā*, and brings knowledge. She also is connected with Surya, the Sun, as when Agni, the Will, is invoked (5.4.4) to labour by the rays of the Sun, Lord of the true

Light, being of one mind with Ila, *īlayā sajoṣā yatamāno raśmibhiḥ sūryasya*. She is the mother of the Rays, the herds of the Sun. Her name means she who seeks and attains and it contains the same association of ideas as the words Ritam and Rishi. Ila may therefore well be the vision of the seer which attains the truth. As Saraswati represents the truth-audition, *śruti*, which gives the inspired word, so Ila represents *drṣṭi*, the truth-vision. If so, since *drṣṭi* and *śruti* are the two powers of the Rishi, the Kavi, the Seer of the Truth, we can understand the close connection of Ila and Saraswati.

Bharati or Mahi is the largeness of the Truth-Consciousness which, dawning on man's limited mind, brings with it the two sister Puissances.

We may note also that these three goddesses are said to bring to birth for man the Bliss, [**mayah-bhuvah**]. I have already insisted on the constant relation, as conceived by the Vedic seers, between the Truth and the Bliss or Ananda. It is by the dawning of the true or infinite consciousness in man that he arrives out of this evil dream of pain and suffering, this divided creation into the Bliss, the happy state variously described in Veda by the words bhadram, mayas (love and bliss), svasti (the good state of existence, right being) and by others less technically used such as vāryam, rayiḥ, rāyaḥ . For the Vedic Rishi Truth is the passage and the antechamber, the Bliss of the divine existence is the goal, or else Truth is the foundation, Bliss the supreme result.

शिवस्त्वष्टरिहा गहि विभुः पोष उत त्मना ।

यज्ञेयज्ञे न उदव ॥5.5.9॥

शिवः¹ त्वष्टः² इह³ आ⁴ गहि⁵ विभुः⁶ पोषे⁷ उत⁸ त्मना⁹ ।

यज्ञेयज्ञे¹⁰ नः¹¹ उत्¹² अव¹³ ॥

śivaḥ | tvaṣṭaḥ | iha | ā | gahi | vi-bhuḥ | poṣe | uta | tmanā |

yajñe-yajñe | naḥ | ut | ava ॥

9. ²O maker of forms, ³hither ¹benignant ^{4,5}arrive ⁶all-pervading ⁷in thy fostering to us ⁸and ⁹in thyself; ¹⁰in sacrifice on sacrifice ¹¹us ¹²upward ¹³guard. [16/264-5]

²O Fashioner of things (Twashtri), ¹beneficent ³hither ^{4,5}come to us; ⁶pervader of all in thy being, ⁷in thy nourishing of all ⁸and ⁹with thyself, ¹⁰in sacrifice after sacrifice ¹³foster ¹¹our ¹²ascension. [15/411]

The Divine as the Fashioner of things [tvaṣṭaḥ] pervades all [vi-bhuḥ] that He fashions both with His immutable self-existence [tmanā] and [uta] with that mutable becoming of Himself in things by which the soul seems to grow and increase [poṣe] and take on new forms. By the former He is the indwelling Lord and Maker, by the latter He is the material of his own works. [15/411 fn 9]

यत्र वेत्थ वनस्पते देवानां गुह्या नामानि ।

तत्र हव्यानि गामय ॥5.5.10॥

यत्र¹ वेत्थ² वनस्पते³ देवानाम्⁴ गुह्या⁵ नामानि⁶ ।
तत्र⁷ हव्यानि⁸ गमय⁹ ॥

yatra | vettha | vanaspate | devānām | guhyā | nāmāni |
tatra | havyāni | gamaya ॥

10. ³O Tree, ⁷there ¹where ²thou knowest ⁵the secret ⁶names ⁴of the gods ⁹make rich [reach] ⁸our offerings. [16/265]

³O Master of Delight ¹to that goal where ²thou knowest ⁵the secret ⁶Names ⁴of the gods, ⁷thither ⁹lead ⁸our offerings. [15/411]

³Soma [15/411 fn 10]; or, Master of Delight [16/265 fn 8]

¹The Ananda, the state of divine Beatitude in which all the powers of our being are revealed in their perfect godhead, here secret and hidden from us. [15/411 fn 11]

स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भ्यः ।

स्वाहा देवेभ्यो हविः ॥5.5.11॥

स्वाहा¹ अग्नये² वरुणाय³ स्वाहा⁴ इन्द्राय⁵ मरुद्भ्यः⁶ ।

स्वाहा⁷ देवेभ्यः⁸ हविः⁹ ॥

svāhā | agnaye | varuṇāya | svāhā | indrāya | marut-bhyaḥ |
svāhā | devebhyaḥ | haviḥ ॥

11. ¹Swaha ²to the Fire and ³to Varuna, ⁴Swaha ⁵to Indra and ⁶the Life-powers, ⁷Swaha ⁸to the gods be ⁹our offering. [16/265]

¹Swaha ²to the Will [Agni] and ³to the Lord of Wideness (Varuna), ⁴Swaha ⁵to the God-Mind (Indra) and ⁶to the Thought-Power (Maruts), ⁷Swaha ⁸to the godheads be ⁹the food of our oblation. [15/412]

⁶The Maruts, nervous or vital forces of our being which attain to conscious expression in the thought, singers of the hymn to Indra, the God-Mind. [15/412 fn 13]

⁷⁻⁹That is, let all in us that we offer to the divine Life be turned into the self-light and self-force of the divine Nature. [15/412 fn 14]

^{1,7}स्वाहा Swaha – su + ā + hā = offer (ā + hā) duly and wholeheartedly (su)

Synopsis

[15/ 409]

A HYMN OF THE SUMMONING OF THE GODS

The hymn calls to the sacrifice by the summons of the divine Flame the principal godheads [Indra - v.3, Ashwins – v.7, Ila, Saraswati, Mahi – v. 8, Twashtri – v. 9; Soma

– v.10, Varuna, Maruts – v.11]. Each is described or invoked in that capacity and functioning in which he is needed and helpful to the perfection of the soul and its divine growth and attaining.

Sukta 6

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।

अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥5.6.1॥

अग्निम्¹ तम्² मन्ये³ यः⁴ वसुः⁵ अस्तम्⁶ यम्⁷ यन्ति⁸ धेनवः⁹ ।

अस्तम्¹⁰ अर्वन्तः¹¹ आशवः¹² अस्तम्¹³ नित्यासः¹⁴ वाजिनः¹⁵ इषम्¹⁶ स्तोतृभ्यः¹⁷ आ¹⁸ भर¹⁹ ॥

agnim | tam | manye | yaḥ | vasuḥ | astam | yam | yanti | dhenavaḥ |

astam | arvantaḥ | āśavaḥ | astam | nityāsaḥ | vājinaḥ | iṣam | stotr-bhyaḥ | ā | bhara ॥

1. ³I meditate ¹on the Fire ⁴who is ⁵the dweller in things, ⁷to whom ⁹the milch-cows ⁸go ⁶as to their home, ¹⁰to their home ¹²the swift ¹¹war-horses, ¹³to their home ¹⁴the eternal ¹⁵steeds of swiftness. ^{18,19}Bring ¹⁷to those who laud thee ¹⁶the force of thy impulse. [16/265]

²On [that] ¹Strength (Fire) ³I meditate ⁴who is ⁵the dweller in substance and ⁷to him ⁶as their home ⁸go ⁹our fostering herds, ⁷to him ¹⁰as their home ¹²our swift ¹¹war-steeds, ⁷to him ¹³as their home ¹⁵our powers of the plenitude. ^{18,19}Bring ¹⁷to those who affirm thee ¹⁶thy force of the impulsion. [15/413]

⁵or, who is the Shining One [16/265 fn 9]

^{11,15}The Horse is the symbol of Force in the Veda, especially of vital force. It is variously the ¹¹Arvat or war-steed in the battle and the ¹⁵Vajin, the steed of the journey which brings us in the plenty of our spiritual wealth. [15/413 fn 1]

¹⁵or, steeds of the plenitude [16/265 fn 10]

¹⁶The power that enables us to make the journey through the night of our being to the divine Light. [15/413 fn 2]; The straight impulsion which the gods possess; man, moving from the ignorance to the Truth by the ignorance, follows a crooked and wavering movement, has a judgment distressed by the falsehood and in his growth stumbles constantly into sin and suffering. By the growth of the gods in him, he is able to move without stumbling and suffering from Truth to greater Truth, straight, felicitously. [15/537 fn 2]

सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः ।

समर्वन्तो रघुद्रुवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर ॥5.6.2॥

सः¹ अग्निः² यः³ वसुः⁴ गृणे⁵ सम्⁶ यम्⁷ आऽयन्ति⁸ धेनवः⁹ ।

सम्¹⁰ अर्वन्तः¹¹ रघुद्रुवः¹² सम्¹³ सुजातासः¹⁴ सूरयः¹⁵ इषम् स्तोतृभ्यः आ भर ॥

saḥ | agniḥ | yaḥ | vasuḥ | grṇe | sam | yam | ā-yanti | dhenavaḥ |

sam | arvantaḥ | raghu-druvaḥ | sam | su-jātāsaḥ | sūrayaḥ | iṣam | stotr-bhyaḥ | ā | bhara ॥

2. ¹This is ²the Fire ³who ⁴is the dweller in things ⁵voiced by me, ⁷in whom ^{6,8}meet ⁹the milch-cows, and ⁷in him [^{10,8}meet] ¹²the swift galloping ¹¹war-horses and in him [^{13,8}meet] ¹⁵the illuminates ¹⁴who have come to the perfect birth. Bring to those who laud thee the force of thy impulse. [16/265]

¹He is ^{3a}that ²Strength (Fire) ^{3b}who ⁴is the dweller in substance; ⁷him ⁵I express ^{6,8}in whom come together (combine and harmonise) ⁹our fostering herds, ⁷in whom ^{10,8}meet ¹²our swiftly galloping ¹¹war-steeds, ⁷in whom (^{13,8}meet) ¹⁵our luminous seers ¹⁴that come to perfect birth in us. *Bring to those who affirm thee thy force of the impulsion.* [15/414]

^{6/10/13,8}All our growing powers of force and knowledge move towards the manifestation of the divine Knowledge-Force and in it combine and are harmonised. [15/414 fn 3]

अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।

अग्नी राये स्वाभुवम् स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर ॥5.6.3॥

अग्निः¹ हि² वाजिनम्³ विशे³ ददाति⁴ विश्वचर्षणिः⁵ ।

अग्निः⁶ राये⁷ सुऽआभुवम्⁸ सः⁹ प्रीतः¹⁰ याति¹¹ वार्यम्¹² इषम् स्तोतृभ्यः आ भर ॥

agniḥ | hi | vājinam | viśe | dadāti | viśva-carṣaṇiḥ |

agniḥ | rāye | su-ābhuvam | saḥ | prītaḥ | yāti | vāryam | iṣam | stotṛ-bhyaḥ | ā | bhara ॥

3. ⁵The all-seeing ¹Fire ⁴gives ³the steed of the plenitude ³to man, ⁶Fire ³the horse ⁸that comes swiftly to him ⁷for the riches; ¹⁰when he is pleased ⁹he ¹¹journeys ¹²to the desirable good. Bring to those who laud thee the force of thy impulse. [16/266]

¹Will (Fire), ⁵the universal toiler, ⁴gives ³to the creature ³his steed of the plenitude. ⁶Will (Fire) ⁴gives ⁸that which comes into entire being in us ⁷for the felicity and, ¹⁰satisfied, ⁹it ¹¹journeys ¹²to the desirable good. *Bring to those who affirm thee thy force of the impulsion.* [15/414]

आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।

यद्द स्या ते पनीयसी समिद् दीदयति द्यवीषं स्तोतृभ्य आ भर ॥5.6.4॥

आ¹ ते² अग्ने³ इधीमहि⁴ द्युमन्तम्⁵ देव⁶ अजरम्⁷ ।

यत्⁸ ह⁹ स्या¹⁰ ते¹¹ पनीयसी¹² सम्ऽइत्¹³ दीदयति¹⁴ द्यवि¹⁵ इषम् स्तोतृभ्यः आ भर ॥

ā | te | agne | idhīmahī | dyu-mantam | deva | ajaram |

yat | ha | syā | te | paṇīyasī | sam-it | dīdayati | dyavi | iṣam | stotṛ-bhyaḥ | ā | bhara ॥

4. ³O Fire, ^{1,4}we kindle ^{2a}thy ⁵luminous and ⁷ageless ^{2b}flame; ⁸when ¹³the fuel ¹¹of thee ¹⁰becomes ¹²more effective in its labour, ¹⁴it blazes up ¹⁵in heaven. Bring to those who laud thee the force of thy impulse. [16/266]

²That fire of thee ^{1,4}we kindle ⁶O God, ³O Flame, ⁵luminous, ⁷unaging, ⁸when ^{12a}that

more effective force of ¹¹thy ^{12b}labour ¹⁴blazes ¹⁵in our heavens. *Bring to those who affirm thee thy force of the impulsion.* [15/414]

आ ते अग्न ऋचा हविः शुक्रस्य शोचिषस्पते ।

सुश्चन्द्र दस्म विश्पते हव्यवाट् तुभ्यं हूयत इषं स्तोतृभ्य आ भर ॥5.6.5॥

आ¹ ते² अग्ने³ ऋचा⁴ हविः⁵ शुक्रस्य⁶ शोचिषः⁷ पते⁸ ।

सुश्चन्द्र⁹ दस्म¹⁰ विश्पते¹¹ हव्यवाट्¹² तुभ्यम्¹³ हूयते¹⁴ इषम् स्तोतृभ्यः आ भर ॥

ā | te | agne | ṛcā | haviḥ | śukrasya | śociṣaḥ | pate |

su-candra | dasma | viśpate | havya-vāṭ | tubhyam | hūyate | iṣam | stotr-bhyaḥ | ā | bhara ॥

5. ³O Fire, ⁸O Master ⁶of the brilliant ⁷Light, ⁵the offering ^{1,14}is cast ¹³to thee ⁴with the word of illumination, ¹²O bearer of the offering, ¹¹O master of the creature, ¹⁰achiever of works, ⁹O delightful flame. *Bring to those who laud thee the force of thy impulse.* [16/266]

³Will (Fire), ⁸master ⁶of the pure-bright ⁷flame, ²thine is ⁵the offering ^{1,14}cast ⁴by the illumining word; ¹²bearer of the oblation, ¹³to thee ^{1,14}it is cast, ¹¹O master of the creature, ¹⁰achiever of works, ⁹perfect in delight. *Bring to those who affirm thee thy force of the impulsion.* [15/414]

प्रो त्ये अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम् ।

ते हिन्विरे त इन्विरे त इषण्यन्त्यानुषगिषं स्तोतृभ्य आ भर ॥5.6.6॥

प्रो¹ त्ये² अग्नयः³ अग्निषु⁴ विश्वम्⁵ पुष्यन्ति⁶ वार्यम्⁷ ।

ते⁸ हिन्विरे⁹ ते¹⁰ इन्विरे¹¹ ते¹² इषण्यन्ति¹³ आनुषक्¹⁴ इषम् स्तोतृभ्यः आ भर ॥

pro | tye | agnayaḥ | agniṣu | viśvam | puṣyanti | vāryam |

te | hinvire | te | invire | te | iṣaṇyanti | ānuṣak | iṣam | stotr-bhyaḥ | ā | bhara ॥

6. ⁴In thy fires ²those ¹greater ³fires of thee ⁶nurse ⁵every ⁷desirable good; ⁸they, they ⁹race, ¹⁰they ¹¹run, ¹²they ¹³drive on in their impulse ¹⁴without a break. *Bring to those who laud thee the force of thy impulse.* [16/266]

²Those are ³thy flames that ⁴in these thy other flames ⁶nourish and ¹advance ⁵every ⁷desirable good; ⁸they, they ⁹race! ¹⁰they, they ¹¹run! ¹²they ¹³drive on in their impulsions ¹⁴without a break. *Bring to those who affirm thee thy force of the impulsion.* [15/415]

तव त्ये अग्ने अर्चयो महि ब्राधन्त वाजिनः ।

ये पत्वभिः शफानां ब्रजा भुरन्त गोनामिषं स्तोतृभ्य आ भर ॥5.6.7॥

तव¹ त्ये² अग्ने³ अर्चयः⁴ महि⁵ ब्राधन्त⁶ वाजिनः⁷ ।

ये⁸ पत्वभिः⁹ शफानाम्¹⁰ ब्रजा¹¹ भुरन्त¹² गोनाम्¹³ इषम् स्तोतृभ्यः आ भर ॥

tava | tye | agne | arcayah | mahi | vrādhanta | vājinaḥ |
ye | patva-bhiḥ | śaphānām | vrajā | bhuranta | gonām | iṣam | stotr-bhyaḥ | ā | bhara ||

7. ³O Fire, ²those ⁴rays ¹of thine, ¹thy ⁷steeds of plenitude ⁶greaten ⁵the Vast; ⁸they ¹²gallop ¹⁰with tramlings ⁹of their hooves ¹¹to the pens ¹³of the Ray-cows. Bring to those who laud thee the force of thy impulse. [16/267]

²Those are ¹thy ⁴fiery rays, ³O Will [Agni], ⁷steeds of the plenitude, and ⁶they increase ⁵into the largeness and ¹⁰with tramlings ⁹of their hooves ⁸they ¹²bring ¹¹in the pens ¹³of the luminous kine. *Bring to those who affirm thee thy force of the impulsion.* [15/415]

^{11,13}The illuminations of the divine Truth penned up in the cavern of the subconscious by the lords of sense-action. [15/415 fn 4]; The Panis are represented as concealing the stolen herds in a cave of the mountain which is called their concealing prison, *vavra*, or the pen of the cows, *vraja* [15/140].

Explanatory Note

[15/92-3]

This stream [in Greek Mythology] is the river Hippocrene, the fountain of the Horse, and to account for its name we have a legend that it sprang from the hoof of the divine horse Pegasus; for he smote the rock with his hoof and the waters of inspiration gushed out where the mountain had been thus smitten. Was this legend merely a Greek fairy-tale or had it any special meaning? And it is evident that if it had any meaning, it must, since it obviously refers to a psychological phenomenon, the birth of the waters of inspiration, have had a psychological meaning; it must have been an attempt to put into concrete figures certain psychological facts. We may note that the word Pegasus, if we transliterate it into the original Aryan phonetics, becomes Pājasa and is obviously connected with the Sanskrit pājas, which meant originally force, movement, or sometimes footing. In Greek itself it is connected with pēgē, a stream. There is, therefore, in the terms of this legend a constant association with the image of a forceful movement of inspiration. If we turn to Vedic symbols we see that the Ashwa or Horse is an image of the great dynamic force of Life, of the vital and nervous energy, and is constantly coupled with other images that symbolise the consciousness. *Adri*, 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 and the waters flow. The streams of the *madhu*, the honey, the Soma, are said also to be milked out of this Hill or Rock. The stroke of the Horse's hoof on the rock releasing the waters of inspiration would thus become a very obvious psychological image.

नवा नो अग्न आ भर स्तोतृभ्यः सुक्ष्मितीरिषः ।

ते स्याम य आनृचुस्त्वादूतासो दमेदम इषं स्तोतृभ्य आ भर ॥5.6.8॥

नवाः¹ नः² अग्ने³ आ⁴ भर⁵ स्तोतृभ्यः⁶ सुडक्षितीः⁷ इषः⁸ ।

ते⁹ स्याम¹⁰ ये¹¹ आनृचुः¹² त्वाडूतासः¹³ दमेडदमे¹⁴ इषम् स्तोतृभ्यः आ भर ॥

navāḥ | naḥ | agne | ā | bhara | stotr-bhyaḥ | su-kṣitīḥ | iṣaḥ |

te | syāma | ye | ānṛcuḥ | tvā-dūtāsaḥ | dame-dame | iṣam | stotr-bhyaḥ | ā | bhara ॥

8. ^{4,5}Bring ²to us ⁶who laud thee, ³O Fire, ¹new ⁸impelling forces ⁷that lead to happy worlds; ¹⁰may we be ⁹of those ¹¹who ¹³with thee for their messenger ¹²sing the hymn of illumination ¹⁴in home and home. Bring to those who laud thee the force of thy impulse. [16/267]

^{4,5}Bring, ³O Will [Agni], ⁶to those who affirm thee ¹new ⁸strengths of impulsion ⁷that find aright their dwelling-place; ¹⁰may we be ⁹they ¹¹who ¹³because they have thee for their messenger, ¹²sing the hymn of illumination ¹⁴in home and home. *Bring to those who affirm thee thy force of the impulsion.* [15/415]

⁷That is, they take us to our home in the world of Truth, the superconscient plane, own home of Agni, in which all these impulsions advancing find their rest and dwelling-place. It is reached by an ascent from plane to plane opened in succession by the power of the divine illumining Word. [15/415 fn 5]

उभे सुश्चन्द्र सर्पिषो दर्वी श्रीणीष आसनि ।

उतो न उत् पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर ॥5.6.9॥

उभे¹ सुश्चन्द्र² सर्पिषः³ दर्वी⁴ श्रीणीषे⁵ आसनि⁶ ।

उतो⁷ नः⁸ उत्⁹ पुपूर्याः¹⁰ उक्थेषु¹¹ शवसः¹² पते¹³ इषम् स्तोतृभ्यः आ भर ॥

ubhe | su-candra | sarpiṣaḥ | darvī | śrīṇiṣe | āsani |

uto | naḥ | ut | pupūryāḥ | uktheṣu | śavasasḥ | pate | iṣam | stotr-bhyaḥ | ā | bhara ॥

9. ²O delightful flame, ⁵thou turnest ¹both ⁴the ladles ³of the streaming clarity ⁶towards thy mouth; ⁷then ^{10a}mayst thou carry ⁸us ⁹high ^{10b}beyond ¹¹in the utterances, ¹³O Master ¹²of might. Bring to those who laud thee the force of thy impulse. [16/267]

¹Both ⁴ladles ³of the running richness ⁵thou approachest ⁶to thy mouth, ²O perfect in delight; ^{10a}mayst thou ^{11a}in ⁸our ^{11b}speaking ⁹utterly ^{10b}fill thyself, ¹³O master ¹²of shining strength. *Bring to those who affirm thee thy force of the impulsion.* [15/415]

^{1,3,4}Perhaps, the divine and the human delight. [15/415 fn 6]

एवाँ अग्निमजुर्यमुर्गीर्भिर्यज्ञेभिरानुषक् ।

दधदस्मे सुवीर्यमुत त्यदाश्चश्व्यमिषं स्तोतृभ्य आ भर ॥5.6.10॥

एव¹ अग्निम्² अजुर्यमुः³ गीःभिः⁴ यज्ञेभिः⁵ आनुषक्⁶ ।

दधत्⁷ अस्मे⁸ सुवीर्यम्⁹ उत¹⁰ त्यत्¹¹ आशुःअश्व्यम्¹² इषम् स्तोतृभ्यः आ भर ॥

eva | agnim | ajuryamuḥ | gīḥ-bhiḥ | yajñebhiḥ | ānuṣak |

dadhat | asme | su-vīryam | uta | tyat | āśu-aśvyam | iṣam | stotr-bhyaḥ | ā | bhara ॥

10. ¹Thus ³have they driven and controlled ²the Fire ⁶without a break ⁴by their words and ⁵their sacrifices; ⁷may he found ⁸in us ⁹the perfect hero-might ¹⁰and ¹²the perfect power of the Horse. Bring to those who laud thee the force of thy impulse. [16/267]

¹So ⁴by our words and ⁵our sacrifices ^{3a}they ⁶without any break ^{3b}drive and control ²the Strength (Fire). ⁷May he establish ⁸in us ⁹an utter energy ¹⁰and ¹¹that ¹²swift galloping force. *Bring to those who affirm thee thy force of the impulsion.* [15/416]

⁹The hero-power of the battling soul. [15/416 fn 7]

¹²Āśu-aśvyam, the swift Horse-Power, with a play on the two words giving it the sense of “swift horse-swiftness”. [15/416 fn 8]

Synopsis

[15/ 413]

THE GALLOPING FLAME-POWERS OF THE JOURNEY

[1-4] The flames of Agni the divine Will, home [astam] and meeting-place [sam ā-yanti] of all our increasing and advancing life-powers [arvantaḥ, vājinaḥ] are imaged as galloping [raghu-druvaḥ] on our human journey to the supreme good [vāryam]. Divine Will creates in us the divine strength of impulsion [iṣam], an illumined [dyu-mantam] and undecaying [ajaram] force and flame described as the steed of the plenitude [vājinaḥ], which brings us [dadāti] that good [vāryam] and carries us to that goal.

[6-7] His flames are coursers on the path [vājinaḥ] who increase [vrādhanta] by the sacrifice; they hasten [hinvire] uninterruptedly [ānuṣak], and race always more swiftly [invire]; they bring in [bhuranta] the penned-up [vrajā] illuminations of the hidden knowledge [gonām].

[3] Their entire force and rapidity [vājinaḥ] are accorded [dadāti] when the divine Strength is filled and satisfied [prītaḥ] with the sacrificial offerings.

ISHA

Sukta 7

सखायः सं वः सम्यंचमिषं स्तोमं चाग्नये ।

वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहस्वते ॥5.7.1॥

सखायः¹ सम्² वः³ सम्यञ्चम्⁴ इषम्⁵ स्तोमम्⁶ च⁷ अग्नये⁸ ।

वर्षिष्ठाय⁹ क्षितीनाम्¹⁰ ऊर्जः¹¹ नप्त्रे¹² सहस्वते¹³ ॥

sakhāyaḥ | sam | vaḥ | samyañcam | iṣam | stomam | ca | agnaye |

varṣiṣṭhāya | kṣitīnām | ūrjaḥ | naptre | sahasvate ॥

1. ¹O comrades, ³in you ⁴an integral ⁵force ⁷and ²complete ⁶laud ⁸to Fire ⁹the most powerful ¹⁰among the peoples, ¹³to the mighty ¹²child ¹¹of energy. [16/267-8]

¹O comrades, ³in you ⁴an absolute ⁵force of impulsion ⁷and ²an utter ⁶affirming ⁸for the Strength (Fire) ⁹that lavishes all his abundance ¹⁰on the worlds of our dwelling, ¹³for the master of Force, ¹²for the son ¹¹of Energy. [15/417]

¹⁰or, on the dwellers of the world [15/417 fn 1]

कुत्रा चिद्यस्य समृतौ रण्वा नरो नृषदने ।

अर्हन्तश्चिद्यमिंधते संजनयन्ति जन्तवः ॥5.7.2॥

कुत्र¹ चित्² यस्य³ सम्ऽऋतौ⁴ रण्वाः⁵ नरः⁶ नृऽसदने⁷ ।

अर्हन्तः⁸ चित्⁹ यम्¹⁰ इन्धते¹¹ सम्ऽजनयन्ति¹² जन्तवः¹³ ॥

kutra | cit | yasya | sam-ṛtau | raṇvāḥ | naraḥ | nṛ-sadane |

arhantaḥ | cit | yam | indhate | sam-janayanti | jantavaḥ ॥

2. ³Whom ^{1,2}wheresoever ⁴they come into contact with, ¹⁰him ⁶men ⁸who have the power ⁵rapturously ¹¹set alight ⁷in this house of man and ¹³all beings born ¹²strive to bring to birth. [16/268]

^{1,2}Wheresoever ⁶man's soul ⁴comes to utter meeting ³with him, ⁵it becomes full of delight ⁷in its dwelling-place. ⁹Even ⁸they who are adepts in the strength ¹¹continue to kindle ¹⁰the flame of him and ¹³all creatures born ¹²work to bring him to perfect birth. [15/418]

सं यदिषो वनामहे सं हव्या मानुषाणां ।

उत द्युम्नस्य शवस ऋतस्य रश्मिमा ददे ॥5.7.3॥

सम्¹ यत्² इषः³ वनामहे⁴ सम्⁵ हव्या⁶ मानुषाणाम्⁷ ।

उत⁸ द्युम्नस्य⁹ शवसा¹⁰ ऋतस्य¹¹ रश्मिम्¹² आ¹³ ददे¹⁴ ॥

sam | yat | iṣaḥ | vanāmahe | sam | havyā | mānuṣāṇām |
uta | dyumnasya | śavasā | ṛtasya | raśmim | ā | dade ॥

3. ²Whenso ⁴we win ¹completely ³the impulses of force, ⁵completely ^{6a}the offerings ⁷human beings ^{6b}must give, ⁸then ^{13,14}he gathers to himself ¹²the Ray ⁹of the light and ¹⁰the might and ¹¹the Truth. [16/268]

²When ¹wholly ⁴we possess and enjoy ³our strengths of impulsion, ⁵wholly ^{6a}all that ⁷men ^{6b}offer as a sacrifice, ⁸then ^{13,14}I receive ¹²the ray ¹¹of the Truth ⁹in its illumination and ¹⁰shining energy. [15/418]

or, ¹²the ray ⁹of the light, ¹⁰the luminous force, ¹¹the truth [15/418 fn 2]

स स्मा कृणोति केतुमा नक्तं चिदूर आ सते ।

पावको यद्वनस्पतीन्द्र स्मा मिनात्यजरः ॥5.7.4॥

सः¹ स्म² कृणोति³ केतुम्⁴ आ⁵ नक्तम्⁶ चित्⁷ दूरे⁸ आ⁹ सते¹⁰ ।

पावकः¹¹ यत्¹² वनस्पतीन्¹³ प्र¹⁴ स्म¹⁵ मिनाति¹⁶ अजरः¹⁷ ॥

saḥ | sma | kṛṇoti | ketum | ā | naktam | cit | dūre | ā | sate |
pāvakaḥ | yat | vanaspatīn | pra | sma | mināti | ajaraḥ ॥

4. ²Yea, ¹he ^{5,3}creates ⁴the light of intuition ⁷even ^{9,10c}for one who is ⁸far off ⁶in the night, ¹¹the purifying and ¹⁷imperishable Fire ^{14,16,15}ravages ¹³the trees of the forest. [16/268]

²Verily ¹he ^{5,3}creates ⁴the light of perception ⁷even ^{9,10c}for one who sits ⁸far off ⁶in the night, ¹²when ¹⁷himself undecaying ¹¹the purifier ^{14,16,15}compresses ¹³the lords of the woodland of delight. [15/418]

⁶naktam - Night in the Veda is the symbol of our obscure consciousness full of ignorance in knowledge and of stumblings in will and act, therefore of all evil, sin and suffering. [15/134]

¹³*Vanaspatīn*, 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]

अव स्म यस्य वेषणे स्वेदं पथिषु जुह्वति ।

अभीमह स्वजेन्यं भूमा पृष्ठेव रुरुहुः ॥5.7.5॥

अव¹ स्म² यस्य³ वेषणे⁴ स्वेदम्⁵ पथिषु⁶ जुह्वति⁷ ।

अभि⁸ ईम्⁹ अह¹⁰ स्वजेन्यम्¹¹ भूम¹² पृष्ठा¹³ इव¹⁴ रुरुहुः¹⁵ ॥

ava | sma | yasya | veṣaṇe | svedam | pathiṣu | juhvati |
abhi | im | aha | sva-jenyam | bhūma | pṛṣṭhā-iva | ruruḥ ॥

5. ^{4a}When in ³his ^{4b}service ⁷men cast ¹down ⁵their sweat ⁶on the paths, ^{8,15}they ascend ¹¹to a

self-born ¹²ground ¹⁴as if ¹³to wide levels. [16/268]

^{4a}When in ³his ^{4b}circling ^{7a}men cast (¹down) ⁵the sweat of their toil ^{7b}as an offering ⁶on the paths, ¹⁰then ^{8,15} they ascend ⁹to him ¹¹where he sits self-joyous ¹⁴like ¹⁵climbers who arrive ⁸upon ¹²large ¹³levels. [15/418]

⁵An equivoque on the double sense of the word, sweat and the rich droppings of the food-offering. [15/418 fn 4]

¹¹or, self-victorious. [15/418 fn 5]

^{12,13}These are the wide free infinite planes of existence founded on the Truth, the open levels opposed elsewhere to the uneven crookednesses which shut in men limiting their vision and obstructing their journey [15/418 fn 6]; Knowledge is likened to the wide open levels (4.2.11) which are frequently referred to in the Veda; they are the large levels to which those ascend who labour in the sacrifice and they find there Agni seated self-blissful (5.7.5); they are the wide being which he makes for his own body (5.4.6), the level wideness, the unobstructed vast (4.1.7) [15/206].

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे ।

प्र स्वादनं पितूनामस्ततातिं चिदायवे ॥5.7.6॥

यम्¹ मर्त्यः² पुरुस्पृहम्³ विदत्⁴ विश्वस्य⁵ धायसे⁶ ।

प्र⁷ स्वादनम्⁸ पितूनाम्⁹ अस्ततातिम्¹⁰ चित्¹¹ आयवे¹² ॥

yam | martyaḥ | puru-spr̥ham | vidat | viśvasya | dhāyase |
pra | svādanam | pitūnām | asta-tātim | cit | āyave ॥

6. ¹Him ²mortal man ⁴must come to know ³as one who holds the multitude of his desires ⁶so that he may establish in him ⁵all; ⁷he moves ⁸towards the sweet taste ⁹of the draughts of the wine and ¹⁰to the building of the house ¹²for man. [16/268]

¹Him ^{4a}shall ²mortal man ^{4b}come to know ³as the godhead who has this multitude of his desires ⁶that he may establish in us ⁵the all; for ⁷he reaches forward ⁸to the sweet taste ⁹of all foods and ¹⁰he builds a home ¹²for this human being. [15/419]

¹⁰The home of man, the higher divine world of his existence which is being formed by the gods in his being through the sacrifice. This home is the complete Beatitude into which all human desires and enjoyings have to be transformed and lose themselves. Therefore Agni, the purifier, devours all the forms of material existence and enjoyment in order to reduce them to their divine equivalent. [15/419 fn 7]

स हि ष्मा धन्वाक्षितं दाता न दात्या पशुः ।

हिरिश्मश्रुः शुचिदन्भुरनिभृष्टतविषिः ॥5.7.7॥

सः¹ हि² स्म³ धन्व⁴ आऽक्षितम्⁵ दाता⁶ न⁷ दाति⁸ आ⁹ पशुः¹⁰ ।

हिरिऽश्मश्रुः¹¹ शुचिऽदन्¹² ऋभुः¹³ अनिभृष्टतविषिः¹⁴ ॥

saḥ | hi | sma | dhanva | ā-kṣitam | dātā | na | dāti | ā | paśuḥ |
hiri-śmaśruḥ | śuci-dan | ṛbhuh | anibhr̥ṣṭa-taviṣiḥ ॥

7. Pure and bright, verily, is he [from the next verse?] and ¹he ⁶tears [is tearer of] our ⁴desert ⁵dwelling place, ⁷like ¹⁰a beast ^{9,8}who tears, ¹⁰a beast ¹¹with golden beard and ¹²tusks of bright purity, ¹³he is like a smith ¹⁴whose force is unafflicted by the heat of the Fire. [16/269]

²Yea, ¹he ⁶teareth to pieces ⁴this desert ⁵in which we dwell ⁷as ¹⁰the Animal ^{9,8}that teareth its food; ¹¹the beard of this Beast is of the golden light, ¹²his fang is a purity and (¹³like a smith) ¹⁴the force in him is not afflicted by his heats. [15/419]

^{4,5}The material existence not watered by the streams or rivers which descend from the superconscient Bliss and Truth. [15/419 fn 8]

¹⁰paśuḥ - Literally, passion-mind and the animal; but the word paśu may also mean, as it does oftenest in the Veda, the symbolic Cow of light; in that case the sense will be the emotional mind and the illumined mind. [15/420 fn 12]

¹¹the gold being always the symbol of the solar light of the Truth [15/209]

Explanatory Note

¹³**ṛbhuḥ** - Indra's assistants, his artisans, human powers who by the work of sacrifice and their brilliant ascension to the high dwelling-place of the Sun have attained to immortality and help mankind to repeat their achievement. They shape by the mind Indra's horses, the chariot of the Ashwins, the weapons of the Gods, all the means of the journey and the battle. [16/27]

The names of the three Ribhus are, in the order of their birth, **Ribhu** or Ribhukshan, the skilful Knower or the Shaper in knowledge, Vibhwa or **Vibhu**, the Pervading, the self-diffusing, and **Vaja**, the Plenitude. Their names indicate their special nature and function, but they are really a trinity, and therefore, although usually termed the Ribhus, they are also called the Vibhus and the Vajas. Ribhu, the eldest is the first in man who begins to shape by his thoughts and works the forms of immortality; Vibhwa gives pervasiveness to this working; Vaja, the youngest, supplies the plenitude of the divine light and substance by which the complete work can be done. [15/338]

शुचिः ष्म यस्मा अत्रिवत्प्र स्वधितिर्व रीयते ।

सुषूरसूत माता क्राणा यदानशे भगं ॥5.7.8॥

शुचिः¹ स्म² यस्मै³ अत्रिवत्⁴ प्र⁵ स्वधितिः⁶ इव⁷ रीयते⁸ ।

सुसूः⁹ असूत¹⁰ माता¹¹ क्राणा¹² यत्¹³ आनशे¹⁴ भगम्¹⁵ ॥

śuciḥ | sma | yasmai | atri-vat | pra | svadhitih-iva | rīyate |

su-sūḥ | asūta | mātā | krāṇā | yat | ānaśe | bhagam ॥

8. ²Yes, he is ¹pure and bright and ³he is as one whose ⁶axe is ⁴like an eater and ⁸ever enters

⁵deeper; ⁹with a happy delivery ¹¹his mother ¹⁰bore him, ¹³for ¹²he is an achiever of the work and ¹⁴wins ¹⁵enjoyment of the bliss. [16/269]

¹Pure ²indeed is ³he for whom ⁴as for the eater of things (Atri) ^{5,8}there is the flowing progression ⁶by Nature ⁷as ⁶by an axe, and ⁹with a happy travail ¹¹she, his Mother, ¹⁰brought him forth ¹³that ¹²he may accomplish her works and ¹⁴taste ¹⁵of the enjoyment. [15/419]

⁶Again an equivoque on the double sense of svadhiti, an axe or other cleaving instrument and the self-ordering power of Nature, Swadha. The image is of the progress of the divine Force through the forests of the material existence as with an axe. But the axe is the natural self-arranging progression of Nature, the World-Energy, the Mother from whom this divine Force, son of Energy, is born. [15/419 fn 9]

¹⁵The divine enjoyment, bhaga, typified by the god Bhaga, the Enjoyer in the power of the Truth. [15/419 fn 10]

आ यस्ते सर्पिरासुतेऽग्ने शमस्ति धायसे ।

एषु द्युम्नमुत श्रव आ चित्तं मर्त्येषु धाः ॥5.7.9॥

आ¹ यः² ते³ सर्पिः⁴ आसुते⁵ अग्ने⁶ शम्⁷ अस्ति⁸ धायसे⁹ ।

आ¹⁰ एषु¹¹ द्युम्नम्¹² उत¹³ श्रवः¹⁴ आ¹⁵ चित्तम्¹⁶ मर्त्येषु¹⁷ धाः¹⁸ ॥

ā | yaḥ | te | sarpiḥ-āsute | agne | śam | asti | dhāyase |

ā | eṣu | dyumnam | uta | śravaḥ | ā | cittam | martyeṣu | dhāḥ ||

9. ⁶O Fire, ⁵to whom is poured ⁴the running stream of the offering of light, ²the man who ⁸is ⁷a happy ground ⁹for establishing ³thee, — ¹¹in such ¹⁷mortals ^{10,18}found ¹²the light, ¹³and ¹⁴the inspiration and ¹⁶the knowledge. [16/269]

⁶O Strength (Fire), ⁵O presser out on us ⁴of the running richness, ^{1,2}when thou findest one who ⁸is ⁷a glad peace ⁹for the establishing ³of thy works, ¹¹in such ¹⁷mortals ¹²illumination ^{10,18}establish ¹³and ¹⁴inspired knowledge ¹³and ¹⁶the conscious soul. [15/420]

⁷Śam and śarma in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour, śamī , or work of the sacrifice: the toil of the battle and the journey find their rest, a foundation of beatitude is acquired which is already free from the pain of strife and effort. [15/420 fn 11]

¹⁴śravas - means literally hearing and from this primary significance is derived its secondary sense, “fame”. But, psychologically, the idea of hearing leads up in Sanskrit to another sense which we find in śravaṇa, śruti, śruta, — revealed knowledge, the knowledge which comes by inspiration. [15/63]

इति चिन्मन्युमग्निजस्त्वादातमा पशुं ददे ।

आदग्ने अपृणतोऽत्रिः सासह्यादस्यूनिषः सासह्यान्वृन् ॥5.7.10॥

इति¹ चित्² मन्युम्³ अग्निजः⁴ त्वाऽदातम्⁵ आ⁶ पशुम्⁷ ददे⁸ ।

आत्⁹ अग्ने¹⁰ अपृणतः¹¹ अत्रिः¹² ससह्यात्¹³ दस्यून¹⁴ इषः¹⁵ ससह्यात्¹⁶ नृन्¹⁷ ॥

iti | cit | manyum | adhrijaḥ | tvā-dātam | ā | paśum | dade |
āt | agne | aprṇataḥ | atriḥ | sasahyāt | dasyūn | iṣaḥ | sasahyāt | nṛṇ ||

10. ²Even ¹so, ⁴irresistible born, ^{6,8}I receive ³the force of mind, ⁷the cow of vision ⁵given by thee. ¹⁰O Fire, ⁹then ^{13a}may ¹²Atri ^{13b}overcome ¹⁴the destroyers ¹¹who satisfy thee not, ¹⁶may he overcome ¹⁵forces and ¹⁷men. [16/269]

^{1,2}For to this end ⁴I born in the material existence ^{6,8}receive ⁵as thy gift ³the emotional mind and ⁷the animal being. ⁹Yea, ¹⁰O Will [Agni], ^{13a}may ¹²the eater of things (Atri) ^{13b}overpower ¹⁴the Dividers ¹¹who minister not to his fullness; ¹⁷these souls ¹⁵that rush upon him with their impulsions ¹⁶may he overcome. [15/420]

⁷Literally, passion-mind and the animal; but the word paśu may also mean, as it does oftenest in the Veda, the symbolic Cow of light; in that case the sense will be the emotional mind and the illumined mind. But the first rendering agrees better with the general sense of the hymn and with its previous use of the word. [15/420 fn 12]

¹⁴The Dasyus who hack and cut up the growth and unity of the soul and seek to assail and destroy its divine strength, joy and knowledge. They are powers of Darkness, the sons of Danu or Diti the divided being. [15/420 fn 13]

Synopsis

[15/417]

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

[2-4] Agni is hymned as the divine Force [iṣam] that brings the bliss [raṇvāḥ] and the ray [raśmim] of the truth [ṛtasya] into the human being and light [ketum] into the night of our darkness [naktam].

[4-6] He leads men [ruruhuḥ] in their labour [veṣaṇe] to his own infinite [bhūma] levels [pṛṣṭhā]; he enjoys and tears up [mināti] the objects of earthly enjoyment [vanaspatīn], but all his multitude of desires [puru-spr̥ham] are for the building of an universality [asta-tātim], an all-embracing enjoyment [svādanam] in the divine home of the human being.

[7-8] He is the animal [paśuḥ] moving as the enjoyer by the progressive movement of Nature [pra riṇyate], as with an axe [svadhitiḥ-iva] through the forest, to the achievement [krāṇā] and the bliss [bhagam].

[9-10] This passionate, emotional [manyum], animal being [paśum] of man is given by him [tvā-dātam] to be purified into the peace [śam] and bliss; in it he establishes [dhāḥ] a divine light [dyumnam] and knowledge [śravaḥ] and the awakened state of the soul [cittam].

Sukta 8

त्वामग्न ऋतायवः समीधिरे प्रत्नं प्रत्नास ऊतये सहस्कृत ।

पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृहपतिं वरेण्यम् ॥5.8.1॥

त्वाम्¹ अग्ने² ऋतऽयवः³ सम्⁴ ईधिरे⁵ प्रत्नम्⁶ प्रत्नासः⁷ ऊतये⁸ सहःऽकृत⁹ ।
पुरुऽचन्द्रम्¹⁰ यजतम्¹¹ विश्वऽधायसम्¹² दमूनसम्¹³ गृहऽपतिम्¹⁴ वरेण्यम्¹⁵ ॥

tvām | agne | ṛta-yavaḥ | sam | īdhire | pratnam | pratnāsaḥ | ūtaye | sahaḥ-kṛta |
puru-candram | yajatam | viśva-dhāyasam | damūnasam | gr̥ha-patim | vareṇyam ॥

1. ²O Fire, ⁹created by our force, ¹thee ⁶the Ancient One ⁷the ancient ³seekers of Truth ^{4,5}set blazing ⁸for their guard ¹¹the master of sacrifice ¹⁰with his many delights ¹²who establishes all, ¹³Fire who dwells in the house, ¹⁴master of the house, ¹⁵the supremely desirable. [16/270]

²Will [Agni], ⁹who art by force created in us, ¹thee ⁶the pristine (ancient) Power ⁷the pristine (ancient) ³seekers of the Truth ⁵kindled ⁴entirely ⁸that they might grow in their being, ¹¹the god in the sacrifice, ¹⁰who because he has the multitude of his delights ¹²establishes the all, ¹³domiciled in us, ¹⁴master of the dwelling, ¹⁵inmate supremely desirable. [15/421]

¹⁰candram — signifying also the lunar deity *Soma*, lord of the delight of immortality pouring into man, — means both luminous and blissful. [15/296]

¹²or, fosters all [15/421 fn 1]

त्वामग्ने अतिथिं पूर्व्यं विशः शोचिष्केशं गृहपतिं नि षेदिरे ।

बृहत्केतुं पुरुरुपं धनस्पृतं सुशार्माणं स्ववसं जरद्विषम् ॥5.8.2॥

त्वाम्¹ अग्ने² अतिथिम्³ पूर्व्यम्⁴ विशः⁵ शोचिःऽकेशम्⁶ गृहऽपतिम्⁷ नि⁸ सेदिरे⁹ ।
बृहत्ऽकेतुम्¹⁰ पुरुऽरूपम्¹¹ धनऽस्पृतम्¹² सुऽशार्माणम्¹³ सुऽअवसम्¹⁴ जरत्ऽविषम्¹⁵ ॥

tvām | agne | atithim | pūrvyam | viśaḥ | śociḥ-keśam | gr̥ha-patim | ni | sedire |
br̥hat-ketum | puru-rūpam | dhana-sprtam | su-śarmāṇam | su-avasam | jarat-viṣam ॥

2. ¹Thee, ²O Fire, ⁵men ^{8,9}seated within ⁴as the ancient ³guest, ⁷the master of the house ⁶with his tresses of light,—¹⁰vast is his intuition, ¹¹many are his forms, ¹²he brings out the riches, ¹³he is a giver of perfect peace and ¹⁴protection and ¹⁵a destroyer of the foe. [16/270]

²Will [Agni], ¹in thee ⁴the supreme ³guest and ⁷master of the house ⁶with his locks of light ⁵the peoples ^{8,9}take their foundation because ¹⁰thou hast with thee vast vision and ¹¹the multitude of thy forms and ¹²the extraction of our riches and ¹³the perfect peace

and ¹⁴perfect being and ¹⁵the destruction of enemies. [15/421]

⁴“First”, both original and supreme [15/421 fn 2]

¹⁵The 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]

त्वामग्ने मानुषीरीळते विशो होत्राविदं विविचिं रत्नधातमम् ।

गुहा सन्तं सुभग विश्वदर्शतं तुविष्वणसं सुयजं घृतश्रियम् ॥5.8.3॥

त्वाम्¹ अग्ने² मानुषीः³ ईळते⁴ विशः⁵ होत्राऽविदम्⁶ विविचिम्⁷ रत्नऽधातमम्⁸ ।

गुहा⁹ सन्तम्¹⁰ सुऽभग¹¹ विश्वऽदर्शतम्¹² तुविऽस्वनसम्¹³ सुऽयजम्¹⁴ घृतऽश्रियम्¹⁵ ॥

tvām | agne | mānuṣīḥ | ṛlate | viśaḥ | hotrā-vidam | vivicim | ratna-dhātamam |

guhā | santam | su-bhaga | viśva-darśatam | tuvi-svanasam | su-yajam | ghr̥ta-śriyam ॥

3. ¹Thee ³the human ⁵people ⁴pray, ²O Fire, ⁶who knowest the word of invocation, ⁷who hast the just discernment, ⁸who art strongest to found the ecstasy,—¹thee ¹⁰who dwellest ⁹in the secret cave, ¹¹O happy flame, and ¹²hast the vision of all things, ¹⁴the perfect sacrificer ¹³with the multitude of thy voices and ¹⁵the glory and beauty of thy light. [16/270]

²Will [Agni], ¹thee ³the human ⁵peoples ⁴seek with their adoration ⁶who hast knowledge of the powers of the sacrifice and ⁷rightly discriminating ⁸holdest for us utterly the delight and ¹⁰thou art seated ⁹in our secret being, ¹¹O perfect enjoyer, ¹²seeing with a universal vision, ¹³pouring the multitude of thy voices, ¹⁴doing aright the sacrifice, ¹⁵agleam with the glory of the clarity. [15/422]

⁶Or, the process of the oblation. [15/422 fn 4]

त्वामग्ने धर्णासिं विश्वधा वयं गीर्भिर्गृणन्तो नमसोप सेदिम ।

स नो जुषस्व समिधानो अङ्गिरो देवो मर्तस्य यशसा सुदीतिभिः ॥5.8.4॥

त्वाम्¹ अग्ने² धर्णासिम्³ विश्वधा⁴ वयम्⁵ गीःऽभिः⁶ गृणन्तः⁷ नमसा⁸ उप⁹ सेदिम¹⁰ ।

सः¹¹ नः¹² जुषस्व¹³ सम्ऽइधानः¹⁴ अङ्गिरः¹⁵ देवः¹⁶ मर्तस्य¹⁷ यशसा¹⁸ सुदीतिऽभिः¹⁹ ॥

tvām | agne | dharnaṣim | viśvadhā | vayam | gīḥ-bhiḥ | gr̥ṇantaḥ | namaśā | upa | sedima |

saḥ | naḥ | juṣasva | sam-idhānaḥ | aṅgiraḥ | devaḥ | martasya | yaśasā | sudīti-bhiḥ ॥

4. ¹Thee, ²O Fire, ³who upholdest all things ⁴in every way ⁵we ⁷voicing ¹thee ⁶with our words ^{9,10}have approached ⁸with obeisance; ¹¹so ¹³do thou accept ¹²us, ¹⁵O Angiras, ¹⁶a godhead ¹⁴kindled ¹⁸by the glory ¹⁷of a mortal and ¹⁹by his high illuminings. [16/270]

²Will [Agni], ³who sustainest the law of things ⁴in their universality, ¹thee ⁵we

^{9,10}approach ⁸with obeisance of submission and ⁷express ¹thee ⁶by the words; ¹¹so ^{13a}do thou, ¹⁵O puissant seer, ^{13b}approve and cleave ¹²to us, ¹⁶a godhead ¹⁴set high-blazing ¹⁸by

the victory ¹⁷of the mortal, ¹⁹by his right illuminings. [15/422]

¹⁸Attainment, or the splendor or glory [15/422 fn 5]

त्वमग्ने पुरुषो विशेषे वयो दधासि प्रत्नथा पुरुष्टुत ।

पुरुष्यत्रा सहसा वि राजसि त्विषिः सा ते तित्विषाणस्य नाधृषे ॥5.8.5॥

त्वम्¹ अग्ने² पुरुऽरूपः³ विशेषे⁴ वयः⁵ दधासि⁶ प्रत्नऽथा⁷ पुरुऽस्तुत⁸ ।

पुरुणि⁹ अन्ना¹⁰ सहसा¹¹ वि¹² राजसि¹³ त्विषिः¹⁴ सा¹⁵ ते¹⁶ तित्विषाणस्य¹⁷ न¹⁸ आऽधृषे¹⁹ ॥

tvam | agne | puru-rūpaḥ | viśe-viśe | vayah | dadhāsi | pratna-thā | puru-stuta |
purūṇi | annā | sahasā | vi | rājasi | tviṣiḥ | sā | te | titviṣāṇasya | na | ā-dhṛṣe ॥

5. ²O Fire, ¹thou ³takest many forms ⁴for man and man and ¹thou ⁶foundest for him ⁵his growth ⁷as of old, ⁸O thou lauded by many voices; ⁹many are ¹⁰the things on which thou feedest and ^{12,13}thou illuminest them all ¹¹with thy force, and ¹⁸none ¹⁹can do violence ¹⁴to the fury ¹⁶of thy blaze ¹⁷when thou blazest up in thy might. [16/271]

²Will [Agni] ⁸multiply affirmed, ¹thou ³takest many forms ⁴according to the man and ⁶establishest ⁴for each ⁵his wide manifestation ⁷even as of old; ^{12,13}thou illuminest ¹¹in thy force ⁹the many things ¹⁰that are thy food and ¹⁸none ¹⁹can do violence to ¹⁵that ^{14a}blaze of ¹⁶thy ^{14b}light ¹⁷when so thou blazest up. [15/422]

त्वामग्ने समिधानं यविष्ठा देवा दूतं चक्रिरे हव्यवाहनम् ।

उरुज्रयसं घृतयोनिमाहुतं त्वेषं चक्षुर्दधिरे चोदयन्मति ॥5.8.6॥

त्वाम्¹ अग्ने² सम्ऽइधानम्³ यविष्ठ्य⁴ देवाः⁵ दूतम्⁶ चक्रिरे⁷ हव्यऽवाहनम्⁸ ।

उरुऽज्रयसम्⁹ घृतऽयोनिम्¹⁰ आऽहुतम्¹¹ त्वेषम्¹² चक्षुः¹³ दधिरे¹⁴ चोदयत्ऽमति¹⁵ ॥

tvām | agne | sam-idhānam | yaviṣṭhya | devāḥ | dūtam | cakrire | havya-vāhanam |
uru-jrayasam | ghr̥ta-yonim | ā-hutam | tveṣam | cakṣuḥ | dadhire | codayat-mati ॥

6. ¹Thee, ⁴O youthful ²Fire, ³in thy high kindling ⁵the gods ⁷have made ⁶a messenger and ⁸a carrier of the offerings; ¹thee ¹⁰of whom light is the native seat and ⁹wide are the spaces through which thou movest, ¹⁴they have set ¹¹when thou hast received the offerings ¹²as a keen burning ¹³eye ¹⁵that urges the thought. [16/271]

²Will [Agni], ⁴youngest vigour, ¹thee ⁵the gods ³have kindled high and ⁷made ⁶their envoy to man and ⁸the bearer of his offerings; ⁹wide in thy rapidities, ¹⁰born from the clarity, ¹¹receiver of the oblation, ¹thee ¹⁴they have set in him ¹²as a keen and burning ¹³eye ¹⁵that urges his mentality. [15/422-3]

त्वामग्ने प्रदिव आहुतं घृतैः सुम्नायवः सुषमिधा समीधिरे ।

स वावृधान ओषधीभिरुक्षितोऽभि ज्रयांसि पार्थिवा वि तिष्ठसे ॥5.8.7॥

त्वाम्¹ अग्ने² प्रऽदिवः³ आऽहुतम्⁴ घृतैः⁵ सुम्नऽयवः⁶ सुऽसमिधा⁷ सम्⁸ ईधिरे⁹ ।
सः¹⁰ ववृधानः¹¹ ओषधीभिः¹² उक्षितः¹³ अभि¹⁴ ज्रयांसि¹⁵ पार्थिवा¹⁶ वि¹⁷ तिष्ठसे¹⁸ ॥

tvām | agne | pra-divaḥ | ā-hutam | ghr̥taiḥ | sumna-yavaḥ | su-samidhā | sam | īdhire |
saḥ | vavr̥dhānaḥ | oṣadhībhiḥ | ukṣitaḥ | abhi | jrayāṃsi | pārthivā | vi | tiṣṭhase ॥

7. ¹Thee, ²O Fire, ⁴fed ⁵with offerings of light ³from the higher heaven ⁶the seekers of bliss ^{8,9}kindled ⁷with an entire kindling, ¹⁰so ¹¹now growing ¹²on the herbs ¹³to thy full might ^{17,18}thou spreadest ¹⁴over ^{15a}wide ¹⁶earth-^{15b}spaces. [16/271]

²Will [Agni], ¹thee ⁶men who seek the bliss ^{8,9}kindle high ⁷with an entire kindling, ⁴fed ⁵by their clarities ³in the front of heaven; ¹⁰so ¹¹increasing, ¹³diffused ¹²by its growths that hold its heats, ^{17,18}thou enterest widely ¹⁴into ¹⁶all the earth-life's ¹⁵speeding movements. [15/423]

³Heaven and earth; the pure mental being and material consciousness. [15/423 fn 6]; or, from of old; or, the ancient seekers of bliss [16/271 fn 12]

Synopsis

[15/421]

DIVINE WILL, THE UNIVERSAL FULFILLER

The Rishi having declared the continuity of the great effort and aspiration [ṛta-yavaḥ] from the earliest times [pratnāsaḥ] hymns divine Will harboured in us, inmate [damūnasam], priest of the sacrifice [yajatam], master of this dwelling [gṛha-patim], who fulfils the universal [viśvadhā] impulse [dharṇasim] in all its multiplicity [puru-rūpam] and both stimulates and leads it in act and knowledge [codayat-mati].

GAYA

Sukta 9

त्वामग्ने हविष्मन्तो देवं मर्तास ईळते ।

मन्ये त्वा जातवेदसं स हव्या वक्ष्यानुषक् ॥5.9.1॥

त्वाम्¹ अग्ने² हविष्मन्तः³ देवम्⁴ मर्तासः⁵ ईळते⁶ ।

मन्ये⁷ त्वा⁸ जातवेदसम्⁹ सः¹⁰ हव्या¹¹ वक्षि¹² आनुषक्¹³ ॥

tvām | agne | haviṣmantāḥ | devam | martāsaḥ | ṛlate |

manye | tvā | jāta-vedasam | saḥ | havyā | vakṣi | ānuṣak ॥

1. ¹Thee, ²O Fire, ⁵men ³bringing offerings ⁶pray, ⁵mortals ⁴the godhead; ⁷I meditate ⁸on thee ⁹as the knower of all things born and ¹⁰as such ¹²thou carriest ¹¹our offerings ¹³without a break. [16/271-2]

¹Thee ⁴the godhead ⁵mortals ³with the oblation ⁶seek, ²O Will [Agni]; ⁸on thee ⁷I meditate ⁹who knowest the births; ¹⁰therefore ¹²thou carriest to the goal ¹¹our offerings ¹³without a break. [15/424]

अग्निर्होता दास्वतः क्षयस्य वृक्तबर्हिषः ।

सं यज्ञासश्चरन्ति यं सं वाजासः श्रवस्यवः ॥5.9.2॥

अग्निः¹ होता² दास्वतः³ क्षयस्य⁴ वृक्तबर्हिषः⁵ ।

सम्⁶ यज्ञासः⁷ चरन्ति⁸ यम्⁹ सम्¹⁰ वाजासः¹¹ श्रवस्यवः¹² ॥

agniḥ | hotā | dāsvataḥ | kṣayasya | vṛkta-barhiṣaḥ |

sam | yajñāsaḥ | caranti | yam | sam | vājāsaḥ | śravasyavaḥ ॥

2. ¹Fire ²is the priest of the call ⁴in the house ³of the giver ⁵who has plucked the grass for the seat of sacrifice and ⁹in him ⁷our sacrifices ^{6,8}meet and ¹¹our plenitudes ¹²of inspired knowledge. [16/272]

¹Will [Agni] ²is the priest of the oblation ³for man who gives the offering and ⁵forms the seat of sacrifice and ⁴attains to his home; for ⁹in him ⁷our works of sacrifice ^{6,8}converge and ⁹in him ¹¹our plenitudes ¹²of the Truth's inspirations. [15/424]

उत स्म यं शिशुं यथा नवं जनिष्टारणी ।

धर्तारं मानुषीणां विशामग्निं स्वध्वरम् ॥5.9.3॥

उत¹ स्म² यम्³ शिशुम्⁴ यथा⁵ नवम्⁶ जनिष्ट⁷ अरणी⁸ ।
धर्तारम्⁹ मानुषीणाम्¹⁰ विशाम्¹¹ अग्निम्¹² सुऽअध्वरम्¹³ ॥

uta | sma | yam | śiśum | yathā | navam | janiṣṭa | araṇī |
dhartāram | mānuṣiṇām | viśām | agnim | su-adhvaram ॥

3. ²Verily, ⁸the two tinders ⁷have brought to birth ⁵as if ⁶a new-born ⁴infant ¹²Fire ¹³who does aright the pilgrim-sacrifice, ⁹to be the upholder ¹⁰of the human ¹¹beings. [16/272]
^{2a}True ¹too ^{2b}it is that ⁷thou art born ⁸from the two Workings ⁵like ⁶a new-born ⁴infant, ⁹thou who art the upholder ¹⁰of the human ¹¹peoples, ¹²Will ¹³that leads aright the sacrifice. [15/425]

⁸The two Aranis or tinders by which the fire is struck out; the word can also mean workings and is related to *arya*. Heaven and Earth are the two Aranis which produce Agni; Heaven his father, Earth his mother. [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]

उत स्म दुर्गृभीयसे पुत्रो न ह्यार्याणाम् ।
पुरु यो दग्धासि वनाग्ने पशुर्न यवसे ॥5.9.4॥

उत¹ स्म² दुःऽगृभीयसे³ पुत्रः⁴ न⁵ ह्यार्याणाम्⁶ ।
पुरु⁷ यः⁸ दग्धा⁹ असि¹⁰ वना¹¹ अग्ने¹² पशुः¹³ न¹⁴ यवसे¹⁵ ॥

uta | sma | duḥ-gr̥bhīyase | putraḥ | na | hvāryāṇām |
puru | yaḥ | dagdhā | asi | vanā | agne | paśuḥ | na | yavase ॥

4. ²Verily, ³thou art hard to seize ⁵like ⁴a son ⁶of crookednesses; ⁷many ¹¹are the trees of the forest ^{9,10}thou consumest, ¹²O Fire, ¹⁴like ¹³a beast ¹⁵in his pasture. [16/272]
^{2a}True ¹too ^{2b}it is that ³thou art hard to seize ⁵as ⁴a son ⁶of crookednesses ^{9,10}when thou devourest ⁷the many ¹¹growths of delight ¹⁴like ¹³an Animal ¹⁵that feeds in his pasture. [15/425]

⁶Literally, of the crooked ones, possibly the seven rivers or movements of our being winding through the obstructions of our mortal existence. [15/425 fn 2]

अध स्म यस्यार्चयः सम्यक् संयन्ति धूमिनः ।
यदीमह त्रितो दिव्युप ध्मातेव धमति शिशीते ध्मातरी यथा ॥5.9.5॥

अध¹ स्म² यस्य³ अर्चयः⁴ सम्यक्⁵ सम्ऽयन्ति⁶ धूमिनः⁷ ।
यत्⁸ ईम्⁹ अह¹⁰ त्रितः¹¹ दिवि¹² उप¹³ ध्माता¹⁴ इव¹⁵ धमति¹⁶ शिशीते¹⁷ ध्मातरि¹⁸ यथा¹⁹ ॥

adha | sma | yasya | arcayaḥ | samyak | sam-yanti | dhūmināḥ |
yat | īm | aha | tritaḥ | divi | upa | dhmātā-iva | dhamati | śiśīte | dhmātari | yathā ॥

5. ¹Now, ²verily, ³his ⁴rays ⁷with their smoke ⁶meet perfectly ⁵together ⁸when ¹¹Trita, the

triple one, ^{13,16}blows upon ⁹him ¹²in heaven ¹⁵like ¹⁴a smelter, ¹⁹it is as if ¹⁸in the smelter ¹⁷that he whets his flame. [16/272]

^{1,2}But afterwards ³thy (lit. whose) ⁴fiery rays ⁷with their smoky passion ⁶meet together ⁵entirely; ¹⁰oh ⁸then, ¹¹the third Soul ^{13,16}forges ⁹him ¹²in our heavens ¹⁵like ¹⁴a smith in his smithy; ¹⁹'tis as if ¹⁸in the smith himself that ¹⁷he whets him into a weapon of sharpness. [15/425]

¹¹Trita 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]

⁸⁻¹⁹The original is very compressed in style and suggestion beyond even the common Vedic pregnancy of structure and phrase, “⁸When, ¹⁰oh, ⁹him ¹¹Trita ^{13,16}forges ¹²in heaven ¹⁵like ¹⁴a smith, ¹⁷sharpens ¹⁹as ¹⁸in the smith”. In English we have to expand in order to bring out the meaning. [15/425 fn 4]

तवाहमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः ।

द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥5.9.6॥

तव¹ अहम्² अग्ने³ ऊतिऽभिः⁴ मित्रस्य⁵ च⁶ प्रशस्तिऽभिः⁷ ।

द्वेषःऽयुतः⁸ न⁹ दुःऽइता¹⁰ तुर्याम¹¹ मर्त्यानाम्¹² ॥

tava | aham | agne | ūti-bhiḥ | mitrasya | ca | praśasti-bhiḥ |
dveṣaḥ-yutaḥ | na | duḥ-itā | turyāma | martyānām ॥

6. ²I ¹by thy ⁴guardings, ³O Fire, ⁶and ¹by thy ⁷utterances ⁵as the friend—⁹like ⁸men beset by hostile powers, ¹¹so may we pass beyond ¹⁰the stumbling-places ¹²of mortals. [16/272]

³O Will [Agni], ^{11a}may ²I ¹by thy ⁴expandings ⁶and ¹thy ⁷expressings ⁵of the Lord of Love (Mitra), — yea, ^{11a}may we, ⁹as ⁸men assailed by enemies, so besieged by discords, ^{11b}pass through and beyond ¹⁰these stumblings ¹²of mortals. [15/425]

¹⁰duḥ-itā - *duritam* error or stumbling, sin and perversion. *Duritam* is calamity, suffering, all ill result of error and ill doing. All that is evil, *viśvāni duritāni*, belongs to the evil dream that has to be turned away from us. [15/304]; *Duritam* means literally stumbling or wrong going, figuratively all that is wrong and evil, all sin, error, calamity. [15/134]

तं नो अग्ने अभी नरो रयिं सहस्व आ भर ।

स क्षेपयत् स पोषयद् भुवद् वाजस्य सातय उतैधि पृत्सु नो वृधे ॥5.9.7॥

तत्¹ नः² अग्ने³ अभि⁴ नरः⁵ रयिम्⁶ सहस्वः⁷ आ⁸ भर⁹ ।

सः¹⁰ क्षेपयत्¹¹ सः¹² पोषयत्¹³ भुवत्¹⁴ वाजस्य¹⁵ सातये¹⁶ उत¹⁷ एधि¹⁸ पृत्सु¹⁹ नः²⁰ वृधे²¹ ॥

tat | naḥ | agne | abhi | naraḥ | rayim | sahasvaḥ | ā | bhara |
saḥ | kṣepayat | saḥ | poṣayat | bhuvat | vājasya | sātaye | uta | edhi | pṛt-su | naḥ |
vṛdhe ॥

7. ⁷O forceful ³Fire, ^{8,9}bring ⁴to ²us, ⁵to men, ⁶the treasure; ^{11a}may ¹⁰he ^{11b}cast his shafts, ^{13a}may ¹²he ^{13b}foster us, ¹⁴may he be with us ¹⁶for the conquest ¹⁵of the plenitude. ¹⁸Be ²⁰with us ¹⁹in our battles ²¹that we may grow. [16/273]

^{8,9}Bring ⁴to ²us ⁵human souls ¹that ⁶felicity, ³O Will [Agni], ⁷thou forceful one! ^{11a}May ¹⁰he ^{11b}shoot us forward on our path, ^{13a}may ¹²he ^{13b}nourish and increase us and ¹⁴be in us ¹⁶for the conquest ¹⁵of the plenitude. (¹⁷And) ¹⁸March ²⁰with us ¹⁹in our battles ²¹that we may grow. [15/426]

¹⁵vājasya ¹⁶sātaye - 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, apaḥ, svaḥ [15/109]

Synopsis

[15/424]

DIVINE WILL, ASCENDENT FROM THE ANIMAL TO MENTALITY

[3-7] The Rishi speaks of the birth [janiṣṭa] of the divine Will by the working of the pure mental on the material consciousness [araṇī], its involved action in man's ordinary state of mortal mind emotional, nervous, passionate [dhūminah] marked by crooked activities [hvāryāṇām] and perishable enjoyments [vanā] and its emergence on the third plane of our being [tritaḥ] where it is forged [dhamati] and sharpened into a clear and effective power [śiśīte] for liberation and spiritual conquest [vājasya sātaye].

[1-2] It knows all the births or planes of our existence [jāta-vedasam] and leads the sacrifice [yajñāsaḥ sam caranti] and its offerings by a successive and continuous progress [havyā vakṣi ānuṣak] to the divine goal and home [kṣayasya].

Sukta 10

अग्ने ओजिष्ठमा भर द्युम्नमस्मभ्यमध्रिगो ।

प्र नो राया परीणसा रत्सि वाजाय पन्थाम् ॥5.10.1॥

अग्ने¹ ओजिष्ठम्² आ³ भर⁴ द्युम्नम्⁵ अस्मभ्यम्⁶ अध्रिगो⁷ ।

प्र⁸ नः⁹ राया¹⁰ परीणसा¹¹ रत्सि¹² वाजाय¹³ पन्थाम्¹⁴ ॥

agne | ojiṣṭham | ā | bhara | dyumnam | asmabhyam | adhri-go |

pra | naḥ | rāya | parīṇasā | ratsi | vājāya | panthām ||

1. ¹O Fire, ^{3,4}bring to us ⁵a light ²full of energy, ⁷O unseizable Ray; ⁶for us ¹⁰by thy opulence ¹¹pervading on every side ¹²cut out ^{8a}in ⁹our ^{8b}front ¹⁴a path ¹³to the plenitude. [16/273]

¹O Agni, ⁷Light of our embodied being, ^{3,4}bring to us ⁵an illumination ²most full of force; ^{12a}do thou ¹¹by power of an all environing ¹⁰felicity ^{12b}cleave ⁶for us ¹³towards the goal of possession ⁹our ¹⁴path ⁸in front. [16/712]

¹O Flame, ⁷O Ray in our limited existence, ^{3,4}bring ⁶for us ⁵an illumination ²full of utter energy, ¹¹by an all-encompassing ¹⁰felicity ¹²cleave ⁸forward ⁹our ¹⁴path ¹³towards the plenitude. [15/427]

Commentary

[16/713-4]

Gaya, the Rishi, prays to Agni, Lord of Tapas, the representative in Nature of the Divine Power that builds the worlds & works in them towards our soul's fulfilment in and beyond heaven — Agni, as jatavedas, the self-existent luminosity of knowledge in this Cosmic Force — for Force is only Chitshakti, working power of the Divine Consciousness & therefore Cosmic Force is always self-luminous, all-knowing force.

Agni Jatavedas then is the ray of divine knowledge in this embodied state of existence; — he is **adhri-go** — the Light [go] in our embodied being [adhri]. For this reason all action offered by us to Agni as a work of divine tapas becomes in its nature a self-luminous activity guiding itself whether consciously in our minds or super-consciously, guhāhitam, to the divine goal. All Tapas is self-effective and God-effective.

As **adhri-go**, the divine Light in our embodied being, Agni is to bring to us an illumination of knowledge in our mentality [dyumnam] which is [ojiṣṭham], most full of ojas, superabundant in effective puissance. By God-directed action our heart &

intellect become suffused with power & light, or rather with light that is power and power that is light, since knowledge & force are in the divine nature one entity. **agne ojiṣṭham ā bhara dyumnam asmabhyam adhrigo [5.10.1- a].**

This puissant light brought to us by Agni is attended with the other divine phenomenon or manifestation (vayunam, vayas), bliss, felicity, Ananda. Divine Ananda is the inseparable companion of the divine strength and divine knowledge; Chit, Tapas & Ananda constitute the nature of Sat, the divine Being. The state of divine being is one & infinite embracing all existences, sarvabhūtāni, in one unifying self-consciousness, Atmani; therefore, divine bliss also is infinite & embracing, **rāyā pariṇasā**. It environs all our sensations, states & actions, it environs also for us all the vishayas of our sensations, all the beings who come into contact with our soul states, all the objects & fields of our action. We come to take in all these equally the same pure & divine delight. Because the Lord of Tapas brings to us this wonderful felicity, he is called in this hymn “*Agne chandra*” [5.10.4], Agni rapturous, Agni delightful, and in other hymns *ratnadhātama* [1.1.1], utter disposer of delight, or *madhuḥastya* [5.5.2], he who brings wine of sweetness in his hand.

In this puissant light, by this all-environing felicity Agni is to cleave [ratsi] for us [asmabhyam] through the darknesses & obstructions of this world of Avidya a path [panthām] towards our goal [vājāya] **[5.10.1-b].**

Vāja means in Veda either possession or having, plenty or a goal; we find it in this latter sense in such expressions as *raghavo na vājam* [4.5.13], like swift horses to a goal or, in this very Sukta, *ratho na vājayuh* [5.10.5], like a chariot that moves towards its goal. Here, as often in the Vedic language which uses freely the devices of symbolism, involved double metaphor and double suggestion, the sense is goal, but there is intended to be some suggestion of the other idea of vāja, possession. The path is action of knowledge, the goal is vāja, possession or plenteous having, magha, fullness or plenty, of Asurya, the divine might, Force or Tapas of the divine Nature, — magha & vāja, full & assured having as opposed to the partial visitations which we receive in this mortal state & mortal nature and cannot invariably use or certainly hold.

And this path Agni is to cleave for us, pra, in front of us. The Might of God goes before us on its Tapasya, not remaining content with any limited realisation but pressing forwards towards [.....] consciousness & knowledge, [.....] force & an infinite joy. It dispels the darkness in front & lights, [as] it advances, new reaches of thought, consciousness & knowledge to which our minds were blinded; it scatters spiritual foes ambushed in front; it creates footholds for us in the pathless void, apade pādā. We follow & enjoy its fruits, maghāni ānaśuh. **pra naḥ rāyā pariṇasā ratsi vājāya panthām [5.10.1-b].**

त्वं नो अग्ने अद्भुत कृत्वा दक्षस्य मेहना ।

त्वे असुर्यमारुहत् क्राणा मित्रो न यज्ञियः ॥5.10.2॥

त्वम्¹ नः² अग्ने³ अद्भुत⁴ कृत्वा⁵ दक्षस्य⁶ मंहना⁷ ।

त्वे⁸ असुर्यम्⁹ आ¹⁰ अरुहत्¹¹ क्राणा¹² मित्रः¹³ न¹⁴ यज्ञियः¹⁵ ॥

tvam | naḥ | agne | adbhuta | kratvā | dakṣasya | maṃhanā |

tve | asuryam | ā | aruhat | krāṇā | mitraḥ | na | yajñiyah ||

2. ³O Fire, ⁴O Wonderful, ²come to us ⁵with thy will and ⁷the growth ⁶of the judgment; ⁸in thee ¹⁵the sacrificial ¹³Friend, ¹²achiever of the work ^{10,11}can climb ⁹to almightiness.

[16/273]

¹Thou, ⁴O wonderful ³Agni, ^{2a}becomest ⁵by the Will ⁷the fullness ^{2b}in us ⁶of discernment and ⁸in thee ¹²the doer ^{10,11}climbeth up ⁹to the might divine ¹⁴as ¹³Mitra ¹⁵of the sacrifice.

[16/712].

³O Flame, ⁴thou supreme and wonderful thing, ¹it is thou who ⁵by force of will ²becomest in us ⁷the greatness ⁶of discerning power; ⁸in thee ¹³the all-harmonising Friend (Mitra) ¹⁵in the sacrifice ¹²accomplishes the work and ^{10,11}climbs ⁹to divine mastery.

[15/427]

¹³Mitra, the Lord of Love, who introduces the principle of harmony into the workings of the divine effort in us and thus combines all the lines of our advance, all the strands of our sacrifice until the work is accomplished in the supreme unity of Knowledge, Power and Delight. [15/427 fn 1]

⁹Asuryam , the god-power, the mastering force of the Lord, the divine “Asura” in us. [15/427 fn 2]

Commentary

[16/713-19]

Gaya, the Rishi, then proceeds to describe the path & the goal. He addresses the god as **Agne adbhuta**, O marvellous Agni or O Supreme Agni; for *adbhuta* means that which stands out from other things, is different from them, superior or wonderful. This is the marvellous or supreme nature of Agni that by will in action [kratvā] he becomes in us [naḥ] the fullness & force [maṃhanā] of discernment in knowledge [dakṣasya] [5.10.2-a].

We have here two capital terms of the Veda, kratu and daksha.

Kratu has several shades of significance, action or activity, more especially, the yajna or action of sacrifice; power that expresses itself in action, the Greek kratos; & power as a mental force corresponding very nearly to the European conception of Will.

We have in our philosophy no exact synonym of the English word Will, because Will to us, as opposed to mere wish, *ichchhā*, is simply Conscious Force; it is *Shakti* or, more precisely, *Chit-shakti*, & its nature in action is *Tapas* or the concentration of consciousness on action & its object or its results. Now the nature of Agni, *kratu* or active power is precisely this *Tapas* or *Chit-shakti*, Conscious Being in concentration of action. It is then by *Tapas* or Will that Agni creates in us Knowledge. But how can Action be said to transform itself into Knowledge, *kriyāshakti* into *jnānashakti*? We can see dimly this transmutation in our ordinary psychological experience; for we know that each time we act, bodily or mentally, the action is automatically registered in us as an experience and by the accumulation of experiences transforms itself into state of knowledge. But in mortal knowledge & mortal nature the act & the knowledge are separated from each other and can be joined or disjoined; in divine knowledge & divine nature the two go always together and are one entity. When God acts, each act is a play of effective self-knowledge. When He creates Light, He conceives of Himself as a Light & Light becomes. The action of creation is really a play of self-conception. He knows at the same time the whole conception of Light, its nature, properties, possibilities, functionings; when therefore He acts or creates, the process of action is a process of conception, the result of action is a result of conception. For this reason when a tree grows out of a seed, the evolution of the right tree out of the right seed is as inevitable as Fate, although the tree has no knowledge and control of its own growth; but the evolution & the form of the tree evolved are merely manifestations of the divine conception. The Cosmic Self-Consciousness knows itself in the form of a Tree & that *vijnāna* or typical idea is manifested by the sure action of the nature or *swabhāva* attached to the conception. This sureness of self-fulfilment based on a secret self-knowledge is the *kratu* or action of Agni, the divine Power in things. It is a secret Will in things fulfilling itself in motion of activity & in form. But though Agni in the tree knows, the tree knows nothing. When man comes in with his mind, he still does not know but only seeks to know, — for he feels that attached to every object is a right knowledge of that object & in every action is a right knowledge of that action. This knowledge he seeks to bring out, to make conscious in his mind. But mortal knowledge is sense knowledge, a deduction from forms of things; divine knowledge is self-existent knowledge, spontaneously manifested by the identity in consciousness of the knower with the thing known. Mortal knowledge is derived in nature, deferred in time, indirect in means; divine knowledge is spontaneous, direct and self-manifesting. Mortal knowledge is like hearing of a man from others & inferring many things about him which may & must, indeed, be largely or wholly incorrect; divine knowledge is the seeing & hearing of the man himself & knowledge of him by personal experience. Mortal knowledge is crooked, *hvāra* or *vrijina*; divine knowledge is straight, *riju*. Mortal knowledge proceeds from & by limitation, by getting hold of & adding up details, *dwayena*, by duality;

divine knowledge is comprehensive & unifying, containing subordinates in the principal, details in the whole, attributes in the thing itself. Mortal knowledge advances step by step over uneven ground in a jungle where it does not know the way; divine knowledge advances over straight & open levels, *vītāni prishthāni*, where it sees the whole prospect before it, its starting-point, its way & its goal. Mortal knowledge bases itself on *martya* or *mānasa ketu*, sense perception or intelligence; divine knowledge bases itself upon *daivya ketu*, self-perception. Mortal knowledge is *mānas*, divine knowledge is *vijnāna*, self-true ideation or soul-knowledge. Even when Agni works from below upward, from mind up to *vijnāna*, & the *daivya ketu* has to follow the action of mind & act partially & in details, it does not lose its characteristics of self-existence, self-truth & direct perception. When therefore *vijnāna* acts in the human mind, he associates every action, every will with the knowledge that is the core of the action & the true substance of the will, but this he does at first dimly & obscurely in the nervous impressions, the emotional response, the sense knowledge, as in a smoke-obscured flame. He has then *archayo dhūminah* [5.9.5], smoky rays; he acts as a force in *Avidya*, *putro hvaryāṇām* [5.9.4], a son of the crookednesses although always *rijūyuh*, moving towards the straightnesses. But when he can get beyond the sense mind into pure mind, then he begins to show his true nature entirely & the higher knowledge begins; he has his *archayo bhrājantah* [5.10.5], his intense clear burning rays, he drives his straight-muscled steeds, *rijumushkān* [4.2.2] *ashwān*. Then every act of will is attended with right discernment, with *daksha* & transmutes itself into right knowledge.

Vijnāna, true ideation, called *ritam*, truth or *vedas*, knowledge in the Vedas, acts in human mind by four separate functions; revelation, termed *drishti*, sight; inspiration termed *sruti*, hearing; and the two faculties of discernment, *smriti*, memory, which are intuition, termed *ketu*, and discrimination, termed *daksha*, division, or *viveka*, separation. By *drishti* we see ourselves the truth face to face, in its own form, nature or self-existence; by *sruti* we hear the name, sound or word by which the truth is expressed & immediately suggested to the knowledge; by *ketu* we distinguish a truth presented to us behind a veil whether of result or process, as Newton discovered the law of gravitation hidden behind the fall of the apple; by *viveka* we distinguish between various truths and are able to put them in their right place, order and relation to each other, or, if presented with mingled truth & error, separate the truth from the falsehood. *Agni Jatavedas* is termed in the Veda *vivichi* [5.8.3], he who has the *viveka*, who separates truth from falsehood; but this is only a special action of the fourth ideal faculty & in its wider scope, it is *daksha*, that which divides & rightly distributes truth in its multiform aspects. The ensemble of the four faculties is Vedas or divine knowledge.

When man is rising out of the limited & error-besieged mental principle, the faculty most useful to him, most indispensable is *daksha* or *viveka*. *Drishti* of *Vijnāna*

transmuted into terms of mind has become observation, sruti appears as imagination, intuition as intelligent perception, *viveka* as reasoning & intellectual judgment and all of these are liable to the constant touch of error. Human *buddhi*, intellect, is a distorted shadow of the true ideative faculties. As we return from these shadows to their ideal substance *viveka* or *daksha* must be our constant companion; for *viveka* alone can get rid of the habit of mental error, prevent observation being replaced by false illumination, imagination by false inspiration, intelligence by false intuition, judgment & reason by false discernment. The first sign of human advance out of the *anritam* of mind to the *ritam* of the ideal faculty is the growing action of a luminous right discernment which fixes instantly on the truth, feels instantly the presence of error. The fullness, the **manhanā** of this *viveka* is the foundation & safeguard of *Ritam* or *Vedas*. The first great movement of *Agni Jatavedas* is to transform by the divine will in mental activity his lower smoke-covered activity into the bright clearness & fullness of the ideal discernment. **Agne adbhuta kratwā dakshasya manhanā [5.10.2-a]**.

This, then, is the path. It is the development by divine *Tapas* in the mind of *Ritam* or *Vedas*, the supra-intellectual knowledge or unveiled face of Truth, *Ritasya panthā* — the path of Truth is always in Veda the road which the Ancestors, the *Pitris*, the great forefathers, the Ancients, *pratnāsah*, *purātanāh*, have trodden before us & their descendants, the new seers, have to follow after them.

What then is the goal? It is **Asuryam**, the might of the divine Nature. In thee, says Gaya, the doer, — **kraṇā**, the *sādhaka*, the seeker after perfection, who conducts or for whom Agni conducts the inner sacrifice [yajñiyah], — ascends to the divine Might as **Mitra** of the sacrifice. *Asuryam* is the principle of divine Power, *Chit-Shakti* or *Tapas* in which divine Being or *Sat* formulates itself for cosmic activity; *Mitra* is the Lord of Love who with *Bhaga*, the Lord of Enjoyment, most intimately represents in human temperament the principle of *Ananda*, which is the base of the divine Being & divine Power in world-manifestation. *Sat*, *Chit*, *Ananda* (for *Chit* & *Tapas* are one) are the Vedic formula of divine Existence. By the action of Agni, **kratwā**, the soul achieving Truth merges itself in the divine principle of Love poured out into the offering to God of human life, **Mitro na yajniyah**, and with it in that principle, realising throughout our consciousness the divine Beatitude, rises into the free play of the infinite *Tapas* of the divine Existence. In that *Tapas* the sacrificial activity of Agni in man [yajñiyah], the *kratu*, becoming Godward will find its **manhanā**, its absolute fullness & fulfilment. *Sat*, *Tapas*, *Ananda*, *Vijnāna*, *Manas* — this is the Indian ladder of Jacob by which one descends & ascends again to heaven. Man the Doer, the Manu, the **Kraṇā**, perfecting himself by works, is lifted by the divine will to *Vijnāna*, to the ideal self of true knowledge & right action & emotion, attains by Truth to Divine Love & Bliss, *Mayas*,

the *dhāma* or seat of **Mitra**, and thus ascends to the *Tapas* where Agni is [.....]. This ascension Gaya, the Rishi, is enabled by the fixed symbolic style of the Veda, to express with a masterly economy of words in the second rik of this Sukta.

त्वं नो अग्न एषां गयं पुष्टिं च वर्धय ।

ये स्तोमेभिः प्र सूरयो नरो मघान्यानशुः ॥5.10.3॥

त्वम्¹ नः² अग्ने³ एषाम्⁴ गयम्⁵ पुष्टिम्⁶ च⁷ वर्धय⁸ ।

ये⁹ स्तोमेभिः¹⁰ प्र¹¹ सूरयः¹² नरः¹³ मघानि¹⁴ आनशुः¹⁵ ॥

tvam | naḥ | agne | eṣām | gayam | puṣṭim | ca | vardhaya |
ye | stomebhiḥ | pra | sūrayaḥ | naraḥ | maghāni | ānaśuḥ ॥

3. ⁸Increase ²for us, ³O Fire, ⁵the acquisition ⁷and ⁶the growth ⁴of these ⁹who are ¹³men ¹²that are illuminates and ¹⁰by their laudings of thee ^{11,15}have attained ¹⁴to the plenitudes of the riches, — [16/273]

^{8a}Do ¹thou ²for us, ³O Agni, ^{8b}increase ⁵attainment ⁷and ⁶plenty ⁴in these ⁹who ¹⁰by the confirming mantras of praise, ¹³as Purushas ¹²of the Sun, ^{11,15}enjoy ¹⁴the fullnesses. [16/712].

¹Thou, ³O Strength (Fire), ⁸increase ⁵the advancing (or, the attainment) ⁷and ⁶the growth ⁴of these ⁹who are ^{12,13}splendid souls of knowledge that ¹⁰by their affirmations of thee ^{11,15}attain to ²our ¹⁴fullnesses. [15/428]

Commentary

[16/719-27]

The Rishi next proceeds to dwell on this Ritam or Truth which is the path in order that he may return again to the goal with a greater fullness of significance. We have seen that as the divine Tapas Agni is typified in the symbol of the sacrificial flame, so his activities are typified in the flames or rays of that fire, **jwālā** or **archis**, and these rays or brightnesses [are] of two kinds, **dhūminah**, smoke-enveloped in the heart & sense mind & burning & brilliant, **bhrājantah** in the pure mind.

The stage now considered is that of Agni in the pure mind awakening in it the activities of the vijnāna. The god of the vijnāna, its Nri or Purusha, is the Lord of the Sun, Sur or Surya. Those who possess the illumination of the vijnāna are called, therefore, **sūrayah**, the Illuminati, and the word may be applied to either class of **Nri** (Purushas), the human Purushas who evolve upwards by the Vedic sacrifice or the luminous gods of the vijnāna, the solar gods, the host of Surya, **sūrayo narah**, who aid

him in his ascent. It is these Solar Purushas who are the **archayo bhrājantah [5.10.5]**, the bright-burning brilliances of Agni. The divine Tapas entering the vijnāna manifests itself in Surya & his hosts, in the powers, faculties & activities of the self-luminous & self-true ideal mind. The Rishi occupies himself with these luminous Powers in his next three verses.

“O Agni,” cries the Rishi, “increase in us the attainment of light & the full plenty of these active gods of the solar illumination.” **Gayam pushtim cha [5.10.3-a]**.

The word **gaya**, Sayana tells us, means that which is reached or attained; it is dhanam, wealth. But gaya, as is usually the case with these early Sanscrit vocables, is capable of several shades of significance. It may mean the act or process of attaining; it may mean the thing reached or attained, whether material wealth or spiritual attainment, & especially it signifies knowledge, just as ritam from the word ri to go signifies truth or rishi, similarly derived, signifies the seer or knower; or it may signify the knower himself, the Rishi. It certainly bears the latter sense in the name Gaya which is borne by the Rishi of this sukta; the habits of style of the Vedic seers justify us even in seeing a covert introduction of his own name by the Seer in the choice of this word Gaya. In any case Gaya here can no more mean material wealth than pushti can mean corporeal fatness; it implies spiritual gain or attainment &, occurring in close connection with the **sūrayo narah** and recalling the name of the Rishi, may be taken in this passage as specially signifying Knowledge.

Agni has already established the fullness of the **viveka**. He has now to increase in Gaya & his fellow worshippers the light of knowledge & the full growth of all the powers of the vijnāna; he has to help in man the gods of revelation, inspiration & intuition as well as of viveka. How is this to be done? By the mantras of the hymn of praise, **stomebhih**.

The importance & effectiveness, psychological, spiritual, even physical, of the **Word, Vachas, Gih, Uktha**, may almost be described as the fundamental thought of the Vedic seers, and this initial psychic perception of our forefathers has dominated Indian religious thought & discipline ever since. The name of God, the **mantra**, is still the keystone of all Indian yoga. We shall not realise the full bearing & rationale of this great Vedic conception unless we first impress on our minds the Vedic idea of existence & creation, for Vak, the Word, is in that idea the effective agent of creation. All created existence is in the Vedic philosophy a formation by force of consciousness, **Chit-shakti**, not, as modern thought supposes it to be, a formation by Force of unconscious inanimate Being. Creation itself is only a manifestation, phenomenon or appearing in form, **vayas, vayunam, vīti**, [of] that which is already existent as consciousness, but latent as form in universal Being. It is srishti, a loosing forth, **vachas, vyachas or shasti**,

an expressing or bringing out, not a creation in the modern sense, not a new manufacture of that which never before had any sort of existence. **Sat** or Being in the universe contains all forms as things in themselves in its **Chit** or self-consciousness, but for all cosmic purposes **avyakta**, unexpressed, undefined. To define it is first necessary that the general undifferentiated self-consciousness should dwell by particular concentration of consciousness, by **Tapas** or Force of self-knowledge, on the thing in itself latent in undifferentiated Cosmic Being. This self-dwelling of Tapas is, first, an act of seeing, **ikshanam, drishti**. “The Being saw, Let me bring forth worlds”, as the Aitareya Upanishad expresses the original Will to create.

But a second agent is also needed, **Ananda** or delight of creation & in the thing created, for without this creative Delight in conscious things nothing could come into existence or once being created remain in existence. “Who could exist or live” asks the Taittiriya Upanishad “if there were not this all-pervading & all-supporting ethereal atmosphere of the divine Bliss around it?” — yad esha ākāsha ānando na syāt. Therefore as **Tapas** or Will is the working principle of cosmic Consciousness, (therefore the divine world in which infinite Consciousness is the basic factor is called by the Puranic writers, **Tapoloka**), so **Jana**, Birth or Joy of Procreation is the working principle of cosmic Bliss, (therefore the divine world in which infinite Bliss is the basic factor is called by the Puranic writers, **Janaloka**).

But even so the agents are not sufficient; for Being, Consciousness, Bliss are universal & infinite in nature, indivisible & undividing realities. [There] is a particular faculty of Consciousness, **Vijnāna**, which brings in the element of differentiation. Vijnāna, pure Idea, is that which perceives the thing itself as thing in itself, as a whole & in its parts. It introduces the element of **Nāma**, name.

The Vedic word Nāma connotes definition, distribution & law, (cf from nam, Greek nomos, law, nemo, to distribute, Latin numerus, number) & is, in its nature, defining idea. The Nāma, the name of a thing, the defining idea about it, is both its nomen & numen, & carries in itself the **swabhāva** of the thing, its nature or self-being and **prakriti** or natural working; as soon as thing in itself gets its nāma, it gets also its swāhā & swadhā — **swāhā**, self-luminous self-existence manifested in self-force & **swadhā**, self-fixity in that self-being; & these two, the self-force & the self-fixity, produce naturally & inevitably all the workings of the thing-in-itself, its **vratāni**, by the guna or gana, quality or number (ratio) of the nature, the swadhā.

The Nature works out by three processes, **Mānas**, the measuring or limiting of thing in itself in consciousness by the number or ratio, the gana, **Prāna** (**Ashwa**, the Horse) the energy of the swahāa, movement of consciousness accommodating itself to

the limitations of the Idea & confining itself to an action appropriate to the single form of the Idea which has been separated by distributing Mānas & numbering Ratio, and **Annam**, existence in form of substance created by the limiting Mind & the self-confining energy of the Prāna. This form of substance presents itself to the human mind as Matter; cosmic energy of being working in form of substance presents itself to us most strikingly in the phenomenon of animate Life but is also present in what we see as inanimate forms; Mānas working through the nervous Life-energies & their organs, the senses, presents itself to us as human & animal Mind, but is a constant force by other workings & other instruments even in lifeless forms which have not organised nervous energies. These seven principles constitute the world, & are known in Veda as the **āpas** or **sapta sindhavah**, the waters of creative being, the seven elements of one ocean, the **sapta dhenavah** or **sapta gāvah**, the seven fostering forms of divine consciousness and each of them forms for itself a separate world in which it predominates & is the governing principle of consciousness & existence but to which it necessarily admits its six sisters. These seven worlds are the **sapta dhāmāni** or **padāni**, seven established places or seats of being, the seven footholds or goals of existence, with the **sapta ratnāni**, the seven forms of [delight]; five of them give entrance to the human soul in its present workings and are the **pancha janāh** or **pancha kshitayah**, five births or five inhabitable worlds & their peoples.

Consciousness is the base of all world existence, but consciousness develops itself in two forms, manifestation & non-manifestation, Dawn & Night, or from our point of view, Knowledge & Ignorance, **Chittam & Achittam**, **Vidyā & Avidyā**, consciousness illumined in the form it has taken as in the seer, consciousness dark & involved in the form it has taken as in the clod & less rigidly in the tree. For it is evident that in the highest principles of Sat, Chit, Ananda, there is universal knowledge, unlimited, inherent in the self-luminous unity of the Cosmic Being; even in Vijnāna the element of limitation or bheda has not really entered, for differentiation by Vijnāna exists in the cosmic sense of oneness as a play of oneness & is not a real difference; the knowledge of the many is illumined always by the knowledge of the one. The Gods of Sat, Tapas & Jana know themselves as one, Agni there is Varuna & Varuna is Agni; even in Mahas or Brihat, the **uru loka**, the wide & vast world, the world of Vijnāna, the devās know themselves as one even in their multitude. There, however, the first possibility of limitation in consciousness is adumbrated. But it is not till Mānas gets full play that limitation sets in, but so long as Mānas is pure rishimedha, not separated from Vijnāna, [the] movement from [.....] Therefore in Swar, the world of pure Mind [.....] the stress is not yet a bondage. There is a limited working of being, knowledge & power, which may ignore for the time being the wider being, knowledge & action & thus generate ignorance, but

is not fatally ignorant of it & is not therefore bound by its self-chosen ignorance. The gods know themselves as one, as Purushas of the universal **Deva** even when they act as if they were entirely different personalities. In this world, therefore, there is no real birth & death, no real day & night, but only the taking & putting off [of] forms, the bringing forward & the putting back of Light from the frontal outward action of the consciousness. In **Bhuvan**, the worlds of **Prāna**, the conscious energy put out seems to be really absorbed in her outward workings only, in the energy itself, in the form of her own works & to forget her own more universal reality; a veil falls between *mānas* & *vijnāna*, the veil of **Achitti** or ignorance. In **Bhu**, the world of Matter, this movement is complete. Consciousness is involved in its forms & has to be rescued out of it by beings who bring conscious life & mind into the mechanism of its formal energies & the inertia of its substantial forms. Man is the nodus, the agent & instrument of the gods for the full recovery of Consciousness in material Energy, universal being in particular Form. Man, the mental being in Bhu, shares with the Gods the appellation, **Nri**, the **Purusha**; he too is a guiding Soul of consciousness & not the mere **gana** [gnā? - compiler], formal executive energy & mechanical ratio of things which is the outward aspect of Nature.

Man is able to bring out, to express the divine consciousness & nature in the prison of matter or, as the Vedic hymns express it, to manifest the gods — he is **devavyachāh**, effects by the yajna the **devavīti**, god-manifestation, in himself, because he is able to use fully the principle of Mind with its powers of mental realisation and verbal expression, **manma** & **vachas**, **mati** & **gih**. In the lower forms of life this is not possible. Mind there is dumb or only partly vocal; it is therefore unable to bring into expression, into **shansa**, the secret name of things, their **guhyam nāma**; he first is able to define them in mind by speech & to arrive from this mental definition to the divine idea in them and from the divine idea to the one truth of which all ideas are expressions. By **vachas** in **mati** one arrives at *Nāma* in *vijnānam*. For all sound has a creative & expressive power; each activity of sound in existence creates its corresponding physical & mental forms; all activity of forms in their turn creates a corresponding vibration of sound. But human speech informed with mind is the highest creative & expressive power of sound. It tends to bring about in life & being that which it expresses in thought. We can see this easily enough in psychological phenomena. By dwelling on an idea, by tapas on it, we can create not only the image of that idea in our minds, but its form in emotion, its truth in quality of character, its experience in terms of inner being. By dwelling with the will on the idea of courage or virtue it has been found that we can create courage or virtue in ourselves where they were formerly wanting. By brooding on an object with the will in mind in a state of masterful concentration it has been found that we can command the knowledge we need about

the object. But the Indian theory of concentration goes farther & asserts that even events, things, objects can be controlled by this inner Tapas & brought about or reduced to subjection without any ostensible material means. This concentration in mind is the **manma** of the Vedic rishis. The concentration may be on the object or idea itself or on the name of the object or on some form of words which expresses the idea. But even when the concentration is on idea or object & not on name or word, there is still, in all mental concentration, a silent or half-expressed word or **vāk** by which the idea or object is brought before mind. The **vāk** may be repeated aloud and then it becomes the hymn, **sukta** or **rik** of the Vedic Rishi, or the **nāmakīrtana** of the modern devotee; or it may be repeated only by subtle sound in the subtle matter of mind, then it is the **mantra** of the silent Yogin; or it may be involved and silent at the back of the image, object or unexpressed idea in the mind. The Vedic manma or mantra is of the first variety, — although we need not assume that the Rishis were ignorant of the more silent forms of meditation. Nevertheless, they attached a preeminent importance to the **vāk**, the expressed mental realisation.

The process of the Vedic mantra involves three movements, corresponding to three psychological activities necessary to the act of meditation or realisation, a movement from soul into mind, a movement from mind into speech, & the movement of speech itself reacting on mind and soul. In all forms there is the soul or [.....] partially expressed in the two primary constituents [.....] & temperament sometimes called **manyu** or more widely **mati**, and [an] intellectual part, usually termed **dhī** or **manīshā**. The **manīshā** first brought out the **Nāma** out of the soul in which all things are latent into the heart where the general **bhāva** (character, temperament, sense & feeling) of the **Nāma** manifested itself to the sensorially perceiving mind & then raised it by distinct concept into the thinking mind. The mind by dwelling on the **vāk** brings out the thing defined by **Nāma** into being in the experience of the thinker & there establishes it as a living & acting presence. The mantra then, when it is thought of as operating to bring out the **ukthyam**, the thing desired & to be expressed, out of the soul into the mind state, **mati**, is called **brahma** or **angusham brahma** or, briefly, **āngūsham**; when it is thought of as mentalising the **ukthyam**, it is called **manma** or **mantra**, when it is thought of as expressing by speech the **ukthyam** in the thinker's practical experience it is called **vachas** or **gir**. Moreover, the **vachas** may be either of the nature of prayer or praise; as prayer, it is called **uktha**; as praise it has two functions, the expression in the **sādhaka** of the divine activity, when it is termed **shansa**, and the confirmation or firm establishment of the activity once expressed, when it is termed **stoma**. All these expressions, **brahma**, **manma**, **vachas**, **shansa**, **stoma**, **stava** or **stavas**, can be and are often used to express the effect of the mantra no less than the mantra itself, — **brahma**

then means the soul-movement or soul-state expressed in the heart or temperament, **manma** the mental realisation, **vachas** the expression of the god or his divine activities in the mortal nature, **shansa** the expression of the man's higher being which is brought about by the mantra, **stoma** the firm established condition of the manifest god in the man. Nor are these the only terms which are applied to the mantra in the Vedic suktas. It is also called rik, gāyatram, gātha or sāma. It is the **rik** when it is considered as the mantra of realisation & the word **arka** is used to express the act of divine realisation by the mantra; **gāyatram** when it is considered as the means of attainment to the power, felicity or wideness of the divine being or nature through the path of the Truth or Ritam manifested by the mantra; **sāma** when it brings about the harmony or equality of the different constituents of our nature, body, life-energy, mind, pure ideation in one divine ānandamaya consciousness. By the **mantra** the god, entering into the speech and the thought, the soul-state, takes possession of his seat in man & makes manifest there his activities.

The Lords of Light, the Solar Purushas, are already active in the mind purified by the activities of Agni. They have there already not only their rare illuminations, but their established working and their increasing strength, **gayam pushtim cha**. The expression by **vachas**, by the **giraḥ** has been attained. It is their fullnesses, **maghāni** that the Rishi now covets, for the word **magha** in Veda means a full & copious state or satisfying and abundant possession as opposed to rare & exceptional visitations or enjoyments and to small & limited seeings. These fullnesses the Solar Purushas enjoy by means of the **stomas**, the mantras of praise which help to confirm the gods in possession of their manifested activities. The wide illuminations of the Ritam, the supra-intellectual revelatory, inspirational, intuitional truth come to man first by rare visitations as the purified mind meditates on the godhead above our mortal minds, above even the pure levels of Swar. These visitations increase in frequency and intensity and leave behind a store of ideal knowledge, of vision & inspiration, & an increasing power of the ideal faculties. By these increasing & repeated confirmations they arrive at an assured and abundant fullness of the divine faculty & its results in the human mind.

Ye stomebhiḥ pra sūrayo naro maghāni ānaśuh [verse 3].

ये अग्ने चन्द्र ते गिरः शुम्भन्त्यश्चराधसः ।

शुष्मेभिः शुष्मिणो नरो दिवश्चिद् येषां बृहत् सुकीर्तिर्बोधति त्मना ॥5.10.4॥

ये¹ अग्ने² चन्द्र³ ते⁴ गिरः⁵ शुम्भन्ति⁶ अश्चराधसः⁷ ।

शुष्मेभिः⁸ शुष्मिणः⁹ नरः¹⁰ दिवः¹¹ चित्¹² येषाम्¹³ बृहत्¹⁴ सुकीर्तिः¹⁵ बोधति¹⁶ त्मना¹⁷ ॥

ye | agne | candra | te | giraḥ | śumbhanti | aśva-rādhasaḥ |

śuṣmebhiḥ | śuṣmiṇaḥ | naraḥ | divaḥ | cit | yeṣām | bṛhat | su-kīrtiḥ | bodhati | tmanā ॥

4. ¹Who, ³O delightful ²Fire, ⁷have achieved the power of the horse and ⁶make beautiful ⁵their words ⁴of thee, ⁹strong ¹⁰men ⁸with their strength ¹³whose ¹⁴is the Vast that is greater ¹²even ¹¹than heaven, for in them that ¹⁵glory ¹⁷by itself ¹⁶awakes. [16/273]

^{1a}They, ²O Agni ³rapturous, ^{1b}who by delight of the Steed of Life ⁶have joy ⁵of the words, ¹⁰are Purushas ⁹strong ⁸in all energies ¹³for whom ¹²even ¹¹in heaven ¹⁵the full perfection ¹⁴of the vaster Being ¹⁶awakens ¹⁷of itself. [16/712].

^{1a}These are they, ²O Strength (Fire), ³O Delight, ^{1b}who ⁷have a happy richness of the swift forces of life and ⁶turn to a happy light ⁵the words of the thought, ¹⁰souls ⁹puissant ⁸with hero-puissances, ¹³for whom ¹²even ¹¹in heaven (heights of pure mentality) is ¹⁴the Vastness; ¹⁷of itself ¹⁵its perfect working ¹⁶awakes to knowledge ¹³for these. [15/428]

⁷rādhas - 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]

¹¹That is to say, on the heights of the pure mentality where it meets with and passes into the vastness of the superconscient. [15/428 fn 4]

Commentary

[16/727-30]

The Rishi proceeds to dwell more fully on the whole process by which the knowledge in man is changed & elevated from the mental or sensational to the ideal type. It is done by a process of natural awakening out of the joy & strength of the divine Tapas generated by the inner sacrifice. The joy of Agni by his self-expression in thought & verbal form of thought is the first necessary condition. **Agne chandra te girah**. When we feel the divine, the immortal force working in us & lifting us beyond mortality, the divine joy comes with it, — the joy that wakes in the poet, the artist, the saint, the seer, the hero, in all who have any sort of communion with the divine Nature & draw from it their force of vision or their force of being or their force of action. They are the girah of Agni, his self-expressions through the word into which human [.....] form themselves or from which our actions draw their force and inspiration.

The second requisite is the joy of our nervous & vital parts in this divine activity. The Narah, the Purushas, must be **aśvarādhasaḥ**. Aswa, the Horse, the Steed, is the Vedic figure for the Prāna, for the Life-Energy pouring itself through nature & through man's nervous activities, the strong impetuous swift galloper of the worlds that bears gods & men on the journey of life, up the ascent of spiritual evolution, through the battles of the great war which is the Cosmos. Without a strong & joyous vital energy to

support it, human mind cannot bear the tremendous shocks of the divine activity, the divine knowledge, the divine [?vision]. The mortal system would break down under the intense touch of the immortal powers, [?sink] back into disintegration, darkness & suffering more intense than the ordinary [?conditions] of mortality. But with a strong & rapturous vital energy & activity supporting the play of a joyous divine energy in the mind, the Solar Purushas become strong with the strengths, mental & vital, which the expressions of Agni Chandra generate and are able to feel an unmixed sense of pleasure & well-being in all Agni's self-expressions in man, — this, I think, is the meaning of **śumbhanti** in this passage. Or, if it has an active sense, it must mean, as Sayana suggests, that they make those expressions entirely auspicious & pleasurable, śobhanāḥ kurvanti; free from the touch of pain & suffering or the ill-results which may come from a premature activity of the higher elements in an ill-prepared & unfit receptacle. **ye agne candra te giraḥ śumbhanti aśvarādhasaḥ. śuṣmebhiḥ śuṣmiṇo naro.**

When there is this strong & blissful action, blissful in the vital energy supporting it, blissful in the divine force working in the mind, blissful in the easy & auspicious self-expressions of that force, then the perfection of the illuminative Powers awakes of itself or by the force of the Self in the pure mentality. This spontaneous self-action of the power, the knowledge, the being, the bliss of the Godhead in man, no longer secured or assured by struggle, no longer needing to be protected against legions of spiritual enemies who seek to perpetuate the reign of darkness, suffering, limitation & mortality, but assured & established, but easily, swiftly & mightily developing & reaching its glorious self-perfection, **sukīrtiḥ**, is the last stage of the Vedic Yoga and the desired state of the Vedic sadhaka. This natural awakening in the human consciousness of the perfected divine knowledge in the comprehensive wideness, brihat, natural to the Mahas, the vijnāna, takes place **divaḥ cit**, even in the heaven of pure mind, even without man rising in himself to the plane of consciousness above pure mind, **br̥hat divaḥ**, mahas, vijnāna. For if man were once on that plane, then there could be no question of struggle. There intellect & its hosts are quiescent, or have left their mortal parts and been transfigured back into the divine elements from which they came. Imagination is at rest or has been transfigured into inspiration, sense observation or insight of intelligence at rest or transfigured into revelation & luminous vision, judgment, reasoning & intelligent divination at rest or transfigured into sure intuition & illuminated discrimination. The Solar Purushas are there swe dame in their own home; the self-awakening of their perfect activity, **sukīrtiḥ**, is there natural & inevitable. The necessity of struggle for man comes from this that he lives on the lower plane of mind and has to idealise & illumine his mental activities. The Purushas have to enter a foreign territory & conquer & hold it against its established inhabitants & natural

possessors. But even in mind, not the sense mind, not Bhuvar in man, but in the purified mind, the pure self-intelligence this easy, natural & victorious awakening is possible under the conditions of a joyous & illuminated vitality, a joyous & illuminated action of Agni in the mind & the assured sense of ease & well-being brought into his activities in us by the delightful consciousness of a higher knowledge & illumination.

divaḥ cit yeṣām bṛhat sukīrtiḥ bodhati tmanā.

The final movement of the Solar Purushas is then described by the Rishi, the movement which takes place when there is the awakening by self-action of its vast vijnānamaya perfection in ' the pure intelligence. These Solar Purushas, these bright illuminations of Vijnāna, are the bright-burning flames of the divine Tapas. Agni, the Divine Being in His aspect of Force, is masked in our nervous energies as the Aśwa, in the mind takes the forms of the mental gods, in the activities of Surya, he is the divine Power expressed in Surya himself and these luminous hosts of the Sungod are his own brilliant liberated energies. Free from the smoke of the lower regions, free from the excitement and distress of his lower emotional & sensational movements, the thoughts of the Rishi, joyous & liberated, move freely in [the] whole heaven of mind boldly [.....]

तव त्वे अग्ने अर्चयो भ्राजन्तो यन्ति धृष्णुया ।

परिज्मानो न विद्युतः स्वानो रथो न वाजयुः ॥5.10.5॥

तव¹ त्वे² अग्ने³ अर्चयः⁴ भ्राजन्तः⁵ यन्ति⁶ धृष्णुया⁷ ।

परिज्मानः⁸ न⁹ विद्युतः¹⁰ स्वानः¹¹ रथः¹² न¹³ वाजयुः¹⁴ ॥

tava | tye | agne | arcayaḥ | bhrājantaḥ | yanti | dhṛṣṇu-yā |

pari-jmānaḥ | na | vi-dyutaḥ | svānaḥ | rathaḥ | na | vāja-yuḥ ॥

5. ²These are those ⁴flaming rays ¹of thine, ³O Fire, and ⁶they go ⁵blazing and ⁷violent, ⁹like ¹⁰lightnings ⁸that run over all quarters, ¹³like ¹¹the voice ¹²of a chariot ¹⁴seeking the plenitude. [16/274]

²These, ³O Agni, are ¹thy ⁵burning ⁴rays ⁶that go ⁷violently ⁹like ¹⁰lightnings ⁸that pervade, ¹³like ¹²a chariot ¹¹sounding ¹⁴towards the goal. [16/712].

²These are ¹thy ⁴flaming rays, ³O Strength (Fire), ⁶that go ⁵blazing ⁷violently and are ⁹like ¹⁰lightnings ⁸that run over all the quarters and are ¹³like ¹¹a resonant ¹²chariot ¹⁴that speeds towards the plenitude. [15/428]

नू नो अग्न ऊतये सबाधसश्च रातये ।

अस्माकासश्च सूरयो विश्वा आशास्तरिषणि ॥5.10.6॥

नू¹ नः² अग्ने³ ऊतये⁴ सबाधसः⁵ च⁶ रातये⁷ ।

अस्माकासः⁸ च⁹ सूर्यः¹⁰ विश्वाः¹¹ आशाः¹² तरीषणि¹³ ॥

nu | naḥ | agne | ūtaye | sa-bādhasaḥ | ca | rātaye |
asmākāsaḥ | ca | sūrayaḥ | viśvāḥ | āśāḥ | tarīṣaṇi ||

6. ¹Soon, ³O Fire, ^{4a}may ^{5a}alike those ²of us ^{5b}who are opposed and obstructed ^{4b}attain to protection and ⁷the giving of the riches ⁹and ¹⁰our illuminates ¹³break through ¹¹all ¹²directions and beyond. [16/274]

¹Now ^{4a/7a}do thou prepare, ³O Agni, ²us ⁵hampered & opposed ^{4b}for having, ^{7b}for delight ⁹and ^{13a}may ⁸our ¹⁰Powers of Light ^{13b}pass beyond ¹¹all ¹²desires (or overpass all the regions). [16/713].

¹Now, ³O Strength (Fire), ^{5a}alike ^{4a}may (²we ⁶and) ^{5b}those that are beset and hampered ^{4b}attain to expansion and ⁷the soul's riches ⁹and ^{13a}may ⁸these our ¹⁰splendid souls of knowledge ^{13b}traverse ¹¹all ¹²the regions and beyond. [15/428]

¹²The regions of the heavens of the mental existence which have all to be embraced in our consciousness and overpassed. [15/428 fn 5]

त्वं नो अग्ने अङ्गिरः स्तुतः स्तवान आ भर ।

होतर्विभ्वासहं रयिं स्तोतृभ्यः स्तवसे च न उतैधि पृत्सु नो वृधे ॥5.10.7॥

त्वम्¹ नः² अग्ने³ अङ्गिरः⁴ स्तुतः⁵ स्तवानः⁶ आ⁷ भर⁸ ।

होतः⁹ विभ्वःसहम्¹⁰ रयिम्¹¹ स्तोतृभ्यः¹² स्तवसे¹³ च¹⁴ नः¹⁵ उत¹⁶ एधि¹⁷ पृत्सु¹⁸ नः¹⁹ वृधे²⁰ ॥

tvam | naḥ | agne | aṅgiraḥ | stutaḥ | stavānaḥ | ā | bhara |

hotaḥ | vibhva-saham | rayim | stotr-bhyaḥ | stavase | ca | naḥ | uta | edhi | pṛt-su | naḥ | vṛdhe ||

7. ¹Thou, ³O Fire, ⁴O Angiras, ^{5a}after and ^{6a}during ^{5b/6b}the laud ^{7,8}bring to us ¹¹riches ¹⁰of a far-reaching force, ⁹O Priest of the call, ¹²for those who laud thee ¹⁴and ^{13a}for ¹⁵our ^{13b}further laud. ¹⁷Be with us ^{18a}in ¹⁹our ^{18b}battles ²⁰that we may grow. [16/274]

¹Thou, ³O Agni, ⁴lord of might, ⁵confirmed by praise and ⁶while yet we hymn thee ^{7,8}bring to us ¹¹felicity ¹⁰that bears the pervading god, ¹³let it be for firm-establishment ¹²to those who establish thee with the hymn. ¹⁶And ¹⁷do thou flourish ^{18a}in ¹⁹our ^{18b}battles ²⁰for our growth. [16/ 713].

³O Strength (Fire), ⁴O Soul of Puissance, ^{5a}when ¹thou ^{5b}art affirmed and ⁶in thy affirming, ^{7,8}bring to ²us, ⁹O priest of the offering, ¹¹felicity, ¹⁰of an all-pervading forcefulness ¹²for all that affirm thee ¹⁴and ¹³for thy affirmation ¹⁶again. ¹⁷March ¹⁵with us ^{18a}in ¹⁹our ^{18b}battles ²⁰that we may grow. [15/429]

¹¹That richness and abundance in the soul full of divine possessions which is its spiritual prosperity or felicity, an image of the infinite store of the divine Bliss and by which it advances to an ever greater and more richly-equipped wideness of its being. [15/429 fn 6]

Synopsis

[15/427]

A HYMN OF THE SPLENDID SOULS WHO ATTAIN

[1-5] The Rishi prays to the divine Flame to work in him by the triple force of Power, Knowledge and Delight [o \dot{j} iṣṭham dyumnam]. He speaks of the splendid souls of knowledge [sūrayaḥ] in our humanity [naraḥ] who attain [gayam] to the Truth and Vastness [bṛhat]; they are the burning [bhrājantaḥ] and overpowering [dhr̥ṣṇu-yā] flame-rays [arcayaḥ] of this transcendent [adbhuta] Conscious-Force [kratvā] of the Divine that is at work [krāṇā] in us to climb [aruhat] to divine mastery [asuryam].

[6-7] Some have become such souls, others are still hampered [sa-bādhasaḥ] but growing. He desires the increasing affirmation [stavase] of Agni so that all may advance [tarīṣaṇi] to a rich and all-comprehending universality [vibhva-saham].

SUTAMBHARA

Sukta 11

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद् वि भाति भरतेभ्यः शुचिः ॥5.11.1॥

जनस्य¹ गोपाः² अजनिष्ट³ जागृविः⁴ अग्निः⁵ सुदक्षः⁶ सुविताय⁷ नव्यसे⁸ ।
घृतप्रतीकः⁹ बृहता¹⁰ दिविस्पृशा¹¹ द्युमत्¹² वि¹³ भाति¹⁴ भरतेभ्यः¹⁵ शुचिः¹⁶ ॥

janasya | gopāḥ | ajaniṣṭa | jāgṛviḥ | agniḥ | su-dakṣaḥ | suvitāya | navyase |
ghṛta-pratīkaḥ | bṛhatā | divi-spr̥śā | dyu-mat | vi | bhāti | bharatebhyaḥ | śuciḥ ॥

1. ⁵Fire ²the guardian ¹of men ³has been born, ⁴wakeful and ⁶discerning ⁸for a new ⁷happy journey; ⁹luminous is his front and ¹¹with his heaven-touching ¹⁰vast ¹⁴he shines ¹³out ¹²full of light and ¹⁶brilliant in his purity ¹⁵for the Bringers. [16/274]

²The protector ¹of the creature ³is born, ⁵the Flame ⁴that is wakeful and ⁶perfect in discernment, ⁸for a new ⁷march to felicity. ⁹His front is of the clarities, ¹²luminously ¹⁴he shines ¹³wide ¹⁰so that the vastness of him ¹¹touches the heavens, ¹⁶he is pure ¹⁵for the bringers of the riches. [15/430]

⁵Agni ⁴awake & ⁶rightly discerning ⁸for a new ⁷progress on the good path. [14/495]

⁷suvitāya – suvitam means happy going, felicity, the path of Ananda. [15/304]

यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदत्रि होता यजथाय सुक्रतुः ॥5.11.2॥

यज्ञस्य¹ केतुम्² प्रथमम्³ पुरःऽहितम्⁴ अग्निम्⁵ नरः⁶ त्रिऽसधस्थे⁷ सम्⁸ ईधिरे⁹ ।
इन्द्रेण¹⁰ देवैः¹¹ सऽरथम्¹² सः¹³ बर्हिषि¹⁴ सीदत्¹⁵ नि¹⁶ होता¹⁷ यजथाय¹⁸ सुऽक्रतुः¹⁹ ॥

yajñasya | ketum | prathamam | puraḥ-hitam | agnim | naraḥ | tri-sadhasthe | sam |
īdhire |
indreṇa | devaiḥ | sa-ratham | saḥ | barhiṣi | sīdat | ni | hotā | yajathāya | su-kratuḥ ॥

2. ⁵Fire ³the supreme ²intuition ¹of the sacrifice, ⁴the representative priest, ⁶men ⁹have kindled ⁸high ⁷in the triple world of his session; ¹³let him ¹²come in one chariot ¹⁰with Indra and ¹¹the gods and ^{15,16}take his seat ¹⁴on the sacred grass, ¹⁷the Priest of the call, ¹⁹strong in will ¹⁸to sacrifice. [16/275]

⁶Men ⁹have kindled ⁸high ⁷in the triple world of the session (mind, life and body) ⁵the

Flame ³supreme ²to be vision ¹in the sacrifice and ⁴the vicar set in front; ¹³he ¹²comes in one chariot ¹⁰with the God-Mind (Indra) and ¹¹the divine Powers and ^{16,15}sits ¹⁴on the seat of sacrifice, ¹⁷the Priest of the oblation ¹⁹perfect in will-power ¹⁸for the sacrificing. [15/430]

²The perceiving vision in the sacrifice — केतुः [14/495].

⁷The triple world of mind, life and body in which the session of our sacrifice takes place or in which the work of self-perfection proceeds. [15/430 fn 1]; Earth, the mid-world and heaven are the triple (*tri*) place of the conscious being's progressive self-fulfilling (*sadhastha*), earth the lower seat, the vital world the middle, heaven the higher. [15/348]

असंमृष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदतिष्ठो विवस्वतः ।

घृतेन त्वावर्धयन्नग्न आहुत धूमस्ते केतुरभवद् दिवि श्रितः ॥5.11.3॥

असंमृष्टः¹ जायसे² मात्रोः³ शुचिः⁴ मन्द्रः⁵ कविः⁶ उत्⁷ अतिष्ठः⁸ विवस्वतः⁹ ।

घृतेन¹⁰ त्वा¹¹ अवर्धयन्¹² अग्ने¹³ आहुत¹⁴ धूमः¹⁵ ते¹⁶ केतुः¹⁷ अभवत्¹⁸ दिवि¹⁹ श्रितः²⁰ ॥

asam-mṛṣṭaḥ | jāyase | mātroh | śuciḥ | mandraḥ | kaviḥ | ut | atiṣṭhaḥ | vivasvataḥ | ghr̥tena | tvā | avardhayan | agne | ā-huta | dhūmaḥ | te | ketuḥ | abhavat | divi | śritaḥ ॥

3. ¹Unoppressed ²thou art born ⁴brilliant-pure ³from the mothers twain, ⁵a rapturous ⁶Priest of the call ^{7,8}thou hast risen up ⁹from the sun; ¹²they have increased ¹¹thee ¹⁰with the offering of light, ¹³O Fire, ¹⁴fed with the oblation and ¹⁶thy ¹⁵smoke ¹⁸has become ¹⁷a ray of intuition ²⁰lodged ¹⁹in heaven. [16/275]

¹Unovercome and ⁴pure ²thou art born ³from thy mothers twain; ^{7,8}thou hast risen up ⁵a rapturous ⁶seer ⁹from the all-luminous sun; ¹²they have increased ¹¹thee ¹⁰with the clarity, ¹³O Flame, and ¹⁵the passion-smoke ¹⁶of thee ¹⁸becomes ¹⁷vision ²⁰when it reaches and lodges ¹⁹in the heavens. [15/431]

Or, ⁴pure ¹without cleansing. [15/431 fn 2]

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

अग्निर्नो यज्ञमुप वेतु साधुयाऽग्निं नरो वि भरन्ते गृहेगृहे ।

अग्निर्दूतो अभवद्धव्यवाहनोऽग्निं वृणाना वृणते कविक्रतुम् ॥5.11.4॥

अग्निः¹ नः² यज्ञम्³ उप⁴ वेतु⁵ साधुया⁶ अग्निम्⁷ नरः⁸ वि⁹ भरन्ते¹⁰ गृहेगृहे¹¹ ।

अग्निः¹² दूतः¹³ अभवत्¹⁴ हव्यवाहनः¹⁵ अग्निम्¹⁶ वृणानाः¹⁷ वृणते¹⁸ कविक्रतुम्¹⁹ ॥

agniḥ | naḥ | yajñam | upa | vetu | sādhu-yā | agnim | naraḥ | vi | bharante | gr̥he-gr̥he | agniḥ | dūtaḥ | abhavat | havya-vāhanaḥ | agnim | vṛṇānāḥ | vṛṇate | kavi-kratum ॥

4. ^{5a}May ¹the Fire ^{4,5b}come ^{3a}to ²our ^{3b}sacrifice ⁶with power to accomplish, ⁸men ¹⁰carry ⁷the Fire ⁹severally ¹¹in house and house; ¹²the Fire ¹⁴has become ¹³the messenger and ¹⁵carrier of our offering; ¹⁷when men accept ¹⁶the Fire ¹⁹it is the seer-will that ¹⁸they

accept. [16/275]

^{5a}May ¹the Flame ^{4,5b}come ^{3a}to ²our ^{3b}sacrifice ⁶with power to accomplish; ⁷the Flame ⁸men ^{9,10}carry ¹¹into every room of their dwelling-place; ¹²the Flame ¹⁴has become ¹³our messenger and ¹⁵the bearer of our offering; ^{17a}when men accept ¹⁶the Flame ^{17b}into themselves, ¹⁹it is the seer-will that ¹⁸they accept. [15/431]

तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे ।

त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वर्धयन्ति च ॥5.11.5॥

तुभ्य¹ इदम्² अग्ने³ मधुमत्तमम्⁴ वचः⁵ तुभ्यम्⁶ मनीषा⁷ इयम्⁸ अस्तु⁹ शम्¹⁰ हृदे¹¹ ।
त्वाम्¹² गिरः¹³ सिन्धुम्¹⁴ इव¹⁵ अवनीः¹⁶ महीः¹⁷ आ¹⁸ पृणन्ति¹⁹ शवसा²⁰ वर्धयन्ति²¹ च²² ॥

tubhya | idam | agne | madhumat-tamam | vacaḥ | tubhyam | manīṣā | iyam | astu |
śam | hṛde |

tvām | giraḥ | sindhum-iva | avanīḥ | mahīḥ | ā | pṛṇanti | śavasā | vardhayanti | ca ॥

5. ¹For thee, ³O Fire, ²this ⁵word ⁴most full of the honey-sweetness, ⁶for thee ⁸this ⁷Thinking, ⁹let it be ¹⁰a happiness ¹¹to thy heart; ¹²thee ¹³our words ^{18,19}fill ²⁰with force ¹⁵as ¹⁷the great ¹⁶rivers ^{18,19}fill ¹⁴the sea ²²and ²¹make thee grow. [16/275]

¹For thee, ³O Flame, ²this ⁵Word ⁴fraught fullest with the honey (Soma), ⁶for thee ⁸this ⁷Thought and ⁹may it be ¹⁰the peace and bliss ¹¹in thy heart. For ¹³the words of the ^{Thought} ^{18,19}satisfy ²²and ²¹increase ¹²thee ¹⁵as ¹⁷those great ¹⁶fostering streams ^{18,19}fill ²²and ²¹increase ¹⁴that ocean. [15/431]

⁴The honeyed Soma-wine, outflowing of the principle of Delight in things. [15/431 fn 3]

⁷manīṣā – the right thought, the right mentality in the self-giving, the intellectual thought that seeks for the Truth [16/576-7]

¹⁶The seven rivers or movements which descend from the superconscient being and fill the conscious ocean of our existence. They are called the Mothers, the fostering Cows, the Mighty Ones of Heaven, the Waters of Knowledge, the streams of the Truth, etc. [15/431 fn 4]

त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने ।

स जायसे मथ्यमानः सहो महत् त्वामाहुः सहसस्पुत्रमङ्गिरः ॥5.11.6॥

त्वाम्¹ अग्ने² अङ्गिरसः³ गुहा⁴ हितम्⁵ अनु⁶ अविन्दन्⁷ शिश्रियाणम्⁸ वनेऽवने⁹ ।
सः¹⁰ जायसे¹¹ मथ्यमानः¹² सहः¹³ महत्¹⁴ त्वाम्¹⁵ आहुः¹⁶ सहसः¹⁷ पुत्रम्¹⁸ अङ्गिरः¹⁹ ॥

tvām | agne | aṅgirasah | guhā | hitam | anu | avindan | śīśriyāṇam | vane-vane |
saḥ | jāyase | mathyamānaḥ | sahaḥ | mahat | tvām | āhuḥ | sahasaḥ | putram | aṅgiraḥ ॥

6. ¹Thee, ²O Fire, ³the Angiras ^{6,7}sought and found ⁵hidden ⁴in the secrecy ⁸lodging ⁹in tree and tree; ¹²by our pressure on thee ¹¹thou art born ¹⁴a mighty ¹³force, ¹⁸the Son ¹⁷of Force ¹⁶they call ¹⁵thee, ¹⁹O Angiras! [16/276]

¹Thee, ²O Agni, ³the powers of the Strength ^{6,7}found ⁵placed ⁴in the hidden parts of being ⁸established ⁹in each object of pleasure; ¹⁰thence ¹²by pressure ¹¹thou art born ¹⁴a mighty ¹³force; thee, ¹⁹O Angiras, ¹⁸the child ¹⁷of Strength. [14/495].

²O Flame, ³the souls of puissance ^{6,7}discovered ¹thee ⁵hidden ⁴in the secret place, ⁸lodging ⁹in every object of delight; ¹²by our pressure on thee ¹⁰thou ¹¹art born, ¹⁴a mighty ¹³force; ¹⁸the Son ¹⁷of Force ¹⁶they have called ¹⁵thee, ¹⁹O Puissance. [15/432]

¹Thee, ²O Agni, ³the Angirases ^{6,7}found ⁵established ⁴in the secret place (guhā hitam) ⁸lying ⁹in wood and wood (*vane vane*) or, if we accept the indication of a covert sense we have already noted in the phrase *vanā vananti*, ⁹in each object of enjoyment. ¹⁰So ¹¹art thou born ¹²by being pressed (*mathyamānaḥ*), ¹⁴a mighty ¹³force; ¹⁵thee ¹⁶they call ¹⁸the Son ¹⁷of Force, ¹⁹O Angiras, *sa jāyase saho mahat tvām āhuḥ sahasas putram aṅgiraḥ*. [15/165]

³The seven ancient seers or fathers, the Angirasa Rishis, sons of Agni and divine or human types of the seer-will. [15/432 fn 5]

⁴The subconscient heart in things. [15/432 fn 6]

^{6,7}In one of the hymns of the Atris the discovery of Agni, the sacred fire, is attributed to the Angiras Rishis (5.11.6), but in another to the Bhrigus (10.46.9) [15/159]. Very possibly the Angiras Rishis are the flame-powers of Agni and the Bhrigus the solar powers of Surya. [15/159 fn 1]

Synopsis

[15/430]

A HYMN TO THE DIVINE PRIEST AND SACRIFICIAL FRAME

[1-3] The Rishi hymns the birth of the wakeful [jāgrviḥ] and discerning [sudaḥṣaḥ] sacrificial Flame who is vision [ketum] and will-power [su-kratuḥ], the seer whose passion of effort [dhūmaḥ] turns [abhavat] into a divine knowledge [ketuḥ], in the heavens of mind [divi].

[5] This seer-will the inspired words of the Thought [giraḥ] have to increase [vardhayanti].

[6] It is a thing of puissance [aṅgiraḥ], the Son of Force [sahasah putram], and found [anu avindan] by the ancient Souls of luminous puissance [aṅgirasah] concealed [hitam] in the growths of earth, in all the experiences that the soul here seeks to enjoy [vane-vane].

Sukta 12

प्राग्नये बृहते यज्ञियाय ऋतस्य वृष्णे असुराय मन्म ।

घृतं न यज्ञ आस्ये सुपूतं गिरं भरे वृषभाय प्रतीचीम् ॥5.12.1॥

प्र¹ अग्नये² बृहते³ यज्ञियाय⁴ ऋतस्य⁵ वृष्णे⁶ असुराय⁷ मन्म⁸ ।

घृतम्⁹ न¹⁰ यज्ञे¹¹ आस्ये¹² सुपूतम्¹³ गिरम्¹⁴ भरे¹⁵ वृषभाय¹⁶ प्रतीचीम्¹⁷ ॥

pra | agnaye | br̥hate | yajñiyāya | ṛtasya | vṛṣṇe | asurāya | manma |

ghṛtam | na | yajñe | āsye | su-pūtam | giram | bhare | vṛṣabhāya | pratīcīm ॥

1. ²To Fire, ³the vast ⁴sacrificial flame, ⁶to the Bull ⁵of the Truth, ⁷to the mighty lord ^{1,15}I bring ⁸my thought ¹⁰as if ⁹the offering of light ¹¹in the sacrifice, ¹³purified ¹²in the mouth; ¹⁵I bring ¹⁴the word ¹⁷turned to meet him ¹⁶for the master of the herds. [16/276]

²To Will, ⁴master of sacrifice, ⁷the Mighty One, ³the vast ⁶lord and diffuser ⁵of the Truth ¹⁵I bring ¹forward ⁸my thought as an offering and ¹⁰it is as ⁹the clarified butter ¹¹of the sacrifice ¹³purified ¹²in the mouth of the flame; ¹⁴my word ¹⁵I bring ¹forward ¹⁷that goes to meet ¹⁶its lord. [15/433]

¹⁴To turn thought and word into form and expression of the superconscious Truth which is hidden beyond the division and duality of the mental and physical existence was the central idea of the Vedic discipline and the foundation of its mysteries. [15/433 fn 1]

¹⁶The Bull; the thought is symbolised as the shining cow fronting and offering itself to the Godhead. [15/433 fn 2]

ऋतं चिकित्वा ऋतमिच्चिकिद्घृतस्य धारा अनु तृन्धि पूर्वीः ।

नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥5.12.2॥

ऋतम्¹ चिकित्वाः² ऋतम्³ इत्⁴ चिकिद्धि⁵ ऋतस्य⁶ धाराः⁷ अनु⁸ तृन्धि⁹ पूर्वीः¹⁰ ।

न¹¹ अहम्¹² यातुम्¹³ सहसा¹⁴ न¹⁵ द्वयेन¹⁶ ऋतम्¹⁷ सपामि¹⁸ अरुषस्य¹⁹ वृष्णः²⁰ ॥

ṛtam | cikitvah | ṛtam | it | cikiddhi | ṛtasya | dhārāḥ | anu | tṛndhi | pūrvīḥ |

na | aham | yātum | sahasā | na | dvayena | ṛtam | sapāmi | aruṣasya | vṛṣṇaḥ ॥

2. ²O thou conscious ¹of the Truth, ³of the Truth ⁴alone ⁵be conscious, ^{8,9}cut out in succession ¹⁰many ⁷streams ⁶of the Truth; ¹²I ¹⁸know ¹¹not ¹³how to travel ¹⁴by force or ¹⁶by division ¹⁷to the Truth ¹⁹of the shining ²⁰lord. [16/276]

²O conscious seer ¹of the Truth, ³the Truth ⁴alone ⁵perceive in my consciousness; ^{8,9}cleave out ¹⁰many ⁷flowing streams ⁶of the Truth. ¹¹Not ¹⁴by force, ¹⁵nor ¹⁶by the duality ^{13a}can ¹²I ^{13b}achieve the journey ¹⁵nor ¹⁸attain ¹⁷to the Truth ¹⁹of the shining Worker, ²⁰the fertilising Lord. [15/434]

²O perceiver ¹of the Truth, ⁵perceive ³the Truth ⁴alone, ^{8,9}cleave out ¹⁰many ⁷streams ⁶of the Truth.
[15/113]

^{8,9}From the rock in the hill where they are guarded by the opposing powers. [15/434 fn 2]

⁷The descent of the superconscient into our life was imaged as the rain of heaven; it formed the seven celestial rivers that flow down upon the earth-consciousness. [15/434 fn 4]

²⁰vṛṣṇaḥ - The Fertiliser; “The shining Bull or Male”, but the latter word means also the rainer, fertiliser or diffuser of abundance and sometimes the strong and abundant, the former seems to bear also the sense of active or moving. [15/435 fn 7]

कया नो अग्न ऋतयत्रृतेन भुवो नवेदा उचथस्य नव्यः ।

वेदा मे देव ऋतुपा ऋतूनां नाहं पतिं सनितुरस्य रायः ॥5.12.3॥

कया¹ नः² अग्ने³ ऋतयन्⁴ ऋतेन⁵ भुवः⁶ नवेदाः⁷ उचथस्य⁸ नव्यः⁹ ।

वेद¹⁰ मे¹¹ देवः¹² ऋतुपाः¹³ ऋतूनाम्¹⁴ न¹⁵ अहम्¹⁶ पतिम्¹⁷ सनितुः¹⁸ अस्य¹⁹ रायः²⁰ ॥

kayā | naḥ | agne | ṛtayan | ṛtena | bhuvaḥ | navedāḥ | ucathasya | navyaḥ |
veda | me | devaḥ | ṛtu-pāḥ | ṛtūnām | na | aham | patim | sanituḥ | asya | rāyaḥ ॥

3. ¹By what thought ²of ours ⁴seeking the Truth ⁵by the Truth ⁶shalt thou become ²for us, ³O Fire, ⁹a new ⁷discoverer ⁸of the word? ¹²The god ^{13a}who is guardian ¹⁴of the order and laws ^{13b}of the Truth ¹⁰knows ¹¹me but ¹⁶I ¹⁰know ¹⁹him ¹⁵not, ¹⁷the master ¹⁸of the conquering ²⁰riches. [16/276]

¹By what thought ²in me, ³O Will [Agni], ^{6a}shalt thou ⁴seeking the Truth ⁵by the Truth ^{6b}become ⁷the impeller to knowledge ⁹of a new ⁸word? ¹²The godhead ^{13a}who guards ¹⁴the times and seasons of ^{13b}the Truth, ¹⁰knows all ¹¹in me, but him ¹⁶I ¹⁰know ¹⁵not, ¹⁷the lord ¹⁹of that ¹⁸all-possessing ²⁰felicity. [15/434]

¹⁴The periods, sometimes described as years, sometimes as the twelve symbolic months of the progress of the sacrifice [15/434 fn 5]; This great work is to be done according to the ordered gradations of the Truth, in its fixed seasons, by the twelve months of the sacrifice, by the divine years of Surya Savitri. [15/482]

के ते अग्ने रिपवे बन्धनासः के पायवः सनिषन्त द्युमन्तः ।

के धासिमग्ने अनृतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥5.12.4॥

के¹ ते² अग्ने³ रिपवे⁴ बन्धनासः⁵ के⁶ पायवः⁷ सनिषन्त⁸ द्युमन्तः⁹ ।

के¹⁰ धासिम्¹¹ अग्ने¹² अनृतस्य¹³ पान्ति¹⁴ के¹⁵ असतः¹⁶ वचसः¹⁷ सन्ति¹⁸ गोपाः¹⁹ ॥

ke | te | agne | ripave | bandhanāsaḥ | ke | pāyavaḥ | saniṣanta | dyu-mantaḥ |
ke | dhāsim | agne | anṛtasya | pānti | ke | asataḥ | vacasaḥ | santi | gopāḥ ॥

4. O Fire, who are these that are binders of the Adversary, who are the guardians, the luminous ones that shall possess and conquer? who keep the foundation of the Falsehood, O Fire? who are the guardians of the untrue Word? [16/277]

¹Who are they, ³O Will [Agni], that are ²thy ⁵binders ⁴of the Enemy? ⁶who are ⁹the

shining ones, ⁷the guardians, ⁸the seekers after possession and conquest? ¹⁰Who, ¹²O Will [Agni], ¹⁴protect ¹¹the foundations ¹³of the falsehood? ¹⁵who ¹⁸are ¹⁹the keepers ¹⁶of a present (or, false) ¹⁷word? [15/434]

¹⁶Or, false word. In either case it means the old falsehood as opposed, to the “new word” of the Truth of which Agni has to create the knowledge. [15/434 fn 6]

सखायस्ते विषुणा अग्न एते शिवासः सन्तो अशिवा अभूवन् ।

अधूर्षत स्वयमेते वचोभिः ऋजुयते वृजिनानि ब्रुवन्तः ॥5.12.5॥

सखायः¹ ते² विषुणाः³ अग्ने⁴ एते⁵ शिवासः⁶ सन्तः⁷ अशिवाः⁸ अभूवन्⁹ ।

अधूर्षत¹⁰ स्वयम्¹¹ एते¹² वचः¹³ ऋजुयते¹⁴ वृजिनानि¹⁵ ब्रुवन्तः¹⁶ ॥

sakhāyaḥ | te | viṣuṇāḥ | agne | ete | śivāsaḥ | santaḥ | aśivāḥ | abhūvan |
adhūrṣata | svayam | ete | vacaḥ-bhiḥ | ṛju-yate | vṛjināni | bruvantaḥ ॥

5. ⁵These were ²thy ¹comrades, ⁴O Fire, ³who have turned away from thee, ⁷they were ⁶benignant and ⁹have become ⁸malign; ¹²they ¹⁰have done violence ¹¹to themselves ¹³by their words ¹⁶speaking ¹⁵crooked things ¹⁴to the seeker after straightness. [16/277]

⁵These are ¹comrades ²of thine, ⁴O Will [Agni], ³who have gone astray from thee; ⁶benignant ⁷were they, ⁹they have become ⁸malignant. ¹²These ¹⁰do violence ¹¹to themselves ¹³by their words ¹⁶speaking ¹⁵crooked things ¹⁴to the seeker after straightness. [15/435]

यस्ते अग्ने नमसा यज्ञमीदृ ऋतं स पात्यरुषस्य वृष्णः ।

तस्य क्षयः पृथुरा साधुरेतु प्रसर्त्माणस्य नहुषस्य शेषः ॥5.12.6॥

यः¹ ते² अग्ने³ नमसा⁴ यज्ञम्⁵ ईदृ⁶ ऋतम्⁷ सः⁸ पाति⁹ अरुषस्य¹⁰ वृष्णः¹¹ ।

तस्य¹² क्षयः¹³ पृथुः¹⁴ आ¹⁵ साधुः¹⁶ एतु¹⁷ प्रसर्त्माणस्य¹⁸ नहुषस्य¹⁹ शेषः²⁰ ॥

yaḥ | te | agne | namaśā | yajñam | iṭṭe | ṛtam | saḥ | pāti | aruṣasya | vṛṣṇaḥ |
tasya | kṣayaḥ | pṛthuḥ | ā | sādhuḥ | etu | pra-sarsrāṇasya | nahuṣasya | śeṣaḥ ॥

6. ⁸But he, ³O Fire, ¹who ⁶desires ⁴with obeisance ⁵the sacrifice, ⁹guards ⁷the Truth ¹⁰of the luminous ¹¹lord; ^{15,17}let there come ¹²to him ¹⁴his wide and ¹⁶perfect ¹³habitation, ²⁰the last state ¹⁹of man ¹⁸as he advances on his journey. [16/277]

⁸But he, ³O Will [Agni], ¹who ⁶desires ⁴with submission ²thy ⁵sacrifice, ⁹guards ⁷the truth ¹⁰of the shining Worker, ¹¹the Fertiliser (Bull). ¹²To him ^{15,17}may there come that ¹⁴wide ¹³habitation ¹⁶in which all is perfected, ^{20a}even that which is left ¹⁹for man the pilgrim ^{20b}to accomplish ¹⁸in his forward journeying. [15/435]

“¹⁰The shining ¹¹Bull or Male”, but the latter word means also the rainer, fertiliser or diffuser of abundance and sometimes the strong and abundant, the former seems to bear also the sense of active or moving. [15/435 fn 7]

¹³The plane of the superconscient Truth or world of Swar beyond mental Heaven and physical earth in which all is accomplished that here we strive after; it is described as the wide habitation and the wide and fear-free pasture of the shining cows. [15/435 fn 8]

²⁰This world is sometimes described as what is left or the excess; it is the additional field of being beyond this triplicity of mind, life and body which constitute our normal state of existence. [15/435 fn 9]

Synopsis

[15/433]

A HYMN OF MAN'S ASPIRATION TO THE TRUTH

[1-2] The Rishi invokes this flame of the Divine Force, this vast Lord [vṛṣṇe] of the superconscient Truth [ṛtasya], this Truth-conscious One [ṛtam cikitvaḥ], to accept thought [manma] and word [giram] into himself, become Truth-conscious in man [ṛtam it cikiddhi] and cleave out [anu tṛndhi] the many [pūrvīḥ] streams [dhārāḥ] of the Truth [ṛtasya].

[3] Not by mere force of effort nor under the law of the duality can the Truth be attained, but by the Truth [ṛtena] itself.

[4-5] But there are not only powers of this Force that battle with the falsehood and guard [pāyavaḥ] and conquer [saniṣanta], there are others also who have helped so far in the march [sakhāyaḥ], but who would keep to [pānti] the foundation [dhāsim] of the falsehood [anṛtasya] because they cling [gopāḥ] to the present [asataḥ] self-expression of man [vacasaḥ] and refuse to advance beyond it [viṣuṇāḥ]; these in their self-will [aśivāḥ] speak [bruvantaḥ] the word of crookedness [vṛjināni] to the Truth-seeker [rju-yate].

[6] By the sacrifice and by submission [namasā] in the sacrifice [yajñam] man, the ever-advancing pilgrim [nahuṣasya], brings near to him [etu] his wide [pṛthuḥ] dwelling-place [kṣayaḥ] beyond, the seat and home of the Truth.

Sukta 13

अर्चन्तस्त्वा हवामहेऽर्चन्तः समिधीमहि ।

अग्ने अर्चन्त ऊतये ॥5.13.1॥

अर्चन्तः¹ त्वा² हवामहे³ अर्चन्तः⁵ सम्⁶ इधीमहि⁷ ।

अग्ने⁸ अर्चन्तः⁹ ऊतये¹⁰ ॥

arcantaḥ | tvā | havāmahe | arcantaḥ | sam | idhīmahī |

agne | arcantaḥ | ūtaye ||

1. ¹Singing the word of illumination ³we call ²to thee, ⁵singing the word of illumination ^{6,7}we kindle, ⁹singing the word of illumination, ⁸O Fire, ¹⁰that thou mayst be our guard. [16/277]

¹Chanting the word that illumines ³we call ²to thee, ⁵chanting the word that illumines ^{6,7}we kindle thee, ⁸O Will [Agni], ⁹chanting the word that illumines ¹⁰for our increase. [15/436]

अग्नेः स्तोमं मनामहे सिध्रमद्य दिविस्पृशः ।

देवस्य द्रविणस्यवः ॥5.13.2॥

अग्नेः¹ स्तोमम्² मनामहे³ सिध्रम्⁴ अद्य⁵ दिविऽस्पृशः⁶ ।

देवस्य⁷ द्रविणस्यवः⁸ ॥

agneḥ | stomam | manāmahe | sidhram | adya | divi-sprśaḥ |

devasya | draviṇasyavaḥ ||

2. ⁸Seekers of the riches ³we meditate ⁵today ⁴the all-achieving ²laud ⁷of the divine, ⁶heaven-touching ¹Fire. [16/277]

⁵Today ³we seize with the mind ²the affirmation ⁴all-effective, ²the hymn ¹of the Will [Agni], ⁷of the godhead ⁸that seeks for us our divine substance, ⁶of him who touches the heavens. [15/436]

⁸The divine riches which are the object of the sacrifice. [15/436 fn 1]

अग्निर्जुषत नो गिरो होता यो मानुषेष्वा ।

स यक्षद् दैव्यं जनम् ॥5.13.3॥

अग्निः¹ जुषत² नः³ गिरः⁴ होता⁵ यः⁶ मानुषेषु⁷ आ⁸ ।

सः⁹ यक्षत्¹⁰ दैव्यम्¹¹ जनम्¹² ॥

agniḥ | juṣata | naḥ | giraḥ | hotā | yaḥ | mānuṣeṣu | ā |
saḥ | yakṣat | daivyam | janam ॥

3. ^{2a}May ¹Fire ^{8,2b}accept ³our ⁴words, ⁶he who is ⁵the priest of the call ⁷in men; ^{10a}may ⁹he ^{10b}sacrifice ¹¹to the divine ¹²kind. [16/278]

^{2a}May ¹the Will [Agni] ^{8,2b}accept with love ³our ⁴words, ⁶he who is here ⁵as the priest ⁷in men; ^{10a}may ⁹he ^{10b}offer the sacrifice ¹¹to the divine ¹²people. [15/437]

त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः ।

त्वया यज्ञं वि तन्वते ॥5.13.4॥

त्वम्¹ अग्ने² सऽप्रथाः³ असि⁴ जुष्टः⁵ होता⁶ वरेण्यः⁷ ।

त्वया⁸ यज्ञम्⁹ वि¹⁰ तन्वते¹¹ ॥

tvam | agne | sa-prathāḥ | asi | juṣṭaḥ | hotā | vareṇyaḥ |
tvayā | yajñam | vi | tanvate ॥

4. ³Great is thy wideness, ²O Fire, ⁶our priest of the call, ⁵beloved and ⁷supremely desirable; ⁸by thee ^{10,11}men carry out ⁹the sacrifice. [16/278]

³Very wide and vast ⁴art ¹thou, ²O Will [Agni], ⁶the priest of our offering ⁷desirable and ⁵beloved; ⁸by thee ¹¹men extend ¹⁰wide ⁹the form of their sacrifice. [15/437]

त्वामग्ने वाजसातमं विप्रा वर्धन्ति सुष्टुतम् ।

स नो रास्व सुवीर्यम् ॥5.13.5॥

त्वाम्¹ अग्ने² वाजऽसातमम्³ विप्राः⁴ वर्धन्ति⁵ सुऽस्तुतम्⁶ ।

सः⁷ नः⁸ रास्व⁹ सुवीर्यम्¹⁰ ॥

tvām | agne | vāja-sātamam | viprāḥ | vardhanti | su-stutam |
saḥ | naḥ | rāsva | su-vīryam ॥

5. ¹Thee ⁶high-lauded, ²O Fire, ³the strong conqueror of the plenitudes, ⁴the illumined wise ⁵increase; ⁷so ^{9a}do thou give ⁸us ^{9b}the gift ¹⁰of a complete hero-might. [16/278]

¹Thee, ⁶once rightly affirmed, ⁴the illumined ⁵increase, ²O Will [Agni], ³so that thou conquerest utterly the plenitude; ⁷therefore ⁹do thou lavish ⁸on us ¹⁰a complete hero-energy. [15/437]

अग्ने नेमिराँ इव देवाँस्त्वं परिभूरसि ।

आ राधश्चित्रमृञ्जसे ॥5.13.6॥

अग्ने¹ नेमिः² अरान्³ इव⁴ देवान्⁵ त्वम्⁶ परिऽभूः⁷ असि⁸ ।

आ⁹ राधः¹⁰ चित्रम्¹¹ ऋञ्जसे¹² ॥

agne | nemiḥ | arān-iva | devān | tvam | pari-bhūḥ | asi |

ā | rādhaḥ | citram | ṛñjase ||

6. ⁴As ²the rim of a wheel ³the spokes, ⁴so ⁸dost ⁶thou ⁷encompass ⁵the gods; ^{9,12}thou shalt arrange for us our ¹¹rich ¹⁰achievement. [16/278]

¹O Will [Agni], ⁴as ²the nave of a wheel ³contains the spokes, ⁴so ⁶thou ^{7,8}containest in thy being ⁵all the gods; ^{9,12}thou shalt bring to us ¹¹a varied ¹⁰joy of those riches. [15/437]

Synopsis

[15/436]

A HYMN OF AFFIRMATION OF THE DIVINE WILL

[2] The Rishi declares the power [sidhram] of the Word affirming [stomam] the Divine Will who attains to the touch of heaven [divi-sprśaḥ] for man.

[5] That Will affirmed in us by the word [su-stutam] becomes the priest of our sacrifice and the winner in us of the divine riches [vāja-sātamam] and of the energy that conquers [su-vīryam].

[6] This godhead contains all the others in its being [pari-bhūḥ devān] as the nave of a wheel [nemiḥ] contains the spokes [arān-iva] and therefore brings us all [ṛñjase] the varied [citram] wealth of the spiritual felicity [rādhaḥ].

Sukta 14

अग्निं स्तोमेन बोधय समिधानो अमर्त्यम् ।

हव्या देवेषु नो दधत् ॥5.14.1॥

अग्निम्¹ स्तोमेन² बोधय³ सम्ऽइधानः⁴ अमर्त्यम्⁵ ।

हव्या⁶ देवेषु⁷ नः⁸ दधत्⁹ ॥

agnim | stomena | bodhaya | sam-idhānaḥ | amartyam |

havyā | deveṣu | naḥ | dadhat ॥

1. ³Awake ²by the laud ¹the Fire, ^{4a}let ⁵the immortal ^{4b}be kindled and ⁹let him set ⁸our ⁶offerings ⁷in the godheads. [16/278]

³Awaken ¹the Flame ²by the word that affirms him, ⁴kindle high ⁵the Immortal; ⁹let him place ⁸our ⁶offerings ⁷in the godheads. [15/438]

तमध्वरेष्वीळते देवं मर्ता अमर्त्यम् ।

यजिष्ठं मानुषे जने ॥5.14.2॥

तम्¹ अध्वरेषु² ईळते³ देवम्⁴ मर्ताः⁵ अमर्त्यम्⁶ ।

यजिष्ठम्⁷ मानुषे⁸ जने⁹ ॥

tam | adhvaṛeṣu | īlate | devam | martāḥ | amartyam |

yajisṭham | mānuṣe | jane ॥

2. ¹Him ³they pray ²in the pilgrim-sacrifices, ⁵mortals ⁴the divine and ⁶immortal ⁷who is strong for sacrifice ⁸in human ⁹kind. [16/278]

¹Him ²in their pilgrim sacrifices ⁵mortal men ³desire and adore, ⁴the divine, ⁶the immortal, ⁷who is strongest for sacrifice ⁸in the human ⁹creature. [15/438]

तं हि शश्वन्त ईळते सुचा देवं घृतश्रुता ।

अग्निं हव्याय वोळहवे ॥5.14.3॥

तम्¹ हि² शश्वन्तः³ ईळते⁴ सुचा⁵ देवम्⁶ घृतऽश्रुता⁷ ।

अग्निम्⁸ हव्याय⁹ वोळहवे¹⁰ ॥

tam | hi | śaśvantaḥ | īlate | sruca | devam | ghr̥ta-ścutā |

agnim | havyāya | voḷhave ॥

3. ¹Him, ⁶the divine ³Fire, ³the perpetual generations ⁴pray ⁵with the ladle ⁷dripping the clarity ¹⁰for the carrying ⁹of their offerings. [16/279]

¹Him, ⁶the godhead, ³man's continuous generations ⁴adore ⁵with the ladle ⁷dripping with

the clarities; ⁸the Will [Agni] ⁴they adore ¹⁰that he may bear ⁹their offering. [15/438]

⁵This ladle is the constantly lifted movement of man's aspiration towards the Truth and the Godhead. [15/438 fn 1]

अग्निर्जातो अरोचत घ्नदस्यूंज्योतिषा तमः ।

अविन्दद्गा अपः स्वः ॥5.14.4॥

अग्निः¹ जातः² अरोचत³ घ्नन्⁴ दस्यून्⁵ ज्योतिषा⁶ तमः⁷ ।

अविन्दत्⁸ गाः⁹ अपः¹⁰ स्वः¹¹ ॥

agniḥ | jātaḥ | arocata | ghnān | dasyūn | jyotiṣā | tamaḥ |
avindat | gāḥ | apaḥ | svaḥ ॥

4. ¹Fire ²at his birth ³has shone out ⁴slaying ⁵the destroyers, ⁷darkness ⁶by the light, ⁸he found ⁹the Ray-Cows, ¹⁰the Waters, ¹¹the Sun-World. [16/279]

²Born, ¹the Flame ³shines out ⁴slaying ⁵the Destroyers, yea, ⁴he smites ⁷the Darkness ⁶with the Light and ⁸he finds ⁹the shining Herds and ¹⁰those Waters and ¹¹the luminous world. [15/439]

¹Agni, ²born, ³shone out ⁴slaying ⁵the Dasyus, ⁶by the Light ⁷the Darkness; ⁸he found ⁹the cows, ¹⁰the waters and ¹¹Swar. [15/147; 15/224]

⁵The Titans, dividers of our unity and completeness of being and sons of the Mother of Division, who are powers of the nether cave and the darkness. [15/439 fn 2]

^{9,10}The Herds and the Waters are the two principal images of the Veda; the former are the trooping Rays of the divine Sun, herds of the luminous Consciousness; the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence. [15/439 fn 3]

¹¹Swar, the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun. [15/439 fn 4]

⁹⁻¹¹The three great conquests to which the human being aspires, which the gods are in constant battle with the Vritras and Panis to give to man are the herds, the waters and the Sun or the solar world, *gā, apaḥ, svaḥ*. [15/109]

अग्निमीळ्यं कविं घृतपृष्ठं सपर्यत ।

वेतु मे शृणवद्धवम् ॥5.14.5॥

अग्निम्¹ ईळ्यम्² कविम्³ घृतपृष्ठम्⁴ सपर्यत⁵ ।

वेतु⁶ मे⁷ शृणवत्⁸ हवम्⁹ ॥

agnim | īḷnyam | kavim | ghr̥ta-pṛṣṭham | saparyata |
vetu | me | śṛṇavat | havam ॥

5. ⁵Serve ¹Fire ²the supremely desirable, ³the seer ⁴with his back of Light; ⁶may he come, ⁸may he hear ⁷my ⁹call. [16/279]

¹The Will [Agni] ⁵serve and seek, ²the object of our adoration, ³the Seer ⁴with his surface of the clarities; ⁶may he come, ⁸may he hearken ^{9a}to ⁷my ^{9b}call. [15/439]

अग्निं घृतेन वावृधुः स्तोमेभिर्विश्वचर्षणिम् ।

स्वाधीभिर्वचस्युभिः ॥5.14.6॥

अग्निम्¹ घृतेन² वावृधुः³ स्तोमेभिः⁴ विश्वऽचर्षणिम्⁵ ।

सुऽआधीभिः⁶ वचस्युभिः⁷ ॥

agnim | ghr̥tena | vavṛdhuḥ | stomebhiḥ | viśva-carṣaṇim |
su-ādhibhiḥ | vacasyu-bhiḥ ॥

6. ¹The Fire ³they have made to grow ²by the light, ⁵the all-seeing ⁴by their lauds ⁶that place rightly the thought, ⁷that seek for the word. [16/279]

¹The Will [Agni] ³men increase ²by the offering of their clarities, ³they increase ⁵the universal doer of their works ⁴by their hymns of affirmation ⁶which place aright the thought, ⁷which find the revealing word. [15/439]

Synopsis

[15/438]

A HYMN OF THE FINDER OF LIGHT AND TRUTH

The Rishi declares Agni as the Priest of the sacrifice, the slayer [ghnan] of the powers of Darkness [dasyūn], the finder [avindat] of the world of the Sun of Truth [svaḥ], of his radiant herds [gāḥ] and of his luminous waters [apaḥ]; he is the seer in us who is increased [vavṛdhuḥ] by the clarities [ghṛtena] of right thought [su-ādhibhiḥ] and speech [vacasyu-bhiḥ].

DHARUNA ANGIRASA

Sukta 15

प्र वेधसे कवये वेद्याय गिरं भरे यशसे पूर्व्याय ।

घृतप्रसक्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥5.15.1॥

प्र¹ वेधसे² कवये³ वेद्याय⁴ गिरम्⁵ भरे⁶ यशसे⁷ पूर्व्याय⁸ ।

घृतऽप्रसक्तः⁹ असुरः¹⁰ सुशेवः¹¹ रायः¹² धर्ता¹³ धरुणः¹⁴ वस्वः¹⁵ अग्निः¹⁶ ॥

pra | vedhase | kavaye | vedyāya | giram | bhare | yaśase | pūrvyāya |

ghṛta-prasattaḥ | asuraḥ | su-śevaḥ | rāyaḥ | dhartā | dharuṇaḥ | vasvaḥ | agniḥ ॥

1. ^{1,6}I bring ⁵my word ²to the creator and ³seer, ⁴him whom we must know, ⁷the glorious, ⁸the ancient one; ¹⁶Fire ¹⁰the Mighty One ⁹seated in the light, ¹¹full of bliss, ¹³the holder ¹²of the Treasure, ¹⁴the continent ¹⁵of the Riches. [16/279]

³To the Seer and ²Ordainer ⁴who is the object of knowledge ^{1,6}I bring ⁵the offering of the Word, ⁷to the glorious and victorious, ⁸to the pristine and supreme. ¹⁰He is the Mighty One ¹¹accomplished in joy ⁹who goes forward to the clarities, ¹⁶the Strength (Fire) that is ¹³holder ¹²of the bliss and ¹⁴holder ¹⁵of the substance. [15/440]

²vedhase - वेधा: does not mean मेधावी but विधाता and especially the disposer, right ordainer (विध, विन्ध) of the sacrifice and its parts, prominently the hymn स्तोम; skilful by his right knowledge and right force to order rightly the hymn in relation to the stages of the sacrifice [16/571-2]

ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन् ।

दिवो धर्मधरुणे सेदुषो नृञ्जातैरजाताँ अभि ये ननक्षुः ॥5.15.2॥

ऋतेन¹ ऋतम्² धरुणम्³ धारयन्त⁴ यज्ञस्य⁵ शाके⁶ परमे⁷ विऽओमन्⁸ ।

दिवः⁹ धर्मन्¹⁰ धरुणे¹¹ सेदुषः¹² नृन्¹³ जातैः¹⁴ अजातान्¹⁵ अभि¹⁶ ये¹⁷ ननक्षुः¹⁸ ॥

ṛtena | ṛtam | dharuṇam | dhārayanta | yajñasya | śāke | parame | vi-oman |

divaḥ | dharman | dharuṇe | seduṣaḥ | nṛn | jātaiḥ | ajātān | abhi | ye | nanakṣuḥ ॥

2. ¹By the Truth ⁴they held ²the Truth ³that holds all, ⁶in the might ⁵of the sacrifice, ⁷in the supreme ⁸ether, ¹⁷they who ^{16,18}reached ¹³the gods ¹²seated ¹⁰in the law ¹¹that is the upholder ⁹of heaven, ^{16,18}reached ¹⁴by the godheads born ¹⁵the unborn. [16/280]

¹By the Truth ⁴they uphold ²the Truth ³that holds all, ⁶in the power ⁵of the Sacrifice, ⁷in the supreme ⁸ether, even ¹⁷they who ¹⁴by the godheads born in them ^{16,18}travel to ¹⁵the godheads unborn, ¹³to the Powers ¹²who are seated for ever ¹⁰in the Law ¹¹that upholds

अंहोयुवस्तन्वस्तन्वते वि वयो महद्दुष्टं पूर्वाय ।

स संवतो नवजातस्तुतुर्यात् सिंहं न क्रुद्धमभितः परि षुः ॥5.15.3॥

अंहःऽयुवः¹ तन्वः² तन्वते³ वि⁴ वयः⁵ महत्⁶ दुस्तरम्⁷ पूर्वाय⁸ ।

सः⁹ सम्ऽवतः¹⁰ नवऽजातः¹¹ तुतुर्यात्¹² सिंहम्¹³ न¹⁴ क्रुद्धम्¹⁵ अभितः¹⁶ परि¹⁷ स्थुः¹⁸ ॥

aṃhaḥ-yuvaḥ | tanvaḥ | tanvate | vi | vayaḥ | mahat | dustaram | pūrvyāya |
saḥ | sam-vataḥ | nava-jātaḥ | tuturyāt | siṃham | na | kruddham | abhitaḥ | pari |
sthuh ||

3. ^{4,3}They weave ²bodies ¹that reject evil, ^{4,3}they weave ⁶a vast ⁵expansion ⁷hard to cross ⁸for the ancient one; ⁹he ¹¹new-born ¹²can cross through ¹⁰the regions ^{16,17,18}though they stand around him ¹⁴as ¹⁷around ¹⁵an angry ¹³lion. [16/280]

¹Putting evil away from them ³they create ⁴wide-extended ²forms and embodiments of the soul that are ⁶a vast ⁵birth and ⁷indestructible ⁵manifestation ⁸for this first and supreme godhead; ¹¹new-born ⁹he ¹²shall break through ¹⁰armies that join like converging floods; ^{16,17,18}they stand encompassing him ¹⁴like ^{16,17,18}hunters who enring ¹⁵an angry ¹³lion. [15/441]

¹aṃhaḥ - the narrowness full of suffering and evil, is the unenlightened state of our limited mentality [15/530 *fn* 3]

मातेव यद्भरसे पप्रथानो जनंजनं धायसे चक्षसे च ।

वयोवयो जरसे यद्धानः परि त्मना विषुरुपो जिगासि ॥5.15.4॥

माताऽइव¹ यत्² भरसे³ पप्रथानः⁴ जनम्ऽजनम्⁵ धायसे⁶ चक्षसे⁷ च⁸ ।

वयःऽवयः⁹ जरसे¹⁰ यत्¹¹ दधानः¹² परि¹³ त्मना¹⁴ विषुरूपः¹⁵ जिगासि¹⁶ ॥

mātā-iva | yat | bharase | paprathānaḥ | janam-janam | dhāyase | cakṣase | ca |
vayaḥ-vayaḥ | jarase | yat | dadhānaḥ | pari | tmanā | viṣu-rūpaḥ | jigāsi ||

4. ²When ⁴growing wide ³thou bearest ¹like a mother ⁵birth after birth ⁶for firm foundation, ⁷for vision, ¹¹when ¹²thou holdest and ¹⁰wearest out ⁹manifestation after manifestation, ¹⁵taking many forms ^{13,16}thou encompassest all things ¹⁴with thyself. [16/280]

¹Thou art even as a mother ²when ⁴in thy wideness ³thou bearest in thy arms ⁵birth after birth ⁶to the firm foundation ⁸and ⁷to the vision. ¹¹When ¹²thou holdest in thee and ¹⁰enjoyest ⁹manifestation after manifestation, ^{13,16}thou movest abroad ¹⁴with thy self ¹⁵in many different forms. [15/441]

वाजो नु ते शवसस्पात्वन्तमुरुं दोघं धरुणं देव रायः ।

पदं न तायुर्गुहा दधानो महो राये चितयन्नत्रिमस्पः ॥5.15.5॥

वाजः¹ नु² ते³ शवसः⁴ पातु⁵ अन्तम्⁶ उरुम्⁷ दोघम्⁸ धरुणम्⁹ देव¹⁰ रायः¹¹ ।
पदम्¹² न¹³ तायुः¹⁴ गुहा¹⁵ दधानः¹⁶ महः¹⁷ राये¹⁸ चितयन्¹⁹ अत्रिम्²⁰ अस्पः²¹ ॥

vājah | nu | te | śavasah | pātu | antam | urum | dogham | dharuṇam | deva | rāyah |
padam | na | tāyuh | guhā | dadhānah | mahah | rāye | citayan | atrim | asparityaspaḥ ॥

5. ^{5a}May ³thy ¹plenitude ^{5b}guard ⁶the last limit ³of thy ⁴force, ⁷the wide ⁹continent ¹¹of the riches ⁸that milks out its abundance, ¹⁰O godhead: ¹³like ¹⁴a thief ¹⁶thou holdest ¹⁵in the secrecy ¹²that plane, ¹⁹awakening him to the consciousness ¹⁷of the great ¹⁸riches ²¹thou hast rescued ²⁰Atri. [16/280]

^{5a}May ¹our plenitude ^{5b}possess ⁶the furthest limit ³of thy ⁴might, ¹⁰O godhead, ⁷where in its wideness and ⁸all-yielding abundance ⁹it upholds ¹¹the bliss. ¹⁶Thou art he that forms and upholds in himself ¹⁵that secret ¹²abode to which we move; ¹⁹by thy awakening of him into knowledge ²¹thou hast rescued ²⁰the enjoyer of things (Atri) ¹⁷for a vast ¹⁸beatitude. [15/441]

Synopsis

[15/440]

A HYMN OF THE DIVINE UPHOLDER AND CONQUEROR

[1-2] The Rishi hymns the Divine Will as the Seer [kavaye] and the Mighty One [asurah], the upholder [dharuṇah] of the Bliss [rāyah] and the Truth [ṛtam], by which men attain [nanakṣuḥ] to the supreme-seated [seduṣah] godheads [nṛn].

[3-5] He breaks [tuturyāt] leonine [siṃham na] through an army of opposers [sam-vataḥ], sees [cakṣase] and confirms [dhāyase] for man all the possible births and manifestations of the soul [janam-janam], forms [dadhānah] in him the secret [guhā] superconscient plane [padam] and by knowledge [citayan] delivers him [aspaḥ] into that vast [mahah] beatitude [rāye].

PURU

Sukta 16

बृहद्वयो हि भानवेऽर्चा देवायाग्नये ।

यं मित्रं न प्रशस्तिभिर्मर्तासो दधिरे पुरः ॥5.16.1॥

बृहत्¹ वयः² हि³ भानवे⁴ अर्च⁵ देवाय⁶ अग्नये⁷ ।

यम्⁸ मित्रम्⁹ न¹⁰ प्रशस्तिभिः¹¹ मर्तासः¹² दधिरे¹³ पुरः¹⁴ ॥

br̥hat | vayah | hi | bhānave | arca | devāya | agnaye |

yam | mitram | na | praśasti-bhiḥ | martāsaḥ | dadhire | puraḥ ॥

1. ⁵Create by the illumining word ¹a wide ²expansion ⁴for the Light, ⁶for the divine ⁷Fire, ⁸whom ¹²mortals ¹¹by their proclaimings of him ¹³set ¹⁴in their front ¹⁰as ⁹Mitra the friend. [16/281]

⁵Sing thou out by the word ¹a vast ²manifestation ⁴for the shining Light, ⁶for the divine, ⁷for the Will [Agni] ⁸whom ¹²mortals ¹¹by their expressions of his godhead ¹⁰as ⁹the Friend (Mitra) ¹³put ¹⁴in their front. [15/442]

⁹Mitra. Agni contains and is all the gods. Mortals have to discover in the action of the divine Will the light, love and harmony of the true knowledge and true existence, the Mitra-power; it is in this aspect that he has to be set in front of the human consciousness as the representative priest in the sacrifice. [15/442 fn 1]

स हि द्युभिर्जनानां होता दक्षस्य बाह्वोः ।

वि हव्यमग्निरानुषग्भगो न वारमृण्वति ॥5.16.2॥

सः¹ हि² द्युभिः³ जनानाम्⁴ होता⁵ दक्षस्य⁶ बाह्वोः⁷ ।

वि⁸ हव्यम्⁹ अग्निः¹⁰ आनुषक्¹¹ भगः¹² न¹³ वारम्¹⁴ ऋण्वति¹⁵ ॥

saḥ | hi | dyu-bhiḥ | janānām | hotā | dakṣasya | bāhvoḥ |

vi | havyam | agniḥ | ānuṣak | bhagaḥ | na | vāram | ṛṇvati ॥

2. ¹He is ⁴men's ⁵priest of the call who ³by his illuminations ⁷carries in his two arms ⁶of the Understanding ⁹the offerings ⁸wholly ¹¹in a continuous order; ¹³as Bhaga, the enjoyer, ¹⁵he reaches ¹⁴our desirable good. [16/281]

¹⁰The Will [Agni] is ⁵the priest of offering ⁴of the peoples; ³by the illuminations ⁶of the discerning mind ¹he ^{7,8}bears abroad in both his arms ¹¹the continuous order ⁹of their offerings and ¹³as ¹²the divine enjoyer (Bhaga) ¹⁵he moves ¹⁴to his good. [15/442]

¹¹As 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]

¹²The Divine Will becomes the Enjoyer Bhaga, brother power of Mitra, who enjoys all delight of existence but by Mitra's power of pure discernment and according to the light, truth and harmony of the divine living. [15/442 fn 3]

अस्य स्तोमे मघोनः सख्ये वृद्धशोचिषः ।

विश्वा यस्मिंतुविष्वणि समर्ये शुष्ममादधुः ॥5.16.3॥

अस्य¹ स्तोमे² मघोनः³ सख्ये⁴ वृद्धशोचिषः⁵ ।

विश्वा⁶ यस्मिन्⁷ तुविऽस्वनि⁸ सम्⁹ अर्ये¹⁰ शुष्मम्¹¹ आऽदधुः¹² ॥

asya | stome | maghonaḥ | sakhye | vṛddha-śociṣaḥ |

viśvā | yasmin | tuvi-svani | sam | arye | śuṣmam | ā-dadhuḥ ॥

3. ²In the lauding ¹of this ³master of plenty, ⁴in his friendship ⁵as his light grows, ⁶for all things are ⁸in this Fire of the many voices, ^{9,12}men have founded ¹¹their strength ⁷in him, ¹⁰the Noble One. [16/281]

²In the affirmation ¹of him and ⁴in his comradeship ⁵when he has increased his flame of purity are ³all the lords of the plenitude; ⁶for all things are ⁸in the sound of his many voices and ⁷on him, ¹⁰the aspirer in his works, ^{9,12}they (the gods) have laid ¹¹the burden of their strength. [15/443]

³The gods; the Divine Force contains and sustains all the other divine powers in their working; in him resides therefore the power of all the other godheads. [15/443 fn 4]

अथा ह्यग्न एषां सुवीर्यस्य मंहना ।

तमिद्यह्नं न रोदसी परि श्रवो बभूवतुः ॥5.16.4॥

अध¹ हि² अग्ने³ एषाम्⁴ सुवीर्यस्य⁵ मंहना⁶ ।

तम्⁷ इत्⁸ यह्म⁹ न¹⁰ रोदसी¹¹ परि¹² श्रवः¹³ बभूवतुः¹⁴ ॥

adha | hi | agne | eṣām | su-vīryasya | maṃhanā |

tam | it | yahvam | na | rodasī | pari | śravaḥ | babhūvatuḥ ॥

4. ¹Now, ²indeed, ³O Fire, ⁴these have reached ⁶a plenitude ⁵of heroic strength, ¹²around ⁷him ¹⁰as ¹²around ⁹one mighty, ¹¹earth and heaven ¹⁴have become ¹³an inspired knowledge. [16/281]

²Even ¹now, ³O Will [Agni], ⁶may there be the full plenitude ⁴of their ⁵utter force.

¹²Around ⁷this ⁹mighty Will ¹¹earth and heaven ¹⁴have become ¹⁰as if ¹³one voice of inspired knowledge. [15/443]

¹³The whole physical and the whole mental consciousness become full of the knowledge which streams

into them from the supramental plane and they, as it were, turn into the supramental light and action around the divine Seer-Will as he moves about in them at his work of transfiguration. [15/443 fn 5]

नू न एहि वार्यमग्ने गृणान आ भर ।

ये वयं ये च सूरयः स्वस्ति धामहे सचोतैधि पृत्सु नो वृधे ॥5.16.5॥

नु¹ नः² आ³ इहि⁴ वार्यम्⁵ अग्ने⁶ गृणानः⁷ आ⁸ भर⁹ ।

ये¹⁰ वयम्¹¹ ये¹² च¹³ सूरयः¹⁴ स्वस्ति¹⁵ धामहे¹⁶ सचा¹⁷ उत¹⁸ एधि¹⁹ पृत्सु²⁰ नः²¹ वृधे²² ॥

nu | naḥ | ā | ihi | vāryam | agne | grṇānaḥ | ā | bhara |

ye | vayam | ye | ca | sūrayaḥ | svasti | dhāmahe | sacā | uta | edhi | pṛt-su | naḥ | vṛdhe ॥

5. ¹Now, ⁷voiced by our word, ^{3,4}come to us and ^{8,9}bring to us ²our ⁵desirable good; ^{10,11}we here ¹³and ^{12,14}the illumined seers, ^{16a}let us ¹⁷together ^{16b}found ¹⁵our blissful state. ¹⁸And ¹⁹do thou be with us ^{20a}in ²¹our ^{20b}battles ²²that we may grow. [16/281-2]

¹Even now ^{3,4}come to us, ⁶O Will [Agni], ⁷hymned by our words and ^{8,9}bring to us ²our ⁵desirable good. ^{16a}May ^{10,11}we who are here ¹³and ¹²those ¹⁴luminous masters of knowledge ¹⁷together ^{16b}found (lay the foundation of) ¹⁵that blissful state of our being. ¹⁹March with us ^{20a}in ²¹our ^{20b}battles ²²that we may grow. [15/443]

Synopsis

[15/442]

A HYMN TO THE BRINGER OF ALL DESIRABLE GOOD

The Rishi affirms the Divine Will in man as the offering and representative priest [hotā] who brings light [dyu-bhiḥ] and strength [śuṣmam] and inspired knowledge [dakṣasya] and every desirable good [vāram]; for he is the aspirer by works [arye] in whom is the puissance of all the gods and the full plenitude of their force [su-vīryasya maṃhanā].

Sukta 17

आ यज्ञैर्देव मर्त्यं इत्था तव्यांसमूतये ।

अग्निं कृते स्वध्वरे पुरुरीळीतावसे ॥5.17.1॥

आ¹ यज्ञैः² देव³ मर्त्यः⁴ इत्था⁵ तव्यांसम्⁶ ऊतये⁷ ।

अग्निम्⁸ कृते⁹ सुऽअध्वरे¹⁰ पूरुः¹¹ ईळीत¹² अवसे¹³ ॥

ā | yajñaiḥ | deva | martyaḥ | itthā | tavyāṃsam | ūtaye |

agnim | kṛte | su-adhvare | pūruḥ | īlīta | avase ॥

1. ⁴Mortal man ¹²should pray thee, ³O God, ²by the sacrifices ⁵because thou hast the right ⁶strength ⁷for his guard; ^{9,10}when well-done is the pilgrim-sacrifice ¹¹man ¹²must pray ⁸the Fire ¹³that he may protect him. [16/282]

⁴I am mortal ¹²who call thee, ³O godhead, ⁶for thy strength is greater than mine and ⁵it is righteous in its acts. ^{12a}Let ¹¹the man of multiple soul ⁹when he has made ¹⁰perfect his sacrifice, ^{12b}adore ⁸the Will [Agni] ⁷for his increasing. [15/444]

अस्य हि स्वयशस्तर आसा विधर्मन्मन्यसे ।

तं नाकं चित्रशोचिषं मन्द्रं परो मनीषया ॥5.17.2॥

अस्य¹ हि² स्वयशःऽतरः³ आसा⁴ विऽधर्मन्⁵ मन्यसे⁶ ।

तम्⁷ नाकम्⁸ चित्रऽशोचिषम्⁹ मन्द्रम्¹⁰ परः¹¹ मनीषया¹² ॥

asya | hi | svayaśaḥ-taraḥ | āsā | vi-dharman | manyase |

tam | nākam | citra-śociṣam | mandram | paraḥ | manīṣayā ॥

2. ^{1,2}By his ⁴mouth, ^{5a}in ^{1,2}his ^{5b}complete law, ³thou becomest greater in the self-glory and ⁶holdest in mind ⁷that ¹⁰rapturous ⁸heaven ⁹manifoldly brilliant in its light ¹¹beyond ¹²the thinking mind. [16/282]

⁵Man, thou who hast won to the wide law of thy being, ⁴by the mouth ^{1,2}of this flame ³thou shalt be self-mightier to attain and ⁶shalt mentalise ⁸the paradise ⁹of his richest flamings, ⁸the paradise ¹⁰of rapture ¹¹beyond ¹²the thought of the mind. [15/444-5]

⁵The larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken and man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence. [15/444 fn 1]

^{11,12}The state of bliss of which Swar, the supramental plane of existence, is the basis. [15/445 fn 2]

अस्य वासा उ अर्चिषा य आयुक्त तुजा गिरा ।

दिवो न यस्य रेतसा बृहच्छोचन्त्यर्चयः ॥5.17.3॥

अस्य¹ वै² असौ³ ऊं⁴ अर्चिषा⁵ यः⁶ आयुक्त⁷ तुजा⁸ गिरा⁹ ।
दिवः¹⁰ न¹¹ यस्य¹² रेतसा¹³ बृहत्¹⁴ शोचन्ति¹⁵ अर्चयः¹⁶ ॥

asya | vai | asau | ūṃ | arciṣā | yaḥ | ayukta | tujā | girā |
divaḥ | na | yasya | retasā | bṛhat | śocanti | arcayaḥ ॥

3. ^{3a}This, ²indeed, ^{3b}is ⁶he who ⁵by the ray ¹of this Fire ⁷has become possessed ⁸of the force and ⁹the word and ¹²whose ¹⁶rays ¹³by the seed ¹⁰of heaven ^{15a}blaze into ¹⁴a vast ^{15b}light. [16/282]

For ³by the mouth and ⁵radiance ¹of his flame ⁷he has yoked himself ⁸with the impelling force and ⁹the word, and ¹⁴vast ¹¹as if ¹³with the seed ¹⁰of heaven ¹⁵blazes out the purity ¹²of his ¹⁶rays. [15/445]

⁹girā - To turn thought and word into form and expression of the superconscient Truth which is hidden beyond the division and duality of the mental and physical existence was the central idea of the Vedic discipline and the foundation of its mysteries. [15/433 *fn* 1]

अस्य क्रत्वा विचेतसो दस्मस्य वसु रथ आ ।
अथा विश्वासु हव्योऽग्निर्विक्षु प्र शस्यते ॥5.17.4॥

अस्य¹ क्रत्वा² विचेतसः³ दस्मस्य⁴ वसु⁵ रथे⁶ आ⁷ ।
अथ⁸ विश्वासु⁹ हव्यः¹⁰ अग्निः¹¹ विक्षु¹² प्र¹³ शस्यते¹⁴ ॥

asya | kratvā | vi-cetasah | dasmasya | vasu | rathe | ā |
adha | viśvāsu | havyaḥ | agniḥ | vikṣu | pra | śasyate ॥

4. ²By the will ¹of this ³completely conscious ⁴achiever of works ⁵the riches ⁷are there ⁶in his car; ⁸so now is ¹¹the Fire ¹⁰the one to be called and ^{13,14}he is proclaimed ⁹in all ¹²the peoples. [16/282]

Because ²by the force of his workings ³he has the embracing knowledge and ⁴the achieving power, ^{6,7}his chariot carries ⁵a divine wealth; ⁸therefore ⁹in all ¹²creatures ¹¹he [Agni] is the godhead ^{13,14}to be expressed and ¹⁰the helper to whom men call. [15/445]

नू न इद्धि वार्यमासा सचन्त सूरयः ।
ऊर्जो नपादभिष्टये पाहि शग्धि स्वस्तय उतैधि पृत्सु नो वृधे ॥5.17.5॥

नु¹ नः² इत्³ हि⁴ वार्यम्⁵ आसा⁶ सचन्त⁷ सूरयः⁸ ।
ऊर्जः⁹ नपात्¹⁰ अभिष्टये¹¹ पाहि¹² शग्धि¹³ स्वस्तये¹⁴ उत¹⁵ एधि¹⁶ पृत्सु¹⁷ नः¹⁸ वृधे¹⁹ ॥

nu | naḥ | it | hi | vāryam | āsā | sacanta | sūrayaḥ |
ūrjaḥ | napāt | abhiṣṭaye | pāhi | śagdhi | svastaye | uta | edhi | pṛt-su | naḥ | vṛdhe ॥

5. ¹Now, ^{3,4}indeed, ⁶by the mouth of the Fire, ^{7a}can ⁸the luminous seers ^{7b}cleave ⁵to that desirable good; ¹⁰O son ⁹of energy, ¹²protect us ¹¹that we may enter in, ¹³have power ¹⁴for

the happy state. ¹⁵And ¹⁶do thou be with us ^{17a:}in ¹⁸our ^{17b}battles ¹⁹that we may conquer. [16/283]

³Even ¹now ^{3,4}and even ²for us ^{7a}may ⁸the luminous masters of knowledge ^{7b}be firm ⁶by the mouth of the flame ⁵to our supreme good. ¹⁰O Son ⁹of Energy, ¹²guard us ¹¹so that we may enter in, ¹³be mighty ¹⁴to attain our blissful state. ¹⁶March with us ^{17a:}in ¹⁸our ^{17b}battles ¹⁹that we may grow. [15/445]

¹⁴The luminous gods [sūrayaḥ] in us must keep our consciousness firmly attached [sacanta] to the light and truth that is brought by the workings of the Will [kratvā – v.4] so that we may not fall away from the right movement and its divine joy [vāryam]. [15/445 fn 3]

Synopsis

[15/444]

A HYMN OF ENLARGEMENT AND ULTIMATE ASPIRATION

[1-2] A state arrives in which man goes beyond [paraḥ] the mere subtlety and fineness of the intelligence [manīṣayā] and reaches to a rich and manifold [citra-śociṣam] largeness of soul [pūruḥ]. Even then though he has now the wide law of his being [vi-dharman] which is our right foundation, he needs a force greater than his [tavyāṃsam] to lead him; for largeness and multiplicity of soul-force [pūruḥ] and knowledge are not enough, there must be the divine truth in thought, word and act [itthā]. For we have to attain beyond [paraḥ] the enlarged mental being [manīṣayā] to the beatitude [mandram] of a state beyond mind.

[3-5] Agni has the light [arciṣā] and the force, the Word [girā] and the true impulsion [tujā], the embracing knowledge [vi-cetasāḥ] and the achieving power [dasmasya]. He shall bring the divine wealth [vasu] in his chariot [rathe] and carry us towards the blissful state [svastaye] and the supreme good [vāryam]. [15/444]

DWITA MRIKTA VAHAS

Sukta 18

प्रातरग्निः पुरुप्रियो विशः स्तवेतातिथिः ।

विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति ॥5.18.1॥

प्रातः¹ अग्निः² पुरुप्रियः³ विशः⁴ स्तवेत⁵ अतिथिः⁶ ।

विश्वानि⁷ यः⁸ अमर्त्यः⁹ हव्या¹⁰ मर्तेषु¹¹ रण्यति¹² ॥

prātaḥ | agniḥ | puru-priyaḥ | viśaḥ | staveta | atithiḥ |

viśvāni | yaḥ | amartyaḥ | havya | marṭeṣu | raṇyati ॥

1. ^{5a}Let ²the Fire ³with his multitude of delightful things, ⁶the guest ⁴of man, ^{5b}receive the laud ¹at dawn, ⁸he who is ⁹immortal ¹¹in mortals and ¹²takes joy ⁷in all ¹⁰their offerings. [16/283]

^{5a}Let ²the Will [Agni] ^{5b}be affirmed ¹in the dawning, ⁶guest ⁴of the creature ³with his many delights ⁸who, ⁹immortal ¹¹in mortals, ¹²takes joy ⁷in all ¹⁰their offerings. [15/446]

¹The dawning of the divine Dawn of the higher knowledge in the mind. [15/446 fn 1]

द्विताय मृक्त्वाहसे स्वस्य दक्षस्य मंहना ।

इन्दुं स धत्त आनुषक्स्तोता चित्ते अमर्त्य ॥5.18.2॥

द्विताय¹ मृक्त्वाहसे² स्वस्य³ दक्षस्य⁴ मंहना⁵ ।

इन्दुम्⁶ सः⁷ धत्ते⁸ आनुषक्⁹ स्तोता¹⁰ चित्¹¹ ते¹² अमर्त्य¹³ ॥

dvitāya | mṛkta-vāhase | svasya | dakṣasya | maṃhanā |

indum | saḥ | dhatte | ānuṣak | stotā | cit | te | amartya ॥

2. ⁵The plenitude ³of his own ⁴understanding ¹for the twofold power ²that carries the purified offering; ⁷he ⁸holds ⁹uninterruptedly ⁶the moon-wine and ⁷he ¹¹too ¹⁰who lauds ¹²thee, ⁸holds it, ¹³O immortal. [16/283]

⁷He is ⁵the plenitude ³of his own ⁴discerning mind ¹for the second soul ²when it bears the purified intelligence; then ⁸it holds in itself ⁹the continual ⁶wine of delight and ¹⁰affirms ¹²thee, ¹³O Immortal. [15/447]

¹Dwita, 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, 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]

तं वो दीर्घायुशोचिषं गिरा हुवे मघोनाम् ।
अरिष्टो येषां रथो व्यश्वदावन्नीयते ॥5.18.3॥

तम्¹ वः² दीर्घायुऽशोचिषम्³ गिरा⁴ हुवे⁵ मघोनाम्⁶ ।
अरिष्टः⁷ येषाम्⁸ रथः⁹ वि¹⁰ अश्वऽदावन्¹¹ ईयते¹² ॥

tam | vaḥ | dīrghāyu-śociṣam | girā | huve | maghonām |
ariṣṭaḥ | yeṣām | rathaḥ | vi | aśva-dāvan | īyate ॥

3. ⁵I call ¹him ⁴by the word ³who is the light of long-extended life ²for you ⁶the lords of plenty, ²you ⁸whose ⁹chariot ^{10,12}goes abroad ⁷without hurt, ¹¹O giver of the Horse, — [16/283]

¹Such art ²thou ⁵I call, ³the pure flame of this far-extending existence ⁶for the lords of the plenitude ⁸whose ⁹chariot ⁷inviolable ^{10,12}ranges wide ¹¹O giver of the steeds of swiftness, —[15/447]

In these new worlds of life [dīrghāyu] the divine movement [rathaḥ] is now fulfilled there and ranges [vi īyate] unpierced by the “harms” of the powers of Death and Darkness [ariṣṭaḥ]. [15/447 fn 3]

चित्रा वा येषु दीधितिरासन्नुक्था पान्ति ये ।
स्तीर्णं बर्हिः स्वर्णरे श्रवांसि दधिरे परि ॥5.18.4॥

चित्रा¹ वा² येषु³ दीधितिः⁴ आसन्⁵ उक्था⁶ पान्ति⁷ ये⁸ ।
स्तीर्णम्⁹ बर्हिः¹⁰ स्वः¹¹ऽनरे¹² श्रवांसि¹³ दधिरे¹⁴ परि¹⁵ ॥

citrā | vā | yeṣu | dīdhitih | āsan | ukthā | pānti | ye |
stīrṇam | barhiḥ | svaḥ-nare | śravāṃsi | dadhire | pari ॥

4. [The lords of the plenitude from the preceding verse] ³in whom is ¹the richly brilliant ⁴light of thought and ⁸they ⁷guard ⁶the utterances ⁵in their mouths; ⁹spread is ¹⁰the sacred seat and ¹³they found ¹²the inspirations ¹⁴all around it ¹¹in the Godhead of the sun-world. [16/284]

[The lords of the plenitude from the preceding verse] ³in whom is ¹rich ⁴light of the thought and ⁸they (who) ⁷keep ⁶the words of our utterance ⁵in their mouth; ⁹the fullness of the soul has been spread ¹⁰as a seat of sacrifice ¹¹in the power of the luminous world and ¹²all its inspirations ¹³are set ¹⁴round about. [15/447]

This verse describes the farther ascent of the movement from the realms of Dwita to the realms of Trita. [15/447 fn 4]

¹¹Swarnara, 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

ये मे पञ्चाशतं ददुरश्वानां सधस्तुति ।

ददुरश्वानांद्युमदग्ने महि श्रवो बृहत् कृधि मघोनां नृवदमृत नृणाम् ॥5.18.5॥

ये¹ मे² पञ्चाशतम्³ ददुः⁴ अश्वानाम्⁵ सधस्तुति⁶ ।

द्युमत्⁷ अग्ने⁸ महि⁹ श्रवः¹⁰ बृहत्¹¹ कृधि¹² मघोनाम्¹³ नृवत्¹⁴ अमृत¹⁵ नृणाम्¹⁶ ॥

ye | me | pañcāśatam | daduḥ | aśvānām | sadha-stuti |

dyu-mat | agne | mahi | śravaḥ | bṛhat | kṛdhi | maghonām | nṛ-vat | amṛta | nṛṇām ॥

5. ¹They who ⁴have given ²me ⁶in the moment of the laud ³the fifty ⁵steeds of swiftness ¹²create ¹³for those lords of plenty ⁹a great and ⁷luminous ¹⁰inspired knowledge, ¹²create ¹⁶for those gods ¹¹the Vast, ¹⁴with its gods, ¹⁵O Immortal, ⁸O Fire. [16/284]

¹They who ⁴have given ²me ³fifty ⁵steeds of swiftness ⁶with a perfect affirming, ¹⁶the divine souls ¹³that are lords of the plenitude, for them, ^{8,15}O Flame-Immortal, ¹²create ⁹the large, ¹¹the vast, ⁷the luminous ¹⁰knowledge ¹⁴full of the godheads. [15/448]

⁵The Ashwa or Horse is the symbol of the Life-Force as the Cow is the symbol of the Light. Fifty, hundred, a thousand are numbers symbolic of completeness. [15/448 fn 6]

¹⁵amṛta - The word is not अमृत but अमृतः, used like अक्षरः, to connote the Divine Personality, the imperishable being who is not subject to life or death, who as eternal, unchangeable Sat is the source of the principle of Immortality in the world. [16/507]

Synopsis

[15/446]

A HYMN OF THE LORDS OF THE PLENITUDE

[1-3] The Divine Will is invoked [staveta] to complete the manifestation of the divine powers after the second state of the soul [dvitāya] when it has passed beyond the mere physical being and is full of the perfect energy of the vital plane [mr̥kta-vāhase], for the gods have given all the life's fifty steeds of swiftness [pañcāśatā daduḥ aśvānām – v.5]; Agni is there as the light and flame [śociṣam] of its far-extended existence [dīrghāyu] which has broken the limitations [vi iyate] of the material being and he is full of the joys [raṇyati] of this new and rich supra-physical life [puru-priyaḥ].

[4] Now the third state, the free mental being, is to be perfected by a richly varied [citrā] and luminous play of thought [dīdhitih] and word [ukthā] ending in the manifestation of the highest reach of the mental realms, the power of the supramental Light [svaḥ-nare] in the mentality; there begins the manifestation [dadhire] of the intuitive and inspired mind [śravāṃsi].

[5] Agni has to create that vastness [bṛhat] and light [dyu-mat] and divinity [nṛṇām] of the Truth-knowledge [śravaḥ] and so crown with it the already attained [sadha-stuti] free swiftness of force and wide range [pañcāśatam] of life and enjoyment proper to the perfected and god-filled [nṛ-vat] vitality [aśvānām].

VAVRI

Sukta 19

अभ्यवस्थाः प्र जायन्ते प्र वव्रेर्वव्रिश्चिकेत ।

उपस्थे मातुर्वि चष्टे ॥5.19.1॥

अभि¹ अवऽस्थाः² प्र³ जायन्ते⁴ प्र⁵ वव्रेः⁶ वव्रिः⁷ चिकेत⁸ ।

उपऽस्थे⁹ मातुः¹⁰ वि¹¹ चष्टे¹² ॥

abhi | ava-sthāḥ | pra | jāyante | pra | vavreḥ | vavriḥ | ciketa |
upa-sthe | mātuḥ | vi | caṣṭe ॥

1. ^{1,2}State upon state ^{3,4}is born, ⁷covering ⁶upon covering ^{5,8}has become conscious and aware, ⁹in the lap ¹⁰of the mother ^{11,12}he sees. [16/284]

^{1,2}State upon state ^{3,4}is born, ⁷covering ⁶upon covering ^{5,8}opens to consciousness of knowledge; ⁹in the lap ¹⁰of its Mother (Aditi) the soul ^{11,12}sees. [15/449]

¹⁰Aditi, the infinite consciousness. Mother of all things. [15/449 fn 1]

^{11,12}With the all-embracing vision of the supramental infinite consciousness. [15/449 fn 2]

जुहुरे वि चितयन्तोऽनिमिषं नृम्णं पान्ति ।

आ दृळ्हां पुरं विविशुः ॥5.19.2॥

जुहुरे¹ वि² चितयन्तः³ अनिऽमिषम्⁴ नृम्णम्⁵ पान्ति⁶ ।

आ⁷ दृळ्हाम्⁸ पुरम्⁹ विविशुः¹⁰ ॥

juhure | vi | citayantaḥ | ani-miṣam | nṛmṇam | pānti |
ā | dṛḷhām | puram | vivišuḥ ॥

2. ^{2,3}Awaking to an entire knowledge ¹they have called and ⁶guard ⁴a sleepless ⁵strength, ^{7,10}they have entered ⁸the strong fortified ⁹city. [16/284]

^{2,3}Awakened to an embracing knowledge ¹men cast in thee the offering, ⁶they guard ⁴a sleepless ⁵manhood, ^{7,10}they enter into ⁸the fortified ⁹city. [15/449]

आ श्वेत्रेयस्य जंतवो द्युमद्वर्धत कृष्टयः ।

निष्कग्रीवो बृहदुक्थ एना मध्वा न वाजयुः ॥5.19.3॥

आ¹ श्वेत्रेयस्य² जन्तवः³ द्युऽमत्⁴ वर्धन्त⁵ कृष्टयः⁶ ।

निष्कऽग्रीवः⁷ बृहत्ऽउक्थः⁸ एना⁹ मध्वा¹⁰ न¹¹ वाजऽयुः¹² ॥

ā | śvaitreyasya | jantavaḥ | dyu-mat | vardhanta | kṛṣṭayaḥ |
niṣka-grīvaḥ | bṛhat-ukthaḥ | enā | madhvā | na | vāja-yuḥ ॥

3. ³Creatures born, ⁶men who people the earth ^{1,5}have increased ⁴the luminosity ²of the son of the white mother; ⁷his neck wears the golden necklace, ⁸he has the utterance of the Vast, and ⁹with his ¹⁰honey-wine ¹²he is the seeker of the plenitude. [16/284-5]

³Men who are born in the world and ⁶labour at the work ^{1,5}increase ⁴the luminous state ²of the son of the white-shining Mother, ⁷he wears the golden necklace, ⁸he utters the vast word; ⁹with that and ¹⁰with the honey-wine of delight ¹²he becomes a seeker of the plenitude. [15/450]

²Aditi; her dark state or black form is Diti, mother of the powers of Darkness. [15/450 fn 3]

⁷Of the rays of the divine Sun of Truth. [15/450 fn 4]

प्रियं दुग्धं न काम्यमजामि जाम्योः सचा ।

घर्मो न वाजजठरोऽदब्धः शश्वतो दभः ॥5.19.4॥

प्रियम्¹ दुग्धम्² न³ काम्यम्⁴ अजामि⁵ जाम्योः⁶ सचा⁷ ।

घर्मः⁸ न⁹ वाजजठरः¹⁰ अदब्धः¹¹ शश्वतः¹² दभः¹³ ॥

priyam | dugdham | na | kāmīyam | ajāmi | jāmyoḥ | sacā |
gharmaḥ | na | vāja-jatharaḥ | adabdhaḥ | śaśvataḥ | dabhaḥ ॥

4. ³He is as if ¹the delightful and ⁴desirable ²milk of the mother, ⁵he is that which is uncompanioned ⁷abiding ⁶with the two companions; ⁸he is the blaze of the light, and ¹⁰the belly of the plenitude, ¹²he is the eternal ¹¹invincible and ¹³the all-conqueror. [16/285]

³He is as ¹the delightful and ⁴desirable ²yield of the Mother, ⁵he is that which being without a fellow ⁷yet dwells ⁶with the two companions, ⁸he is the heat of the Light and ¹⁰the belly of the plenitude, ¹²he is the eternal ¹¹unconquerable ¹³who tramples all things under his feet. [15/450]

¹priyam - the delightfulness of the objects of the soul's inner pleasure and satisfaction [15/510]

²The milk of the Cow, Aditi. [15/450 fn 5]

⁵The all-creating and self-sufficing Supermind high and remote and separated in our consciousness from the mental and physical planes; yet it is really there behind their action and reaction upon each other and in the liberated state of man the separation is abolished. [15/450 fn 6]

क्रीळन्नो रश्म आ भुवः सं भस्मना वायुना वेविदानः ।

ता अस्य संधृषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेस्थाः ॥5.19.5॥

क्रीळन्¹ नः² रश्मे³ आ⁴ भुवः⁵ सम्⁶ भस्मना⁷ वायुना⁸ वेविदानः⁹ ।

ताः¹⁰ अस्य¹¹ सन्¹² धृषजः¹³ न¹⁴ तिग्माः¹⁵ सुऽसंशिताः¹⁶ वक्ष्यः¹⁷ वक्षणेऽस्थाः¹⁸ ॥

krīlan | naḥ | raśme | ā | bhuvaḥ | sam | bhasmanā | vāyunā | veidānaḥ |
tāḥ | asya | san | dhṛṣajaḥ | na | tigmāḥ | su-saṃśitāḥ | vakṣyaḥ | vakṣaṇe-sthāḥ ॥

5. ³O Ray, ^{4,5}mayst thou be ²with us and ¹play ²with us, ^{6,9}unifying thy knowledge ⁷with the shining ⁸of the breath of life; ^{12a}may ¹⁰those flames ¹¹of him ^{12b}be for us ¹³violent and ¹⁵intense and ¹⁶keenly whetted, ¹⁷strong to carry and ¹⁸settled in the breast. [16/285]

³O Ray, ^{4,5}be born ²in us and ¹dwelt there at play ^{6,9}harmonising thy knowledge ⁷with the blazing ⁸life-god (Vayu). ^{12a}May ^{10,11}these flames of the Will [Agni] ¹⁷that bear our works ^{12b}be ¹³violent and ¹⁵keen and ¹⁶sharpened to a perfect intensity and ¹⁸firmly founded in the Bearer of all things. [15/450]

Synopsis

[15/449]

A HYMN OF THE REVEALING RAY AND CONQUERING WILL

[1] That epiphany of the soul is sung in which all the coverings [vavriḥ] of its higher states [abhi ava-sthāḥ] are penetrated and open to the divine light [ciketa].

[2] It is the opening [viviśuḥ] of the whole third plane of our existence which was before as a fortified city [dṛḥhām puram] with its gates closed to the soul [nṛmṇam] embodied in Matter.

[4-5] By this new action of the Divine Force the mental and physical consciousness [jāmyoḥ] are wedded [sacā] to the high supramental which was till now separated from them [ajāmi] and the life-force [vāyunā] blazing in its works [bhasmanā] with the heat of the divine Sun is harmonised [sam] with the play [krīlan] of the sun-ray [raśme] of the divine knowledge [veidānaḥ].

THE PRAYATSWATS

Sukta 20

यमग्ने वाजसातम त्वं चिन्मन्यसे रयिं ।

तं नो गीर्भिः श्रवाय्यं देवत्रा पनया युजं ॥5.20.1॥

यम्¹ अग्ने² वाजऽसातम³ त्वम्⁴ चित्⁵ मन्यसे⁶ रयिम्⁷ ।

तम्⁸ नः⁹ गीःऽभिः¹⁰ श्रवाय्यम्¹¹ देवऽत्रा¹² पनय¹³ युजम्¹⁴ ॥

yam | agne | vāja-sātama | tvam | cit | manyase | rayim |

tam | naḥ | gīḥ-bhiḥ | śravāyyam | deva-trā | panaya | yujam ॥

1. ²O Fire, ³O thou who art most strong to conquer the plenitudes, ⁷the wealth ¹which ⁴thou ⁶holdest in mind ⁸that ¹¹make full of inspiration ¹⁰by the words and ¹³set it to work ¹²in the gods ⁹as our ¹⁴ally. [16/285]

²O Will [Agni], ³O conqueror of our plenitude, ⁷the felicity ¹which ⁴thou ⁵alone ⁶canst conceive in the mind, ⁸that ¹¹make full of inspiration ⁹by our ¹⁰words and ¹³set it to labour ¹²in the gods ⁹as our ¹⁴helper. [15/451]

ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शवसः ।

अप द्वेषो अप ह्वरोऽन्यव्रतस्य सश्चिरे ॥5.20.2॥

ये¹ अग्ने² न³ ईरयन्ति⁴ ते⁵ वृद्धाः⁶ उग्रस्य⁷ शवसः⁸ ।

अप⁹ द्वेषः¹⁰ अप¹¹ ह्वरः¹² अन्यऽव्रतस्य¹³ सश्चिरे¹⁴ ॥

ye | agne | na | irayanti | te | vṛddhāḥ | ugrasya | śavasah |

apa | dveṣah | apa | hvaraḥ | anya-vratasya | saścire ॥

2. ¹They [who] ⁶have grown ⁵on thy ⁷forceful ⁸strength, ²O Fire, ^{3a}yet ^{4a}impel us ^{3b}not ^{4b}on the way, ⁹they fall away and ¹⁴cleave ¹⁰to the hostility, ¹⁴cleave ¹²to the crookedness ¹³of one who has a law alien to thine. [16/285-6]

¹They who are ^{8a}powers ⁶increased ⁵of thee ⁷in the fierceness ^{8b}of thy flame and strength, ^{3a}yet ^{4a}impel us ^{3b}not ^{4b}on the path, ⁹they fall away ¹⁰to the division, ¹⁴they cleave ¹²to the crookedness ¹³of a law that is other than thine. [15/451]

¹³ *Vratāni*, called the Aryan or divine workings, those of the divine law of the Truth to be revealed in man. [15/525 *fn* 7]; *anya-vratasya* - The Dasyu or un-Aryan, whether human or superhuman, is he who is void of these diviner workings, opposes them in his darkened consciousness and tries to destroy them in the world. The Lords of Darkness are therefore called Dasyus, the Destroyers. [15/525 *fn* 7]

होतारं त्वा वृणीमहेऽग्ने दक्षस्य साधनम् ।
यज्ञेषु पूर्व्यं गिरा प्रयस्वन्तो हवामहे ॥5.20.3॥

होतारम्¹ त्वा² वृणीमहे³ अग्ने⁴ दक्षस्य⁵ साधनम्⁶ ।
यज्ञेषु⁷ पूर्व्यम्⁸ गिरा⁹ प्रयस्वन्तः¹⁰ हवामहे¹¹ ॥

hotāram | tvā | vṛṇīmahe | agne | dakṣasya | sādhanam |
yajñeṣu | pūrvyam | girā | prayasvantaḥ | havāmahe ॥

3. ²Thee, ⁴O Fire, ⁸the ancient one, ³we choose ⁷in our sacrifices ¹as the Priest of the call, ⁶one who accomplishes ⁵a discerning knowledge, and ¹⁰bringing the pleasant offering ¹¹we call ²thee ⁹by the word. [16/286]

²Thee, ⁴O Will [Agni], ³we take to us ¹as the priest of the offering and ⁶the accomplisher ⁵of a discerning knowledge; ¹⁰holding for thee all our delights ¹¹we call ²thee ⁸the ancient and supreme ⁷to our sacrifices ⁹by the word; [15/451]

इत्था यथा त ऊतये सहसावदिवेदिवे ।

राय ऋताय सुक्रतो गोभिः प्याम सधमादो वीरैः स्याम सधमादः ॥5.20.4॥

इत्था¹ यथा² ते³ ऊतये⁴ सहसाऽवन्⁵ दिवेऽदिवे⁶ ।

राये⁷ ऋताय⁸ सुऽक्रतो⁹ गोभिः¹⁰ स्याम¹¹ सधऽमादः¹² वीरैः¹³ स्याम¹⁴ सधऽमादः¹⁵ ॥

itthā | yathā | te | ūtaye | sahasā-van | dive-dive |

rāye | ṛtāya | su-krato | gobhiḥ | syāma | sadha-mādaḥ | vīraiḥ | syāma | sadha-mādaḥ ॥

4. ²So ¹rightly make it ^{4a}that we may live in ³thy ^{4b}protection and ⁴that we may grow ⁸towards the Truth ⁶day by day, ⁵O forceful Fire, ⁹O strong in will, ¹²together rejoicing ¹⁰in the light of the Ray-Cow, ¹⁵together rejoicing ¹³in the strength of the Heroes. [16/286]

[We call thee] ¹Rightly and ²in such wise [thus] that, ⁵O forceful god, ⁹O perfect power of works, ⁴we may increase ³thee ⁶day by day, ⁷that we may have the Bliss, ⁸that we may have the Truth, ¹¹that we may have ¹²perfect rapture ¹⁰by the Rays of the knowledge, ¹⁴that we may have ¹⁵perfect rapture ¹³by the Heroes of the Force. [15/452]

Synopsis

[15/451]

A HYMN OF THE WORK AND THE ATTAINMENT

[1-2] The Rishi desires a state of spiritual wealth [rayim] full of the divine [deva-trā] working [panaya] in which nothing shall fall away [apa] to the division [dveṣaḥ] and the crookedness [hvarah].

[4] So [yathā], increasing by our works [ūtaye] the divine Force in us [sahasā-van] daily [dive-dive], we shall attain [syāma] to the Bliss [rāye] and the Truth [ṛtāya], the rapture [sadha-mādaḥ] of the Light [gobhiḥ] and the rapture [sadha-mādaḥ] of the Force [vīraiḥ]. [15/451]

SASA

Sukta 21

मनुष्वत् त्वा नि धीमहि मनुष्वत्समिधीमहि ।
अग्ने मनुष्वदंगिरो देवान् देवयते यज ॥5.21.1॥

मनुष्वत्¹ त्वा² नि³ धीमहि⁴ मनुष्वत्⁵ सम्⁶ इधीमहि⁷ ।
अग्ने⁸ मनुष्वत्⁹ अङ्गिरः¹⁰ देवान्¹¹ देवयते¹² यज¹³ ॥

manuṣvat | tvā | ni | dhīmahi | manuṣvat | sam | idhīmahi |
agne | manuṣvat | aṅgiraḥ | devān | deva-yate | yaja ॥

1. ¹As the human ⁴we set ²thee ³within us, ⁵as the human ^{6,7}we kindle ²thee; ⁸O Fire, ¹⁰O Angiras, ⁹as the human ¹³offer sacrifice ¹¹to the gods ¹²for the seeker of the godheads. [16/286]

¹As the human ⁴we set ²thee ³within us, ⁵as the human ^{6,7}we kindle ²thee; ⁸O Flame, ¹⁰O Seer-Puissance, ⁹as the human ¹³offer sacrifice ¹¹to the gods ¹²for the seeker of the godheads. [15/453]

¹The 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]

त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे ।
सुचस्त्वा यन्त्यानुषक्सुजात सर्पिरासुते ॥5.21.2॥

त्वम्¹ हि² मानुषे³ जने⁴ अग्ने⁵ सुप्रीतः⁶ इध्यसे⁷ ।
सुचः⁸ त्वा⁹ यन्ति¹⁰ आनुषक्¹¹ सुजात¹² सर्पिः¹³ आसुते¹³ ॥

tvam | hi | mānuṣe | jane | agne | su-prītaḥ | idhyase |
srucaḥ | tvā | yanti | ānuṣak | su-jāta | sarpiḥ-āsute ॥

2. ⁵O Fire, ¹thou ⁷art kindled ³in the human ⁴being and ⁶well-satisfied; ¹¹unceasing ⁸ladles ¹⁰go ⁹to thee, ¹²O perfect in thy birth, ¹³O thou who receivest as oblation the stream of his clarities! [16/286-7]

⁵O Flame, ¹thou ⁷burnest ³in the human ⁴creature ⁶when thou art satisfied with his offerings; ⁸his ladles ¹⁰go ⁹to thee ¹¹unceasingly, ¹²O perfect in thy birth, ¹³O presser out

of the running richness. [15/453]

त्वां विश्वे सजोषसो देवासो दूतमक्रत ।
सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळते ॥5.21.3॥

त्वाम्¹ विश्वे² सजोषसः³ देवासः⁴ दूतम्⁵ अक्रत⁶ ।
सपर्यन्तः⁷ त्वा⁸ कवे⁹ यज्ञेषु¹⁰ देवम्¹¹ ईळते¹² ॥

tvām | viśve | sa-joṣasaḥ | devāsaḥ | dūtam | akrata |
saparyantaḥ | tvā | kave | yajñeṣu | devam | īlate ॥

3. ¹Thee ²all ⁴the gods ³with one mind of acceptance ⁶made ⁵their envoy; ⁷men serving ⁸thee ¹²pray ⁸thee ¹¹as the godhead ¹⁰in their sacrifices, ⁹O seer. [16/287]

¹Thee ²all ⁴the gods ³with one heart of love ⁶made ⁵their envoy; ⁹O seer, ⁷men serve and ¹²adore ⁸thee ¹⁰in their sacrifices ¹¹as the godhead. [15/453]

देवं वो देवयज्ययाऽग्निमीळीत मर्त्यः ।
समिद्धः शुक्र दीदिहि ऋतस्य योनिमासदः ससस्य योनिमासदः ॥5.21.4॥

देवम्¹ वः² देवयज्यया³ अग्निम्⁴ ईळीत⁵ मर्त्यः⁶ ।
सम्ऽइद्धः⁷ शुक्र⁸ दीदिहि⁹ ऋतस्य¹⁰ योनिम्¹¹ आ¹² असदः¹³ ससस्य¹⁴ योनिम्¹⁵ आ¹⁶ असदः¹⁷ ॥

devam | vaḥ | deva-yajyayā | agnim | īlīta | martyaḥ |
sam-iddhaḥ | śukra | dīdihi | ṛtasya | yonim | ā | asadaḥ | sasasya | yonim | ā | asadaḥ ॥

4. ^{5a}Let ⁶mortal man ³with will to the divine sacrifice ²to you, ^{5b}pray ¹to the divine ⁴Fire; ⁸O brilliant Flame, ⁷high-kindled ⁹shine; ^{12,13}mayst thou take thy seat ¹¹in the native home ¹⁰of the Truth, ^{16,17}take thy seat ¹⁵in the native home ¹⁴of the peace. [16/287]

^{5a}Let ⁶mortal man ^{5b}adore ⁴the Will [Agni], ¹the divine, ³by sacrifice to the powers divine; but ²thou, ⁸O Brightness, ⁹shine out ⁷high-kindled; ^{12,13}enter ¹¹into the home ¹⁰of the Truth, ^{16,17}enter ¹⁵into the home ¹⁴of the Bliss. [15/454]

Synopsis

[15/453]

A HYMN OF THE DIVINE FLAME IN HUMANITY

The Rishi invokes the divine Flame to burn [idhīmahī – v.1] as the divine Man in humanity [manuṣvat – v.1] and to raise us to our perfection in the seats [yonim – v.4] of the Truth [ṛtasya – v.4] and the Bliss [sasasya – v.4].

VISHWASMAN

Sukta 22

प्र विश्वसामन्नत्रिवदर्चा पावकशोचिषे ।
यो अध्वरेष्वीड्यो होता मन्द्रतमो विशि ॥5.22.1॥

प्र¹ विश्वऽसामन्² अत्रिऽवत्³ अर्च⁴ पावकऽशोचिषे⁵ ।
यः⁶ अध्वरेषु⁷ ईड्यः⁸ होता⁹ मन्द्रऽतमः¹⁰ विशि¹¹ ॥

pra | viśva-sāman | atri-vat | arca | pāvaka-śociṣe |
yaḥ | adhvaṛeṣu | īḍyaḥ | hotā | mandra-tamaḥ | viśi ||

1. ²O thou of the universal peace, ³as the Atri ⁴sing the word of illumination ⁵to Fire of the purifying light ⁶who ⁸is to be prayed ⁷in the pilgrim-sacrifices, ⁹the Priest of the call, ¹⁰most rapturous ¹¹in man. [16/287]

²Man who seekest thy equal fulfilment in all, ^{4a}sing ³as the enjoyer of things (Atri) ^{4b}the word of illumination ⁵to him of the bright purifying flame, ⁸to the object of our adoration ⁷in the march of our sacrifices, ⁹to the priest of the offering ¹⁰most rapturous ¹¹in the creature. [15/455]

न्यग्निं जातवेदसं दधाता देवमृत्विजम् ।
प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः ॥5.22.2॥

नि¹ अग्निम्² जातऽवेदसम्³ दधात⁴ देवम्⁵ ऋत्विजम्⁶ ।
प्र⁷ यज्ञः⁸ एतु⁹ आनुषक्¹⁰ अद्य¹¹ देवव्यचःऽतमः¹² ॥

ni | agnim | jāta-vedasam | dadhāta | devam | ṛtvijam |
pra | yajñaḥ | etu | ānuṣak | adya | devavyacaḥ-tamaḥ ||

2. ^{1,4}Set within you ²Fire, ³the knower of all things born, ⁵as the divine ⁶ordinant of the rite; ^{9a}let ⁸your sacrifice ^{9b}march ⁷forward ¹¹today ¹²most strong to bring the epiphany of the gods. [16/287]

^{1,4}Set within thee ²Will [Agni] ³that knows all the births, ⁵the divine ⁶sacrificer in the seasons; ¹¹today ^{9a}let ⁸thy sacrifice ^{9b}march ⁷forward ¹⁰unceasingly, ⁸thy sacrifice ¹²shall open to thee the whole epiphany of the godheads. [15/455]

चिकित्विन्मनसं त्वा देवं मर्तास ऊतये ।

वरेण्यस्य तेऽवस इयानासो अमन्महि ॥5.22.3॥

चिकित्वित्ऽमनसम्¹ त्वा² देवम्³ मर्तासः⁴ ऊतये⁵ ।

वरेण्यस्य⁶ ते⁷ अवसः⁸ इयानासः⁹ अमन्महि¹⁰ ॥

cikitvit-manasam | tvā | devam | martāsaḥ | ūtaye |

varēnyasya | te | avasaḥ | iyānāsaḥ | amanmahī ॥

3. ⁴Mortals ¹⁰we fix our minds ²on thee ³the godhead ¹who hast the mind of conscious knowledge ⁵for the protection ⁹as we journey, ⁸for the guardian ⁶supremely desirable. [16/288]

⁴Mortals, ¹⁰we have set our mind ²on thee ³the divine, ¹for thou hast the mind of conscious vision; ¹⁰we meditate ²on thee ⁹as we journey, ⁸that we may increase and ⁵for the increase too ⁷of thee, ⁶the supremely desirable. [15/456]

अग्ने चिकिद्ध्यस्य न इदं वचः सहस्य ।

तं त्वा सुशिप्र दंपते स्तोमैर्वर्धन्त्यत्रयो गीर्भिः शुम्भन्त्यत्रयः ॥5.22.4॥

अग्ने¹ चिकिद्धि² अस्य³ नः⁴ इदम्⁵ वचः⁶ सहस्य⁷ ।

तम्⁸ त्वा⁹ सुशिप्र¹⁰ दम्ऽपते¹¹ स्तोमैः¹² वर्धन्ति¹³ अत्रयः¹⁴ गीःऽभिः¹⁵ शुम्भन्ति¹⁶ अत्रयः¹⁷ ॥

agne | cikiddhi | asya | naḥ | idam | vacaḥ | sahasya |

tam | tvā | su-śipra | dam-pate | stomaiḥ | vardhanti | atrayaḥ | gīḥ-bhiḥ | śumbhanti | atrayaḥ ॥

4. ¹O Fire, ²become conscious ³of this in us, ⁵this is ⁴our ⁶word, ⁷O forceful Flame: ¹⁰O strong-jawed ¹¹master of the house ⁹this is thou ⁸whom ¹⁴the Atris ¹³magnify ¹²with their lauds, ⁸whom ¹⁷the Atris ¹⁶glorify ¹⁵with their words. [16/288]

²Awake then, ¹O Will [Agni], ³to the vision of this within us; ⁵this is ⁴our ⁶word to thee, ⁷O Lord of Force. ¹⁰Strong-jawed enjoyer, ¹¹master of our house, ¹⁴the eaters of things (Atris) ¹³increase ⁹thee ¹²by their affirmations and ¹⁵by their words ¹⁷they (Atris) ¹⁶make thee a thing of bright gladness. [15/456]

Synopsis

[15/455]

A HYMN OF THE JOURNEY TO THE PERFECT JOY

[1] Man, the eater of things [atri-vat], seeks a fulfilment of his desires in a final equality of delight [viśva-sāman]. To this end he has to be purified by the divine Flame [pāvaka-śociṣe], the Seer-Will who holds in himself the conscious vision [cikitvit-

manasam – V.3] and the utter rapture [mandra-tamaḥ].

[2-3] By increasing him in us [ūtaye] we shall journey forward [iyānāsaḥ] with our progressing sacrifice [pra yajñāḥ etu] and the gods will utterly manifest themselves [devavyacaḥ-tamaḥ].

[4] We must entertain this divine Force as the master of our house, our physical and mental body [dam-pate], and give it [su-śipra] all the objects of our enjoyment as its food.

DYUMNA VISHWACHARSHANI

Sukta 23

अग्ने सहन्तमा भर द्युम्नस्य प्रासहा रयिम् ।

विश्वा यश्चर्षणीरभ्यासा वाजेषु सासहत् ॥5.23.1॥

अग्ने¹ सहन्तम्² आ³ भर⁴ द्युम्नस्य⁵ प्रऽसहा⁶ रयिम्⁷ ।

विश्वाः⁸ यः⁹ चर्षणीः¹⁰ अभि¹¹ आसा¹² वाजेषु¹³ सासहत्¹⁴ ॥

agne | sahintam | ā | bhara | dyumnasya | pra-sahā | rayim |
viśvāḥ | yaḥ | carṣaṇīḥ | abhi | āsā | vājeṣu | sasahat ॥

1. ¹O Fire, ^{3,4}bring ⁶by the force ⁵of the light ²a forceful ⁷wealth ⁹which ^{11,14}shall overcome ¹²by thy mouth ¹³in the plenitudes ⁸all ¹⁰the peoples. [16/288]

^{3,4}Bring to us, ¹O Strength (Fire) ⁶most forcefully prevailing, that ²forceful ⁷opulence ⁵of the Light ⁹which ⁸in all ¹⁰the fields of our labour ^{11,14}shall by force prevail ¹²with thy mouth of flame ¹³to enter into the plenitudes. [15/457]

⁵Light in the Veda is the symbol of knowledge, of the illumination of the divine Truth. [15/166]

तमग्ने पृतनाषहं रयिं सहस्व आ भर ।

त्वं हि सत्यो अब्द्रुतो दाता वाजस्य गोमतः ॥5.23.2॥

तम्¹ अग्ने² पृतनाऽसहम्³ रयिम्⁴ सहस्वः⁵ आ⁶ भर⁷ ।

त्वम्⁸ हि⁹ सत्यः¹⁰ अब्द्रुतः¹¹ दाता¹² वाजस्य¹³ गोऽमतः¹⁴ ॥

tam | agne | pṛtanā-saham | rayim | sahasvaḥ | ā | bhara |
tvam | hi | satyaḥ | adbhrutaḥ | dātā | vājasya | go-mataḥ ॥

2. ⁵O forceful ²Fire, ^{6,7}bring ¹that ⁴wealth ³which overcomes armies, ⁹for ⁸thou art ¹⁰the true, ¹¹the wonderful, ¹²the giver ¹³of the plenitude ¹⁴of the Ray-Cows. [16/288]

²O Flame, ⁵O Might, ¹that ⁴rich felicity ^{6,7}bring ³which shall violently overpower the armies that are embattled against us; ⁹for ⁸thou art ¹⁰the true in being, ¹¹the transcendent and wonderful, ¹²who gives to man ¹⁴the luminous ¹³plenitude. [15/457]

विश्वे हि त्वा सजोषसो जनासो वृक्तबर्हिषः ।

होतारं सद्मसु प्रियं व्यन्ति वार्या पुरु ॥5.23.3॥

विश्वे¹ हि² त्वा³ सऽजोषसः⁴ जनासः⁵ वृक्तऽबर्हिषः⁶ ।

होतारम्⁷ सद्मऽसु⁸ प्रियम्⁹ व्यन्ति¹⁰ वार्या¹¹ पुरु¹² ॥

viśve | hi | tvā | sa-joṣasaḥ | janāsaḥ | vṛkta-barhiṣaḥ |
hotāram | sadma-su | priyam | vyanti | vāryā | puru ||

3. ¹All ⁵men ⁶who have plucked the sacred grass ⁴with one mind of acceptance ¹⁰approach ³thee, ⁹the beloved ⁷Priest of the call ⁸in their houses and ¹⁰reach ³in thee ¹²the multitude ¹¹of desirable things. [16/289]

¹All these ⁵peoples ⁴who with one heart of love ⁶have made clear their seat of sacrifice, ¹⁰find ⁸in the dwelling-places of the soul ³thee, ⁷the priest of sacrifice, ⁹the beloved, and ¹⁰they reach in them ¹²their many ¹¹objects of desire. [15/457-8]

⁸The “seats” or homes of the soul, which progresses from plane to plane and makes of each a habitation. They are sometimes called the cities. There are seven such planes each with its seven provinces and one additional above. Usually we hear of a hundred cities, the double number perhaps representing the downward gaze in each, of the Soul upon Nature and the upward aspiration of Nature to the Soul. [15/458 fn 1]

स हि ष्मा विश्वचर्षणिरभिमाति सहो दधे ।

अग्न एषु क्षयेष्वा रेवन्नः शुक्र दीदिहि द्युमत् पावक दीदिहि ॥5.23.4॥

सः¹ हि² स्म³ विश्वचर्षणिः⁴ अभिमाति⁵ सहः⁶ दधे⁷ ।

अग्ने⁸ एषु⁹ क्षयेषु¹⁰ आ¹¹ रेवत्¹² नः¹³ शुक्र¹⁴ दीदिहि¹⁵ द्युमत्¹⁶ पावक¹⁷ दीदिहि¹⁸ ॥

saḥ | hi | sma | viśva-carṣaṇiḥ | abhi-māti | sahaḥ | dadhe |

agne | eṣu | kṣayeṣu | ā | revat | naḥ | śukra | dīdihī | dyu-mat | pāvaka | dīdihī ||

4. ²Surely ¹he ³is ⁴all-seeing and ⁷holds ⁵an assailing ⁶force. ^{11,15}Shine out ⁹in these ^{10a}houses of ¹³our ^{10b}habitation ¹²with thy riches, ¹⁴O white radiance of Fire; ¹⁷O thou who makest pure, ¹⁸shine out ¹⁶in thy light. [16/289]

^{1,2}This ³is ⁴the labourer in all man’s works and ⁷he holds in himself ⁵an all-besieging ⁶force. ¹⁴O pure-brilliant ⁸Flame, ^{11,15}shine out ¹²full of joy and opulence ⁹in these ¹³our ¹⁰habitations, ^{11,18}shine out ¹⁶full of light, ¹⁷O our purifier. [15/458]

¹⁰kṣayam - The house in the Veda is the constant image for the bodies that are dwelling-places of the soul. [15/197]; क्षय is established dwelling or habitation in a fixed condition of consciousness or that condition so fixed and inhabited. [16/588]

Synopsis

[15/457]

A HYMN OF THE RICH AND CONQUERING SOUL

[1] The Rishi desires through Agni that opulence [rayim] of the divine Light [dyumnasya] against which the armies of darkness cannot stand [pṛtanā-saham – v.2]; for it overpowers them [sasahat] by its plenitude [vājeṣu] and force [pra-sahā].

[2-4] This it does on all the successive planes of the soul's labour [kṣayeṣu] and in each of them man gets, by this divine Force that is the true [satyaḥ] and transcendent [adbhutaḥ] Being, all [puru] the objects of his desire [vāryā] that they contain.

GAUPAYANAS OR LAUPAYANAS

Sukta 24

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरुथ्यः ।

वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमतमं रयिं दाः ॥5.24.1-2॥

अग्ने¹ त्वम्² नः³ अन्तमः⁴ उत⁵ त्राता⁶ शिवः⁷ भव⁸ वरुथ्यः⁹ ॥

वसुः¹⁰ अग्निः¹¹ वसुऽश्रवाः¹² अच्छ¹³ नक्षि¹⁴ द्युमतऽतमम्¹⁵ रयिम्¹⁶ दाः¹⁷ ॥

agne | tvam | naḥ | antamaḥ | uta | trātā | śivaḥ | bhava | varūthyah |

vasuḥ | agniḥ | vasu-śravāḥ | accha | nakṣi | dyumat-tamam | rayim | dāḥ ॥

1-2. ¹O Fire, ⁸be one ⁴inmost ³to us ⁵and ³our ⁶deliverer, ⁷one benignant and helpful and ⁹with defences to shield ³us. ¹¹Fire is ¹⁰a prince of treasures and ¹²has the inspiration of the riches; ¹⁴bring to us, ¹⁷give us ¹⁶that wealth ¹⁵of deepest light.

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

स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात् ।

तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥5.24.3-4॥

सः¹ नः² बोधि³ श्रुधि⁴ हवम्⁵ उरुष्य⁶ नः⁷ अघायतः⁸ समस्मात्⁹ ॥

तम्¹⁰ त्वा¹¹ शोचिष्ठ¹² दीदिवः¹³ सुम्नाय¹⁴ नूनम्¹⁵ ईमहे¹⁶ सखिभ्यः¹⁷ ॥

saḥ | naḥ | bodhi | śrudhi | havam | uruṣya | naḥ | agha-yataḥ | samasmāt |

tam | tvā | śociṣṭha | dīdi-vaḥ | sumnāya | nūnam | īmahe | sakhi-bhyaḥ ॥

3-4. ³Awake and ⁴listen ^{5a}to ²our ^{5b}cry; ⁶deliver ⁷us ⁹from all ⁸that works sin and evil. ¹³O luminous ¹²pure-flaming Fire, ¹⁶we yearn ¹⁰to thee ¹⁷for friend and comrade ¹⁴that they may receive thy bliss.

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

Synopsis

[15/459]

A HYMN TO THE DELIVERER AND PROTECTOR

[2-3] The Rishi invokes the Divine Will for protection [uruṣya] from evil [aghayataḥ] and for the fullness of the divine light [dyumat-tamam] and substance [vasuḥ].

VASUYUS

Sukta 25

अच्छा वो अग्निमवसे देवं गसि स नो वसुः ।

रासत् पुत्र ऋषूणामृतावा पर्षति द्विषः ॥5.25.1॥

अच्छ¹ वः² अग्निम्³ अवसे⁴ देवम्⁵ गसि⁶ सः⁷ नः⁸ वसुः⁹ ।

रासत्¹⁰ पुत्रः¹¹ ऋषूणाम्¹² ऋतऽवा¹³ पर्षति¹⁴ द्विषः¹⁵ ॥

accha | vaḥ | agnim | avase | devam | gāsi | saḥ | naḥ | vasuḥ |
rāsat | putraḥ | ṛṣūṇām | ṛta-vā | parṣati | dviṣaḥ ॥

1. ^{6a}Bring ¹to ²you ^{6b}by your anthem ⁵the divine ³Fire ⁴that he may guard you; ⁷he ⁸comes to us ⁹a Prince of the Treasures. ¹¹He is a son ¹²of the Sages, ¹⁰let him lavish his riches; ¹³the Truth is in him and ¹⁴he bears men across beyond ¹⁵the powers that are hostile. [16/290]
⁶Raise thy song ¹towards ³the Will [Agni], ¹towards ⁵the divine ⁴for thy increasing, for ⁷he is ⁸our ⁹lord of substance and ¹⁰he lavishes; ¹¹he is the son ¹²of the seekers of knowledge; ¹³he is the keeper of the Truth ¹⁴who ferries us beyond the surge ¹⁵of our destroyers. [15/460]

स हि सत्यो यं पूर्वे चिद् देवासश्चिद्यमीधिरे ।

होतारं मन्द्रजिह्वमित् सुदीतिभिर्विभावसुम् ॥5.25.2॥

सः¹ हि² सत्यः³ यम्⁴ पूर्वे⁵ चित्⁶ देवासः⁷ चित्⁸ यम्⁹ ईधिरे¹⁰ ।

होतारम्¹¹ मन्द्रजिह्वम्¹² इत्¹³ सुदीतिभिः¹⁴ विभाऽवसुम्¹⁵ ॥

saḥ | hi | satyaḥ | yam | pūrve | cit | devāsaḥ | cit | yam | īdhire |
hotāram | mandra-jihvam | it | sudīti-bhiḥ | vibhā-vasum ॥

2. ^{1,2}This is ³the True ⁴whom ⁵the men of old ¹⁰kindled ⁸and ⁷the gods ¹⁰set aflame. ¹⁴With their high burnings of his light ¹⁰they kindled ¹⁵the Prince of the Treasures of Light, ¹¹the Priest of the call ¹²with his tongue of rapture. [16/290]
^{1,2}This is ³the true in his being ⁴whom ⁵the seers of old ¹⁰kindled, ⁶yea, ⁷the gods ⁸too ¹⁰kindled ⁹him ¹⁴with perfect outshinings ¹⁵into his wide substance of the light, ¹¹the priest of the oblation ¹²with his tongue of ecstasy. [15/460]

स नो धीती वरिष्ठया श्रेष्ठया च सुमत्या ।

अग्ने रायो दिदीह नः सुवृक्तिभिवरेण्य ॥5.25.3॥

सः¹ नः² धीती³ वरिष्ठया⁴ श्रेष्ठया⁵ च⁶ सुऽमत्या⁷ ।

अग्ने⁸ रायः⁹ दिदीहि¹⁰ नः¹¹ सुवृक्तिऽभिः¹² वरेण्य¹³ ॥

sah | nah | dhīti | variṣṭhayā | śreṣṭhayā | ca | su-matyā |

agne | rāyaḥ | didīhi | nah | suvr̥kti-bhiḥ | vareṇya ||

3. ⁵By a supreme ³thinking, ⁵by a best ⁷right understanding, ¹²by thy perfect purification ¹⁰set alight ¹¹in us ⁹those riches, ¹³O Desirable, ⁸O Fire. [16/290]

⁸O Flame ¹³supremely desirable, ¹so ²by our ⁵supreme ³thinking, ²by our ⁵brightest ⁷perfected mentality, ¹²by its utter cleaving away of all evil ¹⁰let thy light give ¹¹unto us ⁹the bliss. [15/461]

अग्निर्देवेषु राजत्यग्निर्मतेष्वाविशन् ।

अग्निर्नो हव्यवाहनोऽग्निं धीभिः सपर्यत ॥5.25.4॥

अग्निः¹ देवेषु² राजति³ अग्निः⁴ मतेषु⁵ आऽविशन्⁶ ।

अग्निः⁷ नः⁸ हव्यऽवाहनः⁹ अग्निम्¹⁰ धीभिः¹¹ सपर्यत¹² ॥

agniḥ | deveṣu | rājati | agniḥ | marteṣu | ā-viśan |

agniḥ | nah | havya-vāhanaḥ | agnim | dhībhiḥ | saparyata ||

4. ¹The Fire ³shines ²in the gods, ⁴the Fire ⁶enters ⁵into mortals ³and his light is in them; ⁷Fire is ⁹the Carrier of offerings. ¹²Wait ¹¹with your thoughts ¹⁰on the Fire. [16/290]

¹The Will [Agni] is that which ³shines out ²in the gods, ⁴the Will [Agni] is that which ⁶enters ³with its light ⁵into mortals, ⁷the Will [Agni] is ^{9a}the carrier of ⁸our ^{9b}oblation; ¹⁰the Will [Agni] ¹²seek and serve ¹¹in all your thoughts. [15/461]

अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम् ।

अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे ॥5.25.5॥

अग्निः¹ तुविश्रवःऽतमम्² तुविऽब्रह्माणम्³ उत्ऽतमम्⁴ ।

अतूर्तम्⁵ श्रावयत्ऽपतिम्⁶ पुत्रम्⁷ ददाति⁸ दाशुषे⁹ ॥

agniḥ | tuviśravaḥ-tamam | tuvi-brahmāṇam | ut-tamam |

atūrtam | śravayat-patim | putram | dadāti | dāśuṣe ||

5. ¹Fire ⁸gives ⁹to the giver ⁴that highest ⁵unpierced ⁷Son ²in whom are many inspirations and ³the multitude of the Words of Knowledge, ⁷the Son ⁶who opens the hearing of the Truth to his possessor. [16/291]

¹The Will [Agni] ⁸gives ⁹to the giver of sacrifice ⁷the Son born of his works ²who teems with the many inspirations and ³the many voices of the soul, ⁴the highest, ⁵the

unassailable, ⁶the Master of things who opens our ears to the knowledge. [15/461]

⁷The Son of the sacrifice is a constant image in the Veda. Here it is the godhead himself, Agni who gives himself as a son to man, a Son who delivers his father. Agni is also the War-Horse and the steed of the journey, the White Horse, the mystic galloping Dadhikravan who carries us through the battle to the goal of our voyaging. [15/461 fn 1]

अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः ।

अग्निरत्यं रघुस्यदं जेतारमपराजितम् ॥5.25.6॥

अग्निः¹ ददाति² सत्पतिम्³ ससाह⁴ यः⁵ युधा⁶ नृभिः⁷ ।

अग्निः⁸ अत्यम्⁹ रघुस्यदम्¹⁰ जेतारम्¹¹ अपराजितम्¹² ॥

agniḥ | dadāti | sat-patim | sasāha | yaḥ | yudhā | nṛ-bhiḥ |

agniḥ | atyam | raghu-syadam | jetāram | aparā-jitam ॥

6. ¹Fire ²gives ³the Master of beings ⁵who ⁴overcomes ⁷by men ⁶in the battle, ⁸Fire ²gives ¹⁰the swift-galloping ⁹horse ¹¹conquering and ¹²unconquered. [16/291]

Yea, 'tis ¹the Will [Agni] ²gives to us ³the Lord of existences ⁵who ⁴conquers ⁶in the battles ⁷by his souls of power; ⁸Will [Agni] ²gives to us our ¹⁰swift-galloping ⁹steed of battle ¹¹ever conquering, ¹²never conquered. [15/461]

⁷Or, by the gods [14/291 fn 14]

यद् वाहिष्ठं तदग्नये बृहदर्च विभावसो ।

महिषीव त्वद् रयिस्त्वद् वाजा उदीरते ॥5.25.7॥

यत्¹ वाहिष्ठम्² तत्³ अग्नये⁴ बृहत्⁵ अर्च⁶ विभाऽवसो⁷ ।

महिषीऽइव⁸ त्वत्⁹ रयिः¹⁰ त्वत्¹¹ वाजाः¹² उत्¹³ ईरते¹⁴ ॥

yat | vāhiṣṭham | tat | agnaye | bṛhat | arca | vibhā-vaso |

mahiṣī-iva | tvat | rayiḥ | tvat | vājāḥ | ut | īrate ॥

7. ⁴For the Fire ³that ¹which is ²most wide to bear! ⁶Sing one word ⁵that is vast, ⁷O thou who hast light for thy riches. ⁹Thine is ⁸as if a mighty ¹⁰treasure; ¹¹thine ^{13,14}ascend ¹²the plenitudes. [16/291]

³That ¹which is ²strongest in us to upbear, ⁴we give it to the Will [Agni]. ⁶Sing out ⁵the Vast, ⁷O thou whose wide substance is its light. ⁹Thy ¹⁰opulence is ⁸as if the largeness of the Goddess herself; ¹³upward ¹⁴is the rush of ¹¹thy ¹²plenitudes. [15/462]

⁸Aditi, the vast Mother [15/462 fn 2]

^{9/11}from thee [4.11.3, 6.7.3]

तव द्युमन्तो अर्चयो ग्रावेवोच्यते बृहत् ।

उतो ते तन्यतुर्यथा स्वानो अर्तं त्मना दिवः ॥5.25.8॥

तव¹ द्युमन्तः² अर्चयः³ ग्रावाऽइव⁴ उच्यते⁵ बृहत्⁶ ।
उतो⁷ ते⁸ तन्यतुः⁹ यथा¹⁰ स्वानः¹¹ अर्त¹² त्मना¹³ दिवः¹⁴ ॥

tava | dyu-mantaḥ | arcayaḥ | grāvā-iva | ucyate | bṛhat |
uto | te | tanyatuḥ | yathā | svānaḥ | arta | tmanā | divaḥ ॥

8. ¹Thy ³rays ²are full of light, ⁵there is a voicing ⁶of the Vast ⁴like the noise of the Stone.
¹¹The sound ⁸of thee ¹²has arisen ¹⁰like ⁹thunder ¹³by the self ¹⁴of heaven. [16/291]

²Luminous are ¹thy ³flaming radiances; ^{5a}there rises from thee ⁶a vast ^{5b}utterance ⁴like the
voice of the pressing-stone of delight; ⁷yea, ⁸thy ¹¹cry ¹³of itself ¹²rises up ¹⁰like ⁹a
thunder-chant ¹⁴from the heavens. [15/462]

⁹tanyatuḥ - 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]

Or, ¹²came ¹⁰like ⁹thunder ¹³of itself ¹⁴from heaven [16/291 fn 15]

एवाँ अग्निं वसूयवः सहसानं ववन्दिम ।

स नो विश्वा अति द्विषः पर्षन्नावेव सुक्रतुः ॥5.25.9॥

एव¹ अग्निम्² वसुऽयवः³ सहसानम्⁴ ववन्दिम⁵ ।

सः⁶ नः⁷ विश्वा⁸ अति⁹ द्विषः¹⁰ पर्षत्¹¹ नावाऽइव¹² सुऽक्रतुः¹³ ॥

eva | agnim | vasu-yavaḥ | sahasānam | vavandima |
saḥ | naḥ | viśvā | ati | dviṣaḥ | parṣat | nāvā-iva | su-kratuḥ ॥

9. ³Seekers of the Treasure, ¹thus ⁵have we worshipped ⁴when he put forth his strength ²the
Fire. ¹³Wise of will, ^{11a}may ⁶he ^{11b}carry ⁷us ^{11c}across ¹²as in a ship ⁹beyond ⁸all ¹⁰the powers
that are hostile. [16/291]

¹Thus, ³desiring substance, ⁵we adore ²the Will [Agni] ⁴who is forceful to conquer.

^{11a}May ⁶he ¹³who has the perfect power of his workings, ^{11b}carry ⁷us ⁹beyond ⁸all ¹⁰the
forces that seek to destroy us, ¹²like a ship over the waters. [15/462]

Synopsis

[15/460]

A HYMN TO THE LORD OF LIGHT AND CREATOR OF GODHEAD

[1-2] The Rishi hymns [gāsi] Agni as the Seer-Will whose whole being is the light
[sudīti-bhiḥ vibhā-vasum] and the truth [ṛta-vā] and the lavishing [rāsāt] of the
substance [vasuḥ] of divinity.

[5-6] He is the son [putraḥ - v.1] born to the thought of the seers [ṛṣūṅām - v.1]
and he gives himself [dadāti] as the godhead born in man who is the son of our works

[putram] opulent with the divine Truth [sat-patim] and the divine Power [nr-bhiḥ] and as the conquering [jetāram] steed of the journey and the battle [atyam].

[7-8] The whole movement [irate] of the Seer-Will is upward [ut] to the light and vastness of the superconscient [mahiṣī]; his voice [svānaḥ] is as if [yathā] the thunderchant [tanyatuḥ] of those heavens [divaḥ].

[9] He [saḥ] shall carry [parṣat] us [naḥ] by his perfect working [su-kratuḥ] beyond [ati] the siege of darkness and limitation [dviṣaḥ].

Sukta 26

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया ।

आ देवान्वक्षि यक्षि च ॥5.26.1॥

अग्ने¹ पावक² रोचिषा³ मन्द्रया⁴ देव⁵ जिह्वया⁶ ।

आ⁷ देवान्⁸ वक्षि⁹ यक्षि¹⁰ च¹¹ ॥

agne | pāvaka | rociṣā | mandrayā | deva | jihvayā |

ā | devān | vakṣi | yakṣi | ca ॥

1. ⁵O God, ¹O Fire, ^{7,9}bring ⁸the gods ¹¹and ¹⁰to them sacrifice ²with the purifying ³light of ⁶thy tongue ⁴of rapture. [16/292]

¹O Flame, ²O purifier, ^{7,9}bring to us ⁶by thy (³luminous) tongue ⁴of rapture, ⁵O god, ⁸the gods ¹¹and ¹⁰offer to them sacrifice. [15/463]

तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम् ।

देवाँ आ वीतये वह ॥5.26.2॥

तम्¹ त्वा² घृतऽस्नो³ ईमहे⁴ चित्रऽभानो⁵ स्वऽदृशम्⁶ ।

देवान्⁷ आ⁸ वीतये⁹ वह¹⁰ ॥

tam | tvā | ghr̥ta-sno | īmahe | citra-bhāno | svaḥ-dṛśam |

devān | ā | vītaye | vaha ॥

2. ⁵Fire with the many-hued lights, ³Fire that dripest the clarities, ⁴we desire ²thee ⁶whose eyes behold the world of the Sun. ^{8,10}Bring ⁷the gods ⁹for the advent. [16/292]

³Thou who dripest the clarity, ⁵thou of the rich and varied luminousness, ⁴we desire ²thee ⁶because thou hast the vision of our world of the Truth. ^{8,10}Bring to us ⁷the gods ⁹for their manifesting. [15/463]

⁹or, “for the journeying” to the luminous world of the Truth, or, “for the eating” of the oblations. [15/463 fn 1]

वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि ।

अग्ने बृहन्तमध्वरे ॥5.26.3॥

वीतिऽहोत्रम्¹ त्वा² कवे³ द्युऽमन्तम्⁴ सम्⁵ इधीमहि⁶ ।

अग्ने⁷ बृहन्तम्⁸ अध्वरे⁹ ॥

vīti-hotram | tvā | kave | dyu-mantam | sam | idhīmahi |

agne | bṛhantam | adhware ॥

3. ⁹The Pilgrim of the Way ¹who voyages with our offerings, ³O Seer, ^{6a}we set ²thee ^{5,6b}ablaze ⁴in thy light and ⁸thy vastness. [16/292]
³O Seer, ^{5,6}we kindle ²thee ⁴in thy light and ⁸thy vastness ⁹in the march of our sacrifice ¹who carriest the offerings on their journey. [15/463]
-

अग्ने विश्वेभिरा गहि देवेभिर्हव्यदातये ।

होतारं त्वा वृणीमहे ॥5.26.4॥

अग्ने¹ विश्वेभिः² आ³ गहि⁴ देवेभिः⁵ हव्यऽदातये⁶ ।

होतारम्⁷ त्वा⁸ वृणीमहे⁹ ॥

agne | viśvebhiḥ | ā | gahi | devebhiḥ | havya-dātaye |

hotāram | tvā | vṛṇīmahe ॥

4. ¹O Fire, ^{3,4}come ²with all ⁵the gods ⁶for the gift of the oblation. ⁹We choose ⁸thee ⁷the priest of our call. [16/292]

^{3,4}Come, ¹O Will [Agni], ²with all ⁵the godheads ⁶for the giving of the oblation; ⁸thee ⁹we accept ⁷as the priest of the offering. [15/464]

यजमानाय सुन्वत आग्ने सुवीर्यं वह ।

देवैरा सत्सि बर्हिषि ॥5.26.5॥

यजमानाय¹ सुन्वते² आ³ अग्ने⁴ सुऽवीर्यम्⁵ वह⁶ ।

देवैः⁷ आ⁸ सत्सि⁹ बर्हिषि¹⁰ ॥

yajamānāya | sunvate | ā | agne | su-vīryam | vaha |

devaiḥ | ā | satsi | barhiṣi ॥

5. ⁴O Fire, ^{3,6}bring ¹to one who sacrifices, ²one who offers the wine ⁵a hero force. ^{8,9}Sit ⁷with the gods ¹⁰on the grass of the altar. [16/292]

¹For the sacrificer ²who presses the wine of his delight, ^{3,6}bring, ⁴O Flame, ⁵a perfect energy. ^{8,9}Sit ⁷with the gods ¹⁰on the seat of the soul's fullness. [15/464]

समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि ।

देवानां दूत उक्थ्यः ॥5.26.6॥

सम्ऽइधानः¹ सहस्रऽजित्² अग्ने³ धर्माणि⁴ पुष्यसि⁵ ।

देवानाम्⁶ दूतः⁷ उक्थ्यः⁸ ॥

sam-idhānaḥ | sahasra-jit | agne | dharmāṇi | puṣyasi |

devānām | dūtaḥ | ukthyaḥ ॥

6. ³O Fire, ¹in thy kindling ²thou art a conqueror of the thousands; ⁵thou nourishest ⁴the Laws with thy blaze. ⁷Thou art the messenger ⁶of the gods and ⁸their word is with

thee. [16/292]

³O Flame, ¹thou burnest high and ⁵increasest ⁴the divine laws and ²art the conqueror of a thousandfold riches; ⁷thou art the messenger ⁶of the gods ⁸who hast the word. [15/464]

न्यग्निं जातवेदसं होत्रवाहं यविष्ठ्यम् ।
दधाता देवमृत्विजम् ॥5.26.7॥

नि¹ अग्निम्² जातऽवेदसम्³ होत्रऽवाहम्⁴ यविष्ठ्यम्⁵ ।
दधात⁶ देवम्⁷ ऋत्विजम्⁸ ॥

ni | agnim | jāta-vedasam | hotra-vāham | yaviṣṭhyam |
dadhāta | devam | ṛtvijam ||

7. ^{1,6}Set within you ²the Fire ³that knows all things born, ⁵the Fire ever young, ⁴the Carrier of the offerings, ⁷the divine ⁸Priest who does sacrifice in its season. [16/293]
^{1,6}Set within you ²the Flame ³who knows the births, ⁴bearer of the offering, ⁵youngest vigour, ⁷divine ⁸sacrificer in the seasons of the Truth. [15/464]

प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः ।
स्तृणीत बर्हिःरासदे ॥5.26.8॥

प्र¹ यज्ञः² एत्³ आनुषक्⁴ अद्य⁵ देवव्यचःस्तमः⁶ ।
स्तृणीत⁷ बर्हिः⁸ आऽसदे⁹ ॥

pra | yajñah | etu | ānuṣak | adya | devavyacaḥ-tamaḥ |
strṇīta | barhiḥ | ā-sade ||

8. ^{3a}Let ²our sacrifice ⁴uninterruptedly ^{3b}march ¹on ^{6a}most strong ⁵today ^{6b}to reveal the gods. ⁷Strew, strew ⁸the grass of the altar ⁹for the session. [16/293]
⁵Today ^{3a}let ²thy sacrifice ^{3b}march ¹forward ⁴unceasingly, ²thy sacrifice ⁶that shall bring the whole epiphany of the godheads. ⁷Strew ⁸the seat of thy soul ⁹that there they may sit. [15/464]

एदं मरुतो अश्विना मित्रः सीदन्तु वरुणः ।
देवासः सर्वया विशा ॥5.26.9॥

आ¹ इदम्² मरुतः³ अश्विना⁴ मित्रः⁵ सीदन्तु⁶ वरुणः⁷ ।
देवासः⁸ सर्वया⁹ विशा¹⁰ ॥

ā | idam | marutaḥ | aśvinā | mitraḥ | sīdantu | varuṇaḥ |
devāsaḥ | sarvayā | viśā ||

9. ^{6a}Let ³the Life-Gods ^{1,6b}sit there and ⁴the twin Drivers of the Horse and ⁵Mitra and

⁷Varuna and ⁸the gods ⁹with all ¹⁰the divine People. [16/293]

¹There ^{6a}let ³the Life-powers (the Maruts) ^{6b}take their seat and ⁴the Riders of the Horse (the Twin Ashwins) and ⁵the Lord of Love (Mitra) and ⁷the Lord of Wideness (Varuna), ⁸even the gods ⁹with all ¹⁰their nation. [15/465]

Synopsis

[15/463]

A HYMN OF THE PRIEST AND SACRIFICIAL FLAME

The Rishi invokes the Divine Flame in all its usual attributes as the sacrificer [hotāram - v.4], the luminous [citrabhāno - v.2] seer who has the vision of the luminous world [svaḥ-drśam - v.2], the bringer [ā vaha - v.2] of the gods [devān - v.2], the carrier of the offering [hotra-vāham - v.7], the envoy [dūtaḥ - v.6], conqueror [sahasra-jit - v.6], increaser [puṣyasi - v.6] of the divine workings in man [dharmāṇi - v.6], the knower of the Births [jāta-vedasam - v.7], the leader of the march of the sacrifice with its progressive epiphany of the godheads [devavyacaḥ-tamaḥ - v.8].

TRYARUNA TRAIRISHNA, TRASADASYU PAURUKUTSYA,
ASHWAMEDHA BHARATA

Sukta 27

अनस्वन्ता सत्पतिर्माहे मे गावा चेतिष्ठो असुरो मघोनः ।

त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानर त्र्यरुणश्चिकेत ॥5.27.1॥

अनस्वन्ता¹ सत्पतिः² मामहे³ मे⁴ गावा⁵ चेतिष्ठः⁶ असुरः⁷ मघोनः⁸ ।

त्रैवृष्णः⁹ अग्ने¹⁰ दशभिः¹¹ सहस्रैः¹² वैश्वानर¹³ त्रिऽअरुणः¹⁴ चिकेत¹⁵ ॥

anasvantā | sat-patiḥ | mamahe | me | gāvā | cetiṣṭhaḥ | asuraḥ | maghonaḥ |
traivṛṣṇaḥ | agne | daśa-bhiḥ | sahasraiḥ | vaiśvānara | tri-arunaḥ | ciketa ॥

1. ²The Master of beings, ⁸the Holder of Plenty, ⁷the mighty Lord ⁶most awake to knowledge ^{3a}has made ⁴me ^{3b}largesse of ⁵two Ray-Cows ¹that draw the Wain. ^{15a}Let ¹⁴the Triple Dawn-lord ⁹son of the Triple Male ^{15b}awake to knowledge ¹¹by the ten ¹²thousands of the Ray-Cows, ¹³O universal ¹⁰Fire. [16/293]

¹⁰O Will [Agni], ¹³O Universal Power (or, Godhead), ⁷the mighty One ⁶supreme in vision, ²master of his being, ⁸lord of his plenitudes ³has given ⁴me ⁵his two cows of the Light ¹that draw his wain [wagon or cart]. ¹⁴He of the triple dawn, ⁹son of the triple Bull, ¹⁵has awakened to knowledge ¹¹with the ten ¹²thousands of his plenitude. [15/466-7]

⁹The Triple Bull is Indra, lord of the three luminous realms of Swar, the Divine Mind; [15/467 fn 2]

⁵see next verse [15/467 fn 5]

¹²Thousand symbolises absolute completeness, but there are ten subtle powers of the illumined mind each of which has to have its entire plenitude. [15/467 fn 3]

¹⁴Tryaruna Trasadasyu is the half-god, man turned into the Indra type; therefore he is described by all the usual epithets of Indra, ⁷“Asura”, ²“Satpati”, ⁸“Maghavan”. The triple dawn is the dawn of these three realms on the human mentality. [15/467 fn 2]

यो मे शता च विंशतिं च गोनां हरी च युक्ता सुधुरा ददाति ।

वैश्वानर सुष्टुतो वावृधानोऽग्ने यच्छ त्र्यरुणाय शर्म ॥5.27.2॥

यः¹ मे² शता³ च⁴ विंशतिम्⁵ च⁶ गोनाम्⁷ हरी⁸ च⁹ युक्ता¹⁰ सुधुरा¹¹ ददाति¹² ।

वैश्वानर¹³ सुऽस्तुतः¹⁴ ववृधानः¹⁵ अग्ने¹⁶ यच्छ¹⁷ त्रिऽअरुणाय¹⁸ शर्म¹⁹ ॥

yaḥ | me | śatā | ca | viṃśatim | ca | gonām | harī | ca | yuktā | su-dhurā | dadāti |
vaiśvānara | su-stutaḥ | vavṛdhānaḥ | agne | yaccha | tri-arunaḥ | śarma ||

2. ³A hundred ⁴and ⁵twenty ⁷of the Ray-Cows ¹²he finds ²for me ⁹and ⁸the two shining Horses, ¹¹good yoke-bearers ¹⁰yoked together. ¹⁴High-chanted, ¹⁵increasing, ¹⁶O Fire, ¹³universal Godhead, ¹⁷extend ¹⁸to the Triple Dawn-lord ¹⁹peace and bliss. [16/294]
- ¹²He gives ²to me ³the hundred ⁴and ⁵twenty ⁷of the cows of dawn; ⁸his two shining horses ¹²he gives, ¹⁰yoked to the car, ¹¹that bear aright the yoke. ¹⁶O Will [Agni], ¹³O Universal Power, ^{17a}do thou ¹⁴rightly affirmed and ¹⁵increasing ^{17b}extend ¹⁹peace and bliss ¹⁸to the lord of the triple dawn. [15/467]

³⁻⁷The symbolic figure of the illuminations of divine knowledge as the series of dawns (cows) of the twelve months of the year and twelve periods of the sacrifice. There are again ten times twelve [= the hundred and twenty] to correspond to the ten subtle sisters, powers of the illumined mentality. [15/467 fn 4]

⁸The two shining horses of Indra identical probably with the two cows of light of the first verse; they are the two vision-powers of the supramental Truth-Consciousness, right-hand and left-hand, probably direct truth-discernment and intuition. As cows symbolising light of knowledge they yoke themselves to the material mind, the wain; as horses symbolising power of knowledge to the chariot of Indra, the liberated pure mind. [15/467 fn 5]

एवा ते अग्ने सुमति चकानो नविष्ठाय नवमं त्रसदस्युः ।

यो मे गिरस्तुविजातस्य पूर्वोर्युक्तेनाभी त्र्यरुणो गृणाति ॥5.27.3॥

एव¹ ते² अग्ने³ सुमतिम्⁴ चकानः⁵ नविष्ठाय⁶ नवमम्⁷ त्रसदस्युः⁸ ।

यः⁹ मे¹⁰ गिरः¹¹ तुविज्जातस्य¹² पूर्वोः¹³ युक्तेन¹⁴ अभी¹⁵ त्रिऽअरुणः¹⁶ गृणाति¹⁷ ॥

eva | te | agne | su-matim | cakānaḥ | naviṣṭhāya | navamam | trasadasyuḥ |

yaḥ | me | giraḥ | tuvi-jātasya | pūrvīḥ | yuktena | abhi | tri-arunaḥ | gṛṇāti ||

3. ¹Even thus ⁸the Terror of the Destroyers and ¹⁶Triple Dawn-lord, ⁵desiring ²thy ⁴mind of right thought, ³O Fire, ⁷a newest power ⁶for one born most new, ^{15,17}repeats after me ¹⁰my ¹¹words ¹⁴with an understanding yoked to mine, ^{15,17}repeats ¹³the many ¹¹words ¹⁰of my ¹²many births. [16/294]

¹For thus has he done ⁵desiring ²thy ⁴grace of mind, ⁶new-given for him ⁷new-manifested, — he, ⁸the disperser of the destroyers, ¹⁶the lord of the triple dawn ⁹who ¹⁴with attentive mind ^{15,17}gives response to (repeats) ¹³the many ¹¹words ¹⁰of my ¹²many births. [15/467]

⁸Trasadasyu; in all things he reproduces the characteristics of Indra. [15/467 fn 6]

⁹⁻¹⁷The seer by this self-fulfilment on the higher plane is born, as it were, into many realms of consciousness [tuvi-jātasya] and from each of these there go up its words [pūrvīḥ giraḥ] that express the impulses in it which seek a divine fulfilment. The Mind-Soul [tri-arunaḥ] answers to these and gives assent [abhi gṛṇāti], it supplies to the word of expression the answering word of illumination [ṛcā – v.4]

and to the Life that seeks the Truth [ṛta-yate – v.4] it gives the power of intelligence [medhām – v.4] that finds and holds the Truth. [15/467 fn 7]

यो म इति प्रवोचत्यश्वमेधायसूरये ।

ददद्वा सनि यते ददन्मेधामृतायते ॥5.27.4॥

यः¹ मे² इति³ प्रवोचति⁴ अश्वमेधाय⁵ सूरये⁶ ।

ददत्⁷ ऋचा⁸ सनिम्⁹ यते¹⁰ ददत्¹¹ मेधाम्¹² ऋतयते¹³ ॥

yaḥ | me | iti | pra-vocati | aśva-medhāya | sūraye |

dadat | ṛcā | sanim | yate | dadat | medhām | ṛta-yate ॥

4. ⁴His utterance of truth answers ³"yes" ²to mine. ⁷May he give ⁶to the Illuminate, ⁵the Sacrificer of the Horse, ⁷give ⁸by the word of light ¹⁰to one who marches ⁹towards possession, ¹¹found ¹²understanding ¹³for one who builds in himself the Truth. [16/294]
- ^{7a}May ¹he who ⁴answers ²to me ³with assent ^{7b}give ⁶to the illumined ⁵giver of the Horse-sacrifice, ⁸by the word of illumination ⁹possession of the goal ¹⁰of his journey; ¹¹may he give ¹²power of intelligence ¹³to the seeker of the Truth. [15/468]

⁵The Horse-sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The Life-Soul (Dwita) is itself the giver of the sacrifice which it performs when by the power of Agni it attains to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer Ashwamedha. [15/468 fn 8]

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

यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः ।

अश्वमेधस्य दानाः सोमा इव त्र्याशिरः ॥5.27.5॥

यस्य¹ मा² परुषाः³ शतम्⁴ उत्हर्षयन्ति⁵ उक्षणः⁶ ।

अश्वमेधस्य⁷ दानाः⁸ सोमाः⁹ इव⁹ त्रिऽआशिरः¹⁰ ॥

yasya | mā | paruṣāḥ | śatam | ut-harṣayanti | ukṣaṇaḥ |

aśva-medhasya | dānāḥ | somāḥ-iva | tri-āsiraḥ ॥

5. ¹His are ⁴the hundred ³fierce ⁶bulls ^{5a}that lift up ²my ^{5b}joy. ⁸The gifts ⁷of the Sacrificer of the Horse are ⁹like juices of the rapture-wine ¹⁰with triple blendings. [16/294]

⁴A hundred ³strong ⁶bulls of the diffusion ^{5a}raise ²me ^{5b}up to joy; ⁸the gifts ⁷of the sacrificer of the steed are ⁹as outpourings of the wine of delight ¹⁰with their triple infusions. [15/468]

⁴The complete hundred powers of the Life by whom all the abundance of the vital plane is showered upon the growing man. The vital forces being the instrument of desire and enjoyment, ⁶this diffusion is ⁹like the outpouring of the wine of delight ⁵that raises the soul to new and intoxicating joys. [15/468 fn 9]

⁶ukṣaṇaḥ - *ukṣan*, a word which like its synonym *vṛṣan*, means diffusing, generating, impregnating, the

father of abundance, the Bull, the Male; it is he who fertilises Force of consciousness, Nature, the Cow, and produces and bears in his stream of abundance the worlds. [15/357]

⁹⁻¹⁰The delight extracted from existence is typified by the honey-wine of the Soma [somāḥ-iva]; it is mixed with the milk, the curds and the grain [tri-āśiraḥ], the milk being that of the luminous cows, the curds the fixation of their yield in the intellectual mind and the grain the formulation of the light in the force of the physical mind. These symbolic senses are indicated by the double meaning of the words used, *go*, *dadhi* and *yava*. [15/468 fn 10]

Explanatory Note

[15/313]

⁴**śatām** - The constantly recurring numbers ninety-nine, a hundred and a thousand have a symbolic significance in the Veda which it is very difficult to disengage with any precision. The secret is perhaps to be found in the multiplication of the mystic number seven by itself and its double repetition with a unit added before and at the end, making altogether 1+49+49+1=100. Seven is the number of essential principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each, formulated severally, contains the other six in itself; thus the full number is forty-nine, and to this is added the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete gamut of active consciousness. But there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man. This gives us ninety-nine, the number variously applied in the Veda to horses, cities, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascends we have the full scale of one hundred.

इन्द्राग्नी शतदाव्यश्चमेधे सुवीर्यम् ।

क्षत्रं धारयतं बृहदिवि सूर्यमिवाजरम् ॥5.27.6॥

इन्द्राग्नी¹ शतदाव्यि² अश्चमेधे³ सुवीर्यम्⁴ ।

क्षत्रम्⁵ धारयतम्⁶ बृहत्⁷ दिवि⁸ सूर्यम्⁹ इव¹⁰ अजरम्¹¹ ॥

indrāgnī | śata-dāvni | aśva-medhe | su-vīryam |

kṣatram | dhārayatam | bṛhat | divi | sūryam-iva | ajaram ॥

6. ¹O Indra, O Fire, ⁶sustain ³in the Sacrificer of the Horse, ²in the giver of the hundreds ⁴the force of the Heroes. ⁶Uphold in him ⁷a vast ⁵strength of battle ¹⁰like ¹¹the ageless ⁹Sun ⁸in heaven. [16/294]

^{6a}May ¹the God-Mind (Indra) and the God-Will [Agni] ^{6b}uphold ³in the sacrificer of the Horse and ²giver of his hundred (horses) ⁴a perfect energy and ⁷a vast ⁵force of battle ¹⁰even as ⁸in heaven ⁹the Sun of Light ¹¹indestructible. [15/468]

Synopsis

[15/466]

A HYMN OF THE STRENGTH AND ILLUMINATION

The Rishi under the figure of the demigod, Traivṛishna Tryaruna Trasadasyu, and the seer Ashwamedha, symbolises the fulfilment in the human mentality of the illumination of the God-Mind Indra, and the power of the God-Will, Agni in the vitality.

[1-3] The Mind-Soul, destroyer of the demons [trasadasyuh], awakened to knowledge [cetiṣṭhaḥ] as the human-born Indra [asuraḥ, maghonah, traivṛṣṇah], has given [dadāti] to the seer his two cows of light [gāvā] that draw his wain [anasvantā], his two shining horses [harī] that draw his chariot [yuktā su-dhurā] and the ten times twelve [śatā ca viṃśatim] cows of the dawn of knowledge [gonām].

[4] He has assented to and confirmed [yaḥ me iti pra-vocati] the desire with which the Life-Soul has given the sacrifice of the Life-Horse [aśva-medhāya] to the gods. The Rishi prays that this Mind-Soul, lord of the triple dawn [tri-arunaḥ - v.2], may give to the journeying Life [yate] that seeks the truth [ṛta-yate], the mental intelligence [medhām] and power of possession [sanim] needed and may itself in return receive from Agni [yaccha – v.2] the peace and bliss [śarma – v.2].

[5-6] The Life Soul on the other hand has given the hundred [śatam] powers, the vital strength needed [paruṣāḥ ukṣaṇah] for the upward journey [ut-harṣayanti]; the Rishi prays that this Life-Soul may attain to that vast [bṛhat] strength [kṣatram] which is the power of the Sun of Truth [sūryam-iva] on the superconscient plane [divi].

VISHVAVARA

Sukta 28

समिद्धो अग्निर्दिवि शोचिरश्रेत्प्रत्यङ्ङुषसमुर्विया वि भाति ।

एति प्राची विश्ववारा नमोभिर्देवाँ ईळाना हविषा घृताची ॥5.28.1॥

सम्ङ्ङुद्धः¹ अग्निः² दिवि³ शोचिः⁴ अश्रेत्⁵ प्रत्यङ्⁶ उषसम्⁷ उर्विया⁸ वि⁹ भाति¹⁰ ।

एति¹¹ प्राची¹² विश्ववारा¹³ नमःऽभिः¹⁴ देवान्¹⁵ ईळाना¹⁶ हविषा¹⁷ घृताची¹⁸ ॥

sam-iddhaḥ | agniḥ | divi | śociḥ | aśret | pratyaṅ | uṣasam | urviyā | vi | bhāti |
eti | prācī | viśva-vārā | namaḥ-bhiḥ | devān | īḷānā | haviṣā | gḥṛtācī ॥

1. ²The Fire ¹is kindled, ⁴his flaming light ⁵is lodged ³in heaven; ⁶he faces ⁷towards the Dawn and ⁸wide ^{9,10}is his lustre. ¹¹Lo, she comes ¹³with all desirable things in her, ¹²turned to the Beyond, ¹⁸moving to the Light, ¹⁶aspiring ¹⁵to the gods ¹⁷with the offering and ¹⁴obseance. [16/295]

²The Flame of Will ¹burning high ⁵rises ⁴to his pure light ³in the heaven of mind; ⁸wide ^{9,10}he extends his illumination and ⁶fronts ⁷the Dawn. ¹¹She comes, ¹²moving upward, ¹³laden with all desirable things, ¹⁶seeking ¹⁵the gods ¹⁷with the oblation, ¹⁸luminous with the clarity. [15/469]

Or, ⁵he has entered ⁴into a flaming light ³in heaven [16/295 fn 16]

समिध्यमानो अमृतस्य राजसि हविष्कृण्वन्तं सचसे स्वस्तये ।

विश्वं स धत्ते द्रविणं यमिन्वस्यातिथ्यमग्ने नि च धत्त इत्पुरः ॥5.28.2॥

सम्ङ्ङिध्यमानः¹ अमृतस्य² राजसि³ हविः⁴ कृण्वन्तम्⁵ सचसे⁶ स्वस्तये⁷ ।

विश्वम्⁸ सः⁹ धत्ते¹⁰ द्रविणम्¹¹ यम्¹² इन्वसि¹³ आतिथ्यम्¹⁴ अग्ने¹⁵ नि¹⁶ च¹⁷ धत्ते¹⁸ इत्¹⁹ पुरः²⁰ ॥

sam-idhyamānaḥ | amṛtasya | rājasi | haviḥ | kṛṇvantam | sacase | svastaye |
viśvam | saḥ | dhatte | draviṇam | yam | invasi | ātithyam | agne | ni | ca | dhatte | it |
puraḥ ॥

2. ¹When thou blazest high, ³thou becomest a king ²of Immortality and ⁶thou art close ⁵to the man who makes ⁴oblation ⁷to give him bliss and peace. ⁹He ¹²to whom ¹³thou comest, ¹⁰holds ⁸every kind ¹¹of riches; ¹⁵O Fire, ¹⁸he founds ¹⁴thy guesthood ¹⁶within him ¹⁷and ²⁰in front. [16/295]

¹When thou burnest high ³thou art king ²of immortality and ⁶thou cleavest ⁵to the doer ⁴of sacrifice ⁷to give him that blissful state; ⁹he ¹²to whom ¹³thou comest ¹⁴to be his guest,

¹⁰holds in himself ⁸all ¹¹substance ¹⁷and ⁹he ¹⁸sets thee ¹⁶within ²⁰in his front. [15/469]

अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।

सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥5.28.3॥

अग्ने¹ शर्ध² महते³ सौभगाय⁴ तव⁵ द्युम्नानि⁶ उत्तमानि⁷ सन्तु⁸ ।

सम्⁹ जःस्पत्यम्¹⁰ सुयमम्¹¹ आ¹² कृणुष्व¹³ शत्रुयताम्¹⁴ अभि¹⁵ तिष्ठ¹⁶ महांसि¹⁷ ॥

agne | śardha | mahate | saubhagāya | tava | dyumnāni | ut-tamāni | santu |

sam | jaḥ-patyam | su-yamam | ā | kṛṇuṣva | śatru-yatām | abhi | tiṣṭha | mahāṃsi ||

3. ¹O Fire, ²put forth thy strength ³for a vast ⁴felicity; ⁸let there be in us ⁵thy ⁷highest ⁶lights. ^{12,13}Create in us ^{9,10}thy lordship of the spouse ¹¹reined with a strong control; ¹⁶trample ¹⁵on ¹⁷the lustres ¹⁴of those that turn to enmity against us. [16/295]

¹O Flame, ²put forth thy battling might ³for a vast ⁴enjoyment of bliss; ⁸may there be ⁵thy ⁷highest ⁶illumination; ^{12,13}create ¹¹a well-governed ^{9,10}union of the Lord and his Spouse, ¹⁶set thy foot ¹⁵on ¹⁷the greatness ¹⁴of hostile powers. [15/470]

⁴The Vedic immortality [amṛtasya – v.2] is a vast [mahate] beatitude [saubhagāya], a large enjoyment of the divine and infinite existence reposing on a perfect [su-yamam] union between the Soul and Nature [sam jaḥ-patyam]; the soul becomes King [rājasi – v.2] of itself and its environment, conscious on all its planes, master of them, with Nature for its bride delivered from divisions and discords into an infinite and luminous harmony [dyumnāni ut-tamāni]. [15/470 fn 1]

समिद्धस्य प्रमहसोऽग्ने वन्दे तव श्रियम् ।

वृषभो द्युम्नवाँ असि समध्वरेष्विध्यसे ॥5.28.4॥

सम्इद्धस्य¹ प्रमहसः² अग्ने³ वन्दे⁴ तव⁵ श्रियम्⁶ ।

वृषभः⁷ द्युम्नवान्⁸ असि⁹ सम्¹⁰ अध्वरेषु¹¹ इध्यसे¹² ॥

sam-iddhasya | pra-mahasah | agne | vande | tava | śriyam |

vṛṣabhaḥ | dyumna-vān | asi | sam | adhvaṛeṣu | idhyase ||

4. ⁴I adore ⁶the glory and beauty ⁵of thee, ³O Fire, ¹when thou art ablaze ²in the greatness of thy light. ⁹Thou art ⁷the Bull ⁸full of illuminations and ¹⁰high ¹²thou art kindled ¹¹in men's pilgrim sacrifices. [16/295]

⁴I adore, ³O Flame, ⁶the glory ⁵of thy ¹high-blazing ²mightiness. ⁹Thou art ⁷the Bull ⁸with the illuminations; ¹²thou burnest ¹⁰up ¹¹in the march of our sacrifices. [15/470]

समिद्धो अग्न आहुत देवान्यक्षि स्वध्वर ।

त्वं हि हव्यवाळसि ॥5.28.5॥

सम्इद्धः¹ अग्ने² आहुत³ देवान्⁴ यक्षि⁵ सुअध्वर⁶ ।

त्वम्⁷ हि⁸ हव्यवाट्⁹ असि¹⁰ ॥

sam-iddhaḥ | agne | ā-huta | devān | yakṣi | su-adhvara |
tvam | hi | havya-vāṭ | asi ||

5. ²O Fire ⁶perfect in the pilgrim rite, ³Fire fed with our oblations, ¹kindled ⁵do sacrifice ⁴to the gods; ⁸for ⁷thou ¹⁰art ⁹the Carrier of offerings. [16/296]

²O Flame ³that receivest our offerings, ⁶perfect guide of the sacrifice, ¹high-kindled ⁵offer our oblation ⁴to the godheads; ⁸for ⁷thou ¹⁰art ⁹the bearer of our offerings. [15/470]

आ जुहोता दुवस्यताऽग्निं प्रयत्यध्वरे ।

वृणीध्वं हव्यवाहनम् ॥5.28.6॥

आ¹ जुहोत² दुवस्यत³ अग्निम्⁴ प्रयति⁵ अध्वरे⁶ ।

वृणीध्वम्⁷ हव्यवाहनम्⁸ ॥

ā | juhota | duvasyata | agnim | pra-yati | adhvare |
vṛṇīdhvam | havya-vāhanam ||

6. ⁶When the pilgrim sacrifice ⁵moves on its way, ³serve ⁴the Fire, ^{1,2}cast the oblation, ⁷accept ⁸the Carrier of offerings. [16/296]

^{1,2}Cast the offering, ^{3a}serve ⁴the Will [Agni] ^{3b}with your works ⁶while your sacrifice ⁵moves forward to its goal, ⁷accept ⁸the carrier of our oblation. [15/470]

Or, ^{3a}set ⁴the Will ^{3b}to its workings. [15/470 fn 2]

Synopsis

[15/469]

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

[1-3] The Rishi celebrates the flame of the Will [agniḥ] high-blazing [sam-iddhaḥ] in the dawn of knowledge [uṣasam] as the King [rājasi] of Immortality [amṛtasya], the giver to the soul of its spiritual riches [draviṇam] and felicity [saubhagāya] and of a well-governed mastery [su-yamam] of Nature.

[5] He is the bearer of our oblation [havya-vāṭ], the illumined guide of our sacrifice [su-adhvara] to its divine and universal goal.

APPENDIX

EPITHETS OF AGNI

Epithet	Verse	Meaning
A		
adabdhaḥ	5.19.4	invincible; unconquerable
ā ajāti paśvaḥ	5.2.5	comes driving to us our lost herds of the radiance
ā-huta	5.28.5	fed with our oblations
adābhyaḥ	5.5.2	untameable; inviolable
adbhuta	5.10.2	O Wonderful; thou supreme and wonderful thing
adhri-go	5.10.1	O unseizable Ray; Light of our embodied being; Ray in our limited existence
adhrijaḥ	5.7.10	irresistible born; born in the material existence
adhvareṣu sādhum	5.1.7	[him] who achieves perfection in the pilgrim-sacrifices
agne		O Fire; O Flame; O Strength; O Will
ajāmi	5.19.4	uncompanied; without a fellow [The all-creating and self-sufficing Supermind high and remote and separated in our consciousness from the mental and physical planes]
ajaraḥ	5.4.2	ageless; unaging
amartya	5.18.2	O immortal
amṛta	5.18.5	O Immortal
aṅgiraḥ	5.8.4	O Angiras; O puissant seer; O lord of might; O Seer-Puissance
antamaḥ	5.24.1	inmost; inmost inmate
aruṣaḥ	5.1.5	ruddy-bright; a ruddy worker
aruṣaḥ vaneṣu	5.1.5	ruddy-bright in the woodlands of our pleasure; active in those that take their joy
arye	5.16.3	[in] the Noble One; [on] the aspirer in his works
asam-mṛṣṭaḥ	5.11.3	Unoppressed; Unovercome; Pure without cleansing
asuraḥ	5.15.1	the Mighty One
aśva-dāvan	5.18.3	O giver of the Horse/steeds of swiftness
atithiḥ	5.18.1	guest
atithiḥ śivaḥ	5.1.8	benignant guest
atri	5.22.1	enjoyer /eater of things
avitā tanūnām	5.4.9	guardian of our bodies; fosterer of our embodyings [Not only the physical body, but the vital and mental sheaths, all the

		embodied states or forms of the soul]
B		
bhadra-śoce	5.4.7	O happy light; O happy flame of purity
bhagaḥ	5.16.2	Bhaga, the enjoyer; divine enjoyer
bhānu-maḥ	5.1.11	O luminous
bharatebhyaḥ śuciḥ	5.11.1	brilliant in his purity for the Bringers; pure for the bringers of the riches
bṛhat-ketum	5.8.2	[him] with vast intuition/vision
bṛhat-ukthaḥ	5.19.3	he utters the vast word
bṛhatā divi-sprśā	5.11.1	with his heaven-touching vast
C		
candra	5.10.4	O delightful; rapturous; O Delight
cetiṣṭhaḥ	5.27.1	most awake to knowledge; supreme in vision
cikitvaḥ	5.2.7	O conscious knower; O conscious seer; O thou who art conscious; O perceiver
citra-bhāno	5.26.2	Fire with the many-hued lights; thou of the rich and varied luminousness
codayat-mati	5.8.6	that urges the thought
D		
dabhaḥ	5.19.4	the all-conqueror; who tramples all things under his feet
dakṣasya sādhanam	5.20.3	[him] who accomplishes a discerning knowledge
dam-pate	5.22.4	O master of the house
damūnāḥ	5.1.8	dweller in house; domiciled in home
damūnāḥ duroṇe	5.4.5	domiciled in our gated house
dasma	5.6.5	achiever of works
dātā vājasya go- mataḥ	5.23.2	the giver of the plenitude of the Ray-Cows; who gives to man the luminous plenitude
deva	5.2.11	O god; O god-head
devān pari-bhūḥ	5.13.6	[you] encompass the gods; containest in thy being all the gods
devasya draviṇasyavaḥ	5.13.2	[of] the godhead that seeks for us our divine substance
dhana-spr̥tam	5.8.2	[him who] brings out (extracts) the riches
dhanva ā-kṣitam dātā	5.7.7	tearer of our desert dwelling place [The material existence not watered by the streams or rivers which descend from the superconscious Bliss and Truth]

dharnāsim	5.8.4	[him] who upholdest all things; who sustainest the law of things
dhartā rāyaḥ	5.15.1	the holder of the Treasure/bliss
dhartā kṛṣṭinām	5.1.6	the upholder of the peoples; upholding our actions ; the upholder of those that do the work
dhartāram mānuṣiṇām viśām	5.9.3	[to] upholder of the human peoples
dharuṇaḥ vasvaḥ	5.15.1	the continent of the Riches; holder of the substance
dīdi-vaḥ	5.24.4	O luminous; O shining One
dīrghāyu- śociṣam	5.18.3	[him] who is the light of long-extended life
divi-sprśaḥ	5.13.2	heaven-touching
duḥ-gr̥bhīyase	5.9.4	thou art hard to seize
dūtam	5.8.6	a messenger; envoy
dyu-mat	5.11.1	full of light
G		
gaviṣṭhiraḥ	5.1.12	the Steadfast in Light
gharmaḥ	5.19.4	blaze of the light; heat of the Light
ghṛta-prasattaḥ	5.15.1	seated in the light; who goes forward to the clarities
ghṛta-pratikaḥ	5.11.1	luminous is his front; His front is of the clarities
ghṛta-prṣṭham	5.4.3	[him] with its back of light; with his surface of the mind's clarities
ghṛta-śriyam	5.8.3	agleam with the glory of the clarity
ghṛta-yonim	5.8.6	[him] of whom light is the native seat; born from the clarity
gr̥ha-patim	5.8.1	[to] master of the house; master of the dwelling
guhā hitam	5.11.6	hidden in the secrecy; placed in the hidden parts of being
guhā santam	5.8.3	who dwellest in the secret cave; seated in our secret being
H		
havya-vāhanam	5.8.6	[to] carrier / bearer of the offerings;
havya-vāṭ	5.6.5	O bearer/cARRIER of the offering; bearer of the oblation
havyaḥ	5.17.4	the one to be called
hiraṇya-dantam	5.2.3	golden-tusked
hitaḥ hiteṣu	5.1.5	established in established things; helpful in the helpful gods
hotaḥ	5.2.7	O Priest of the call; O Priest of our sacrifice; O Priest of the offering
hotrā-vidam	5.8.3	[him] who knowest the word of invocation; who hast knowledge of the powers (or, process) of the sacrifice
I		

īlanyaḥ	5.1.9	adorable; desirable
itthā tavyāmsam	5.17.1	[him] whose strength is greater and righteous in its acts
J		
jāgrviḥ	5.11.1	wakeful
jāmyoḥ sacā	5.19.4	abiding with the two companions [mental and physical planes]
janasya gopāḥ	5.11.1	the guardian of men; The protector of the creature
janiṣṭa hi janyaḥ	5.1.5	born victorious; born full of delight
jarat-viṣam	5.8.2	destroyer of the foe [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]
jāta-vedaḥ	5.4.4	O knower of all things born; O Knower of the Births
juṣṭaḥ	5.13.4	beloved
juṣṭaḥ atithiḥ	5.4.5	A cherished guest; the Guest loved and accepted
K		
kave	5.21.3	O seer
kavi-kratum	5.11.4	seer-will
kavi-praśastaḥ	5.1.8	he who is proclaimed by the seers
krāṇā	5.7.8	an achiever of the work
M		
madhu-hastyāḥ	5.5.2	who comes with the wine of sweetness in his hands
madhye iddhaḥ	5.1.6	kindled in the mid-spaces; in between (vital and emotional being) he is kindled
maghonaḥ	5.27.1	Holder of Plenty; lord of his plenitudes
mahān devaḥ	5.1.2	a great god/godhead
mandra-jihvam	5.25.2	[him] with his tongue of rapture/ecstasy
mandra-tamaḥ	5.22.1	most rapturous
mandraḥ kaviḥ	5.11.3	a rapturous seer
medhyāya	5.1.12	[to] the understanding one
N		
narāśaṃsaḥ	5.5.2	The spokesman of the godhead
navedāḥ ucathasya navyaḥ	5.12.3	a new discoverer of the word; the impeller to knowledge of a new word

ni-hitam aratau	5.2.1	established inwardly in the movement; established in the upward working of things
niṣka-grīvaḥ	5.19.3	(whose) neck wears the golden necklace [of the rays of the divine Sun of Truth]
nṛ-tama	5.4.6	Strongest godhead; O mightiest Deity
P		
paśuḥ hiri-śmaśruḥ śucidan	5.7.7	a beast with golden beard and tusks of bright purity
patim sanituḥ rāyaḥ	5.12.3	[Him who is] the master of the conquering riches; the lord of that all-possessing felicity
pāvaka	5.4.7	O purifier; O thou who makest pure
pratnam	5.8.1	[to] the Ancient One; the pristine Power
priyam dugdham na kāmīyam	5.19.4	He is as if the delightful and desirable milk (yield) of the mother [The milk of the Cow, Aditi]
puru-candram	5.8.1	with his many delights
puru-priyaḥ	5.18.1	with his multitude of delightful things; with his many delights
puru-rūpam	5.8.2	many are his forms
puru-sṛḥam	5.7.6	[him] as one who holds the multitude of his desires
puru-stuta	5.8.5	O thou lauded by many voices; multiply affirmed
puruniḥ-sthaḥ	5.1.6	manifold in his fixed knowledge; seated in many homes of his dwelling; standing out in his multitudes
pūrvyāya	5.15.1	[to] the ancient one; to the pristine and supreme [“First”, both original and supreme]
putraḥ ṛṣūṇām	5.25.1	son of the Sages; son of the seekers of knowledge
R		
rājan	5.4.1	O King
ratna-dhātāmam	5.8.3	[him] who art strongest to found the ecstasy; who holdest for us utterly the delight
rāyaḥ dhartā	5.15.1	the holder of the Treasure / bliss;
ṛbhūḥ anibhrṣṭa-taviṣiḥ	5.7.7	a smith whose force is unafflicted by the heat of the Fire
ṛta-cit	5.3.9	O Truth-Conscious
ṛta-vā	5.25.1	the keeper of the Truth
ṛtasya vṛṣṇe	5.12.1	to the Bull of the Truth; lord and diffuser of the Truth
ṛtu-pāḥ ṛtūnām	5.12.3	guardian of the order and laws of the Truth; who guards the times and seasons of the Truth [The periods, sometimes described as years, sometimes as the twelve symbolic months of the progress of the sacrifice]

ṛtvijam	5.26.7	[him who is the] Priest who does sacrifice in its season; sacrificer in the seasons of the Truth; ordinarant of the rite
rudra	5.3.3	O Violent One
S		
sa-prathāḥ	5.13.4	Great is thy wideness; Very wide and vast
sahaḥ mahat	5.11.6	a mighty force
sahaḥ-kṛta	5.8.1	created by our force; who art by force created in us
sahasāḥ putra	5.3.1	O son of force
sahasra-jit	5.26.6	conqueror of the thousands; conqueror of a thousandfold riches
sahasra-śṛṅgaḥ vṛṣabhaḥ	5.1.8	the bull of the thousand horns
sahasvaḥ	5.9.7	O forceful; O Might
sapta ratnā dadhānaḥ	5.1.5	founding the seven ecstasies [To each principle of our nature there corresponds a certain divine ecstasy and on each plane, in each body or house, Agni establishes these ecstasies.]
sarpiḥ-āsute	5.7.9	O presser out on us of the running richness; O thou who receivest as oblation the stream of his clarities; to whom is poured the running stream of the offering of light
śāsṡvataḥ	5.19.4	the eternal
sat-patiḥ	5.27.1	The Master of beings
satyaḥ	5.23.2	the true
śavasāḥ pate	5.6.9	O Master of might; O master of shining strength
śísriyāṇam vane- vane	5.11.6	lodging in tree and tree; established in each object of pleasure; lodging in every object of delight
śísum yathā navam janiṣṡta araṇī	5.9.3	born from the two Workings (tinders) like a new-born infant [The two Aranis or tinders by which the fire is struck out; the word can also mean workings and is related to arya. Heaven and Earth are the two Aranis which produce Agni; Heaven his father, Earth his mother]
śivaḥ	5.24.1	benignant and helpful; auspicious
śociṣṡtha	5.24.4	O pure-flaming; O flame of purest Light
śravayat-patim	5.25.5	[him] who opens the hearing of the Truth to his possessor; the Master of things who opens our ears to the knowledge
su-adhvara	5.28.5	perfect in the pilgrim rite; perfect guide of the sacrifice
su-avasam	5.8.2	[him who is] giver of protection; with perfect being
su-bhaga	5.8.3	O happy flame; O perfect enjoyer
su-candra	5.6.5	O delightful flame; perfect in delight
su-dakṣaḥ	5.11.1	discerning
su-dṛśaḥ	5.3.4	who hast the true seeing
su-dṛśīkaḥ	5.4.2	perfect in vision
su-jāta	5.21.2	O perfect in thy birth

su-krato	5.20.4	O strong in will; O perfect power of works
su-kratuḥ	5.25.9	Wise of will; who has the perfect power of his workings
su-manāḥ	5.1.2	with his right thinking; perfect-minded
su-prītaḥ	5.21.2	well-satisfied
su-śarmāṇam	5.8.2	[him who is] giver of perfect peace
su-śevaḥ	5.15.1	full of bliss; accomplished in joy
su-śipra	5.22.4	O strong-jawed
su-stutam	5.13.5	[him who is] high-lauded; rightly affirmed
su-yajam	5.8.3	[him who is] the perfect sacrificer; doing aright the sacrifice
śubhra	5.5.4	O bright one
śuci-varṇam	5.2.3	[him who is] pure-bright of hue
śuciḥ	5.11.3	brilliant-pure
śukra	5.21.4	O brilliant; O Brightness; O white radiance; O pure-brilliant
śukrasya śociṣaḥ pate	5.6.5	O Master of the brilliant Light; master of the pure-bright flame
svadhā-vaḥ	5.3.5	O master of the self-law
svadhā-van	5.3.2	O holder of the self-law; O thou who possessest self-ordering Nature;
śvaitreyasya	5.19.3	of the son of the white mother [Aditi; her dark state or black form is Diti, mother of the powers of Darkness]
sve damūnāḥ	5.1.8	one who is the dweller in his own house [having taken his place on the plane of the Truth which is his own proper home]
T		
trātā	5.24.1	deliverer
tri-sadhastha	5.4.8	O holder of the triple world of thy session; who dwellest in the three worlds of our session
tuvi-brahmāṇam	5.25.5	[him] in whom are the multitude of the Words of Knowledge; who teems with the many voices of the soul
tuvi-jāta	5.2.11	O thou of the many births; O thou who art born in many forms
tuvi-svanasam	5.8.3	with the multitude of thy voices; pouring the multitude of thy voices
tuviśravaḥ- tamam	5.25.5	[him] in whom are many inspirations; who teems with the many inspirations
U		
ukthyah	5.26.6	who hast the word
ūrjaḥ napāt	5.17.5	O son of energy
uru-jrayasam	5.8.6	[Him who is] wide in thy rapidities

V

vāhiṣṭham	5.25.7	[for one] most wide to bear; strongest in us to upbear
vaiśvānara	5.27.1	O Universal Power (or, Godhead)
vāja-jat̥haraḥ	5.19.4	belly of the plenitude
vāja-sātama	5.20.1	O thou who art most strong to conquer the plenitudes; O conqueror of our plenitude
vāja-yuḥ	5.19.3	seeker of the plenitude
vājinam	5.1.7	[to] Horse of power; master of substance
vapuṣyaḥ	5.1.9	great of body; full of body
vareṇya	5.25.3	O Desirable; supremely desirable
varṣiṣṭhāya kṣitīnām	5.7.1	[for] the most powerful among the peoples; that lavishes all his abundance on the worlds of our dwelling [or, on the dwellers in the world]
varūthyah	5.24.1	with defences to shield; armour of protection
vasām rājānam janānām	5.2.6	[him who is] The king of those who dwell in creatures
vaso	5.3.10	O shining one; O Dweller in the substance
vasu-patim vasūnām	5.4.1	[towards] the Wealth-master of the riches
vasu-śravāḥ	5.24.2	(who) has the inspiration of the riches; who of substance hast the divine knowledge
vasuḥ	5.6.1	the dweller in things; the dweller in substance;
vasuḥ	5.25.1	prince of the Treasures
vedhase	5.15.1	[to] the creator; Ordainer
vedyāya	5.15.1	him whom we must know; who is the object of knowledge
vi-bhuḥ	5.4.2	pervasive in his being
vi-cetasaḥ	5.17.4	completely conscious; (having) the embracing knowledge
vibhā-vā	5.1.9	wide of light; extended in light
vibhā-vaso	5.25.7	O thou who hast light for thy riches; O thou whose wide substance is its light
vidvān	5.4.5	the knower
vipram	5.1.7	[him who is] illumined seer
viśpate	5.6.5	O master of the creature
viṣu-rūpaḥ	5.15.4	taking many forms
viśva-carṣaṇiḥ	5.6.3	The all-seeing; the universal toiler; the universal doer of works
viśva-darśatam	5.8.3	[him] who hast the vision of all things; seeing with a universal vision
viśva-dhāyasam	5.8.1	[him] who establishes all [or, fosters all]
viśva-sāman	5.22.1	O thou of the universal peace
viśva-vidam	5.4.3	[him who is] the omniscient
vivicim	5.8.3	[him] who hast the just discernment; rightly discriminating
vṛṣabhaḥ	5.28.4	Bull full of illuminations

dyumna-vān		
vṛṣabhāya	5.12.1	for the master of the herds; to the lord
vṛṣṇaḥ	5.12.2	the fertilising Lord
Y		
yajatam	5.8.1	[him who is] the master of sacrifice; the god in the sacrifice
yajathāya su- kratuḥ	5.11.2	strong in will to sacrifice; perfect in will-power for the sacrificing
yajīyān	5.1.5	strong for sacrifice
yajīṣṭham	5.14.2	[him] who is strongest for sacrifice
yajñasya ketum prathamam	5.11.2	[him who is] the supreme intuition of the sacrifice
yajñiyāya	5.12.1	[to] the sacrificial flame; master of sacrifice
yaśase	5.15.1	to the glorious and victorious
yaviṣṭha	5.1.10	O ever youthful; O vigorous Agni; O youngest vigour
yuvā	5.1.6	the youth