





HYMNS TO THE MYSTIC FIRE

SRI AUROBINDO



**HYMNS TO
THE
MYSTIC
FIRE**

**BIRTH CENTENARY
LIBRARY**

VOLUME II

SRI AUROBINDO BIRTH CENTENARY LIBRARY - POPULAR EDITION

© Sri Aurobindo Ashram Trust 1971 . Published By Sri Aurobindo Ashram
Pondicherry . Reproduced by offset at the All India Press, Pondicherry, India

PRINTED IN INDIA

SRI AUROBINDO

BIRTH

August 15, 1872



MAHASAMADHI

December 5, 1950



CENTENARY

August 15, 1972

Contents

FOREWORD	1
THE DOCTRINE OF THE MYSTICS	21
MANDALA ONE	
Madhuchchhandas Vaishwamitra	39
Medhatithi Kanwa	40
Kanwa Ghaura	45
Nodhas Gautama	50
Parashara Shaktya	51
Kutsa Angirasa	66
Paruchchhepa Daivodasi	71
Dirghatamas Auchathya	75
MANDALA TWO	
Gritsamada Bhargava	81
Somahuti Bhargava	90
Gritsamada Bhargava	97
MANDALA THREE	
Gathina Vishwamitra	105
Rishabha Vaishwamitra	133
Utkila Katya	136
Kata Vaishwamitra	139
Gathin Kaushika	141
Devashravas, Devavata—Bharata	146
' Gathina Vishwamitra	147
MANDALA FOUR	
Vamadeva Gautama	161
MANDALA FIVE	
THE ATRIS	
Budha and Gavishthira	201

C O N T E N T S

Kumara Atreya or Vrisha Jana	203
Vasushruta	206
Isha	215
Gaya	219
Sutambhara	222
Dharuna Angirasa	227
Puru	228
Dwita Mriktawahas	230
Vavri	231
Prayaswats	232
Sasa	233
Vishwasaman	234
Dyumna Vishwacharshani	235
Gaupayanas or Laupayanas	236
Vasuyus	237
Tryaruna Traivrishna, Trasadasyu Paurukutsa, Ashwamedha Bharata	241
Vishwawara	243

MANDALA SIX

Bharadwaja Barhaspatya	247
Bharadwaja Barhaspatya or Vitahavya Angirasa	271
Bharadwaja Barhaspatya	276

MANDALA SEVEN

Vasishtha Maitravaruni	287
----------------------------------	-----

MANDALA EIGHT

Vatsa Kanwa	321
Sobhari Kanwa	323
Vishwamanas Vaiyashwa	330
Shyavashwa Atreya	335
Nabhaka Kanwa	337
Virupa Angirasa	342
Bharga Pragatha	352

CONTENTS

Suditi and Purumilha Angirasa	357
Haryata Pragatha	359
Gopavana Atreya	363
Virupa Angirasa	365
Ushanas Kavya	368
Prayoga Bhargava	370
Sobhari Kanwa	374

MANDALA TEN

Trita Aptya	379
Trishiras Twashtra	390
Havirdhana Angi	392
Vimada Aindra or Prajapatya or Vasukrit Vasukra	396
Vatsapri Bhalandana	400
Devas and Agni Sauchika	405
Sumitra Vadhryashwa	407
Agni Sauchika or Vaishwanara or Sapti	
Vajambhara	412
Payu Bharadwaja	415
Aruna Vaitahavya	421
Jamadagni Bhargava or Rama Jamadagnya . . .	424
Upastuta Varshtihavya	427
Chitramahas Vasishtha	429
Agni Pavaka	431
Mridika Vasishtha	432
Ketu Agneya	433
Vatsa Agneya	434
Samvanana Angirasa	435

SUPPLEMENT

THE FIRST RIK OF THE RIG-VEDA	439
RIKS OF MADHUCHCHHANDAS	459
THE VAMADEVA HYMNS TO AGNI	465
A GREAT GOD HAS BEEN RELEASED	490
WORD-FORMATION	505

Foreword

IN ANCIENT times the Veda was revered as a sacred book of wisdom, a great mass of inspired poetry, the work of Rishis, seers and sages, who received in their illumined minds rather than mentally constructed a great universal, eternal and impersonal Truth which they embodied in Mantras, revealed verses of power, not of an ordinary but of a divine inspiration and source. The name given to these sages was Kavi, which afterwards came to mean any poet, but at the time had the sense of a seer of truth, — the Veda itself describes them as *kavayah satyasrutah*, “seers who are hearers of the Truth” and the Veda itself was called, *sruti*, a word which came to mean “revealed Scripture” The seers of the Upanishad had the same idea about the Veda and frequently appealed to its authority for the truths they themselves announced and these too afterwards came to be regarded as Sruti, revealed Scripture, and were included in the sacred Canon.

This tradition persevered in the Brahmanas and continued to maintain itself in spite of the efforts of the ritualistic commentators, Yajnikas, to explain everything as myth and rite and the division made by the Pandits distinguishing the section of works, Karmakanda, and the section of Knowledge, Jnanakanda, identifying the former with the hymns and the latter with the Upanishads. This drowning of the parts of Knowledge by the parts of ceremonial works was strongly criticised in one of the Upanishads and in the Gita, but both look on the Veda as a Book of Knowledge. Even, the Sruti including both Veda and Upanishad was regarded as the supreme authority for spiritual knowledge and infallible.

Is this all legend and moonshine, or a groundless and even nonsensical tradition? Or is it the fact that there is only a scanty element of higher ideas in some later hymns which started this theory? Did the writers of the Upanishads foist upon the Riks a meaning which was not there but read into it by their imagination

or a fanciful interpretation? Modern European scholarship insists on having it so. And it has persuaded the mind of modern India. In favour of this view is the fact that the Rishis of the Veda were not only seers but singers and priests of sacrifice, that their chants were written to be sung at public sacrifices and refer constantly to the customary ritual and seem to call for the outward objects of these ceremonies, wealth, prosperity, victory over enemies. Sayana, the great commentator, gives us a ritualistic and where necessary a tentatively mythical or historical sense to the Riks, very rarely does he put forward any higher meaning though sometimes he lets a higher sense come through or puts it as an alternative as if in despair of finding out some ritualistic or mythical interpretation. But still he does not reject the spiritual authority of the Veda or deny that there is a higher truth contained in the Riks. This last development was left to our own times and popularised by occidental scholars.

The European scholars took up the ritualistic tradition, but for the rest they dropped Sayana overboard and went on to make their own etymological explanation of the words, or build up their own conjectural meanings of the Vedic verses and gave a new presentation often arbitrary and imaginative. What they sought for in the Veda was the early history of India, its society, institutions, customs, a civilisation-picture of the times. They invented the theory based on the difference of languages of an Aryan invasion from the north, an invasion of a Dravidian India of which the Indians themselves had no memory or tradition and of which there is no record in their epic or classical literature. The Vedic religion was in this account only a worship of Nature-Gods full of solar myths and consecrated by sacrifices and a sacrificial liturgy primitive enough in its ideas and contents, and it is these barbaric prayers that are the much vaunted, haloed and apotheosized Veda.

There can be no doubt that in the beginning there was a worship of the Powers of the physical world, the Sun, Moon, Heaven and Earth, Wind, Rain and Storm etc., the Sacred Rivers and a number of Gods who presided over the workings of Nature. That was the general aspect of the ancient worship in Greece, Rome, India and among other ancient peoples. But in all these

countires these gods began to assume a higher, a psychological function; Pallas Athene who may have been originally a Dawn-Goddess springing in flames from the head of Zeus, the Sky-God, Dyaus of the Veda, has in classical Greece a higher function and was identified by the Romans with their Minerva, the Goddess of learning and wisdom; similarly, Saraswati, a River Goddess, becomes in India the goddess of wisdom, learning and the arts and crafts: all the Greek deities have undergone a change in this direction — Apollo, the Sun-God, has become a god of poetry and prophecy, Hephaestus the Fire-God a divine smith, god of labour. In India the process was arrested half-way, and the Vedic Gods developed their psychological functions but retained more fixedly their external character and for higher purposes gave place to a new pantheon. They had to give precedence to Puranic deities who developed out of the early company but assumed larger cosmic functions, Vishnu, Rudra, Brahma, — developing from the Vedic Brihaspati, or Brahmanaspati, — Shiva, Lakshmi, Durga. Thus in India the change in the gods was less complete, the earlier deities became the inferior divinities of the Puranic pantheon and this was largely due to the survival of the Rig-veda in which their psychological and their external functions co-existed and are both given a powerful emphasis; there was no such early literary record to maintain the original features of the Gods of Greece and Rome.

This change was evidently due to a cultural development in these early peoples who became progressively more mentalised and less engrossed in the physical life as they advanced in civilisation and needed to read into their religion and their deities finer and subtler aspects which would support their more highly mentalised concepts and interests and find for them a true spiritual being or some celestial figure as their support and sanction. But the largest part in determining and deepening this inward turn must be attributed to the Mystics who had an enormous influence on these early civilisations; there was indeed almost everywhere an age of the Mysteries in which men of a deeper knowledge and self-knowledge established their practices, significant rites, symbols, secret lore within or on the border of the more primitive exterior religions. This took different forms in different coun-

tries; in Greece there were the Orphic and Eleusinian Mysteries, in Egypt and Chaldea the priests and their occult lore and magic, in Persia the Magi, in India the Rishis. The preoccupation of the Mystics was with self-knowledge and a profounder world-knowledge; they found out that in man there was a deeper self and inner being behind the surface of the outward physical man, which it was his highest business to discover and know. "Know thyself" was their great precept, just as in India to know the Self, the Atman became the great spiritual need, the highest thing for the human being. They found also a Truth, a Reality behind the outward aspects of the universe and to discover, follow, realise this Truth was their great aspiration. They discovered secrets and powers of Nature which were not those of the physical world but which could bring occult mastery over the physical world and physical things and to systematise this occult knowledge and power was also one of their strong preoccupations. But all this could only be safely done by a difficult and careful training, discipline, purification of the nature; it could not be done by the ordinary man. If men entered into these things without a severe test and training it would be dangerous to themselves and others; this knowledge, these powers could be misused, misinterpreted, turned from truth to falsehood, from good to evil. A strict secrecy was therefore maintained, the knowledge handed down behind a veil from master to disciple. A veil of symbols was created behind which these mysteries could shelter, formulas of speech also which could be understood by the initiated but were either not known by others or were taken by them in an outward sense which carefully covered their true meaning and secret. This was the substance of Mysticism everywhere.

It has been the tradition in India from the earliest times that the Rishis, the poet-seers of the Veda, were men of this type, men with a great spiritual and occult knowledge not shared by ordinary human beings, men who handed down this knowledge and their powers by a secret initiation to their descendant and chosen disciples. It is a gratuitous assumption to suppose that this tradition was wholly unfounded, a superstition that arose suddenly or slowly formed in a void, with nothing whatever to support it; some foundation there must have been however

small or however swelled by legend and the accretions of centuries. But if it is true, then inevitably the poet-seers must have expressed something of their secret knowledge, their mystic lore in their writings and such an element must be present, however well-concealed by an occult language or behind a technique of symbols, and if it is there it must be to some extent discoverable. It is true that an antique language, obsolete words, — Yaska counts more than four hundred of which he did not know the meaning, — and often a difficult and out-of-date diction helped to obscure their meaning; the loss of the sense of their symbols, the glossary of which they kept to themselves, made them unintelligible to later generations; even in the time of the Upanishads the spiritual seekers of the age had to resort to initiation and meditation to penetrate into their secret knowledge, while the scholars afterwards were at sea and had to resort to conjecture and to concentrate on a mental interpretation or to explain by myths, by the legends of the Brahmanas themselves often symbolic and obscure. But still to make this discovery will be the sole way of getting at the true sense and the true value of the Veda. We must take seriously the hint of Yaska, accept the Rishi's description of the Veda's contents as "seer-wisdoms, seer-words", and look for whatever clue we can find to this ancient wisdom. Otherwise the Veda must remain for ever a sealed book; grammarians, etymologists, scholastic conjectures will not open to us the sealed chamber.

For it is a fact that the tradition of a secret meaning and a mystic wisdom couched in the Riks of the ancient Veda was as old as the Veda itself. The Vedic Rishis believed that their Mantras were inspired from higher hidden planes of consciousness and contained this secret knowledge. The words of the Veda could only be known in their true meaning by one who was himself a seer or mystic; from others the verses withheld their hidden knowledge. In one of Vamadeva's hymns in the fourth Mandala (IV.3.16) the Rishi describes himself as one illumined expressing through his thought and speech words of guidance, "secret words" — *niṇyā vacāṁsi* — "seer-wisdoms that utter their inner meaning to the seer" — *kāvyāni kavaye nivacanā*. The Rishi Dirghatamas speaks of the Riks, the Mantras of the Veda, as

existing "in a supreme ether, imperishable and immutable in which all the gods are seated", and he adds "one who knows not That what shall he do with the Rik?" (I.164.39) He further alludes to four planes from which the speech issues, three of them hidden in the secrecy while the fourth is human, and from there comes the ordinary word; but the word and thought of the Veda belongs to the higher planes (I.164.46). Elsewhere in the Riks the Vedic Word is described (X.71) as that which is supreme and the topmost height of speech, the best and the most faultless. It is something that is hidden in secrecy and from there comes out and is manifested. It has entered into the truth-seers, the Rishis, and it is found by following the track of their speech. But all cannot enter into its secret meaning. Those who do not know the inner sense are as men who seeing see not, hearing hear not, only to one here and there the Word desiring him like a beautifully robed wife to a husband lays open her body. Others unable to drink steadily of the milk of the Word, the Vedic cow, move with it as with one that gives no milk, to him the Word is a tree without flowers or fruits. This is quite clear and precise; it results from it beyond doubt that even then while the Rig-veda was being written the Riks were regarded as having a secret sense which was not open to all. There was an occult and spiritual knowledge in the sacred hymns and by this knowledge alone, it is said, one can know the truth and rise to a higher existence. This belief was not a later tradition but held, probably, by all and evidently by some of the greatest Rishis such as Dirghatamas and Vamadeva.

The tradition, then, was there and it was prolonged after the Vedic times. Yaska speaks of several schools of interpretation of the Veda. There was a sacrificial or ritualistic interpretation, the historical or rather mythological explanation, an explanation by the grammarians and etymologists, by the logicians, a spiritual interpretation. Yaska himself declares that there is a triple knowledge and therefore a triple meaning of the Vedic hymns, a sacrificial or ritualistic knowledge, a knowledge of the gods and finally a spiritual knowledge; but the last is the true sense and when one gets it the others drop or are cut away. It is this spiritual sense that saves and the rest is outward and subordinate. He says fur-

ther that "the Rishis saw the truth, the true law of things, directly by an inner vision"; afterwards the knowledge and the inner sense of the Veda were almost lost and the Rishis who still knew had to save it by handing it down through initiation to disciples and at a last stage outward and mental means had to be used for finding the sense such as Nirukta and other Vedangas. But even then, he says, "the true sense of the Veda can be recovered directly by meditation and tapasya", those who can use these means need no outward aids for this knowledge. This also is sufficiently clear and positive.

The tradition of a mystic element in the Veda as a source of Indian civilisation, its religion, its philosophy, its culture is more in consonance with historical fact than the European scouting of this idea. The nineteenth century European scholarship writing in a period of materialistic rationalism regarded the history of the race as a development out of primitive barbarism or semi-barbarism, a crude social life and religion and a mass of superstitions, by the growth of outward civilised institutions, manners and habits through the development of intellect and reason, art, philosophy and science and a clearer and sounder, more matter-of-fact intelligence. The ancient idea about the Veda could not fit into this picture; it was regarded as rather a part of ancient superstitious ideas and a primitive error. But we can now form a more accurate idea of the development of the race. The ancient more primitive civilisations held in themselves the elements of the later growth but their early wise men were not scientists and philosophers or men of high intellectual reason but mystics and even mystery-men, occultists, religious seekers; they were seekers after a veiled truth behind things and not of an outward knowledge. The scientists and philosophers came afterwards; they were preceded by the mystics and often like Pythagoras and Plato were to some extent mystics themselves or drew many of their ideas from the mystics. In India philosophy grew out of the seeking of the mystics and retained and developed their spiritual aims and kept something of their methods in later Indian spiritual discipline and Yoga. The Vedic tradition, the fact of a mystical element in the Veda fits in perfectly with this historical truth and takes its place in the history of Indian culture.

The tradition of the Veda as the bed-rock of Indian civilisation — not merely a barbaric sacrificial liturgy — is more than a tradition, it is an actual fact of history.

But even if an element of high spiritual knowledge, or passages full of high ideas were found in the hymns, it might be supposed that those are perhaps only a small factor, while the rest is a sacrificial liturgy, formulas of prayer and praise to the Gods meant to induce them to shower on the sacrificers material blessings such as plenty of cows, horses, fighting men, sons, food, wealth of all kinds, protection, victory in battle, or to bring down rain from heaven, recover the sun from clouds or from the grip of Night, the free flowing of the seven rivers, recovery of cattle from the Dasyus (or the Dravidians) and the other boons which on the surface seem to be the object of this ritual worship. The Rishis would then be men with some spiritual or mystic knowledge but otherwise dominated by all the popular ideas proper to their times. These two elements they would then mix up intimately in their hymns and this would account at least in part for the obscurity and the rather strange and sometimes grotesque jumble which the traditional interpretation offers us. But if, on the other hand, a considerable body of high thinking clearly appears, if there is a large mass of verses or whole hymns which admit only of a mystic character and significance, and if finally, the ritualistic and external details are found to take frequently the appearance of symbols such as were always used by the mystics, and if there are many clear indications, even some explicit statements in the hymns themselves of such a meaning, then all changes. We are in the presence of a great scripture of the mystics with a double significance, one exoteric the other esoteric, the symbols themselves have a meaning which makes them a part of the esoteric significance, an element in the secret teaching and knowledge. The whole of the Rig-veda, a small number of hymns perhaps excepted, becomes in its inner sense such a Scripture. At the same time the exoteric sense need not be merely a mask; the Riks may have been regarded by their authors as words of power, powerful not only for internal but for external things. A purely spiritual scripture would concern itself with only spiritual significances, but the ancient mystics were also what we would

call occultists, men who believed that by inner means outer as well as inner results could be produced, that thought and words could be so used as to bring about realisations of every kind, — in the phrase common in the Veda itself, — both the human and the divine.

But where is this body of esoteric meaning in the Veda? It is only discoverable if we give a constant and straightforward meaning to the words and formulas employed by the Rishis, especially to the key-words which bear as keystones the whole structure of their doctrine. One such word is the great word, *Ritam*, Truth; Truth was the central object of the seeking of the Mystics, a spiritual or inner Truth, a truth of ourselves, a truth of things, a truth of the world and of the gods, a truth behind all we are and all that things are. In the ritualistic interpretation this master word of the Vedic knowledge has been interpreted in all kinds of senses according to the convenience or fancy of the interpreter, "truth", "sacrifice", "water", "one who has gone", even "food", not to speak of a number of other meanings; if we do that, there can be no certitude in our dealings with the Veda. But let us consistently give it the same master sense and a strange but clear result emerges. If we apply the same treatment to other standing terms of the Veda, if we give them their ordinary, natural and straightforward meaning and give it constantly and consistently not monkeying about with their sense or turning them into purely ritualistic expressions, if we allow to certain important words, such as *sravas*, *kratu*, the psychological meaning of which they are capable and which they undoubtedly bear in certain passages as when the Veda describes Agni as *kratur hr̥di*, 'then this result becomes all the more clear, extended, pervasive. If, in addition, we follow the indications which abound, sometimes the explicit statement of the Rishis about the inner sense of their symbols, interpret in the same sense the significant legends and figures on which they constantly return, the conquest over Vritra and the battle with the Vritras, his powers, the recovery of the Sun, the Waters, the Cows from the Panis or other Dasyus, the whole Rig-veda reveals itself as a body of doctrine and practice, esoteric, occult, spiritual, such as might have been given by the mystics in any ancient country but which

actually survives for us only in the Veda. It is there deliberately hidden by a veil, but the veil is not so thick as we first imagine; we have only to use our eyes and the veil vanishes; the body of the Word, the Truth stands out before us.

Many of the lines, many whole hymns even of the Veda bear on their face a mystic meaning; they are evidently an occult form of speech, have an inner meaning. When the seer speaks of Agni as "the luminous guardian of the Truth shining out in his own home", or of Mitra and Varuna or other gods as "in touch with the Truth and making the Truth grow" or as "born in the Truth", these are words of a mystic poet, who is thinking of that inner Truth behind things of which the early sages were the seekers. He is not thinking of the Nature-Power presiding over the outer element of fire or of the fire of the ceremonial sacrifice. Or he speaks of Saraswati as one who impels the words of Truth and awakes to right thinkings or as one opulent with the thought: Saraswati awakes to consciousness or makes us conscious of the "Great Ocean and illumines all our thoughts". It is surely not the River Goddess whom he is thus hymning but the Power, the River if you will, of inspiration, the word of the Truth, bringing its light into our thoughts, building up in us that Truth, an inner knowledge. The Gods constantly stand out in their psychological functions; the sacrifice is the outer symbol of an inner work, an inner interchange between the gods and men, — man giving what he has, the gods giving in return the horses of power, the herds of light, the heroes of Strength to be his retinue, winning for him victory in his battle with the hosts of Darkness, Vritras, Dasyus, Panis. When the Rishi says, "Let us become conscious whether by the War-Horse or by the Word of a Strength beyond men", his words have either a mystic significance or they have no coherent meaning at all. In the portions translated in this book we have many mystic verses and whole hymns which, however mystic, tear the veil off the outer sacrificial images covering the real sense of the Veda. "Thought," says the Rishi, "has nourished for us human things in the Immortals, in the Great Heavens; it is the milch-cow which milks of itself the wealth of many forms" — the many kinds of wealth, cows, horses and the rest for which the sacrificer prays; evidently this is no material wealth,

it is something which Thought, the Thought embodied in the Mantra, can give and it is the result of the same Thought that nourishes our human things in the Immortals, in the Great Heavens. A process of divinisation, and of a bringing down of great and luminous riches, treasures won from the Gods by the inner work of sacrifice, is hinted at in terms necessarily covert but still for one who knows how to read these secret words, *ninyā vacāṁsi*, sufficiently expressive, *kavaye nivacanā*. Again, Night and Dawn the eternal sisters are like “joyful weaving women weaving the web of our perfected works into the form of a sacrifice”. Again, words with a mystic form and meaning, but there could hardly be a more positive statement of the psychological character of the Sacrifice, the real meaning of the Cow, of the riches sought for, the plenitudes of the Great Treasure.

Under pressure of the necessity to mask their meaning with symbols and symbolic words — for secrecy must be observed — the Rishis resorted to fix double meanings, a device easily manageable in the Sanskrit language where one word often bears several different meanings, but not easy to render in an English translation and very often impossible. Thus the word for cow, *go*, meant also light or a ray of light; this appears in the names of some of the Rishis, Gotama, most radiant, Gavishthira, steadfast in the Light. The cows of the Veda were the Herds of the Sun, familiar in Greek myth and mystery, the rays of the Sun of Truth and Light and Knowledge; this meaning which comes out in some passages can be consistently applied everywhere yielding a coherent sense. The word *ghṛta* means ghee or clarified butter and this was one of the chief elements of the sacrificial rite; but *ghṛta* could also mean light, from the root *ghṛ* to shine and it is used in this sense in many passages. Thus the horses of Indra, the Lord of Heaven, are described as dripping with light, *ghṛta-smū*¹ — it certainly does not mean that ghee dripped from them as they ran, although that seems to be the sense of the same epithet as applied to the grain of which Indra’s horses are invited to

¹ Sayana, though in several passages he takes *ghṛta* in the sense of light, renders it here by ‘water’; he seems to think that the divine horses were very tired and perspiring profusely! A Naturalistic interpreter might as well argue that as Indra is a God of the sky, the primitive poet might well believe that rain was the perspiration of Indra’s horses.

partake when they come to the sacrifice. Evidently this sense of light doubles with that of clarified butter in the symbolism of the sacrifice. The thought or the word expressing the thought is compared to pure clarified butter, expressions like *dhiyaṁ ghṛtācīm*, the luminous thought or understanding occur. There is a curious passage in one of the hymns translated in this book calling on Fire as priest of the sacrifice to flood the offering with a mind pouring ghr̥ita, *ghṛtapruṣā manasā* and so manifest the Seats ("places, or planes"), the three heavens each of them and manifest the Gods.¹ But what is a ghee-pouring mind, and how by pouring ghee can a priest manifest the Gods and the triple heavens? But admit the mystical and esoteric meaning and the sense becomes clear. What the Rishi means is a "mind pouring the light", a labour of the clarity of an enlightened or illumined mind; it is not a human priest or a sacrificial fire, but the inner Flame, the mystic seer-will, *kavikratu*, and that can certainly manifest by this process the Gods and the worlds and all planes of the being. The Rishis, it must be remembered, were seers as well as sages, they were men of vision who saw things in their meditation in images, often symbolic images which might precede or accompany an experience and put it in a concrete form, might predict or give an occult body to it: so it would be quite possible for him to see at once the inner experience and in image its symbolic happening, the flow of clarifying light and the priest god pouring this clarified butter on the inner self-offering which brought the experience. This might seem strange to a Western mind, but to an Indian mind accustomed to the Indian tradition or capable of meditation and occult vision it would be perfectly intelligible. The mystics were and normally are symbolists, they can even see all physical things and happenings as symbols of inner truths and realities, even their outer selves, the outer happenings of their life and all around them. That would make their identification or else an association of the thing and its symbol easy, its habit possible.

Other standing words and symbols of the Veda invite a similar interpretation of their sense. As the Vedic "cow" is the symbol of light, so the Vedic "horse" is a symbol of power,

¹ This is Sayana's rendering of the passage and rises directly from the words.

spiritual strength, force of tapasya. When the Rishi asks Agni for a "horse-form cow-in-front gift" he is not asking really for a number of horses forming a body of the gift with some cows walking in front, he is asking for a great body of spiritual power led by the light or, as we may translate it, "with the Ray-Cow walking in its front."¹ As one hymn describes the recovery from the Panis of the mass of the rays (the cows, — the shining herds, *gavyam*), so another hymn asks Agni for a mass of abundance or power of the horse — *asvyam*. So too the Rishi asks sometimes for the heroes or fighting men as his retinue, sometimes in more abstract language and without symbol for a complete hero-force — *suvīryam*; sometimes he combines the symbol and the thing. So too the Rishis ask for a son or sons or offspring, *apatyam*, as an element of the wealth for which they pray to the Gods, but here too an esoteric sense can be seen, for in certain passages the son born to us is clearly an image of some inner birth: Agni himself is our son, the child of our works, the child who as the Universal Fire is the father of his fathers, and it is by setting the steps on things that have fair offspring that we create or discover a path to the higher world of Truth. Again, "water" in the Veda is used as a symbol. It speaks of the inconscient ocean, *salilam apraketam*, in which the Godhead is involved and out of which he is born by his greatness; it speaks also of the great ocean, *maho arnah*, the upper waters which, as one hymn says, Saraswati makes conscious for us or of which she makes us conscious by the ray of intuition — *pra cetayati ketuna*. The seven rivers seem to be the rivers of Northern India but the Veda speaks of the seven Mighty Ones of Heaven who flow down from Heaven; they are waters that know, knowers of the Truth — *ṛtajña* — and when they are released they discover for us the road to the great Heavens. So, too, Parashara speaks of Knowledge and universal Life, "in the house of the waters". Indra releases the rain by slaying Vritra, but this rain too is the rain of Heaven and sets the rivers flowing. Thus the legend of the release of the waters which takes so large a place in the Veda puts on the aspect of a symbolic myth. Along with it comes the other symbolic

¹ Compare the expression which describes the Aryan, the noble people as led by the light — *jyotir-agrāh*.

legend of the discovery and rescue, from the dark cave in the mountain, of the Sun, the cows or herds of the Sun, or the Sun-world — *svar* — by the Gods and the Angiras Rishis. The symbol of the Sun is constantly associated with the higher Light and the Truth: it is in the Truth concealed by an inferior Truth that are unyoked the horses of the Sun, it is the Sun in its highest light that is called upon in the great Gayatri Mantra to impel our thoughts. So, too, the enemies in the Veda are spoken of as robbers, *dasyus*, who steal the cows, or *Vritras* and are taken literally as human enemies in the ordinary interpretation, but *Vritra* is a demon who covers and holds back the Light and the waters and the *Vritras* are his forces fulfilling that function. The *Dasyus*, robbers or destroyers, are the powers of darkness, adversaries of the seekers of Light and the Truth. Always there are indications that lead us from the outward and exoteric to an inner and esoteric sense.

In connection with the symbol of the Sun a notable and most significant verse in a hymn of the fifth Mandala may here be mentioned; for it shows not only the profound mystic symbolism of the Vedic poets, but also how the writers of the Upanishads understood the Rig-veda and justifies their belief in the inspired knowledge of their forerunners. "There is a Truth covered by a Truth", runs the Vedic passage, "where they unyoke the horses of the Sun; the ten hundreds stood together, there was That One;¹ I saw the greatest (best, most glorious) of the embodied gods."² Then mark how the seer of the Upanishad translates this thought or this mystic experience into his own later style, keeping the central symbol of the Sun but without any secrecy in the sense. Thus runs the passage in the Upanishad, "The face of the Truth is covered with a golden lid. O Pushan, that remove for the vision of the law of the Truth.³ O Pushan (fosterer), sole seer, O Yama, O Sun, O Child of the Father of beings, marshal and gather together thy rays; I see the Light which is that fairest (most auspicious) form of thee; he who is this Purusha, He am I." The golden lid is meant to be the same as the inferior covering

¹ Or, That (the supreme Truth) was one;

² Or, it means, "I saw the greatest (best) of the bodies of the gods."

³ Or, for the law of the Truth, for vision.

truth, *ṛtam*, spoken of in the Vedic verse; the “best of the bodies of the Gods” is equivalent to the “fairest form of the Sun”, it is the supreme Light which is other and greater than all outer light; the great formula of the Upanishad, “He am I”, corresponds to That One, *tad ekam*, of the Rig-vedic verse; the “standing together of the ten hundreds” (the rays of the Sun, says Sayana, and that is evidently the meaning) is reproduced in the prayer to the Sun “to marshal and mass his rays” so that the supreme form may be seen. The Sun in both the passages, as constantly in the Veda and frequently in the Upanishad, is the Godhead of the supreme Truth and Knowledge and his rays are the light emanating from that supreme Truth and Knowledge. It is clear from this instance — and there are others — that the seer of the Upanishad had a truer sense of the meaning of the ancient Veda than the mediaeval ritualistic commentator with his gigantic learning, much truer than the modern and very different mind of the European scholars.

There are certain psychological terms which have to be taken consistently in their true sense if we are to find the inner or esoteric meaning. Apart from the Truth, *Ritam*, we have to take always in the sense of “thought” the word *dhī* which constantly recurs in the hymns. This is the natural meaning of *dhī* which corresponds to the later word *Buddhi*; it means thought, understanding, intelligence and in the plural ‘thoughts’, *dhīyaḥ*. It is given in the ordinary interpretation all kinds of meanings; “water”, “work”, “sacrifice”, “food”, etc. as well as thought. But in our search we have to take it consistently in its ordinary and natural significance and see what is the result. The word *ketu* means very ordinarily “ray” but it also bears the meaning of intellect, judgment or an intellectual perception. If we compare the passages in the Veda in which it occurs we can come to the conclusion that it meant a ray of perception or intuition, as for instance, it is by the ray of intuition, *ketunā*, that Saraswati makes us conscious of the great waters; that too probably is the meaning of the rays which come from the Supreme foundation above and are directed downwards; these are the intuitions of knowledge as the rays of the Sun of Truth and Light. The word *kratu* means ordinarily work or sacrifice but it also means intelligence,

power or resolution and especially the power of the intelligence that determines the work, the will. It is in this latter sense that we can interpret it in the esoteric rendering of the Veda. Agni is a seer-will, *kavikratu*, he is the "will in the heart", *kratur hṛdi*. Finally the word *śravas* which is constantly in use in the Veda means fame, it is also taken by the commentators in the sense of food, but these significances cannot be fitted in everywhere and very ordinarily lack all point and apposite force. But *śravas* comes from the root *sru* to hear and is used in the sense of ear itself or of hymn or prayer — a sense which Sayana accepts — and from this we can infer that it means the "thing heard" or its result knowledge that comes to us through hearing. The Rishis speak of themselves as hearers of the Truth, *satyasrutah*, and the knowledge received by this hearing as *Sruti*. It is in this sense of inspiration or inspired knowledge that we can take it in the esoteric meaning of the Veda and we find that it fits in with a perfect appositeness; thus when the Rishi speaks of *śravāṃsi* as being brought through upward and brought through downward, this cannot be applied to food or fame but is perfectly apposite and significant if he is speaking of inspirations which rise up to the Truth above or bring down the Truth to us. This is the method we can apply everywhere, but we cannot pursue the subject any further here. In the brief limits of this Foreword these slight indications must suffice; they are meant only to give the reader an initial insight into the esoteric method of interpretation of the Veda.

But what then is the secret meaning, the esoteric sense, which emerges by this way of understanding the Veda? It is what we would expect from the nature of the seeking of the mystics everywhere. It is also, as we should expect from the actual course of the development of Indian culture, an early form of the spiritual truth which found its culmination in the Upanishads; the secret knowledge of the Veda is the seed which is evolved later on into the Vedānta. The thought around which all is centred is the seeking after Truth, Light, Immortality. There is a Truth deeper and higher than the truth of outward existence, a Light greater and higher than the light of human understanding which comes by revelation and inspiration, an

immortality towards which the soul has to rise. We have to find our way to that, to get into touch with this Truth and Immortality, *sapanta ṛtam amrtam*,¹ to be born into the Truth, to grow in it, to ascend in spirit into the world of Truth and to live in it. To do so is to unite ourselves with the Godhead and to pass from mortality into immortality. This is the first and the central teaching of the Vedic mystics. The Platonists, developing their doctrine from the early mystics, held that we live in relation to two worlds, — a world of higher truth which might be called the spiritual world and that in which we live, the world of the embodied soul which is derived from the higher but also degraded from it into an inferior truth and inferior consciousness. The Vedic mystics held this doctrine in a more concrete and pragmatic form, for they had the experience of these two worlds. There is the inferior truth here of this world mixed as it is with much falsehood and error, *anṛtasya bhūreḥ*,² and there is a world or home of Truth, *sadanam ṛtasya*,³ the Truth, the Right, the Vast, *satyam ṛtam bṛhat*,⁴ where all is Truth-Conscious, *ṛtacit*.⁵ There are many worlds between up to the triple heavens and their lights but this is the world of the highest Light — the world of the Sun of Truth, *sva*, or the Great Heaven. We have to find the path to this Great Heaven, the path of Truth, *ṛtasya panthāḥ*,⁶ or as it is sometimes called the way of the gods. This is the second mystic doctrine. The third is that our life is a battle between the powers of Light and Truth, the Gods who are the Immortals and the powers of Darkness. These are spoken of under various names as Vritra and Vritras, Vala and the Panis, the Dasyus and their kings. We have to call in the aid of the Gods to destroy the opposition of these powers of Darkness who conceal the Light from us or rob us of it, who obstruct the flowing of the streams of Truth, *ṛtasya dhārāḥ*,⁷ the streams of Heaven and obstruct in every way the soul's ascent. We have to invoke the Gods by the inner sacrifice, and by the Word call them into us, — that is the specific power of the Mantra, — to offer to them the gifts of the sacrifice and by that giving secure their gifts, so that by this process we may build the way of our

¹ I.68.2. ² VII.60.5. ³ I.164.47; also IV.21.3. ⁴ Atharva XII.1.1. ⁵ IV.3.4.

⁶ III.12.7; also VII.66.3. ⁷ V.12.2; also VII.43.4.

ascent to the goal. The elements of the outer sacrifice in the Veda are used as symbols of the inner sacrifice and self-offering; we give what we are and what we have in order that the riches of the divine Truth and Light may descend into our life and become the elements of our inner birth into the Truth, — a right thinking, a right understanding, a right action must develop in us which is the thinking, impulsion and action of that higher Truth, *ṛtasya preṣā, ṛtasya dhītiḥ*,¹ and by this we must build up ourselves in that Truth. Our sacrifice is a journey, a pilgrimage and a battle, — a travel towards the Gods and we also make that journey with Agni, the inner Flame, as our path-finder and leader. Our human things are raised up by the mystic Fire into the immortal being, into the Great Heaven, and the things divine come down into us. As the doctrine of the Rig-veda is the seed of the teaching of the Vedanta, so is its inner practice and discipline a seed of the later practice and discipline of Yoga. Finally, as the summit of the teaching of the Vedic mystics comes the secret of the one Reality, *ekam sat*,² or *tad ekam*,³ which became the central word of the Upanishads. The Gods, the powers of Light and Truth are powers and names of the One, each God is himself all the Gods or carries them in him: there is the one Truth, *tat satyam*,⁴ and one bliss to which we must rise. But in the Veda this looks out still mostly from behind the veil. There is much else but this is the kernel of the doctrine.

The interpretation I have put forward was set out at length in a series of articles with the title "The Secret of the Veda" in the monthly philosophical magazine, *Arya*, some thirty years ago; written in serial form while still developing the theory and not quite complete in its scope or composed on a preconceived and well-ordered plan it was not published in book-form and is therefore not yet available to the reading public. It was accompanied by a number of renderings of the hymns of the Rig-veda which were rather interpretations than translations and to these there was an introduction explanatory of the "Doctrine of the Mystics". Subsequently there was planned a complete translation of all the hymns to Agni in the ten Mandalas which kept close to the text; the renderings of those hymns in the second

¹ I.68.3. ² I.164.46. ³ X.129.2. ⁴ III.39.5; also IV.54.4 and VIII.45.27.

and sixth Mandalas are now published in this book for the first time as well as a few from the first Mandala. But to establish on a scholastic basis the conclusions of the hypothesis 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 and justifying the interpretation both of separate words and of whole verses and also elaborate appendices to fix firmly the rendering of key-words like *ṛta*, *śravas*, *kratu*, *ketu*, etc. essential to the esoteric interpretation. This also was planned, but meanwhile greater preoccupations of a permanent nature intervened and no time was left to proceed with such a considerable undertaking. For the benefit of the reader of these translations who might otherwise be at a loss, this Foreword has been written and some passages¹ from the unpublished "Doctrine of the Mystics" have been included. The text of the Veda has been given for use by those who can read the original Sanskrit. These translations however are not intended to be a scholastic work meant to justify a hypothesis; the object of this publication is only to present them in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy and would be interested in knowing what might be the esoteric sense of this ancient Scripture.

This is a literary and not a strictly literal translation. But a fidelity to the meaning, the sense of the words and the structure of the thought, has been preserved: in fact the method has been to start with a bare and scrupulously exact rendering of the actual language and adhere to that as the basis of the interpretation; for it is only so that we can find out the actual thoughts of these ancient mystics. But any rendering of such great poetry as the hymns of the Rig-veda, magnificent in their colouring and images, noble and beautiful in rhythm, perfect in their diction, must, if it is not to be a merely dead scholastic work, bring at least a faint echo of their poetic force, — more cannot be done in a prose translation and in so different a language. The turn of phrase and the syntax of English and Vedic Sanskrit are poles asunder; to achieve some sense of style and natural writing

¹ In the present edition the entire essay has been reproduced. — Ed.

one has constantly to turn the concentrated speech of the Veda into a looser, more diluted English form. Another stumbling-block for the translator is the ubiquitous *double entendre* marking in one word the symbol and the thing symbolised, Ray and Cow, clear light of the mind and clarified butter, horses and spiritual power; one has to invent phrases like the "herds of the light" or "the shining herds" or to use devices such as writing the word horse with a capital H to indicate that it is a symbolic horse that is meant and not the common physical animal; but very often the symbol has to be dropped, or else the symbol has to be kept and the inner meaning left to be understood;¹ I have not always used the same phrase though always keeping the same sense, but varied the translation according to the needs of the passage. Often I have been unable to find an adequate English word which will convey the full connotation or colour of the original text; I have used two words instead of one or a phrase or resorted to some other device to give the exact and complete meaning. Besides, there is often a use of antique words or turns of language of which the sense is not really known and can only be conjectured or else different renderings are equally possible. In many passages I have had to leave a provisional rendering; it was intended to keep the final decision on the point until the time when a more considerable body of the hymns had been translated and were ready for publication; but this time has not yet come.

¹ The Rishis sometimes seem to combine two different meanings in the same word; I have occasionally tried to render this double sense.

The Doctrine of the Mystics

THE Veda possesses the high spiritual substance of the Upanishads, but lacks their phraseology; it is an inspired knowledge as yet insufficiently equipped with intellectual and philosophical terms. We find a language of poets and illuminates to whom all experience is real, vivid, sensible, even concrete, not yet of thinkers and systematisers to whom the realities of the mind and soul have become abstractions. Yet a system, a doctrine there is; but its structure is supple, its terms are concrete, the cast of its thought is practical and experimental, but in the accomplished type of an old and sure experience, not of one that is crude and uncertain because yet in the making. Here we have the ancient psychological science and the art of spiritual living of which the Upanishads are the philosophical outcome and modification and Vedanta, Sankhya and Yoga the late intellectual result and logical dogma. But like all life, like all science that is still vital, it is free from the armoured rigidities of the reasoning intellect; in spite of its established symbols and sacred formulae it is still large, free, flexible, fluid, supple and subtle. It has the movement of life and the large breath of the soul. And while the later Philosophies are books of Knowledge and make liberation the one supreme good, the Veda is a Book of Works and the hope for which it spurns our present bonds and littleness, is perfection, self-achievement, immortality.

The doctrine of the Mystics recognises an Unknowable, Timeless and Unnameable behind and above all things and not seizable by the studious pursuit of the mind. Impersonally, it is That, the One Existence; to the pursuit of our personality it reveals itself out of the secrecy of things as the God or Deva, — nameless though he has many names, immeasurable and beyond description though he holds in himself all description of name and knowledge and all measures of form and substance, force and activity.

The Deva or Godhead is both the original cause and the final

result. Divine Existent, builder of the worlds, lord and begetter of all things, Male and Female, Being and Consciousness, Father and Mother of the Worlds and their inhabitants, he is also their Son and ours: for he is the Divine Child born into the Worlds who manifests himself in the growth of the creature. He is Rudra and Vishnu, Prajapati and Hiranyagarbha, Surya, Agni, Indra, Vayu, Soma, Brihaspati, — Varuna and Mitra and Bhaga and Aryaman, all the gods. He is the wise, mighty and liberating Son born from our works and our sacrifice, the Hero in our warfare and Seer of our knowledge, the White Steed in the front of our days who gallops towards the upper Ocean.

The soul of man soars as the Bird, the Hansa, past the shining firmaments of physical and mental consciousness, climbs as the traveller and fighter beyond earth of body and heaven of mind by the ascending path of the Truth to find this Godhead waiting for us, leaning down to us from the secrecy of the highest supreme where it is seated in the triple divine Principle and the source of the Beatitude. The Deva is indeed, whether attracting and exalted there or here helpful to us in the person of the greater Gods, always the Friend and Lover of man, the pastoral Master of the Herds who gives us the sweet milk and the clarified butter from the udder of the shining Cow of the infinitude. He is the source and outpurer of the ambrosial Wine of divine delight and we drink it drawn from the sevenfold waters of existence or pressed out from the luminous plant on the hill of being and uplifted by its raptures we become immortal.

Such are some of the images of this ancient mystic adoration.

The Godhead has built this universe in a complex system of worlds which we find both within us and without, subjectively cognised and objectively sensed. It is a rising tier of earths and heavens; it is a stream of diverse waters; it is a Light of seven rays, or of eight or nine or ten; it is a Hill of many plateaus. The seers often image it in a series of trios; there are three earths and three heavens. More, there is a triple world below, — Heaven, Earth and the intervening mid-region; a triple world between, the shining heavens of the Sun; a triple world above, the supreme and rapturous abodes of the Godhead.

But other principles intervene and make the order of the worlds yet more complex. These principles are psychological; for since all creation is a formation of the Spirit, every external system of worlds must in each of its planes be in material correspondence with some power or rising degree of consciousness of which it is the objective symbol and must house a kindred internal order of things. To understand the Veda we must seize this Vedic parallelism and distinguish the cosmic gradations to which it leads. We rediscover the same system behind the later Puranic symbols and it is thence that we can derive its tabulated series most simply and clearly. For there are seven principles of existence and the seven Puranic worlds correspond to them with sufficient precision, thus:

<i>Principle</i>	<i>World</i>
1. Pure Existence — Sat	World of the highest truth of being (Satyaloka)
2. Pure Consciousness — Chit	World of infinite Will or conscious force (Tapoloka)
3. Pure Bliss — Ananda	World of creative delight of existence (Janaloka)
4. Knowledge or Truth — Vijnana	World of the Vastness (Maharloka)
5. Mind	World of light (Swar)
6. Life (nervous being)	World of various becoming (Bhuvar)
7. Matter	The material world (Bhur)

Now this system which in the Purana is simple enough, is a good deal more intricate in the Veda. There the three highest worlds are classed together as the triple divine Principle, — for they dwell always together in a Trinity; infinity is their scope, bliss is their foundation. They are supported by the vast regions of the Truth whence a divine Light radiates out towards our mentality in the three heavenly luminous worlds of Swar, the domain of Indra. Below is ranked the triple system in which we live.

We have the same cosmic gradations as in the Puranas but

they are differently grouped, — seven worlds in principle, five in practice, three in their general groupings:

- | | |
|--|--|
| 1. The Supreme Sat-Chit-Ananda | The Triple divine worlds |
| 2. The Link-World Supermind | The Truth, Right, Vast, manifested in Swar, with its three luminous heavens |
| 3. The triple lower world
Pure Mind
Life-force
Matter | Heaven (Dyaus, the three heavens)
The Mid-Region (Antariksha)
Earth (the three earths) |

And as each principle can be modified by the subordinate manifestation of the others within it, each world is divisible into several provinces according to different arrangements and self-orderings of its creative light of consciousness. Into this framework, then, we must place all the complexities of the subtle vision and the fertile imagery of the seers down to the hundred cities which are now in the possession of the hostile kings, the Lords of division and evil. But the gods shall break them open and give them for his free possession to the Aryan worshipper!

But where are these worlds and whence are they created? Here we have one of the profoundest ideas of the Vedic sages. Man dwells in the bosom of the Earth-Mother and is aware of this world of mortality only; but there is a superconscient high beyond where the divine worlds are seated in a luminous secrecy; there is a subconscient or inconscient below his surface waking impressions and from that pregnant Night the worlds as he sees them are born. And these other worlds between the luminous upper and the tenebrous lower ocean? They are here. Man draws from the life-world his vital being, from the mind-world his mentality; he is ever in secret communication with them; he can consciously enter into them, be born into them, if he will. Even into the solar worlds of the Truth he can rise, enter the portals of the Superconscient, cross the threshold of the Supreme. The divine doors shall swing open to his increasing soul.

This human ascension is possible because every being really

holds in himself all that his outward vision perceives as *if external to him*. We have subjective faculties hidden in us which correspond to all the tiers and strata of the objective cosmic system and these form for us so many planes of our possible existence. This material life and our narrowly limited consciousness of the physical world are far from being the sole experience permitted to man, — be he a thousand times the Son of Earth. If maternal Earth bore him and retains him in her arms, yet is Heaven also one of his parents and has a claim on his being. It is open to him to become awake to profounder depths and higher heights within and such awakening is his intended progress. And as he mounts thus to higher and ever higher planes of himself, new worlds open to his life and his vision and become the field of his experience and the home of his spirit. He lives in contact and union with their powers and godheads and remoulds himself in their image. Each ascent is thus a new birth of the soul, and the Veda calls the worlds “births” as well as seats and dwelling-places.

For as the Gods have built the series of the cosmic worlds, even so they labour to build up the same series of ordered states and ascending degrees in man’s consciousness from the mortal condition to the crowning immortality. They raise him from the limited material state of being in which our lowest manhood dwells contented and subject to the Lords of Division, give him a life rich and abundant with the many and rapid shocks and impulsions from the dynamic worlds of Life and Desire where the Gods battle with the demons and raise him yet higher from those troubled rapidities and intensities into the steadfast purity and clarity of the high mental existence. For pure thought and feeling are man’s sky, his heaven; this whole vitalistic existence of emotion, passions, affections of which desire is the pivot, forms for him a mid-world; body and material living are his earth.

But pure thought and pure psychic state are not the highest height of the human ascension. The home of the Gods is an absolute Truth which lives in solar glories beyond mind. Man ascending thither strives no longer as the thinker but is victoriously the seer; he is no longer this mental creature but a divine being. His will, life, thought, emotion, sense, act are all transformed into values of an all-puissant Truth and remain no longer

an embarrassed or a helpless tangle of mixed truth and falsehood. He moves lamely no more in our narrow and grudging limits but ranges in the unobstructed Vast; toils and zigzags no longer amid these crookednesses, but follows a swift and conquering straightness; feeds no longer on broken fragments, but is suckled by the teats of Infinity. Therefore he has to break through and out beyond these firmaments of earth and heaven; conquering firm possession of the solar worlds, entering on to his highest Height he has to learn how to dwell in the triple principle of Immortality.

This contrast of the mortality we are and the immortal condition to which we can aspire is the key of the Vedic thought and practice. Veda is the earliest gospel we have of man's immortality and these ancient stanzas conceal the primitive discipline of its inspired discoverers.

Substance of being, light of consciousness, active force and possessive delight are the constituent principles of existence; but their combination in us may be either limited, divided, hurt, broken and obscure or infinite, enlightened, vast, whole and unhurt. Limited and divided being is ignorance; it is darkness and weakness, it is grief and pain; in the Vast, in the integral, in the infinite we must seek for the desirable riches of substance, light, force and joy. Limitation is mortality; immortality comes to us as an accomplished self-possession in the infinite and the power to live and move in firm vastnesses. Therefore it is in proportion as he widens and on condition that he increases constantly in substance of his being, brightens an ever loftier flame of will and vaster light of knowledge, advances the boundaries of his consciousness, raises the degrees and enlarges the breadth of his power, force and strength, confirms an intenser beatitude of joy and liberates his soul into immeasurable peace that man becomes capable of immortality.

To widen is to acquire new births. 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. But there is also the absolute Aryan who would conquer and pass beyond these states to the transcendental harmony of them all.

It is the supramental Truth that is the instrument of this great inner transfiguration. That replaces mentality by luminous vision and the eye of the gods, mortal life by breath and force of the infinite existence, obscure and death-possessed substance by the free and immortal conscious-being. The progress of man must be therefore, first, his self-expanding into a puissant vitality capable of sustaining all vibrations of action and experience and a clear mental and psychical purity; secondly, an outgrowing of this human light and power and its transmutation into an infinite Truth and an immortal Will.

Our normal life and consciousness are a dark or at best a starlit Night. Dawn comes by the arising of the Sun of that higher Truth and with Dawn there comes the effective sacrifice. By the sacrifice the Dawn itself and the lost Sun are constantly conquered out of the returning Night and the luminous herds rescued from the darkling cave of the Panis; by the sacrifice the rain of the abundance of heaven is poured out for us and the sevenfold waters of the higher existence descend impetuously upon our earth because the coils of the obscuring Python, the all-enfolding and all-withholding Vritra, have been cloven asunder by the God-Mind's flashing lightnings; in the sacrifice the Soma-wine is distilled and uplifts us on the stream of its immortalising ecstasy to the highest heavens.

Our sacrifice is the offering of all our gains and works to the powers of the higher existence. The whole world is a dumb and helpless sacrifice in which the soul is bound as a victim self-offered to unseen Gods. The liberating Word must be found, the illuminating hymn must be framed in the heart and mind of man and his life must be turned into a conscious and voluntary offering in which the soul is no longer the victim, but the master of the sacrifice. By right sacrifice and by the all-creative and all-expressive Word that shall arise out of his depths as a sublime

hymn to the Gods man can achieve all things. He shall conquer his perfection; Nature shall come to him as a willing and longing bride; he shall become her seer and rule her as her King.

By the hymn of prayer and God-attraction, by the hymn of praise and God-affirmation, by the hymn of God-attainment and self-expression man can house in himself the Gods, build in this gated house of his being the living image of their deity, grow into divine births, form within himself vast and luminous worlds for his soul to inhabit. By the word of the Truth the all-engendering Surya creates; by that rhythm Brahmanaspati evokes the worlds and Twashtri fashions them; finding the all-puissant Word in his intuitive heart, shaping it in his mind the human thinker, the mortal creature can create in himself all the forms, all the states and conditions he desires and, achieving, can conquer for himself all wealth of being, light, strength and enjoyment. He builds up his integral being and aids his gods to destroy the evil armies; the hosts of his spiritual enemies are slain who have divided, torn and afflicted his nature.

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. It has to climb, led by the flaming strength of the divine Will, from plateau to plateau as of a mountain, it has to cross as in a ship the waters of existence, traverse its rivers, overcome their deep pits and rapid currents; its aim is to arrive at the far-off ocean of light and infinity.

And this is no easy or peaceful march; it is for long seasons a fierce and relentless battle. Constantly the Aryan man has to labour and to fight and conquer; he must be a tireless toiler and traveller and a stern warrior, he must force open and storm and sack city after city, win kingdom after kingdom, overthrow and tread down ruthlessly enemy after enemy. His whole progress is a warring of Gods and Titans, Gods and Giants, Indra and the Python, Aryan and Dasyu. Aryan adversaries even he has to face in the open field; for old friends and helpers turn into ene-

mies; the kings of Aryan states he would conquer and overpass join themselves to the Dasyus and are leagued against him in supreme battle to prevent his free and utter passing on.

But the Dasyu is the natural enemy. These dividers, plunderers, harmful powers, these Danavas, sons of the Mother of division, are spoken of by the Rishis under many general appellations. There are Rakshasas; there are Eaters and Devourers, Wolves and Tearers; there are hurters and haters; there are dualisers; there are confiners or censors. But we are given also many specific names. Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. And even when Vritra is slain by the light, fiercer enemies arise out of him. Shushna afflicts us with his impure and ineffective force, Namuchi fights man by his weaknesses, and others too assail, each with his proper evil. Then there are Vala and the Panis, miser traffickers in the sense-life, stealers and concealers of the higher Light and its illuminations which they can only darken and misuse, — an impious host who are jealous of their store and will not offer sacrifice to the Gods. These and other personalities, — they are much more than personifications, — of our ignorance, evil, weakness and many limitations make constant war upon man; they encircle him from near or they shoot their arrows at him from afar or even dwell in his gated house in the place of the Gods and with their shapeless stammering mouths and their insufficient breath of force mar his self-expression. They must be expelled, overpowered, slain, thrust down into their nether darkness by the aid of the mighty and helpful deities.

The Vedic deities are names, powers, personalities of the universal Godhead and they represent each some essential puissance of the Divine Being. They manifest the cosmos and are manifest in it. Children of Light, Sons of the Infinite, they recognise in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so as to possess his world with their light, strength and beauty. The Gods call man to a divine companionship and alliance; they attract and uplift him to their luminous fraternity, invite his aid and offer theirs against the Sons of Darkness and Division. Man in return calls

the Gods to his sacrifice, offers to them his swiftnesses and his strengths, his clarities and his sweetnesses, — milk and butter of the shining Cow, distilled juices of the Plant of Joy, the Horse of the Sacrifice, the cake and the wine, the grain for the God-Mind's radiant coursers. He receives them into his being and their gifts into his life, increases them by the hymn and the wine and forms perfectly, — as a smith forges iron, says the Veda, — their great and luminous godheads.

All this Vedic imagery is easy to understand when once we have the key, but it must not be mistaken for mere imagery. The Gods are not simply poetical personifications of abstract ideas or of psychological and physical functions of Nature. To the Vedic seers they are living realities; the vicissitudes of the human soul represent a cosmic struggle not merely of principles and tendencies but of the cosmic Powers which support and embody them. These are the Gods and the Demons. On the world-stage and in the individual soul the same real drama with the same personages is enacted.

To what gods shall the sacrifice be offered? Who shall be invoked to manifest and protect in the human being this increasing godhead?

Agni first, for without him the sacrificial flame cannot burn on the altar of the soul. That flame of Agni is the seven-tongued power of the Will, a Force of God instinct with knowledge. This conscious and forceful will is the immortal guest in our mortality, a pure priest and a divine worker, the mediator between earth and heaven. It carries what we offer to the higher Powers and brings back in return their force and light and joy into our humanity.

Indra, the Puissant next, who is the power of pure Existence self-manifested as the Divine Mind. As Agni is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the other pole of Light instinct with force which descends from heaven to earth. He comes down into our world as the Hero with the shining horses and slays darkness and division with his lightnings, pours down the life-giving heavenly waters, finds in the trace of the hound, Intuition, the

lost or hidden illuminations, makes the Sun of Truth mount high in the heaven of our mentality.

Surya, the Sun, is the master of that supreme Truth, — truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or rather the manifestor of all things, — for creation is outbringing, expression by the Truth and Will, — and the father, fosterer, enlightener of our souls. The illuminations we seek are the herds of this Sun who comes to us in the track of the divine Dawn and releases and reveals in us night-hidden world after world up to the highest Beatitude.

Of that beatitude Soma is the representative deity. The wine of his ecstasy is concealed in the growths of earth, in the waters of existence; even here in our physical being are his immortalising juices and they have to be pressed out and offered to all the gods; for in that strength these shall increase and conquer.

Each of these primary deities has others associated with him who fulfil functions that arise from his own. For if the truth of Surya is to be established firmly in our mortal nature, there are previous conditions that are indispensable; a vast purity and clear wideness destructive of all sin and crooked falsehood, — and this is Varuna; a luminous power of love and comprehension leading and forming into harmony all our thoughts, acts and impulses, — this is Mitra; an immortal puissance of clear-discerning aspiration and endeavour, — this is Aryaman; a happy spontaneity of the right enjoyment of all things dispelling the evil dream of sin and error and suffering, — this is Bhaga. These four are powers of the Truth of Surya.

For the whole bliss of Soma to be established perfectly in our nature a happy and enlightened and unmaimed condition of mind, vitality and body are necessary. This condition is given to us by the twin Ashwins; wedded to the daughter of Light, drinkers of honey, bringers of perfect satisfactions, healers of maim and malady they occupy our parts of knowledge and parts of action and prepare our mental, vital and physical being for an easy and victorious ascension.

Indra, the Divine Mind, as the shaper of mental forms has

for his assistants, his artisans, the Ribhus, 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 Ashwins' chariot, the weapons of the Gods, all the means of the journey and the battle. But as giver of the Light of truth and as Vritra-slayer Indra is aided by the Maruts, who are powers of will and nervous or vital Force that have attained to the light of thought and the voice of self-expression. They are behind all thought and speech as its impellers and they battle towards the Light, Truth and Bliss of the supreme Consciousness.

There are also female energies; for the Deva is both Male and Female and the gods also are either activising souls or passively executive and methodising energies. Aditi, infinite Mother of the gods, comes first; and there are besides five powers of the Truth-Consciousness, — Mahi or Bharati, the vast Word that brings us all things out of the divine source; Ila, the strong primal word of the Truth who gives us its active vision; Saraswati, its streaming current and the word of its inspiration; Sarama, the Intuition, hound of heaven who descends into the cavern of the subconscious and finds there the concealed illuminations; Dakshina, whose function is to discern rightly, dispose the action and the offering and distribute in the sacrifice to each godhead its portion. Each god, too, has his female energy.

All this action and struggle and ascension is supported by Heaven our Father and Earth our Mother, Parents of the Gods, who sustain respectively the purely mental and psychic and the physical consciousness. Their large and free scope is the condition of our achievement. Vayu, Master of life, links them together by the mid-air, the region of vital force. And there are other deities, — Parjanya, giver of the rain of heaven; Dadhi-kravan, the divine war-horse, a power of Agni; the mystic Dragon of the Foundations; Trita Aptya who on the third plane of existence consummates our triple being; and more besides.

The development of all these godheads is necessary to our

perfection. And that perfection must be attained on all our levels, — in the wideness of earth, our physical being and consciousness; in the full force of vital speed and action and enjoyment and nervous vibration, typified as the Horse which must be brought forward to upbear our endeavour; in the perfect gladness of the heart of emotion and a brilliant heat and clarity of the mind throughout our intellectual and psychical being; in the coming of the supramental Light, the Dawn and the Sun and the shining Mother of the herds, to transform all our existence; for so comes to us the possession of the Truth, by the Truth the admirable surge of the Bliss, in the Bliss infinite Consciousness of absolute being.

Three great Gods, origin of the Puranic Trinity, largest puissances of the supreme Godhead, make possible this development and upward evolution; they support in its grand lines and fundamental energies all these complexities of the cosmos. Brahmanaspati is the Creator; by the word, by his cry he creates, — that is to say, he expresses, he brings out all existence and conscious knowledge and movement of life and eventual forms from the darkness of the Inconscient. Rudra, the Violent and Merciful, the Mighty One, presides over the struggle of life to affirm itself; he is the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers and complains and submits. Vishnu of the vast pervading motion holds in his triple stride all these worlds; it is he that makes a wide room for the action of Indra in our limited mortality; it is by him and with him that we rise into his highest seats where we find waiting for us the Friend, the Beloved, the Beatific Godhead.

Our earth shaped out of the dark inconscient ocean of existence lifts its high formations and ascending peaks heavenward; heaven of mind has its own formations, clouds that give out their lightnings and their waters of life; the streams of the clarity and the honey ascend out of the subconscious ocean below and seek the superconscious ocean above; and from above that ocean sends downward its rivers of the light and truth and bliss even into our physical being. Thus in images of physical Nature the

Vedic poets sing the hymn of our spiritual ascension.

That ascension has already been effected by the Ancients, the human forefathers, and the spirits of these great Ancestors still assist their offspring; for the new dawns repeat the old and lean forward in light to join the dawns of the future. Kanwa, Kutsa, Atri, Kakshiwan, Gotama, Shunahshepa have become types of certain spiritual victories which tend to be constantly repeated in the experience of humanity. The seven sages, the Angirasas, are waiting still and always, ready to chant the word, to rend the cavern, to find the lost herds, to recover the hidden Sun. Thus the soul is a battlefield full of helpers and hurters, friends and enemies. All this lives, teems, is personal, is conscious, is active. We create for ourselves by the sacrifice and by the word shining seers, heroes to fight for us, children of our works. The Rishis and the Gods find for us our luminous herds; the Ribhus fashion by the mind the chariots of the gods and their horses and their shining weapons. Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hooved steeds, the liberated powers of the mind are wide-winged birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of the Soma. Every shining godward Thought that arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realisation and puissant fulfilment. We seek for the shining gold of the Truth; we lust after a heavenly treasure.

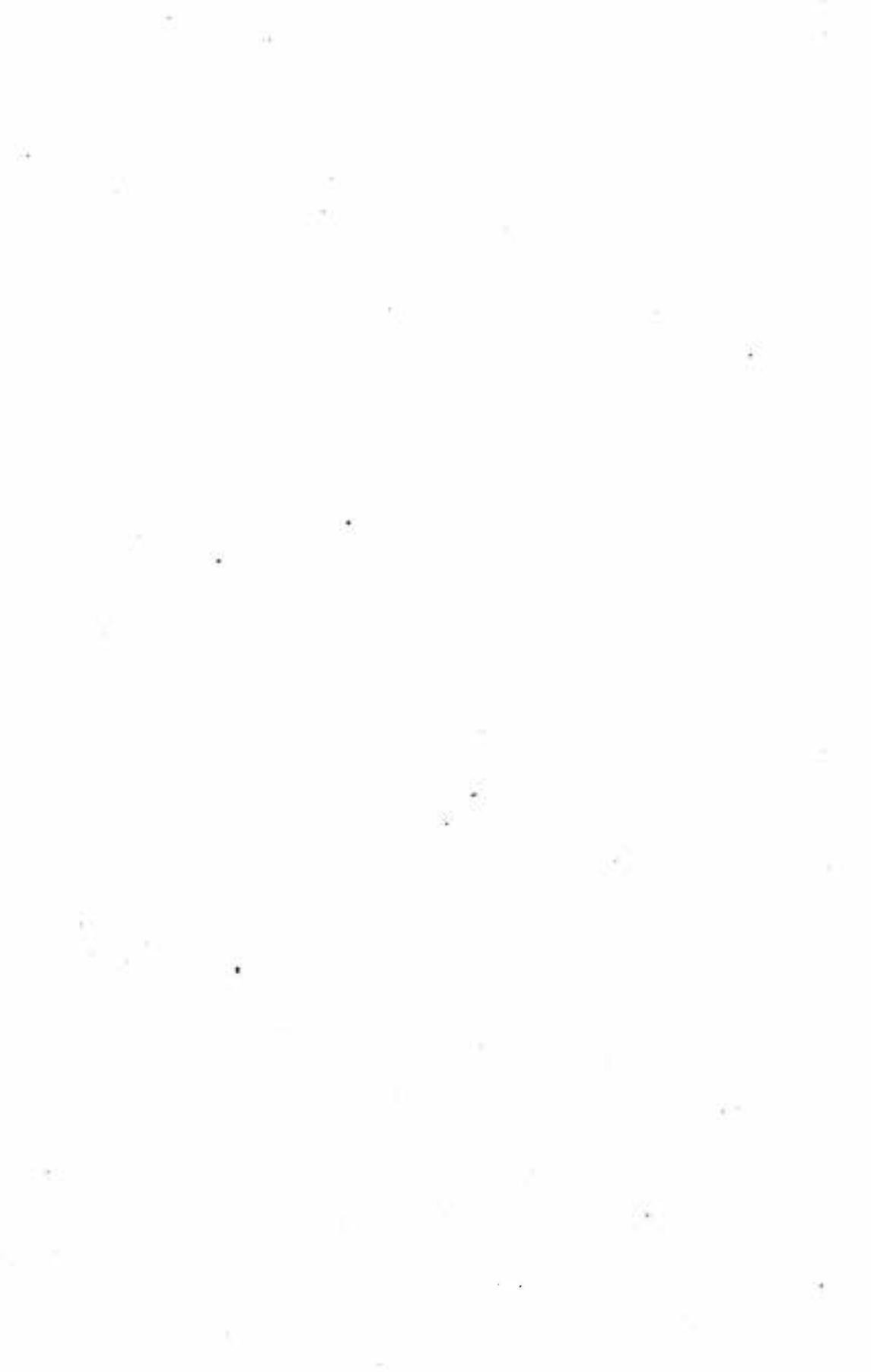
The soul of man is a world full of beings, a kingdom in which armies clash to help or hinder a supreme conquest, a house where the gods are our guests and which the demons strive to possess; the fullness of its energies and wideness of its being make a seat of sacrifice spread, arranged and purified for a celestial session.

Such are some of the principal images of the Veda and a very brief and insufficient outline of the teaching of the Forefathers. So understood the Rig-veda ceases to be an obscure, confused and barbarous hymnal; it becomes the high-aspiring

Song of Humanity; its chants are episodes of the lyrical epic of the soul in its immortal ascension.

This at least; what more there may be in the Veda of ancient science, lost knowledge, old psycho-physical tradition remains yet to be discovered.

MANDALA ONE



MADHUCHCHHANDAS VAISHWAMITRA

SUKTA 1

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥१॥

1. I adore the Flame, the vicar, the divine Ritwik of the Sacrifice, the summoner who most founds the ecstasy.

अग्निः पूर्वैर्भिर्ह्यभिधीर्यो नूतनैस्त ।
स देवा एह भवति ॥२॥

2. The Flame adorable by the ancient sages is adorable too by the new. He brings here the Gods.

अग्निना रयिमश्नवत् पोषमेव विवेदिवे ।
यज्ञसं वीरवत्तमम् ॥३॥

3. By the Flame one enjoys a treasure that verily increases day by day, glorious, most full of hero-power.

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
स इह देवेषु गच्छति ॥४॥

4. O Flame! the pilgrim-sacrifice on every side of which thou art with the environing being, that truly goes among the Gods.

अग्निहोता कविस्तुः सत्यश्चित्रवस्तयः ।
देवो देवेभिरा गमत् ॥५॥

5. The Flame, the summoner, the Seer-Will, true and most full of richly varied listenings, may he come a God with the Gods.

यवङ्गा दाशुषे त्वमग्ने भद्रं करिष्यसि ।

तवेत् तत् सत्यमङ्गिरः ॥६॥

6. O Flame! the happy good which thou shalt create for the giver is that Truth and verily thine, O Angiras!

उप त्वाग्ने दिवेदिवे दोषावस्तक्षिया वयम् ।

नमो भरन्त एमसि ॥७॥

7. To thee, O Flame! we day by day, in the night and in the light, come, carrying by our thought the obeisance.

राजन्तमध्वराणां गोपामृतस्य दोदिविम् ।

वर्धमानं स्वे इमे ॥८॥

8. To thee, who reignest over our pilgrim-sacrifices, luminous guardian of the Truth, increasing in thy own home.

स नः पितेव सूनवेऽग्ने सूपायनो भव ।

सचस्वा नः स्वस्तये ॥९॥

9. Therefore, be easy of access to us as a father unto his son, cling to us for our happy state.

MEDHATITHI KANWA

SUKTA 12

अग्निं वृत्तं वृणीमहे होतारं विश्ववेदसम् ।

अस्य यज्ञस्य सुक्तुम् ॥१॥

1. We choose Agni, the summoner, the all-knowing, the messenger, the will effective of this sacrifice.

अग्निमग्निं हवोमभिः सवा हवन्त विश्वतिम् ।

हव्यवाहं पुरुप्रियम् ॥२॥

2. To the Lord of the creatures, the bearer of our offerings, the beloved of Many, to every flame the sacrificers ever call with hymns that summon the Gods, One in whom are many dear things.

अग्ने देवा इहा बह जज्ञानो वृक्तर्वाहिषे ।
असि होता न ईड्यः ॥३॥

3. O Fire, thou being born hither bear the Gods for the sacrificer who spreads the holy seat, thou art our desirable summoning priest.

तां उशतो वि बोधय यदग्ने यासि वृत्यम् ।
देवरा सत्सि बर्हिषि ॥४॥

4. O Fire, when thou goest as our envoy, awaken them up who desire our offerings. Take thy seat with the Gods on the holy grass.

धृताहवन दीविषः प्रति ऋ रिषतो बह ।
अग्ने त्वं रक्षस्विनः ॥५॥

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

अग्निनाग्निः समिध्यते कश्चिर्गृहपतिर्पुषा ।
हव्यवाद् जुह्वात्यः ॥६॥

6. By the Fire is the fire perfectly kindled, the seer, the lord of the house, the youth, the bearer of offering whose mouth receives the offerings.

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे ।
देवममोविवातनम् ॥७॥

7. To the divine Flame, the seer, him whose law of being is the Truth, the shining one, the destroyer of all evils, approach

and chant the hymn of praise.

यस्त्वाग्ने हविष्यतिर्दूतं देव सपर्यति ।
तस्य स्य प्राविता भव ॥८॥

8. O Flame, O divine messenger, the lord of the offerings who waits on thee, of him become the protector.

यो अग्निं देववीतये हविष्मा आविवासति ।
तस्मै पावक मृळ्य ॥९॥

9. He who with the offerings approaches the divine force, for the Birth of the Gods, O Purifier, on him have grace.

स नः पावक दीदिवोऽग्ने देवा इहा बह ।
उप यज्ञं हविश्च नः ॥१०॥

10. O shining Flame, thou who purifiest, hither bear the Gods to our offerings and to our sacrifice.

स नः स्तवान् आ भर गायत्रेण नवीयसा ।
रयि वीरवतीमियम् ॥११॥

11. Thou adored by our fresh Gayatri rhythms bring for us the felicity and force full of hero's strength.

अग्ने शुक्लेण शोचिषा विन्वाभिर्देवहृतिभिः ।
इमं स्तोमं जुवस्व नः ॥१२॥

12. O Fire, with thy lustres white, and all thy divine hymns that summon the Gods, come and accept this hymn that we affirm.

SUKTA 13

सुसमिद्धो न आ बह देवा अग्ने हविष्मते ।
होतः पावक यसि च ॥१॥

1. O Fire! perfectly kindled, bear the gods to him who has the offerings, O Thou who purifiest! Thou summoner! sacrifice to the gods.

मधुमन्तं तनूनपाद् यज्ञं देवेषु नः कवे ।
अद्या कृणुहि बीतये ॥२॥

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

नराणांसमिह प्रियमस्मिन् यज्ञ उप ह्वये ।
मधुजिह्वं हविष्कृतम् ॥३॥

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

अग्ने सुलतमे रये देवा ईक्षित आ बह ।
असि होता मनुहितः ॥४॥

4. O Fire! Thou who art adored, bring here the gods in thy happiest car; (for) thou art the summoner established by man.

स्तुणीत बहिरानुषग् धृतपृष्ठं मनीषिणः ।
यत्रामृतस्य अक्षणम् ॥५॥

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

SUKTA 14

ऐभिरग्ने दुवो गिरो विश्वेभिः सोमपीतये ।
देवेभिर्याहि यज्ञि च ॥१॥

1. With all these gods, O Agni, thou who art the activity of

speech, arrive and do thy work.

आ त्वा कण्वा अहूषत गृणन्ति विप्र ते धियः ।
देवेभिरग्न आ गहि ॥२॥

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

इन्द्रवायू बृहस्पति मित्राग्नि पूषणं भगम् ।
आदित्यान् मास्तं गणम् ॥३॥

3. On Indra and Vayu, Brihaspati, on Mitra and Agni, Pushan, Bhaga, the Adityas and the Marut host.

प्र वो भ्रियन्त इन्द्रवो मत्सरा मादयिष्णवः ।
इप्सा मध्वश्चमूषवः ॥४॥

4. For you the nectar streams are filled in, rapturous and maddening, dripping sweetness, into their vessel they settle down.

ईळते त्वामवस्यवः कण्वास्तो वृक्षतबहिषः ।
हविष्मन्तो अरंकृतः ॥५॥

5. Thee the Kanwas protected adore, when they have manifested the Flame, hold the offering and have set their array.

घृतपूष्ठा मनोयुषो ये त्वा वहन्ति बह्वयः ।
आ देवान्सोमपीतये ॥६॥

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

तान् यजत्रां श्रुतावृषोऽग्ने पत्नीवतस्क्रुषि ।
मध्वः सुजिह्व पायय ॥७॥

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

ये यजत्रा य ईडषास् ते ते पिबन्तु जिह्वया ।
मधोरत्ने वषट्कृति ॥८॥

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

आकीं सूर्यस्य रोचनाद् विज्वान्देवां उषर्बुधः ।
विप्रो होतेह वसति ॥९॥

9. From the world of the lustre of the sun the seer, the priest of the offering bringeth the gods that wake to the dawn.

विद्वेभिः सोम्यं मध्वज्जन इन्द्रेण वायुना ।
पिबा मित्रस्य घामभिः ॥१०॥

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

त्वं होता मनुहितोऽग्ने यज्ञेषु सीदसि ।
सेमं नो मध्वरं यज ॥११॥

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

युक्त्वा ह्यरुणो रमे हरितो देव रोहितः ।
ताभिर्देवा इहा वह ॥१२॥

12. Yoking, O God, in thy chariot the rosy and the green and the crimson, by these bear hither the gods.

KANWA GHURA

SUKTA 36

प्र वो यद्वां पुरुषां विशां देवयतीनाम् ।
अग्निं सुक्तेभिर्वचोभिरोषहे यं सोमिदन्य ईळते ॥१॥

1. The master of many peoples who labour towards the god-head, we seek for you with words of perfect expression, Agni whom others also everywhere desire.

जनासो अग्निं दधिरे सहोदृषं हविष्मन्तो विधेम ते ।
स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥२॥

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

प्र त्वा दूतं वृणोमहे होतारं विश्ववेदसम् ।
महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥३॥

3. Thee we choose out for our messenger, the priest of offering who hast universal knowledge; when thou art greatened in thy being thy flames range wide, thy lustres touch the heavens.

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्वते ।
विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः ॥४॥

4. The gods even Varuna and Mitra and Aryaman light thee utterly, the ancient messenger; all wealth that mortal conquers by thee, O Agni, who to thee has given.

मन्द्रो होता गृहपतिरग्ने दूतो विशामसि ।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृष्वत ॥५॥

5. Thou art the rapturous priest of the sacrifice and master of this house and the envoy of creatures; in thee are met together all the steadfast laws of action which the gods have made.

त्वे इदग्ने सुभगे यविष्ठय विश्वमा हूयते हविः ।
स त्वं नो अद्य सुमना उतापरं यक्षि देवान्सुवीर्या ॥६॥

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

तं घेमित्वा नमस्विन उप स्वराजमासते ।

होत्राभिरग्नि मनुषः समिन्धते तितिवीसो अति स्निग्धः ॥७॥

7. He it is, whom as the self-ruler men who have attained submission adore; by the greatness of the oblation men light entirely Agni when they have broken through their opposers.

घ्नन्तो वृत्रमतरन् रोदसी अप उरु क्षयाय चक्रिरे ।

भुवत् कण्वे वृषा वृन्म्याहुतः ऋदवो नविष्टिषु ॥८॥

8. They smite Vritra the coverer and pass beyond the two firmaments, and they make the wide kingdom their home. May the mighty One become in Kanwa a luminous energy fed with the offerings, the Steed of Life neighing in the pastures (stations) of the kine.

सं सीदस्व महीं अति शोचस्व देववीतमः ।

वि धूममग्ने अरुषं निषेध्य सृज प्रशस्त दर्शतम् ॥९॥

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

यं त्वा देवासो मनवे दधुरिह यजिष्ठं हव्यवाहन ।

यं कण्वो वेध्यातिथिर्धनस्यूतं यं वृषा यमुपस्तुतः ॥१०॥

10. Even thou whom the gods have set here for man most strong for the sacrifice, O bearer of the offering, whom Kanwa Medhyatithi has established as a seizer for him of his desired wealth, whom the mighty Indra and all who establish him by the song of praise;

यमग्निं मेध्यातिथिः कण्व ईष ऋतावधि ।

तस्य प्रेषो दीदियस्तमिमा ऋचस्तमग्निं वर्धयामसि ॥११॥

11. even that Agni whom Medhyatithi Kanwa has kindled high upon the Truth, may his impulses blaze forth, him may these fulfilling Words, him, even Agni, may we increase.

रायस्यूषि स्वषावोऽस्ति हि तेजने देवेष्वाप्यम् ।

त्वं वाजस्य श्रुत्यस्य राजसि स नो मूढ मह्यं असि ॥१२॥

12. Complete our felicities, O thou who hast the self-fixity; for with thee, O Agni, is effectivity in the gods; thou rulest over the wealth of inspired knowledge. Show thou then favour to us, great art thou.

ऊर्ध्वं ऊ षु ण ऊतये तिष्ठा देवो न सविता ।

ऊर्ध्वो वाजस्य सनिता एवञ्चिर्वाचिर्वाङ्मिह्वयश्चे ॥१३॥

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

ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समन्त्रिणं बह ।

कृधी न ऊर्ध्वञ्चिरयाय जीवसे विवा देवेषु नो दुवः ॥१४॥

14. High-raised protect us from the evil by the perceiving mind, burn utterly every eater of our being; raise us too on high for action, for life; distribute among the gods our activity.

पाहि नो अग्ने रक्षसः पाहि धूर्तरराग्णः ।

पाहि रोषत उत वा जिघांसतो बृहद्भानो यविष्ठय ॥१५॥

15. Protect us, O Agni, from the Rakshasa, protect us from the harm of the undelighting, protect us from him who assails and him who would slay us, O Vast of lustres, O mighty and young.

घनेव विष्वग्वि जह्यराग्णस्तपुर्जम्भ यो अस्मध्रक् ।

यो मर्त्यः शिशोते अत्यक्तुभिर्मा नः स रिपुरोगत ॥१६॥

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

अग्निर्बलं सुवीर्यमग्निः कण्वाय सौमगम् ।

अग्निः प्रावन् मित्रो मेध्यातिथिमग्निः साता उपस्तुतम् ॥१७॥

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

अग्निना तुर्वशं यदुं परावत उपादेवं हवामहे ।

अग्निर्नयषववास्त्वं बृहद्रथं तुर्वीति इत्यवे सहः ॥१८॥

18. By Agni we call Turvasha and Yadu from the upper kingdoms; Agni has led to a new dwelling Brihadratha and Turviti (or Turviti of wide delight), a power against the foe.

नि त्वामग्ने मनुर्वशे ज्योतिर्बनाय शश्वते ।

दीदेय कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥१९॥

19. Man establisheth thee within, O Agni, as a light for the eternal birth; mayest thou burn brightly in Kanwa manifested in the Truth and increased in being, thou to whom the doers of action bow down.

त्वेषासो अग्नेरमवन्तो अर्चयो भीमासो न प्रतीतये ।

रक्षस्विनः सवमिद् यातुमावतो विश्वं समन्त्रिणं बह ॥२०॥

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

NODHAS GAUTAMA

SUKTA 59

A HYMN OF THE UNIVERSAL DIVINE FORCE AND WILL

वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।
वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनां उपमिद् ययन्त्य ॥१॥

1. Other flames are only branches of thy stock, O Fire. All the immortals take in thee their rapturous joy. O universal Godhead, thou art the navel-knot of the earths and their inhabitants; all men born thou controllest and supportest like a pillar.

मूर्धा दिवो नाभिरग्निः पृथिव्या अथाश्वदरती रोदस्योः ।
तं त्वा देवास्तोज्जनयन्त देवं वैश्वानर ज्योतिरिदार्याय ॥२॥

2. The Flame is the head of heaven and the navel of the earth and he is the power that moves at work in the two worlds. O Vaishwanara, the gods brought thee to birth a god to be a light to Aryan man.

आ सूर्यो न रश्मयो ध्रुवास्तो वैश्वानरे दक्षिणेऽग्ना वसूनि ।
या पर्वतेष्वोषधेष्वप्सु या मानुषेष्वसि तस्य राजा ॥३॥

3. As the firm rays sit steadfast in the Sun, all treasures have been placed in the universal godhead and flame. King art thou of all the riches that are in the growths of the earth and the hills and the waters and all the riches that are in men.

बृहती इव सूनवे रोदसी गिरो होता मनुष्यो न वसः ।
स्वर्वते सत्यशुष्माय पूर्ववैश्वानराय नूतमाय यद्वीः ॥४॥

4. Heaven and Earth grow as if vaster worlds to the Son. He is the priest of our sacrifice and sings our words even as might a man of discerning skill. To Vaishwanara, for this most strong god who brings with him the light of the

sun-world, its many mighty waters because his strength is of the truth.

दिवश्चित् ते बृहतो जातवेदो वंशानर प्र रिरिचे महित्वम् ।
राजा कृष्टीनामसि मानुषीणां युष्ठा देवेभ्यो वरिवश्चक्यं ॥५॥

5. O universal godhead, O knower of all things born, thy excess of greatness overflows even the Great Heaven. Thou art the king of the toiling human peoples and by battle madest the supreme good for the gods.

वंशानरो महिम्ना विश्वकृष्टिर्ब्रह्मजेषु यजतो विभावा ।
शातवनेये शतिनोभिरग्निः पुरुषोये जरते सनुतावान् ॥७॥

7. This is the universal godhead who by his greatness labours in all the peoples, the lustrous master of sacrifice, the Flame with his hundred treasures. This is he who has the word of the Truth.

PARASHARA SHAKTYA

SUKTA 65

पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो बहन्तम् ।
सजोषा धीराः पदैरनु गमन्नुप त्वा सोदन्विद्वे यजत्राः ॥१॥

1. He hides himself like a thief with the cow of vision in the secret cavern, he takes to himself our adoration, and thither he carries it.¹ The thinkers take a common joy in him, they follow him by his footprints; all the Masters of sacrifice come to thee, O Flame, in the secrecy.

ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्ट्योर्न भूम ।
वर्धन्तीमापः पन्वा सुशिवितस्य योना गर्भे सुजातम् ॥२॥

2. The Gods follow after him the law of the workings of Truth. He stands encompassing all as heaven the earth. The Waters

¹ Or better, he takes to himself our surrender, he carries with him our surrender.

पुष्टिर्न रक्षा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शम्भु ।
अथो नाज्मत्सर्गप्रतस्तः सिन्धुर्न क्षोदः क ई बराते ॥३॥

- जामिः सिन्धूनां भ्रातेव स्वस्रामिभ्याम्न राजा बनान्यति ।
यद्वातजतो वना व्यस्थारग्निहं दाति रोमा पश्चिभ्याः ॥४॥

- इक्षसित्यप्सु हंसो न सीदन् ऋत्वा चेतिष्ठो विशामुषभुत् ।
सोमो न वेधा ऋतप्रजातः पशर्न शिश्वा विभवरिभाः ॥५॥

- ## SUKTA 66

रयिनं चित्रा सूरो न संबगायुनं प्राणो नित्यो न सूनुः ।
तक्वा न भर्णिर्वना सिषक्ति पयो न धेनः शर्चिर्विभावा ॥१॥

- ¹ Or, by their chant, ² Or, like a sea in its motion,

is as if our eternal child. He is like a galloper bearing us. He clings to the forests: he is like a cow with her milk. He is pure-bright and wide is his lustre.

वाषाट क्षेममोको न रज्ज्वो वयो न पश्यो जेता जनानाम् ।
ऋषिर्न स्तुभ्वा विष्णु प्रशस्तो वाषी न प्रीतो वयो वधाति ॥२॥

2. He holds all our good like a pleasant home; he is like ripe corn. He is a conqueror of men and like a chanting Rishi; there is word of him among the folk: he is as if our exultant steed of swiftness; he upholds our growth.

दुरोकशोभिः ऋतुर्न नित्यो जायेव योनावरं विश्वस्मै ।
चित्रो यदभ्याद् छवेतो न विष्णु रयो न रज्ज्वी त्वेषः समत्सु ॥३॥

3. He is light in a house difficult to inhabit;¹ he is as a will ever active in us; he is like a wife in our abode and sufficient to every man. When he blazes wonderfully manifold, he is like one white in the peoples: he is like a golden chariot; he is a splendour in our battles.

तेनेव सृष्ट्यामं दधात्यस्तुर्न दिद्युस्त्वेषप्रतीका ।
यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ॥४॥

4. He is like an army running to the charge and puts strength in us: he is like the flaming shaft of the Archer with its keen burning front. A twin he is born, a twin he is that which is to be born: he is the lover of the virgins and the husband of the mothers.

तं वश्चराया वयं वसत्यास्तं न गावो नक्षन्त इदम् ।
सिन्धुर्न क्षोदः प्र नीचीरैर्नोन्नवन्त गावः स्वर्दृशोके ॥५॥

5. We by your movement, we by your staying, come to him when his light is kindled as the cows come home to their stall. He is like a river running in its channel and sends in his front the descending Waters: the Ray-Cows move to him in the manifesting of the world of the Sun.²

¹ Or, he is a light difficult to kindle; ² Or, when the Sun appears.

SUKTA 67

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टि राजेवाचुर्यम् ।
 क्षेमो न साधुः ऋतुर्न भद्रो भुवत्त्वाधीर्होता हव्यवाद् ॥१॥

1. He is the conqueror in the forests; in mortals he is a friend: he chooses inspiration as a king an unaging councillor. He is as if our perfect welfare;¹ he is like a happy will just in its thinking and becomes to us our Priest of the call and the bearer of our offerings.

हस्ते वधानो नृम्णा विश्वान्यमे देवान्धाद् गुहा निषीदन् ।
 विदन्तीमत्र नरो धियंघा हृदा यत्तष्टान्मन्त्रा अज्ञंसन् ॥२॥

2. He holds in his hands all might: sitting in the secret cave he upholds² the gods in his strength. Here men who hold in themselves the Thought come to know him when they have uttered the Mantras formed by the heart.

अजो न क्षां दाषार पृथिवीं तस्तन्म छां मन्त्रेभिः सत्यैः ।
 प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥३॥

3. As the unborn he has held the wide earth, he has up-pillared heaven with his Mantras of truth. Guard the cherished foot-prints of the Cow of vision; O Fire, thou art universal life, enter into the secrecy of secrecies.³

य ईं चिकेत गुहा भवन्तमा यः ससाव धारामृतस्य ।
 वि ये चूतन्त्युता सपन्त आविद्वसूनि प्र ववाचास्मै ॥४॥

4. He who has perceived him when he is in the secret cave, he who has come to the stream of the Truth, those who touch the things of the Truth and kindle him, — to such a one he gives word of the Riches.

वि यो वीक्षतु रोधन्महित्वोत प्रजा उत प्रसृज्यन्तः ।
 चित्तिरपां दमे विश्वायुः सन्धेव धीराः संमाय चक्रुः ॥५॥

¹ Or, a perfecting good; ² Or, establishes ³ Or, the secrecy of the secret Cave.

5. He who in the growths of earth holds up his greatnesses, both the progeny born and what is in the mothers, he is Knowledge in the house of the Waters, and life universal; the thinkers have measured and constructed him like a mansion.

SUKTA 68

जीमन्तुप स्याद्विंशं भुरग्युः स्यात्तुश्चरयमस्तुन्मूर्णोत् ।
परि यदेषामेको विश्वेषां भुवद्देवो देवानां महित्वा ॥१॥

1. The carrier, burning, he reaches heaven. He unravels the nights and uncovers the stable and the moving; for this is the one God who envelops with himself the grandeurs of all the Gods.

मवित्ते विश्वे ऋतुं जुषन्त शुष्काद्यद्देव जीवो जनिष्ठाः ।
भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥२॥

2. All cleave to¹ thy will of works when, O God, thou art born a living being from dry matter. All enjoy the Name, the Godhead; by thy movements they touch Truth and Immortality.

ऋतस्य प्रेषा ऋतस्य षीतिविदयापुविद्वे अपांसि षङ्कः ।
यस्तुभ्यं दाशाद्यो वा ते शिष्यास्तस्यै चिकित्वात्रयि दयस्व ॥३॥

3. He is the urgings of the Truth, the thinking of the Truth, the universal life by whom all do the works. He who gives to thee, he who gains from thee,² to him, for thou knowest, give the Riches.

होता निषत्तो मनोरपत्ये स चिन्वासां पती रयीणाम् ।
इच्छन्त रेतो मियस्तनूषु सं जानत स्वैर्बंशैरमूराः ॥४॥

4. He is the priest of the sacrifice seated in the son of Man: he

¹ Or, take joy in ² Or, learns from thee,

verily is the lord of these riches. They desire the seed mutually in their bodies; the wise by their own discernings come wholly to know.

पितुर्न पुत्राः कर्तुं जुषन्त शोषन्ते अस्य शासं तुरासः ।
वि राय ओर्णोद् दुरः पुष्पुः पिपेश नाकं स्तुभिर्दमनाः ॥५॥

5. Those who listen to his teaching, those who are swift to the journey, serve gladly his will as sons the will of a father. He houses a multitude of riches and flings wide the doors of the Treasure. He is the dweller within who has formed heaven with its stars.

SUKTA 69

शुक्रः शुशुक्वा उषो न जारः पप्रा सनीची विषो न ज्योतिः ।
परि प्रजातः कृत्वा बभूव भुवो देवानां पिता पुत्रः सन् ॥१॥

1. Blazing out brilliant as the lover of the Dawn, filling the two equal worlds¹ like the Light of Heaven, thou art born by our will and comest into being all around us; thou hast become the father of the Gods, thou who art the Son.

वेषा अवृत्तो अग्निर्विजानन्पूषन् गोनां स्वाद्या पितृनाम् ।
जने न शेष आहूयः सन्मध्ये निषत्तो रष्वो दुरोणे ॥२॥

2. The Fire having the knowledge is a creator² without proud rashness; he is as if the teat of the Cows of Light, the sweetener³ of the draughts of the Wine. He is as one blissful in a man, one whom we must call in; he is seated rapturous in the middle of the house.

पुत्रो न जातो रष्वो दुरोणे बाजी न प्रीतो विशो वि तारीत् ।
विशो यदह्ने नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥३॥

3. He is born to us as if a son rapturous in our house; like a

¹ Or, the two companions ² Or, ordainer of things ³ Or, taster of all foods

glad horse of swiftmess he carries safe through their battle the peoples: when I call to the beings who dwell in one abode with the Gods,¹ the Flame attains all godheads.

नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टि चकर्य ।
तत्तु ते दंसो षदहन्त्सयानैर्नृभिर्ययुक्तो बिबे रपांसि ॥४॥

4. None can impair the ways of thy workings when for these gods² thou hast created inspired knowledge. This is thy work that yoked with the Gods, thy equals, thou hast smitten,³ that thou hast scattered the powers of evil.

उबो न आरो बिभाबोलः संज्ञातरूपश्चिकेतवस्य ।
त्सना बहन्तो दुरो व्युष्यन्मवन्त विदवे स्वर्दृशोके ॥५॥

5. Very bright and lustrous is he like the lover of Dawn. May his form be known and may he wake to knowledge for this human being, may all bear him in themselves, part wide the Doors and move into the vision of the world of the Sun.⁴

SUKTA 70

बनेम पूर्वोर्यो मनोषा अग्निः सुशोको विश्वान्यदयाः ।
आ देव्यानि व्रता चिकित्वा ना मानुषस्य जनस्य जन्म ॥१॥

1. May we win the many Riches, may the Fire, flaming high with his light, master by the thinking mind, take possession of all things that are, he who knows the laws of the divine workings and knows the birth of the human being.

गर्भो यो अपां गर्भो वनानां गर्भश्च स्यातां गर्भश्चरयाम् ।
अद्वो चिदस्मा अन्तर्दुरोणे विशां न विदवो अमृतः स्वाधीः ॥२॥

¹ Or, with men, ² Or, these men ³ Or, that thou hast slain,

⁴ Or, come to the seeing of the Sun.

2. He is the child of the waters, the child of the forests, the child of things stable and the child of things that move. Even in the stone he is there for man, he is there in the middle of his house, — he is as one universal in creatures; he is the Immortal, the perfect thinker.

स हि क्षपावां अग्नौ रयोणां दाशस्यो अत्मा अरं सूक्तैः ।
एता चिकित्वो भूमा नि पाहि देवानां जन्म मर्ताश्च विद्वान् ॥३॥

3. The Fire is a master of the nights, he gives of the Riches to him who prepares for him the sacrifice with the perfect words. O thou who art conscious, guard, as the knower, these worlds, and the birth of the Gods, and mortal men.

वर्धन्यं पूर्वोः क्षपो बिरूपाः स्थातुश्चरयमुत्प्रवीतम् ।
अराधि होता स्वनिवस्तः कृष्वन्विश्वाभ्यर्पासि सत्या ॥४॥

4. Many nights of different forms have increased him, the Fire who came forth from the Truth, who is the stable and the moving: the Priest of the call, he is achieved for us, seated in the sun-world,¹ making true all our works.

गोषु प्रशस्ति वनेषु धिषे भरन्त विश्वे बलिं स्वर्गः ।
वि त्वा नरः पुष्ट्या सपर्यन्वितुर्न जिह्रेवि वेदो भरन्त ॥५॥

5. Thou establishest word of thee in the Ray-Cow and in the forests; it is as if all were bringing the sun-world as offering. Men in many parts serve thee and gather in knowledge as from a long-lived father.

साधुर्न गृध्नुरस्तेषु शूरो यातेषु भीमस्तेषुः समत्सु ॥६॥

6. He is like one efficient in works and hungry to seize, heroic like one shooting arrows, terrible like an assailant charging, he is a splendour in our battles.

¹ Or, the sun,

SUKTA 71

उप प्र जिवन्मुशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः ।

स्वसारः श्याबीमरुषीमजुषाञ्चित्रमुच्छन्तीमुषसं न गावः ॥१॥

1. The Mothers who dwell in one abode, desiring came to him who desired them and gave him pleasure as to their eternal spouse: the sisters took joy in him as the Ray-Cows in the Dawn when she comes dusky, flushing red, then shining out in rich hues.

बोळु चिद् कुळहा पितरो न उक्थंरद्वि रुजमङ्गिरसो रवेण ।

चक्रुर्विवो बृहतो गातुमत्से अहः स्वर्विविदुः केतुमुत्ताः ॥२॥

2. Our fathers by their words broke the strong and stubborn places, the Angiras seers shattered the mountain rock with their cry; they made in us a path to the Great Heaven, they discovered the Day and the sun-world and the intuitive ray and the shining herds.

वधमृतं वनयन्त्य धीतिमाविदयो दिविष्वो विभृताः ।

अतृष्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः ॥३॥

3. They held the Truth, they enriched the thought of this human being; then, indeed, had they mastery and understanding bearing wide the Flame, the powers at work go towards the gods making the Birth to grow by delight.

मथीष्ववीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।

आदीं राज्ञे न सहोयसे सचा सन्ना हूत्यं भृगवाणो विवाय ॥४॥

4. When the Life-Breath borne pervadingly within has churned him out in house and house he becomes white and a conqueror. Then, indeed, he becomes the Flaming Seer and companioning us goes on an embassy as for a powerful king.

महे यत्पित्र ईं रसं दिवे करव त्सरत्पुशान्यचिचकित्वान् ।
सृजदस्ता धृषता दिष्टुमस्मं स्वायां देवो दुहितरि त्विषि षात् ॥५॥

5. When he had made this sap of essence for the great Father Heaven, he came slipping downward, one close in touch, having knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the flaming energy in his own daughter.

स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुक्तो मनु सून ।
वर्षो अग्ने वयो अस्य द्विबर्हा यासद्राया सरथं यं जुनाति ॥६॥

6. He who kindles the light for thee in thy own home and offers obeisance of surrender day by day and thy desire is towards him, mayst thou in thy twofold mass, increase his growth, he whom thou speedest in one car with thee, may he travel with the riches.

अग्निं विदवा अभि पृक्षः सचन्ते समुद्रं न खवतः सप्त यद्भ्यो ।
न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमति चिकित्वान् ॥७॥

7. All satisfactions cleave to the Fire as the seven mighty rivers join the ocean. Our growth of being has not been perceived by thy companions, but thou who hast perceived, impart to the gods thy knowledge.¹

आ यदिवे नृपतिं तेज आनट् छुचि रेतो निषिक्तं शौरभोके ।
अग्निः शर्वमनवसं युवानं स्वाध्यं जनयत्सुदयन्व ॥८॥

8. When a flame of energy came to this King of men for impelling force, when in their meeting Heaven was cast in him like pure seed, the Fire gave birth to a might,² young and faultless and perfect in thought and sped it on its way.

मनो न योऽप्यनः सद्य एत्येकः सत्रा सूरौ वत्स ईशे ।
राजाना मित्रावरुणा सुपाणौ गोषु प्रियममृतं रक्षमाणा ॥९॥

¹ Or, gain for us knowledge in the Gods.

² Or, a host. It may mean the army of the life-gods, *marutām śardhaḥ*.

9. He who travels the paths suddenly like the mind, the Sun, ever sole is the master of the treasure: Mitra and Varuna, the Kings with beautiful hands, are there guarding in the Rays¹ delight and immortality.

मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विबुध्विः सन् ।
नभो न रूपं जरिमा मिनाति पुरा तस्या अभिज्ञस्तेरषोहि ॥१०॥

10. O Fire, mayst thou not forget² ancient friendships, thou who art turned towards us as the knower and seer. As a mist dims a form, age diminishes us; before that hurt falls upon us, arrive.³

SUKTA 72

नि काव्या वेषसः शश्वतस्कर्हस्ते दधानो नर्या पुरुणि ।
अग्निर्भुवद्रयिपतो रयोणां सत्रा चक्राणो अमृतानि विश्वा ॥१॥

1. He forms within us the seer-wisdoms of the eternal Creator holding in his hand many powers⁴ of the godheads. May Fire become the treasure-master of the riches, ever fashioning all immortal things.⁵

अस्मे वत्सं परि षन्तं न विन्दमिच्छन्तो विश्वे अमृता अमूराः ।
अमयुवः पदव्यो विर्यधास्तस्युः पदे परमे चार्वाणेः ॥२॥

2. All the immortals, the wise ones, desired but found not in us the Child who is all around; turning to toil on his track, upholding the Thought, they stood in the supreme plane, they reached the beauty of the Flame.

तिस्रो यदग्ने अरदस्त्वामिच्छुर्चि धृतेन शुचयः सपर्यान् ।
नामानि बिहृषिरे एन्नियान्यसूवयन्त तन्वः सुजाताः ॥३॥

¹ *Gosū*, in the Ray-Cows, the shining herds of the Sun ² Or, neglect or wipe out
³ Or, give heed, before that assault comes upon us. ⁴ Or, many Strengths
⁵ Or, fashioning together all immortal things.

3. When for three years, O Fire, they worshipped thee, the pure ones thee the pure, with the clarity of the light, they held too the sacrificial Names, their bodies came to perfect birth and they sped them on the way.

आ रोदसी बृहती वेविदानीः प्र द्रविया जन्निरे यज्ञियासः ।
विदन्मतो नेमधिता चिकित्वाग्नि पदे परमे तत्स्थिवांसम् ॥४॥

4. The masters of sacrifice discovered and in their impetuous might bore the Vast Earth and Heaven, then the mortal knew them and by his holding of the upper¹ hemisphere perceived the Fire, standing in the supreme plane.

संजानाना उप सीदन्नभित् पत्नीवन्तो नमस्यं नमस्यन् ।
रिरिक्वांसस्तन्वः कृष्वत स्याः सखा सव्युनिमिषि रक्षमाणाः ॥५॥

5. Utterly knowing him they with their wives came and knelt before him and adored with obeisance the adorable. They made themselves empty and formed their own bodies guarded in his gaze, friend in the gaze of friend.

त्रिः सप्त यद् गुह्यानि त्वे इत्यदाविदन्निहिता यज्ञियासः ।
तेभ्यो रक्षन्ते अमृतं सज्जोषाः पशूञ्च स्थातुञ्चरयं च पाहि ॥६॥

6. When the masters of sacrifice have found hidden in thee the thrice seven secret planes, by them they guard with one mind of acceptance Immortality. Protect the Herds, those that stand and that which is mobile.

विद्वां अग्ने वयुनानि क्षितोनां व्यानुषक्छुरयो जीवसे धाः ।
अन्तर्विद्वां अघ्नो देवयानातन्द्रो दूतो अमवो हविर्वाट् ॥७॥

7. O Fire, thou art the knower of our knowings, ordain for the people an unbroken succession of strengths that they may live. The knower within of the paths of the journey of the gods, thou hast become a sleepless messenger and

¹ Nema, the half, referring apparently to the Great Heaven, "brhad dyauh", the upper half beyond which is the supreme plane.

the carrier of the offerings.

स्वाध्मो दिव आ सप्त यद्वी रायो दुरो व्युतज्ञा अजानन् ।
बिबद् गम्यं सरमा दृढहृषं येना नु कं मानुषी भोजते बिद् ॥८॥

8. The seven mighty Rivers from Heaven, deep-thinking, knowers of the Truth, knew the doors of the treasure; Sarama discovered the mass of the Ray-Cow, the strong place, the wideness, and now by that the human creature enjoys bliss.

आ ये विश्वा स्वपत्यानि तस्युः कृष्णानासो अमृतत्वाय गातुम् ।
मह्ना महद्भिः पृथिवी वि तस्ये माता पुत्रैरदितिर्षायसे वेः ॥९॥

9. These are they who set their steps on all things that have fair issue, making a path towards immortality. Earth stood wide in greatness by the Great Ones, the Mother infinite with her sons came to uphold her.

अधि धियं नि दधुश्चारुमस्मिन्विबो यदक्षी अमृता अकृष्वन् ।
अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचोरग्ने अरुषोरजानन् ॥१०॥

10. When the immortals made the two eyes of Heaven, they set in him the splendour and the beauty. Then there flow as if rivers loosed to their course; downward they ran, his ruddy mares, and knew, O Fire.

SUKTA 73

रयिनं यः पितृवित्तो वयोषाः सुप्रणोतिश्चिकितुषो न शशुः ।
स्योनशोरतिथिनं प्रीणानो होतेव सद्य विषतो वि तारीत् ॥१॥

1. He is like an ancestral wealth that founds our strength, perfect in his leading like the command¹ of one who knows, he is like a guest lying happily well-pleased, he is like a priest of invocation and increases the house of his worshipper.

¹ Or, the teaching

देवो न यः सविता सत्यमन्वा कृत्वा निपाति वृजनानि विश्वा ।
पुरुषशस्तो अमतिर्न सत्य आत्मेव श्रेष्ठो विश्वाम्यो भूत् ॥२॥

2. He is like the divine Sun true in his thoughts and guards by his will all our strong places; he is like a splendour manifoldly expressed, he is like a blissful self and our support.¹

देवो न यः पृथिवी विश्वधाया उपजेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा अनवद्या पतिगुप्टेव नारी ॥ ३॥

3. He is like a God upholding the world and he inhabits earth like a good and friendly king: he is like a company of heroes sitting in our front, dwelling in our house; he is as if a blameless wife beloved of her lord.

तं त्वा नरो वम आ नित्यमिदमग्ने सञ्जन्त क्षितिषु ध्रुवासु ।
अथि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुधं दधो रयीणाम् ॥४॥

4. Such art thou, O Fire, to whom men cleave, kindled eternal in the house in the abiding worlds of thy habitation. They have founded within upon thee a great light; become a universal life holder of the riches.

वि पूक्षो अग्ने मधवानो अश्वयुधि सूरयो दधतो विश्वधातुः ।
सनेम वाजं समिवेष्वर्यो भागं देवेषु अवसे दधानाः ॥५॥

5. O Fire, may the masters of wealth enjoy thy satisfactions, the illumined wise Ones givers of the whole of life: may we conquer the plenitude from the foe in our battles² holding our part in the Gods for inspired knowledge.

ऋतस्य हि घेनवो वावशानाः स्मदूष्णोः पीपयन्त दधन्तः ।
परावतः सुमति मिजमाणा वि सिन्धवः समया सत्पुटिम् ॥६॥

6. The milch-cows of the Truth, enjoyed in heaven,³ full-

¹ Or, he is one to be meditated on (upheld in thought), blissful like the self.

² Or, warriors in the battles may we conquer the plenitude

³ Or, shared by heaven,

uddered, desiring us, have fed us with their milk: praying for right-thinking from the Beyond the Rivers flowed wide over the Mountain.

त्वे अग्ने सुमतिं भिक्षमाणा दिशि श्रवो हविरे यत्तियासः ।

नक्ता च चक्रुस्वसा विरूपे कृष्णं च वर्णमरणं च सं धुः ॥७॥

7. O Fire, in thee praying for right-thinking, the masters of sacrifice set inspired knowledge in heaven: they made night and dawn of different forms and joined together the black and the rosy hue.

यान्नाये मर्तन्त्युषुषो अग्ने ते स्याम मघवानो वयं च ।

छायेव विश्वं भुवनं सितश्यामप्रिवान् रोदसी अन्तरिक्षम् ॥८॥

8. The mortals whom thou speedest to the Treasure, may we be of them, the lords of riches and we. Filling earth and heaven and mid-air thou clingest to the whole world like a shadow.

अर्बुङ्गरग्ने अर्बतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।

ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अयमुः ॥९॥

9. O Fire, safeguarded¹ by thee may we conquer the war-horses by our war-horses, the strong men by our strong men, the heroes by our heroes; may our illumined wise ones become masters of the treasure gained by the fathers, and possess them living a hundred winters.

एता ते अग्न उचयानि देवो जुष्टानि सन्तु मनसे हृदे च ।

शक्नेम रायः सुधुरो यमं तेजसि श्रवो देवभक्तं वधानाः ॥१०॥

10. O ordainer of things, O Fire, may these utterances be acceptable to thee, to the mind and to the heart; may we have strength to control with firm yoke thy riches, holding in thee the inspired knowledge enjoyed by the gods.²

¹ Or, upheld ² Or, distributed by the gods.

KUTSA ANGIRASA

SUKTA 94

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनोषया ।

भद्रा हि नः प्रभतिरस्य संसृजने सख्ये मा रिषामा वयं तव ॥१॥

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

यस्मै त्वमायजसे स साधत्यनर्वा क्षेति दधते सुवीर्यम् ।

स तूताव नैनमश्नोत्यंहतिरग्ने सख्ये मा रिषामा वयं तव ॥२॥

2. Whosoever makes him his priest of the sacrifice, reaches the perfection that is the fruit of his striving, a home on a height of being where there is no warring and no enemies; he confirms in himself an ample energy; he is safe in his strength, evil cannot lay its hand upon him.

शक्वेम त्वा समिधं साधया धियस्त्वे देवा हविरदन्त्याहुतम् ।

त्वमादित्या आ वह तान् हृषुःसस्यन्ने सख्ये मा रिषामा वयं तव ॥३॥

3. This is the fire of our sacrifice! May we have strength to kindle it to its height, may it perfect our thoughts. In this all that we give must be thrown that it may become a food for the gods; this shall bring to us the godheads of the infinite consciousness who are our desire.

भरामेध्मं कृणवामा हवींषि ते क्षितयन्तः पर्वणापर्वणा वयम् ।

जीवातवे प्रतरं साधया धियोऽग्ने सख्ये मा रिषामा वयं तव ॥४॥

4. Let us gather fuel for it, let us prepare for it offerings, let us make ourselves conscious of the jointings of its times and its seasons. It shall so perfect our thoughts that they shall

extend our being and create for us a larger life.

बिम्बा गोपा अस्य चरन्ति जन्तवो द्विपञ्च यदुत चतुष्पदस्तुभिः ।

चित्रः प्रकेत उवसो महां अस्यग्ने सख्ये मा रिषामा वयं तव ॥५॥

5. This is the guardian of the world and its peoples, the shepherd of all these herds; all that is born moves by his rays and is compelled by his flame, both the two-footed and the four-footed creatures. This is the rich and great thought-awakening of the Dawn within.

त्वमध्वर्युस्त होतासि पूर्यः प्रशास्ता पोता जनुषा पुरोहितः ।

विदवा विद्वं आत्विज्या क्षीर पुष्यस्यग्ने सख्ये मा रिषामा वयं तव ॥६॥

6. This is the priest who guides the march of the sacrifice, the first and ancient who calls to the gods and gives the offerings; his is the command and his the purification; from his birth he stands in front the vicar of our sacrifice. He knows all the works of this divine priesthood, for he is the Thinker who increases in us.

यो विद्वतः सुप्रतीकः सवृद्धसि दूरे चित् सन्ततिदिवाति रोचते ।

रात्र्यादिचदन्वो अति देव पश्यस्यग्ने सख्ये मा रिषामा वयं तव ॥७॥

7. The faces of this God are everywhere and he fronts all things perfectly; he has the eye and the vision: when we see him from afar, yet he seems near to us, so brilliantly he shines across the gulfs. He sees beyond the darkness of our night, for his vision is divine.

पूर्वो देवा भवतु मुन्वतो रवोऽस्माकं शंसो अभ्यस्तु ब्रूषः ।

तदा जानीतेत पुष्यता वचोऽग्ने सख्ये मा रिषामा वयं तव ॥८॥

8. O you godheads, let our chariot be always in front, let our clear and strong word overcome all that thinks the falsehood. O you godheads, know for us, know in us that Truth, increase the speech that finds and utters it.

वधेर्दुःशंसां अप दूढयो जहि दूरे वा ये अन्ति वा के चिदत्रिणः ।
अथा यज्ञाय गृणते सुगं कृष्यन्ते सख्ये मा रिषामा वयं तव ॥९॥

9. With blows that slay cast from our path, O thou Flame, the powers that stammer in the speech and stumble in the thought, the devourers of our power and our knowledge who leap at us from near and shoot at us from afar. Make the path of the sacrifice a clear and happy journeying.

यदयुक्ष्या अरुषा रोहिता रथे वातजूता वृषभस्येव ते रवः ।
आदित्वसि वनिनो धूमकेतुनाज्जने सख्ये मा रिषामा वयं तव ॥१०॥

10. Thou hast bright red horses for thy chariot, O Will divine, who are driven by the storm-wind of thy passion; thou roarest like a bull, thou rushest upon the forests of life, on its pleasant trees that encumber thy path, with the smoke of thy passion in which there is the thought and the sight.

अथ स्वनादुत बिभ्युः पतत्रिणो द्रप्सा यत् ते यवसावो व्यस्तिरन् ।
सुगं तत् ते तावकेभ्यो रथेभ्योजने सख्ये मा रिषामा वयं तव ॥११॥

11. At the noise of thy coming even they that wing in the skies are afraid, when thy eaters of the pasture go abroad in their haste. So thou makest clear thy path to thy kingdom that thy chariots may run towards it easily.

अयं मित्रस्य वषट्स्य षायसेऽवयातां मरुतां हेळो अद्भुतः ।
मृळा सु नो भूत्वेषां मनः पुनरग्ने सख्ये मा रिषामा वयं तव ॥१२॥

12. This dread and tumult of thee, is it not the wonderful and exceeding wrath of the gods of the Life rushing down on us to found here the purity of the Infinite, the harmony of the Lover? Be gracious, O thou fierce Fire, let their minds be again sweet to us and pleasant.

देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चाहरध्वरे ।
अर्धन्त्याम तव सप्रयस्तमेज्जने सख्ये मा रिषामा वयं तव ॥१३॥

13. God art thou of the gods, for thou art the lover and friend; richest art thou of the masters of the Treasure, the founders of the home, for thou art very bright and pleasant in the pilgrimage and the sacrifice. Very wide and far-extending is the peace of thy beatitude; may that be the home of our abiding!

तत् ते भद्रं यत् समिद्धः स्वे दमे सोमाहुतो जरसे मृळ्यतमः ।
वधासि रत्नं द्रविणं च दाशुषेजने सख्ये मा रिषामा वयं तव ॥१४॥

14. That is the bliss of him and the happiness; for then is this Will very gracious and joy-giving when in its own divine house, lit into its high and perfect flame, it is adored by our thoughts and satisfied with the wine of our delight. Then it lavishes its deliciousness, then it returns in treasure and substance all that we have given into its hands.

यस्मै त्वं मुदविष्णो दवाशोऽन्नागास्त्वयदिते सर्वताता ।
यं भद्रेण शबसा चोदयासि प्रजावता राघसा ते स्याम ॥१५॥

15. O thou infinite and indivisible Being, it is thou ever that formest the sinless universalities of the spirit by our sacrifice; thou compellest and inspirest thy favourites by thy happy and luminous forcefulness, by the fruitful riches of thy joy. Among them may we be numbered.

स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्र तिरेह देव ।
तन्नो मित्रो वरुणो मायहन्तायदितिः सित्वुः पृथिवी उत द्यौः ॥१६॥

16. Thou art the knower of felicity and the increaser here of our life and advancer of our being! Thou art the godhead!...

SUKTA 97

अप नः शोशुचवधमग्ने शोशुग्न्या रयिम् ।
अप नः शोशुचवधम् ॥१॥

1. Burn away from us the sin, flame out on us the bliss. Burn away from us the sin!

सुखेत्रिया सुखानुया वसुया च यजामहे ।

अप नः शोभुचदधम् ॥२॥

2. For the perfect path to the happy field, for the exceeding treasure when we would do sacrifice, — burn away from us the sin!

प्र यद् भन्विष्ट एषां प्रात्माकासश्च सूर्यः ।

अप नः शोभुचदधम् ॥३॥

3. That the happiest of all these many godheads may be born in us, that the seers who see in our thought may multiply, — burn away from us the sin!

प्र यत् ते अग्ने सूर्यो जायेमहि प्र ते वयम् ।

अप नः शोभुचदधम् ॥४॥

4. That thy seers, O Flame divine, may multiply and we be new-born as thine, — burn away from us the sin!

प्र यदग्नेः सहस्रतो विश्वतो यन्ति भानवः ।

अप नः शोभुचदधम् ॥५॥

5. When the flaming rays of thy might rush abroad on every side violently, — burn away from us the sin!

त्वं हि विश्वतोमुक्ष विश्वतः परिभूरसि ।

अप नः शोभुचदधम् ॥६॥

6. God, thy faces are everywhere! thou besiegest us on every side with thy being. Burn away from us the sin!

द्विषो नो विश्वतोमुक्षति नावेव पारय ।

अप नः शोभुचदधम् ॥७॥

7. Let thy face front the Enemy wherever he turns; bear us in thy ship over the dangerous waters. Burn away from us the sin!

स नः सिन्धुमिव नावयाति पर्षा स्वस्तये ।
अप नः शोशुषवधम् ॥८॥

8. As in a ship over the ocean, bear us over into thy felicity. Burn away from us the sin!

PARUCHCHHEPA DAIVODASI

SUKTA 127

अग्निं होतारं मन्ये दास्वन्तं
वसुं सुनुं सहसो जातवेदसं विप्रं न जातवेदसम् ।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विश्राष्टिमनु वष्टि शोचिषाऽऽजुह्वानस्य सर्पिषः ॥१॥

1. I meditate on the Fire, the priest of the call, the giver of the Treasure, the son of force, who knows all things born, the Fire who is like one illumined and knowing all things born.

The Fire who perfect in the pilgrim-sacrifice, a God with his high-lifted longing¹ hungers with his flame for the blaze of the offering of light, for its current poured on him as an oblation.

यजिष्ठं त्वा यजमाना हुवेम
ज्येष्ठमङ्गिरसां विप्र मन्मभि विप्रेभिः शुक्र मन्मभिः ।
परिज्मानमिष छां होतारं चर्षणीनाम् ।
शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः ॥२॥

2. Thee most powerful for sacrifice, as givers of sacrifice may we call, the eldest of the Angiras, the Illumined One, call thee with our thoughts, O Brilliant Fire, with our illumined

¹ Or, high-uplifted lustre seeking for the Gods

thoughts, men's priest of the call,¹ who encircles all like heaven, the Male with hair of flaming-light whom may these peoples cherish for his urge.

स हि पुरु चिदोजसा विष्मता
दीद्यानो भवति द्रुहंतरः परशुर्न द्रुहंतरः ।
वीढु चिदस्य समृतौ श्रुवद्वनेव यत्स्थिरम् ।
निष्प्रहमाणो यमते नायते षण्वासहा नायते ॥३॥

3. Many things illumining with his wide-shining energy he becomes one who cleaves through those who would hurt us, like a battle-axe he cleaves through those who would hurt us, he in whose shock even that which is strong falls asunder, even what is firmly fixed falls like trees; overwhelming with his force he toils on and goes not back, like warriors with the bow from the battle he goes not back.

दृढहा चिदस्मा अनु दुर्यया विदे
तेजिष्ठाश्चिररणिर्वाष्टपवलेज्जये दाष्टपवसे ।
प्र यः पुरुणि गाहते तसद्वनेव शोचिषा ।
स्थिरा चिदस्मा नि रिणात्योजसा नि स्थिराणि चिदोजसा ॥४॥

4. Even things strongly built they give to him as to one who knows: one gives for safeguarding by his movements of flaming-power, gives to the Fire that he may guard us. Into many things he enters and hews them with his flaming light like trees, even things firmly fixed he tears by his energy and makes his food by his energy even things firmly fixed.

तमस्य प्लमपरासु घीमहि
नक्तं यः सुदर्शतरो दिवातरादशायुषे दिवातरात् ।
आदस्यायुर्धमणवद् वीढु शर्म न सूनवे ।
भक्तमभक्तमवो व्यन्तो अजरा अग्नयो व्यन्तो अजराः ॥५॥

5. We meditate on² that fullness of him on the upper levels, this Fire the vision of whom is brighter in the night than in

¹ Or, the priest of the call for men who see, ² or, we hold

the day, for his undeparting life brighter than in the day. Then does his life grasp and support us like a strong house of refuge for the Son, — ageless fires moving towards the happiness enjoyed and that not yet enjoyed, moving his ageless fires.

स हि शर्षो न मास्तं तुविष्वणि-
 रन्वस्वतोऽपवतास्वष्टावरत्ननास्वष्टविः ।
 आबद्धव्यान्यादवि र्यज्ञस्य केतुरहंजा ।
 अथ स्मास्य हर्षतो
 हृषीबतो विद्वे जुषन्त पन्थां नरः शुभे न पन्थाम् ॥६॥

6. He is many-noised like the army of the storm-winds hurrying over the fertile lands full of our labour, hurrying over the waste lands.¹ He takes and devours the offerings, he is the eye of intuition of the sacrifice in its due action; so all men follow with pleasure the path of this joyful and joy-giving Fire, as on a path leading to happiness.

द्विता यदीं कीस्तासो अभिष्टवो
 नमस्यन्त उपबोचन्त भृगवो मन्मन्तो दाशा भृगवः ।
 अग्निरीशे वसूनां शुचिर्षो षणिरेषाम् ।
 प्रियां अपिषोर्बनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः ॥७॥

7. When in his twofold strength, bards with illumination upon them, the Bhṛigu-flame-seers have made obeisance and spoken to him the word, when they have churned him out by their worship, — the Flame-Seers, the Fire becomes master of the riches, he who in his purity holds them within him, wise he enjoys the things laid upon him and they are pleasant to him, he takes joy of them in his wisdom.

विदवासां त्वा विशां पति हवामहे
 सर्वासां समानं दम्पति भुजे सत्यगिर्वाहसं भुजे ।
 अतिथिं मानुषाणां पितुर्न यस्यासया ।
 अमो च विश्वे अमृतास आ ववो हव्या देवेष्वा वयः ॥८॥

¹ Or, in the esoteric sense, the army of the Life-Powers moving with fertilising rain over our tilled and our waste lands.

8. We call to thee, the Lord of all creatures, the master of the house common to them all for the enjoying, the carrier of the true words for the enjoying, — to the Guest of men in whose presence stand as in the presence of a father, all these Immortals and make our offerings their food — in the Gods they become their food.

त्वमग्ने सहसा सहन्तमः
 शुष्मिन्तमो जायसे देवतातये रयिर्न देवतातये ।
 शुष्मिन्तमो हि ते मदो शुष्मिन्तम उत ऋतुः ।
 अथ स्मा ते परि वरन्त्यवर श्रुष्टीवानो नाजर ॥९॥

9. O Fire, thou art overwhelming in thy strength, thou art born most forceful for the forming of the Gods, as if a wealth for the forming of the Gods; most forceful is thy rapture, most luminous thy will. So they serve thee, O Ageless Fire, who hear thy word serve thee, O Ageless Fire!

प्र वो महे सहसा सहस्वत
 उषर्बुधे पशुधे माग्नये स्तोमो बभूवग्नये ।
 प्रति यदो हविष्मान् विश्वासु ऋसु जोगुवे ।
 अग्ने रेभो न वरत ऋषूणां जूनिर्होत ऋषूणाम् ॥१०॥

10. To the Great One, the Strong in his force, the waker in the Dawn, to Fire as to one who has vision, let your hymn arise. When the giver of the offering cries towards him in all the planes, in the front of the wise he chants our adoration, the priest of the call of the wise who chants their adoration.

स नो नेविष्टं ददुज्ञान आ भरा-
 ग्ने देवेभिः सचनाः सुचेतुना महो रायः सुचेतुना ।
 महि शविष्ट नस्कृषि संचक्षे भुजे अस्त्यै ।
 महि स्तोतुभ्यो मघवन्सुवीर्यं मचीरयो न शकस्त ॥११॥

11. So, becoming visible, most near to us bring, O Fire, by thy perfect consciousness, the Riches that ever accompany the Gods, by thy perfect consciousness the Great Riches. O most strong Fire, create for us that which is great for vision,

for the enjoying; for those who hymn thee, O Lord of plenty, churn out a great hero-strength as one puissant by his force.

DIRGHATAMAS AUCHATHYA

SUKTA 140

वेदिषदे प्रियवामाय सुचुते वासिमिव प्र भरा योनिमग्नये ।

वस्त्रेणेव वासया मन्मना शुचि ज्योतीरथं शुक्लवर्णं तमोहनम् ॥१॥

1. Offer like a secure seat that womb to Agni the utterly bright who sits upon the altar and his abode is bliss; clothe with thought as with a robe the slayer of the darkness who is pure and charioted in light and pure bright¹ of hue.

अग्निं द्विजन्मा त्रिवृदन्नमुच्यते संवत्सरे वावृषे जग्धमो पुनः ।

अन्यस्यासा जिह्वया जेन्यो वृषा न्यन्येन वनिनो मृष्ट वारणः ॥२॥

2. The twice-born Agni moves (intense) about his triple food; it is eaten and with the year it has grown again; with the tongue and mouth of the one² he is the strong master and enjoyer, with the other he engirdles and crushes in his embrace³ his delightful things.

कृष्णप्रुतो वेविजे अस्य सञ्जिता उभा तरेते अग्निं मातरा शिशुम् ।

प्राचाविह्वं प्वसयन्तं तृवृच्युतमा साध्यं कुपयं वर्धनं पितुः ॥३॥

3. He gives energy of movement to both his mothers on their dark path, in their common dwelling and both make their way through to their child⁴ for his tongue is lifted upward, he destroys and rushes swiftly through and should be chosen, increasing his father.⁵

¹ Or, white; *sukra*, a white brightness.

² Or, with his tongue in the presence of the one

³ *Mrs* is used of the sexual contact; *vāraṇaḥ* from *vr* to cover, surround.

⁴ Or, following their child

⁵ Expl. Heaven and Earth, Mind and Body dwelling together in one frame or in one

मुमुक्षो मनवे मानवस्यते रघुवृक्षः कृष्णसोतास ऊ जुषः ।
असमना अजिरासो रघुवृक्षो वातजूता उप युज्यन्ते आशवः ॥४॥

4. For the thinker becoming man his swift hastening impulses dark and bright desire freedom; active, rapid, quivering, they are yoked to their works, swift steeds and driven forward by the Breath of things.

आदस्य ते ध्वसयन्तो वृषेरते कृष्णमभ्यं महि वपः करिस्तः ।
यत् सीं महीमर्दानं प्राप्ति मर्मशब्दभिद्वसन् स्तनयस्येति नानवत् ॥५॥

5. They for him destroy and speed lightly on¹ creating his dark being of thickness and his mighty form of light; when reaching forward he touches the Vast of Being, he pants towards it and, thundering, cries aloud.²

भूषन् न योजधि बभ्रूषु नमन्ते वृषेव पत्नोरभ्येति रोषवत् ।
ओजायमानस्तन्वश्च शुम्भते भीमो न शृङ्गा दविषाव दुर्गभिः ॥६॥

6. He who when he would become in the tawny ones, bends down and goes to them bellowing as the male to its mates, — putting out his forces he gives joy to their bodies³ and like a fierce beast hard to seize he tosses his horns.⁴

स संस्तिरो विष्टिरः सं गुभायति जानन्नेव जानतीनित्य आ शये ।
पुनर्वर्धन्ते अपि यस्मिन् देव्यमन्यद् वपः पित्रोः कृष्यते सचा ॥७॥

7. He whether contracted in being or wide-extended seizes on them utterly; he knowing, they knowing the eternal Agni enjoys⁵ them, then again they increase and go to the state

material world move in the darkness of ignorance, they pass through it by following the divine Force which is born to their activities. *Kupaya* is of doubtful significance. The father is the Purusha or else Heaven in the sense of the higher spiritual being.

¹ Or, speed and pervade

² *Mahimavanim* might mean the vast earth, but *avanī* and even *prthivī* are not used in the Veda invariably, the former not usually, to mean earth, but stray or return to their original sense — *sapta avanayaḥ*.

³ Or, he makes blissful the forms of things

⁴ *Babhrūṣu*, the cows, *aruṇayaḥ* of a later verse — knowledge in the mortal mind.

⁵ Or, lies with

divine; uniting, another form they make for the Father and Mother.

तमधुवः केशिनीः सं हि रेभिर ऊर्ध्वास्तस्थुर्मन्त्रुषीः प्रायवे पुनः ।
तासां जरां प्रमुञ्चन्नेति नानददसुं परं जनयञ्जोविमस्तुतम् ॥८॥

8. Bright with their flowing tresses they take utter delight of him, they who were about to perish, stand upon high once more for his coming;¹ for he loosens from them their decay and goes to them shouting high, he creates supreme force and unconquerable life.

अषीवातं परि मातृ रिह्रह तुविग्नेभिः सत्वभिर्याति वि जयः ।
वयो वषत् पृहते रेरिहत् सदाञ्जु ज्येनो सवते वर्तनीरह ॥९॥

9. Tearing about her the robe that conceals the other he moves on utterly to the Delight with the creatures of pure Being who manifest the Force; he establishes the wideness, he breaks through to the goal for this traveller, even though swift-rushing, he cleaves always to the paths.²

अस्याकमग्ने मघवत्सु दोदिहृष इवसीवान् वृषभो बभूनाः ।
अवास्या शिशुमतोरदोदेर्वमैव युत्सु परिजर्भुराणः ॥१०॥

10. Burn bright for us, O Agni, in our fullnesses, henceforth be the strong master and inhabit in us with the sisters; casting away from thee those of them that are infant minds thou shouldst burn bright encompassing us all about like a cuirass in our battles.³

इदमग्ने शुषितं दुषितावधि प्रियातु चिन्मन्मनः प्रेयो अस्तु ते ।
यत् ते शुक्लं तन्वो रोचते शुचि तेनास्मभ्यं वनसे रत्नमा त्वम् ॥११॥

11. This, O Agni, is that which is well-established upon the ill-

¹ *Manruṣiḥ* is uncertain. It may be dead or dying. *Rebhire* = delight, is here perfectly proved.

² *Rihan*, *rerihat* are uncertain.

³ *Śvasi* is the Greek *Kasis* and an old variant of *śvasr* wife or sister. Therefore it is coupled with *vr̥ṣā* like *patni*.

placed; even out of this blissful mentality may there be born to thee that greater bliss. By that which shines bright and pure from thy body, thou winnest for us the delight.

रयाय नावमुत नो गृहाय नित्यारित्रां पठतीं रास्यग्ने ।

अस्माकं वीरा उत नो मघोनो अनादश्च या पारयाच्छर्म या च ॥१२॥

12. Thou givest us, O Agni, for chariot and for home a ship travelling with eternal progress of motion that shall carry our strong spirits and our spirits of fullness across the births and cross the peace.

अभी नो अग्न उक्थमिज्जुगुर्या द्यावाक्षामा सिन्धवश्च स्वगूर्ताः ।

गव्यं यव्यं यन्तो दीघहिषं वरमरुण्यो वरन्त ॥१३॥

13. Mayest thou, O Agni, about our Word for thy pivot bring to light for us Heaven and Earth and the rivers that are self-revealed; may the Red Ones reach to knowledge and strength and long days of light, may they choose the force and the supreme good.

MANDALA TWO

GRITSAMADA BHARGAVA

SUKTA 1

त्वमग्ने शुचिस्त्वयाग्निरुक्षीणस्त्वयद्रुपस्त्वयश्चनस्परि ।

त्वं वनेभ्यस्त्वयोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥१॥

1. O Fire, thou art born with thy lights, flaming out on us in thy effulgence; thou art born from the waters and around the stone, thou art born from the forests and born from the plants of the earth. Pure art thou in thy birth, O Master of man and his race.

तवाने होत्रं तव पोत्रमृत्विधं तव नेष्ट्रं त्वयग्निवृतायतः ।

तव प्रशास्त्रं त्वमध्यरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥२॥

2. O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The annunciation is thine, thou becomest the pilgrim-rite:¹ thou art the priest of the Word and the master of the house in our home.

त्वमग्ने इन्द्रो वृषभः सतामसि त्वं विष्णुरुत्सायो नमस्यः ।

त्वं ब्रह्मा रयिविद् ब्रह्मणस्पते त्वं विषतः सचते पुरन्ध्या ॥३॥

3. O Fire, thou art Indra the Bull of all that are and thou art wide-moving² Vishnu, one to be worshipped with obeisance. O Master of the Word, thou art Brahma, the finder of the Riches: O Fire, who sustainest each and all, closely thou companionest the Goddess of the many thoughts.³

त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईडयः ।

त्वमयमा सत्यतिर्यस्य संभुजं त्वमंशो विदये देव भाजयुः ॥४॥

4. O Fire, thou art Varuna the king who holds in his hands the

¹ Or, thou art the priest of the pilgrim-rite: ² Or, wide-sung

³ Or, the Goddess tenant of the city.

law of all workings and thou art Mitra the potent and desirable Godhead. Thou art Aryaman, master of beings, with whom is complete enjoying; O Godhead, thou art Ansha who gives us our portion in the winning of the knowledge.

त्वमग्ने त्वष्टा विषते सुवीर्यं तव ग्नावो मित्रमहः सजात्यम् ।
त्वमाशुहेमा ररिषे स्वश्व्यं त्वं नरां शर्षो अस्ति पुरुषसु ॥५॥

5. O Fire, thou art Twashtri and fashionest fullness of force for thy worshipper; thine, O friendly Light, are the goddess-Energies and all oneness of natural kind. Thou art the swift galloper and lavishest good power of the Horse; thou art the host of the gods and great is the multitude of thy riches.

त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्षो मास्तं पुष ईशिषे ।
त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विषतः पस्ति नु त्वना ॥६॥

6. O Fire, thou art Rudra, the mighty one of the great Heaven and thou art the army of the Life-Gods and hast power over all that fills desire. Thou journeyest with dawn-red winds to bear thee and thine is the house of bliss; thou art Pushan and thou guardest with thyself thy worshippers.

त्वमग्ने ब्रविणोदा अरंकृते त्वं देवः सविता रत्नधा अस्ति ।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्वमे यस्तेऽविषत् ॥७॥

7. O Fire, to one who makes ready and sufficient his works thou art the giver of the treasure; thou art divine Savitri and a founder of the ecstasy. O Master of man, thou art Bhaga and hast power for the riches; thou art the guardian in the house for one who worships thee with his works.

त्वामग्ने दम आ विशपति विशस्त्वां राजानं सुविदश्मृञ्जते ।
त्वं विद्वानि स्वनीक पत्यसे त्वं सहस्राणि शता दश प्रति ॥८॥

8. O Fire, men turn to thee the master of the human being in his house; thee they crown, the king perfect in knowledge. O strong force of Fire, thou masterest all things; thou

movest to the thousands and the hundreds and the tens.

त्वामग्ने पितरमिष्टिभिर्नरस्त्वां भ्रात्राय शम्या तनूश्चम् ।

त्वं पुत्रो भवसि यस्तेऽविषत् त्वं सखा सुशेवः पात्यायुषः ॥९॥

9. O Fire, men worship thee with their sacrifices as a father and thee that thou mayst be their brother by their achievement of works when thou illuminest the body with thy light. Thou becomest a son to the man who worships thee; thou art his blissful friend and guardest him from the violence of the adversary.

त्वमग्ने ऋभुराके नमस्यस्त्वं वाजस्य भुमतो राय ईशिषे ।

त्वं वि भास्यन् वक्षि दावने त्वं विज्ञिकुरसि यज्ञमातनिः ॥१०॥

10. O Fire, thou art the craftsman Ribhu, near to us and to be worshipped with obeisance of surrender; thou hast mastery over the store of the plenitude and the riches. All thy wide shining of light and onward burning is for the gift of the treasure; thou art our instructor in wisdom and our builder of sacrifice.

त्वमग्ने अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।

त्वमिळा शतहिमासि वक्षसे त्वं वृत्रहा वसुपते सरस्वती ॥११॥

11. O Divine Fire, thou art Aditi, the indivisible Mother to the giver of the sacrifice; thou art Bharati, voice of the offering, and thou growest by the word. Thou art Ila of the hundred winters wise to discern; O Master of the Treasure, thou art Saraswati who slays the python adversary.

त्वमग्ने सुभूत उत्तमं वयस्तव स्पार्ह्वे वर्ण आ संदृशि श्रियः ।

त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतत्पूयुः ॥१२॥

12. O Fire, when thou art well borne by us thou becomest the supreme growth and expansion of our being, all glory and beauty are in thy desirable hue and thy perfect vision. O Vastness, thou art the plenitude that carries us to the end of

our way; thou art a multitude of riches spread out on every side.

त्वामग्ने आदित्यास आस्यं त्वां जिह्वां शुचयश्चक्रिरे कवे ।

त्वां रातिषाचो अध्वरेषु सदिचरे त्वे देवा हविरदन्त्याहुतम् ॥१३॥

13. O Fire, the sons of the indivisible Mother made thee their mouth, the pure Gods made thee their tongue; O Seer, they who are ever close to our giving are constant to thee in the rites of the Path; the Gods eat in thee the offering cast before them.

त्वे अग्ने विश्वे अमृतासो अद्रुह आसा देवा हविरदन्त्याहुतम् ।

त्वया मर्तांसः स्वदन्त आसुति त्वं गर्भो बीरुषां जज्ञिषे शुचिः ॥१४॥

14. O Fire, all the Gods, the Immortals unhurtful to man, eat in thee and by thy mouth the offering cast before them; by thee mortal men taste of the libation. Pure art thou born, a child of the growths of the earth.

त्वं तान्त्सं च प्रति चासि मज्जनाग्ने सुजात प्र च देव रिच्यसे ।

पुत्रो यदत्र महिना वि ते भुवदनु खावापृथिवी रोदसी उमे ॥१५॥

15. O Fire that hast come to perfect birth, thou art with the Gods and thou frontest them in thy might and thou exceedest them too, O God, when here the satisfying fullness of thee becomes all-pervading in its greatness along both the continents, Earth and Heaven.

ये स्तोतृभ्यो गोविषाचश्चपेक्षसचग्ने रातिमुपसृजन्ति सूरयः ।

अस्माञ्च तांश्च प्र हि नेषि यस्य आ बृहद् वदेम विदये सुवीराः ॥१६॥

16. When to those who chant thee, the luminous Wise Ones set free thy gift, O Fire, the wealth in whose front the Ray-Cow walks and its form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the heroes, may we voice the Vast in the coming of knowledge.

SUKTA 2

यज्ञेन वर्धत जातवेदसमग्निं यजध्वं हविषा तना गिरा ।
समिधानं सुप्रयसं स्वर्णरं द्युक्षं होतारं वृजनेषु घूर्षदम् ॥१॥

1. Make the Fire that knows all things born to grow by your sacrifice; worship him with thy offering and thy body and thy speech. Worship in his kindling Fire with whom are his strong delights, the male of the sun-world, the Priest of the Call, the inhabitant of Heaven¹ who sits at the chariot yoke in our battles.

अग्निं त्वा नक्तीरुषसो बवाशिरेज्जने वत्सं न स्वसरेषु धेनवः ।
दिव इवेदरतिर्मानुषा युगा क्षपो भासि पुरुवार संयतः ॥२॥

2. The Nights and the Dawns have lowed to thee as the milch-cows low towards a calf in their lairs of rest. O Fire of many blessings, thou art the traveller of Heaven through the ages of man and thou shinest self-gathered through his nights.²

तं देवा बुध्ने रजसः सुदंससं दिवस्पृथिव्योररति न्येतिरे ।
रथमिव वेद्यं शुक्रशोचिषमग्निं मित्रं न क्षितिषु प्रशंस्यम् ॥३॥

3. The Gods have sent into the foundation of the middle world this great worker and pilgrim of earth and of heaven, whom we must know, like our chariot of white-flaming light, Fire whom we must voice with our lauds like a friend in the peoples.

तमुक्षमाणं रजसि स्व आ दमे चन्द्रमिव सुरुचं ह्यार आ दधुः ।
पृथ्व्याः पतरं चितयन्तमक्षभिः पाथो न पायुं जनसो उभे अनु ॥४॥

4. They have set in the crookedness, set pouring his rain like gold in the beauty of his light,³ in the middle world and in his own home, the guardian of the dappled mother who

¹ Or, who dwells in the Light ² Or, self-gathered thou illuminest his nights.

³ Or, like a thing of delight in his shining beauty,

awakens us to knowledge with his eyes of vision, the protector of our path along either birth.

स होता विश्वं परि भूत्वध्वरं तमु हव्यमनुष ऋजते गिरा ।
हिरिशिप्रो वृषसानासु जर्भुर्द् द्यौर्न स्तुभिश्चितयदोदसी अनु ॥५॥

5. Let Fire be the priest of your call, let his presence be around every pilgrim-rite; this is he whom men crown with the word and the offering. He shall play in his growing fires wearing his tiara of golden light; like heaven with its stars he shall give us knowledge of our steps along both the continent-worlds.

स नो रेवत्समिधानः स्वस्तये संददस्वान् रयिषस्यासु वोदिहि ।
आ नः कृणुष्व सुविताय रोदसी अग्ने हव्या मनुषो देव वोतये ॥६॥

6. O Fire, opulently kindling for our peace, let thy light arise in us and bring its gift of riches. Make Earth and Heaven ways for our happy journeying and the offerings of man a means for the coming of the Gods.

वा नो अग्ने बृहतो वाः सहस्रिणो दुरो न वाजं श्रुत्या अपा वृषि ।
प्राची छावापृथिवी ब्रह्मणा कृषि स्वर्णं शुक्रमुषसो वि दिद्युतुः ॥७॥

7. O Fire, give us the vast possessions, the thousandfold riches; open to inspiration like gates the plenitude; make Earth and Heaven turned to the Beyond by the Word. The Dawns have broken into splendour as if there shone the brilliant world of the Sun.

स इषान उषसो राम्या अनु स्वर्णं दीदेदरुषेण भानुना ।
होत्राभिरग्निमनुषः स्वध्वरो राजा विशामतिविश्वारायवे ॥८॥

8. Kindled in the procession of the beautiful Dawns, he shall break into roseate splendour like the world of the Sun. O Fire, making effective the pilgrim-rite by man's voices of offering, thou art the King of the peoples and the Guest delightful to the human being.

एवा नो अग्ने अमृतेषु पूर्यं घोष्पोपाय बृहद्वेषु मानुषा ।
 दुहाना घेनुर्वृजनेषु कारवे त्मना शतिनं पुरुरूपमिषणि ॥९॥

9. O pristine Fire, even thus the Thought has nourished our human things in the immortals, in the great Heavens. The Thought is our milch-cow, of herself she milks for the doer of works in his battles and in his speed to the journey the many forms and the hundreds of the Treasure.

वयमग्ने अवंता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनां अति ।
 अस्माकं ह्युन्ममधि पञ्च कृष्टिषून्वा स्वर्णं शुशुचीत दुष्टरम् ॥१०॥

10. O Fire, let us conquer a hero-strength by the War-Horse, or let us awake to knowledge beyond men by the Word;¹ let our light shine out in the Five Nations high and inviolable like the world of the Sun.

स नो बोधि सहस्र प्रज्ञस्यो यस्मिन्सुजाता इष्यन्त सूरयः ।
 यमग्ने यज्ञमुपयन्ति वाजिनो नित्ये तोके दीदिवांसं स्वे दमे ॥११॥

11. Awake, O forceful Fire, one to be voiced by our lauds; for thou art he in whom the luminous seers come to perfect birth and speed on their way. O Fire, thou art the sacrifice and to thee the Horses of swiftness come there where thou shinest with light in the eternal son and in thy own home.

उभयासो, जातवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मणि ।
 वत्सो रायः पुरुश्चन्द्रस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि नः ॥१२॥

12. O Fire, O God who knowest all things born, may we both abide in thy peace, those who hymn thee and the luminous seers. Be forceful for the opulence of the Treasure with the multitude of its riches and its many delights and its issue and the offspring of the Treasure.

¹ Or, wake in ourselves a strength of heroes beyond men's scope by the power of the War-Horse or by the Word;

ये स्तोतृभ्यो गोवधायश्चपेशसयाने रातिमुपसृजन्ति सूरयः ।

अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद् वदेम विदये सुवीराः ॥१३॥

13. When to those who hymn thee the luminous Wise set free,
O Fire, the gift in whose front the Ray-Cow walks and
whose form is the Horse, thou leadest us on and leadest them
to a world of greater riches. Strong with the strength of the
Heroes, may we voice the Vast in the coming of the know-
ledge.

SUKTA 3

समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ्गं विदवानि भुवनान्यस्यात् ।

होता पावकः प्रविद्यः सुमेधा देवो देवान् यजत्वग्निरर्हन् ॥१॥

1. The Fire that was set inward in the earth is kindled and
has arisen fronting all the worlds. He has arisen, the puri-
fying Flame, the priest of the call, the wise of understanding,
the Ancient of Days. Today let the Fire in the fullness of
his powers, a god to the gods, do sacrifice.

नराशंसः प्रति धामान्यञ्जन् तिलो दिवः प्रति मङ्गा स्वचिः ।

घृतप्राषा मनसा हव्यमुन्वन् मूर्धन् यज्ञस्य समनक्तु देवान् ॥२॥

2. Fire who voices the godhead, shines revealing the planes,
each and each; high of ray he reveals, each and each, the
triple heavens by his greatness. Let him flood the oblation
with a mind that diffuses the light and manifest the gods on
the, head of the sacrifice.

ईळितो अग्ने मनसा नो अर्हन् देवान् यक्षि मानुषात् पूर्वो अद्य ।

स आ बह्म मरुतां शर्षो अच्युतमिन्द्रं नरो बर्हिषदं यजध्वम् ॥३॥

3. O Fire, aspired to by our mind, putting forth today thy
power do sacrifice to the gods, O thou who wast of old
before aught that is human. Bring to us the unfallen host
of the Life-Gods; and you, O Powers, sacrifice to Indra
where he sits on the seat of our altar.

देव बहिर्बन्धमानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम् ।

घृतेनाक्तं वसवः सीदतेबं विश्वे देवा आदित्या यज्ञियासः ॥४॥

4. O Godhead, strewn is the seat on this altar, the hero-guarded seat that ever grows, the seat well-packed for the riches,¹ anointed with the Light. O all Gods, sit on this altar-seat, sons of the indivisible Mother, princes of the treasure, kings of sacrifice.

वि श्रयन्तामुचिया हूयमाना द्वारो देवोः सुप्रायणा नमोभिः ।

व्यवस्वतीवि श्रयन्तामर्जुया वर्णं पुनाना यशसं सुवीरम् ॥५॥

5. 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.

साध्वपांसि सनता न उक्षिते उषासानक्ता व्य्येव रण्विते ।

तन्तुं ततं संवयन्तो समीची यज्ञस्य पेशः सुदुघे पयस्वती ॥६॥

6. Milch-cows, good milkers, pouring out on us may Night and Dawn, the eternal and equal sisters, come like weaving women full of gladness, weaving out the weft that is spun, the weft of our perfected works into a shape of sacrifice.

द्वेभ्या होतारा प्रथमा विबुष्टर ऋजु यज्ञतः समृचा वपुष्टरा ।

देवाभ्यजन्तावतुषा समञ्जतो नाभा पृथिव्या अधि सानुषु त्रिषु ॥७॥

7. The two divine Priests of the call, the first, the full in wisdom and stature, offer by the illumining Word the straight things in us; sacrificing to the Gods in season, they reveal them in light in the navel of the Earth and on the three peaks of Heaven.

सरस्वती साधयन्तो धियं न इळा देवो भारती विश्वतूतिः ।

तिस्रो देवोः स्वधया बहिरेदमज्जिह्वं पान्तु शरणं निषद्य ॥८॥

8. May Saraswati effecting our thought and goddess Ila and

¹ Or, made strong to bear for the riches,

Bharati who carries all to their goal, the three goddesses, sit on our altar-seat and guard by the self-law of things our gapless house of refuge.

पिशङ्गरूपः सुभरो वयोषाः भुष्टो वीरो जायते देवकामः ।

प्रजां त्वष्टा वि व्यतु नभिमस्ये अथ देवानामप्येतु पाथः ॥९॥

9. Soon there is born a Hero of golden-red form, an aspirant to the Godheads, a mighty bringer of riches and founder of our growth to wideness. Let the Maker of forms loosen the knot of the navel in us, let him set free the issue of our works; then let him walk on the way of the Gods.¹

वनस्पतिरवसुजन्तुषः स्यादग्निर्हविः सूदयाति प्र वीभिः ।

त्रिषा समक्तं नवतु प्रजानन्देवेभ्यो दैव्यः शमितोप हव्यम् ॥१०॥

10. The Plant is with us streaming out the Wine. Fire speeds the oblation by our thoughts. Let the divine Achiever of works, understanding, lead the offering triply revealed² in his light on its way to the Godheads.

घृतं मिमिक्षे घृतमस्य योनिर्घृते भित्तो घृतम्बस्य धाम ।

अनुष्वषमा वह मादयस्व स्वाहाकृतं वृषभ वसि हव्यम् ॥११॥

11. I pour on him the running light; for the light is his native lair, he is lodged in the light, the light is his plane. According to thy self-nature, bring the Gods and fill them with rapture. O Male of the herd, carry to them our offering blessed with *svāhā*.³

SOMAHUTI BHARGAVA

SUKTA 4

हुवे वः सुष्ठोत्मानं सुवृत्तिं विश्वामग्निमतिथिं सुप्रयसम् ।

मित्र इव यो दिक्षिषाय्यो भूदेव आदेवे जने जातवेदाः ॥१॥

¹ Or, let the way of the Gods come to us. ² Or, triply anointed ³ Or, made into *svāhā*.

1. I call to you the Fire with his strong delights and his splendours of light, Fire who strips all sin from us, the guest of the peoples. He becomes like a supporting friend, he becomes the God who knows all things born in the man with whom are the Gods.¹

इमं विधन्तो अपां सघस्ये द्वितादधुर्भृगवो विस्वायोः ।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जौराश्वः ॥२॥

2. The Bhrigus worshipping in the session of the Waters set him a twofold Light in the peoples of Man. May he master all planes prevailing vastly, Fire the traveller of the Gods with his rapid horses.

अग्निं देवासो मानुषीषु विष्णुं प्रियं धुः क्षेप्यन्तो न मित्रम् ।
स दोदयदुशतोऽर्यम् आ दक्षाय्यो यो दास्वते दम आ ॥३॥

3. As men who would settle in a home bring into it a beloved friend, the Gods have set the Fire in these human peoples. Let him illumine the desire of the billowing nights, let him be one full of discerning mind in the house for the giver of sacrifice.

अस्य रश्वा स्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य दक्षोः ।
वि यो भरिभदोषधीषु जिह्वामत्यो न रथ्यो दोषवीति वारान् ॥४॥

4. Delightful is his growth as if one's own increase, rapturous is his vision as he gallops burning on his way. He darts about his tongue mid the growths of the forest and tosses his mane like a chariot courser.

आ यन्मे अश्वं वनदः पनन्तोशिग्भ्यो नामिमीत वर्णम् ।
स चित्रेण चिकित्ते रंसु भासा जुजुर्वा यो मुहुरा युवा भूत् ॥५॥

5. When my thoughts enjoying him chant his mightiness, he shapes hue of kind as if to our desire. He awakes to knowledge in men that have the ecstasy by the rich diversity of his

¹ Or, in all from men to the Gods.

light; old and outworn he grows young again and again.

आ यो वना तातुषाणो न भाति वार्जं पया रभ्येष्व त्वानीत् ।
कृष्णाध्वा तपू रप्सश्चकेत द्यौरिव स्मयमानो नमोभिः ॥६॥

6. Like one who thirsts he lifts his light on the forests; his roar is like the cry of waters on their path, he neighs like a chariot war-horse. Black is his trail, burning his heat; he is full of rapture and awakes to knowledge: he is like Father Heaven smiling with his starry spaces.

स यो व्यस्यादभि वसदुर्वो पशुर्नैति स्वयुरगोपाः ।
अग्निः शोचिष्मा अतसान्युष्णन् कृष्णव्यधिरस्वदयस्य भूम ॥७॥

7. He starts on his journey to burn through all wide earth and moves like a beast that wanders at will and has no keeper; Fire with his blazing light and his black affliction assails the dry trunks with his heat as if he tasted the vastness.

नू ते पूर्वस्यावसो अचीतो तृतीये विदये मन्म शंसि ।
अस्मे अग्ने संयद्दीरं बृहन्तं क्षमन्तं वाजं स्वपत्यं रयि दाः ॥८॥

8. Now in our mind's return on thy former safe-guarding, our thought has been spoken in the third session of the knowledge. O Fire, give us the treasure with its children; give us a vast and opulent plenitude where the heroes assemble.

त्वया यथा गुत्समदासो अग्ने गुहा बन्वन्त उपरां अभि ध्युः ।
सुवीरासो अभिर्मातिषाहः स्वत्सूरिभ्यो गुणते तद्वयो धाः ॥९॥

9. To the luminous Wise Ones and to him who voices thee, O Fire, be the founder of their growth and expansion, that the Gritsamadas strong with the strength of the Heroes and overcoming the hostile forces may conquer the higher worlds by thy force and take delight of¹ the secret inner spaces.

¹ Or, win

SUKTA 5

होताजनिष्ट चेतनः पिता पितृभ्य उतये ।
प्रयत्नञ्जेन्यं वसु शकेन वाजिनो यमम् ॥१॥

1. A conscious Priest of the call is born to us; a father is born to his fathers for their safeguard. May we avail to achieve by sacrifice the wealth that is for the victor,¹ and to rein the Horse of swiftmess.

आ यत्स्विन्स्तप्त रश्मयस्तता यज्ञस्य नेतरि ।
अनुष्वद्देव्यमष्टयं पोता विश्वं तदित्वति ॥२॥

2. The seven rays are extended in this leader of sacrifice; there is a divine eighth that carries with it the human. The Priest of the purification takes possession of² That All.

वधन्वे वा यदीमनु वोचद् ब्रह्माणि देव तत् ।
परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥३॥

3. When a man has firmly established this Fire, he echoes the Words of knowledge and comes to³ That: for he embraces all seer-wisdoms as the rim surrounds a wheel.

साकं हि शुचिना शुचिः प्रशास्ता ऋतुनाजनि ।
विह्वं अस्य व्रता ध्रुवा वया इवानु रोहते ॥४॥

4. Pure, the Priest of the annunciation is born along with the pure will. The man who knows the laws of his workings that are steadfast for ever, climbs them one by one like branches.

ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।
कुर्वित्सृभ्य आ वरं स्वसारो या इवं ययुः ॥५॥

5. The milch-cows come to and cleave to the hue of Light⁴ of this Priest of the lustration, the Sisters who have gone once

¹ Or, the wealth that has to be conquered, ² Or, travels to (reaches)

³ Or, and comes to know ⁴ Or, the hue of kind

and again to that Supreme over the three.¹

यवी मातुष्य स्वसा घृतं भरन्त्यस्थित ।
तासामध्वर्युरागतो यवो वृष्टीव मोदते ॥६॥

6. When the sister of the Mother comes to him bringing the yield of the Light, the Priest of the pilgrim-sacrifice rejoices in her advent as a field of barley revels in the rain.

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम् ।
स्तोमं यज्ञं चावरं वनेमा ररिमा वयम् ॥७॥

7. Himself for his own confirming let the Priest of the rite create the Priest; let us take joy of the laud and the sacrifice, for then it is complete,² what we have given.³

यथा विद्वान् अरं करद्विद्वेभ्यो यजतेभ्यः ।
अयमग्ने त्वे अपि यं यज्ञं वक्तुमा वयम् ॥८॥

8. Even as one who has the knowledge let him work out the rite for all the lords of the sacrifice. On thee, O Fire, is this sacrifice that we have made.

SUKTA 6

इमां मे अग्ने सविधमिमांशुपसवं वनेः ।
इमा उ वृ ध्रुवी गिरः ॥१॥

1. O Fire, mayst thou rejoice in the fuel I bring thee, rejoice in my session of sacrifice. Deeply lend ear to my words.

अया ते अग्ने विवेमोर्षो नपावश्चमिष्टे ।
एना सूक्तेन सुजात ॥२॥

2. O Fire, who art brought to perfect birth, Child of Energy,

¹ The fourth world, Turiyam above the three, so called in the Rig-veda, *turtyam svid*.

² Or, for then it is complete, we have moved (on the way),

³ Or, let us take full joy of the laud and the sacrifice; for we have given.

Impeller of the Horse, we would worship thee with this oblation, we would worship thee with this Word well-spoken.

तं त्वा गोभिर्गिर्वंशं द्विजस्यं द्विजोवः ।
सपर्येस सपर्येवः ॥३॥

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

स बोधि सूरिमंघवा वसुपते वसुवावन् ।
युयोध्यस्मद् द्वेषांसि ॥४॥

4. O Wealth-Lord, Wealth-giver, awake, a seer and a Master of Treasures; put away from us the things that are hostile.

स नो वृष्टि दिवस्परि स नो वाजयनवर्णम् ।
स नः सहस्रिणोरिषः ॥५॥

5. For us, O Fire, the Rain of Heaven around us; for us, O Fire, the wealth immovable;¹ for us, O Fire, the impulsions that bring their thousands!

ईठानायावस्यवे यजिष्ठ दूत नो गिरा ।
यजिष्ठ होतरा गहि ॥६॥

6. O Messenger, O youngest Power, come at our word for him who aspires to thee and craves for thy safeguard; arrive, O Priest, of the call, strong for sacrifice.

अन्तर्हंग्न ईयसे विद्वान् जन्मोभया कवे ।
दूतो जन्येव मित्र्यः ॥७॥

7. O Fire, O seer, thou movest within having knowledge of both the Births;² thou art like a messenger from a friendly people.³

¹ Or, free from all littleness; ² Or, as one who has knowledge between both Births;

³ Or, like a friendly universal messenger.

स विद्वाँ आ च पिप्रयो यस्मि चिकित्स्व आनुषक् ।
आ चास्मिन्सस्ति बहिषि ॥८॥

8. Come with thy knowledge, O Conscious Fire, and fill us; perform the unbroken order of the sacrifice. Take thy seat on the sacred grass of our altar.

SUKTA 7

श्रेष्ठं यविष्ठ भारताग्ने क्षुमन्तमा भर ।
वसो पुरुष्यहं रयिम् ॥१॥

1. O Fire, O Youngest Power! Fire of the Bringers, Prince of the Treasure, bring to us a wealth, the best, made all of light and packed with our many desires.

मा नो मरातिरोशत देवस्य मर्त्यस्य च ।
पथि तस्या उत द्विषः ॥२॥

2. Let not the Force that wars against us master the God and the mortal;¹ carry us beyond that hostile power.

विश्वो उत त्वया वयं धारा उदन्या इव ।
अति गाहेमहि द्विषः ॥३॥

3. And so by thee may we plunge and pass beyond all hostile forces as through streams of rushing water.

शुचिः पावक वन्द्योऽग्ने बृहद्वि रोचसे ।
त्वं घृतेभिराहुतः ॥४॥

4. O cleansing Fire, thou art pure and adorable; vast is the beauty of thy light fed with the clarities.

त्वं नो असि भारताग्ने वशाभिरुक्षभिः ।
अष्टापदीभिराहुतः ॥५॥

¹ Or, against us, God and mortal, overmaster us;

5. O Fire of the Bringers, thou art called by¹ our bulls and our heifers and by our eight-footed Kine.²

द्रुन्नः सर्पिरासुतिः प्रत्नो होता वरेष्यः ।

सहस्रस्युत्रो अद्भुतः ॥६॥

6. This is the eater of the Tree for whom is poured the running butter of the Light; this is the Desirable, the ancient, the Priest of the call, the Wonderful, the son of Force.

GRITSAMADA BHARGAVA

SUKTA 8

वाजयन्त्रिब नू रयान् योगां अग्नेरप्य स्तुहि ।

यशस्तमस्य मोढ्दुषः ॥१॥

1. As if to replenish³ him chant now the chariots of Fire and his yokings, Fire the lavish and glorious Godhead.

यः सुनीथो ददाशुवेऽजुर्यो जत्यन्नरिम् ।

चारुप्रतीक आहुतः ॥२॥

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

य, उ श्रिया दमेष्वा दोषोषसि प्रशस्यते ।

यस्य व्रतं न मीयते ॥३॥

3. He is voiced in his glory and beauty at dusk and dawn in our homes. Never impaired is the law of his working.

आ यः स्वर्णं भानुना चित्रो विभात्यचिषा ।

अञ्जानो अजरैरभि ॥४॥

¹ Or, fed with

² Or, by our bulls and by our barren and pregnant kine. *Aṣṭāpadi*, literally eight-footed.

³ Or, as one seeking for plenitude

4. He shines rich with diverse lustres like the heavens of the Sun¹ in his illumining splendour, shines wide with his ray, putting forth on us a revealing light with his ageless fires.

अत्रिमन् स्वराज्यमग्निपुत्र्यानि वावुषुः ।

विश्वो अग्निं श्रियो दधे ॥५॥

5. Our words have made the Fire to grow, made the Traveller to grow in the way of self-empire; he holds in himself all glory and beauty.

अग्नेरिन्द्रस्य सोमस्य देवानामूतिमिर्वयम् ।

अरिष्यन्तः सचेमह्यग्निं ध्याम पुतन्यतः ॥६॥

6. May we cleave to the safeguardings of the Fire and Soma and Indra and of the Gods, meeting with no hurt overcome those that are embattled against us.

SUKTA 9

नि होता होतृषवने विवानस्त्वेषो दीदिवी असदत्सुवसः ।

यदग्नेरतप्रयतिर्वसिष्ठः सहस्रंभरः शुचिजिह्वो अग्निः ॥१॥

1. The Priest of the call has taken his seat in the house of his priesthood; he is ablaze with light and vivid in radiance, he is full of knowledge and perfect in judgment. He has a mind of wisdom whose workings are invincible and is most rich in treasures: Fire with his tongue of purity is a bringer of the thousand.

त्वं ब्रूतस्त्वम् नः परस्यास्त्वं वस्य आ वृषभ प्रणेता ।

अग्ने तोकस्य नस्तने तनूनामग्रयुच्छ्रयोद्यदोषि गोपाः ॥२॥

2. Thou art the Messenger, thou art our protector who takest us to the other side; O Bull of the herds, thou art our leader on the way to a world of greater riches. For the shaping of

¹ Or, like the Sun

the Son and the building of the bodies¹ awake in thy light, a guardian, and turn not from thy work, O Fire.

विषेम ते परमे जन्मस्रग्ने विषेम स्तोमैरवरे सघस्ये ।
यस्माद्योनेरुदारिद्र्या यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥३॥

3. May we worship thee in thy supreme Birth, O Fire; may we worship thee with our chants in the world of thy lower session: I adore with sacrifice thy native lair from which thou hast arisen. The offerings have been cast into thee when thou wert kindled and ablaze.

अग्ने यजस्व हविषा यजोयाञ्छृष्टी देष्णमभि गुणीहि राघः ।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता ॥४॥

4. O Fire, be strong for sacrifice, do worship with my oblation; swiftly voice my thought towards the gift of the Treasure. For thou art the wealth-master who hast power over the riches, thou art the thinker of the brilliant Word.

उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य वस्म ।
कृषि क्षुमन्तं जरितारमग्ने कृषि पतिं स्वपत्यस्य रायः ॥५॥

5. Both kinds of wealth are thine, O potent Godhead and because thou art born from day to day, neither can waste and perish. O Fire, make thy adorer one full of possessions; make him a master of the Treasure and of wealth rich in progeny.

सैनानोकेन सुविदत्रो अस्मे यष्टा देवां आयजिष्ठः स्वस्ति ।
अदब्धो गोपा उत नः परस्या अग्ने छुमदुत रेवद्दिदीहि ॥६॥

6. O Fire, shine forth with this force² of thine in us, one perfect in knowledge, one who worships the Gods and is strong for sacrifice. Be our indomitable guardian and our protector to take us to the other side; flame in us with thy light, flame in us with thy opulence.

¹ Or, in the offspring of the son of our bodies ² Or, form

SUKTA 10

जोहृत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः ।

श्रियं वसानो अमृतो विचेता मर्मज्ञेन्यः श्रवस्यः स वाजी ॥१॥

1. Fire is to us as our first father and to him must rise our call when he is kindled by man in the seat of his aspiration. He puts on glory and beauty like a robe; he is our Horse of swiftness full of inspiration to be groomed by us, he is the immortal wide in knowledge.

भूया अग्निश्चित्रभानुर्हवं मे विश्वाभिर्गीभिरमृतो विचेताः ।

इयावा रथं बहतो रोहिता वोताख्याह वक्त्रे विभुत्रः ॥२॥

2. May Fire in the rich diversity of his lights, the immortal wide in knowledge, hearken to my cry in all its words. Two tawny horses bear him or two that are red or ruddy in glow: Oh, one widely borne has been created.

उत्तानायामजवयन्त्युषूतं भुवदग्निः पुरुषेज्ञासु गर्भः ।

शिरिणायां चिदस्तुना महोभिरपरीक्षतो वसति प्रचेताः ॥३॥

3. They have given him birth in one laid supine who with happy delivery bore him; the Fire became a child in mothers of many forms. This thinker and knower by the greatness of his lights dwells¹ even in the destroying Night unenveloped by the darkness.

जिघर्ष्यग्निं हविषा घृतेन प्रतिमियन्तं भुवनानि विश्वा ।

पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्टमस्रं रभसं दृशानम् ॥४॥

4. I anoint the Fire with my oblation of light, where he dwells fronting all the worlds; wide in his horizontal expansion and vast, he is most open and manifest by all he has fed on, seen in the impetuosity of his force.²

¹ Or, shines ² Or, in the violence of his rapture.

आ विदधतः प्रत्यञ्चं जिघर्ष्यरससा मनसा तज्जुषेत ।
मर्यचोः स्पृहयद्वर्णो अग्निर्नाभिमुशे तन्वा जर्भुराणः ॥५॥

5. I anoint him where he moves fronting all things on every side; let him rejoice in That with a mind that withholds not the riches.¹ None can touch the body of the Fire where he plays in his desire of the hues of light,² in his strong and glorious beauty.

ज्ञेया भागं सहसानो वरेण त्वावृतासो मनुवद्वदेम ।
अनूनमग्निं जुह्वा वचस्या मधुपूचं मनसा जोह्वीमि ॥६॥

6. Mayst thou take knowledge of thy portion putting forth thy force with thy supreme flame; may we speak as the thinking human being with thee for Messenger. I am one who would conquer the Treasure and I call to the Fire with my power of speech and my flame of offering, Fire in whom is no insufficiency, and he brings to us the touch of the sweetness.³

¹ Or, with a mind without the will to injure. ² Or, with his desire-waking hue,
³ Or, he fills us with the wine of sweetness.

MANDALA THREE

GATHINA VISHWAMITRA

SUKTA 1

सोमस्य मा तवसं वक्ष्यन्ने बर्हि चकर्म विदये यजघ्नं ।
देवां अज्छा दीद्यद् युञ्जे अग्निं शमाये अग्ने तन्वं जुषस्व ॥१॥

1. Bear me that I may be strong to hold the wine, O Fire, for thou hast made me a carrier flame of sacrifice in the getting of knowledge: I shine towards the gods, I put the stone to its work, I accomplish the labour;¹ O Fire, take delight in my body.

प्राञ्चं यज्ञं चकर्म वर्धतां गीः सविद्भिरग्निं नमसा दुवस्यन् ।
दिवः शशसुविदया कवीनां गृत्साय चित् तवसे गातुमीपुः ॥२॥

2. We have made the sacrifice with its forward movement, may the word increase in us,² with the fuel, with the obeisance they have set the Fire to its work. The heavens have declared the discoveries of knowledge of the seers and they have willed a path for the strong and wise.

मयो दधे मेधिरः पूतदक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः ।
अविन्दन्नु दर्शतमस्त्वन्तर्देवासो अग्निमपसि स्वसृणाम् ॥३॥

3. Full of understanding, pure in discernment, close kin from his birth to earth and heaven he has founded the Bliss. The gods discovered the seeing Fire within in the waters, in the work of the sisters.

अवर्षयन् त्सुभगं सप्त यद्वीः श्वेतं जज्ञानमरुषं महित्वा ।
शिशुं न जातमभ्याहरद्वा देवासो अग्निं जनिमन् वपुष्यन् ॥४॥

4. The seven mighty rivers increased the blissful flame,² white in his birth, ruddy glowing in his mightiness: the Mares went up to him as to a new-born child; the gods gave body to Agni in his birth.

¹ Or, I attain to the peace; ² Or, increased him in his beauty,

शुक्लेभिरङ्गै रज आततन्वान् क्तुं पुनानः कविभिः पवित्रैः ।
शोचिर्वसानः पर्यायुरपां श्रियो निमीते बृहतीरनूनाः ॥५॥

5. With his bright limbs he has built wide the mid-world purifying the will by his pure seer-powers; wearing light like a robe around the life of the waters he forms his glories vast and ample.

ब्रह्माजा सीमनवतीरदन्वा दिवो यद्भौरवसाना अनन्ताः ।
सना अत्र युवतयः सयोनोरेकं गर्भं दधिरे सप्त बाणोः ॥६॥

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

स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवथे मधूनाम् ।
अस्युरत्र घेनवः पिन्वमाना महो दस्मस्य मातरा समोची ॥७॥

7. Wide-strewn, compact, taking universal forms are his energies in the womb of the light, in the streaming of the sweetnesses: here the milch-cows stand nourished and growing; two great and equal companions¹ are the mothers of the Doer of works.

बभ्राणः सूनो सहतो व्यद्यौ दधानः शुक्रा रभसा वसूषि ।
इचोतन्ति धारा मधूनो घृतस्य वृषा यत्र वावृषे काव्येन ॥८॥

8. Upborne, O Son of Force, thou shinest out wide holding thy bright and rapturous bodies; there drip down streams of the light and the sweetness, there where the Bull has grown by the seer-wisdom.

पितुश्चिद्रूपर्जनुषा विवेद व्यस्य धारा असृजद् वि घेनाः ।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो यद्भोभिर्न गुहा बभूव ॥९॥

9. At his birth he discovered the teat of abundance of the Father, he loosed forth wide his streams, wide his nourish-

¹ Or, vast and whole

ing rivers;¹ he discovered him moving in the secrecy with his helpful comrades, with the mighty Rivers of Heaven, but himself became not secret in the cave.

पितुश्च गर्भं जनितुश्च बभ्रुः पूर्वरिको अघयत्पीप्यानाः ।

वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्ये नि पाहि ॥१०॥

10. He carried the child of the father who begot him; one, he sucked the milk of many who nourished him with their overflowing. Two who have one lord and kinsman, for this pure male of the herds guard both in the human being.

उरो महीं अनिबाधे ववर्षाऽऽपो अग्निं यशसः सं हि पूर्वाः ।

ऋतस्य योनावशयद् दमूना जासीनामग्निरपसि स्वसुणाम् ॥११॥

11. Vast was he in the unobstructed wideness and grew, for the waters many and glorious fed the flame; in the native seat of the Truth the Fire lay down and made his home, in the work of the companions, the sisters.

अक्रो न बभ्रिः समिधे महीनां विदुसेयः सूनवे भाऋजोकः ।

उदुह्रिया जनिता यो जजानाऽपां गर्भो नूतमो यद्गो अग्निः ॥१२॥

12. Like a height upbearing all² in the meeting of the great waters, eager for vision for the Son, straight in his lustres, he is the Father who begot the shining Ray-herds, the child of the Waters, the most strong and mighty Fire.

अपां गर्भं दर्शतमोषधीनां वना जजान सुभगा विलूपम् ।

देवासश्चिन्त्यनसा सं हि जग्मुः पतिष्ठं जातं तवसं दुवस्यन् ॥१३॥

13. One desirable and blissful gave birth to him in many forms, a visioned child of the waters and a child of the growths of earth: the gods too met with the Mind the Fire, strong at his birth and powerful to act³ and set him to his work.

¹ Or, he loosed forth the milch-cows; ² Or, like one moving and upbearing all

³ Or, most admirable

बृहन् इद् भानवो भास्वजीकर्मणि सचन्त विद्युतो न शुक्राः ।
गृहेषु बृहं सदसि स्वे अन्तरपार ऊर्वे अमृतं दुहानाः ॥१४॥

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

ईळे च त्वा यजमानो हविभिरीळे सखित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥१५॥

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

उपक्षेत्तारस्तव सुप्रणीतेजने विश्वानि घन्या दधानाः ।
सुरेतसा श्रवसा तुञ्जमाना अभि ध्याम पृतनार्यूरदेवान् ॥१६॥

16. We who come to thee to dwell with thee in thy home, O perfect leader of the way, holding all opulent things, may we, overflowing¹ them with the full stream of inspiration, overwhelm the hostile army of the undivine powers.

आ देवानामभवः केतुरग्ने मन्द्रो विश्वानि काव्यानि विद्वान् ।
प्रति मर्ता^२ अवाप्तयो दमूना अनु देवान् रयिरो यासि साधन् ॥१७॥

17. O Fire, thou becomest in us the rapturous ray of intuition of the gods that knows all seer-wisdoms; established in thy home thou settlest mortals in that dwelling-place, as their charioteer achieving their aim thou journeyest in the wake of the gods.

नि दुरोणे अमृतो मर्त्यानां राजा ससाद विद्यानि साधन् ।
घृतप्रतीक उर्विया व्यस्रोदग्निविश्वानि काव्यानि विद्वान् ॥१८॥

18. In the gated house of mortals the immortal sat as King

¹ Or, smiting

accomplishing the things of knowledge: the Fire shone out in his wideness with his luminous front, knower of all seer-wisdoms.

आ नो गहि सख्येभिः शिषेभिर्बहान् महोभिरुतिभिः सरण्यन् ।
अस्मे रयि बहुलं संतरुत्रं सुवाचं भागं यशसं कुषो नः ॥१९॥

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

एता ते अग्ने जनिमा सनानि प्र पूष्याय नूतनानि वोचम् ।
महान्ति वृष्णे सवना कृतेमा अन्यन्जन्मन् निहितो जातवेदाः ॥२०॥

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

जन्मन्जन्मन् निहितो जातवेदा विश्वामित्रेभिरिध्यते अजलः ।
तस्य वयं सुमतौ यज्ञियस्याऽपि भद्रे सौमनसे स्याम ॥२१॥

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

इमं यज्ञं सहसावन् त्वं नो देवत्रा धेहि सुकृतो रराणः ।
प्र यंसि होतृर्बृहतोरिषो नोज्जे महि द्रवणिमा यजस्व ॥२२॥

22. O forceful God, O strong Will, establish this sacrifice of ours in the gods and take in it thy delight: O Priest of the call, extend to us the vast impulses; O Fire, bring to us by sacrifice the great Treasure.

इष्टामग्ने पुरुषंसं सति गोः शशवत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुप्रतिभूत्वस्ये ॥२३॥

23. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;¹ O Fire, may there be created in us that true thinking of thine.

SUKTA 2

वेदवानराय धिषणामृतावृषे घृतं न पूतमग्नये जनामसि ।

द्विता होतारं मनुषश्च वाघतो धिया रयं न कुलिशः समृण्वति ॥१॥

1. We create an understanding like pure light for the Fire that makes the Truth to grow, for the universal godhead. The priests of the word fashion twofold by the thought of the human being² this priest of the call, as the saw carves a chariot, and join him into a whole.

स रोचयज्जनुषा रोदसी उभे स मात्रोरभवत् पुत्र ईड्यः ।

हव्यवाळन्निरजरश्चनोहितो ब्रूळभो विशायतिथिर्विभावतुः ॥२॥

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

कृत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः ।

रुचानं भानुना ज्योतिषा महामत्यं न वाजं सनिष्यन्मृष ब्रुवे ॥३॥

3. By the will, in the order and law of a delivering discernment, the gods brought the Fire into being by their perceptions of the Knowledge. In his greatness shining forth with his blazing light I invoke him as the Horse so that I may conquer the plenitude.

आ मन्त्रस्य सनिष्यन्तो वरेष्यं वृणीमहे अह्वयं वाजमृग्मियम् ।

रतिं भृगूणामुशिजं कविस्तुमग्निं राजन्तं दिव्येन शोबिषा ॥४॥

¹ Or, himself a begetter ² Or, the human priest of the word by their thought

4. To conquer the supreme bliss of the rapturous godhead, the undeviating plenitude full of the word of illumination, we accept the gift of the Flame-Seers,¹ the Fire that aspires, the Seer-Will shining with heavenly light.

अग्निं सुम्नाय दधिरे पुरो जना वाजश्रवसमिह वृक्तबहिषः ।
यतस्तुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमपासाम् ॥५॥

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

पावकशोचे तव हि अयं परि होतर्यज्ञेषु वृक्तबहिषो नरः ।
अग्ने दुव इच्छमानास आप्यमुपासते ब्रविणं धेहि तेभ्यः ॥६॥

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

आ रोदसी अपुणवा स्वर्महज्जातं यदेनमपसो अघारयन् ।
सो अघ्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥७॥

7. He filled the two firmaments, he filled the vast sun-world, when he was born and held by the doers of the work. He is led 'around for the pilgrim-sacrifice, the Seer founded in the Bliss, as the Horse for the conquest of the plenitude.

नमस्यत हव्यदाति स्वध्वरं दुवस्यत दम्यं जातवेदसम् ।
रयोर्धृतस्य बृहतो विचर्षणिरग्निर्देवानां भवत् पुरोहितः ॥८॥

8. Bow down to the giver of the offering, set to his work the perfect in the pilgrim-rite, the knower of all the births who dwells in the house: for he is the all-seeing charioteer of the

¹ Or, the Bhrgus,

vast Truth, the Fire has become the priest of the gods set in front.

तिस्रो यद्भ्यः समिधः परिज्मनोऽग्नेरपुनस्तुतिर्जो अमृत्यवः ।
तासायेकामरधुर्मर्त्यं भुजम् लोकम् द्वे उप जामिमीयतुः ॥९॥

9. Triple is the fuel of the mighty and pervading Fire purified by the aspiring immortals; one of three they have set in the mortal, the fuel of the enjoyment, two have gone to that companion world.

विशां कविं विशपति मानुषोरिषः सं सीमकृष्वन् त्वधिति न तेजसे ।
स उद्धतो निवतो याति देविषत् स गर्भेषु भुवनेषु दोषरत् ॥१०॥

10. This seer and lord of creatures human impulsions have perfected everywhere like an axe for sharpness. He goes overrunning the high and the low places; he holds the child born in these worlds.

स जित्वते जठरेषु प्रजनिवान् वृषा चित्रेषु नानदत्त सिंहः ।
वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि दाशुषे ॥११॥

11. The male of the herds has been born in different wombs and he stirs abroad like a roaring lion, the universal god-head, the immortal wide in his might bestowing the riches and the ecstasies on the offerer of sacrifice.

वैश्वानरः प्रत्यथा नाकमारुहद् दिवस्पृष्टं भन्दमानः सुमन्मभिः ।
स पूर्ववज्जनयजन्तवे धनं समानमज्मं पर्येति जागृचिः ॥१२॥

12. Universal godhead as in the ancient days has ascended glad by high thoughts to the firmament, to the back of heaven, even as of old he creates the riches for the creature born; wakeful he travels ever over the same field of movement.

ऋतावानं यज्ञियं विप्रमुक्यमा यं दधे मातरिश्वा दिवि क्षयम् ।
तं चित्रयामं हरिकेशमोषहे सुदीतिमग्निं सुविताय नम्यते ॥१३॥

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

शुचि न यामभिषिरं स्वर्दृशं केतुं दिवो रोचनस्यामुषर्षम् ।
अग्निं मूर्धनं दिवो अप्रतिष्कृतं तमोमहे नमसा वाजिनं बृहत् ॥१४॥

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

मन्द्रं होतारं शुचिमद्वयाविनं दमून्समृक्क्यं विद्वच्चर्षणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुहितं सवमिद् राय ईमहे ॥१५॥

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

SUKTA 3

वंशवानराय पृथुपाजसे विपो रत्ना विषन्त वरुणेषु पातवे ।
अग्निर्हि देवां अमृतो दुवस्यत्यथा वर्माणि सनता न ब्रुधुषत् ॥१॥

1. For the universal godhead, wide in his might, his illuminations¹ create the ecstasies to make a path on the foundations of things: because the immortal Fire sets the gods to their work none can corrupt the eternal Laws.

¹ Or, the illumined Ones

अन्तर्दूतो रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः ।

अयं बृहन्तं परि भूषति शुभिर्देवेभिरग्निरिषितो घियावसुः ॥२॥

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

केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः ।

अपांसि यस्मिन्नधि संवधुर्गिरस्तस्मिन्त्युम्नानि यजमान आ चके ॥३॥

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

पिता यज्ञानामसुरो विपश्चितां विद्यान्मग्निर्वयुनं च वाधताम् ।

आ विवेश रोदसी भूरिवर्षसा पुरुप्रियो भन्दते धामभिः कविः ॥४॥

4. The Fire is the father of sacrifice, the Mighty Lord of the wise, he is the measure and the manifestation of knowledge for the priests of the word: he enters into earth and heaven with his manifold shape, many delightful things are in him, he is the seer who has gladness of all the planes.

चन्द्रमग्निं चन्द्ररथं हरिन्नतं वेदवानरमप्सुषदं स्वीदम् ।

विगाहं तूणि तविषोभिरावृतं भूणि देवास इह सुधियं दधुः ॥५॥

5. The gods have set in this world in his beauty and glory the delightful Fire, with his chariot of delight, luminous in the way of his workings, the universal godhead, who is seated in the waters, who is the discoverer of the sun-world, who enters into the depths and is swift to cross beyond, who is rapt in his might, who bears in himself all things.

अग्निर्देवेभिर्यनुषश्च जन्तुभिस्तन्वानो यज्ञं पुरुषेशसं धिया ।
रथोरन्तरोयते सायद्विष्टिभिर्जोरो दमूना अभिशस्तिचातनः ॥६॥

6. The Fire with the gods and creatures born builds by the thought of man the sacrifice in its many forms, he moves between earth and heaven as their charioteer bearing them to the achievement of their desires; he is the swift in motion and he is a dweller in the house who drives off every assailant.

अग्ने जरस्व स्वपत्य आयुन्यूजां पिन्वस्व समिधो विदीहि नः ।
वर्षासि जित्वा बृहत्तश्च जागृव उशिखेवानामसि सुस्तुविषाम् ॥७॥

7. O Fire, come near to us in a life rich with offspring, nourish us with energy, illumine our impulsions, animate in us the expanding powers of the Vast, O wakeful Flame; thou art the aspirant strong in will for the gods and the illumined seers.

विश्वपति यद्द्व्यमतिथि नरः सवा यन्तारं धीनामुशिजं च वाचताम् ।
अम्बराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृषे ॥८॥

8. Men ever with obeisance, with swift urgings, give expression for their growth, to the knower of all births, the mighty one, the lord of the peoples, the Guest, the driver of our thoughts, the aspirant in those who speak the word, the wakener to consciousness in the pilgrim-sacrifice.

विभावा देवः सुरणः परि क्षितोरग्निर्बभूव शवसा सुमद्रथः ।
तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम दम आ सुवृक्तिभिः ॥९॥

9. Fire, the wide-shining godhead, joyful in his happy chariot, has enveloped in his might our abodes;¹ with complete purification may we obey² in the house the laws of work of this giver of our manifold increase.

वैश्वानर तव धामान्या चके येभिः स्वविदभवो विचक्षण ।
जात आपूजो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ॥१०॥

¹ Or, the worlds of our habitation; ² Or, may we approach with reverence

10. O universal godhead, I desire thy lights¹ by which thou becomest, O all-seeing,² the knower of the sun-world: born, thou hast filled the worlds and earth and heaven, thou art there enveloping them all with thyself, O Fire.

वैश्वानरस्य वंसनाभ्यो बृहवरिणादेकः स्वपस्यया कविः ।

उभा पितरा यदयच्छायाताम्विष्टाक्षपृथिवी भूरिरेतसा ॥११॥

11. Fire the One Seer by his seeking for perfect works³ released out of the actions⁴ of the universal godhead, the Vast: the Fire greatening both the parents, earth and heaven, was born from a mighty seed.⁵

SUKTA 4

समित्समित् सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि बन्धः ।

आ देव देवान् यजयाय बसि सत्ता सत्तोन् त्सुमना यक्यग्ने ॥१॥

1. Aflame and again aflame in us awake with thy truth of mind, with light upon light grant us right understanding from the shining One. A god, bring the gods for the sacrifice; right-minded, a friend do sacrifice to the friends, O Fire.

यं देवास्तस्मिन् हव्यायजन्ते विवेदिवे वरुणो मित्रो अग्निः ।

सेमं यज्ञं मधुमन्तं कृषी नस्तनूनपाद् घृतयोनिं विषन्तम् ॥२॥

2. O thou whom the gods, even Varuna, Mitra and the Fire, thrice in the day worship with sacrifice from day to day, O Son of the body, make this sacrifice of ours full of the sweetness, so that it may create the native seat of the light.

प्र दीधितिर्दिश्ववारा जिगाति होतारषिष्ठः प्रयमं यजर्घ्यं ।

अच्छा नमोभिर्वृषभं बन्धर्घ्यं स देवान् यस्तदिषितो यजीयान् ॥३॥

¹ Or, seats or planes ² Or, clear-seeing, ³ Or, by his skill in works

⁴ Or, detached from the actions

⁵ Or, the Fire was born greatening both the parents, earth and heaven, with his mighty stream.

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

ऊर्ध्वो वा गातुरर्ध्वे अकार्यूर्ध्वा शोचीषि प्रस्थिता रजांसि ।
दिवो वा नाभा न्यसावि होता स्तुणीमहि देवव्यवा वि बहिः ॥४॥

4. In the pilgrim-sacrifice a high path for you both has been made which departs to the high lustres, the mid-worlds; the Priest of the call has taken his seat in the navel-centre of heaven. We spread wide the sacred grass, a space of wide-ness of the gods.

सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यष्टेन ।
नृपेक्षसो विदधेषु प्र जाता अभीमं यज्ञं वि चरन्त पूर्वोः ॥५॥

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

आ भन्वमाने उषसा उपाके उत स्मयेते तन्वा विरूपे ।
यथा नो मित्रो वरुणो जुजोषविन्द्रो मरुत्वा उत वा महोभिः ॥६॥

6. May night and dawn differently formed in their body be joined close and smile upon us in their gladness, so that Mitra may take pleasure in us and Varuna or with his greatness Indra too with the life-gods.¹

दंभ्या होतारा प्रथमा न्युञ्जे सप्त पूक्षासः स्वधया मरुन्ति ।
ऋतं शंसन्त ऋतमित् त आहुर्नु व्रतं व्रतपा दीप्यानाः ॥७॥

7. I crown the two supreme Priests of the invocation. The

¹ Or, may they so shine with their lights that Mitra may take pleasure in us and Varuna and Indra with the life-gods.

seven pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine.

आ भारती भारतीभिः सजोषा इळा देवमनुष्येभिरग्निः ।

सरस्वती सारस्वतेभिरर्वाङ् तिल्लो देवीर्बहिरेहं सवन्तु ॥८॥

8. In unison may Bharati with her Muses of invocation, Ila with gods and men and Fire, Saraswati with her powers of inspiration come down to us, the three goddesses sit upon this seat of sacrifice.

तन्नस्तुरीयमथ पोषयितुं देव त्वष्टवि रराणः स्वस्व ।

यतो वीरः कर्मण्यः सुवक्षो युक्तघावा जायते देवकामः ॥९॥

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

वनस्पतेज्य सृजोष देवानग्निर्हन्त्रिः शमिता स्रवयाति ।

सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥

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

आ याहुग्ने समिधानो अर्वाङ्मिन्नेण देवैः सरयं तुरेभिः ।

बहिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मावयन्ताम् ॥११॥

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

SUKTA 5

प्रत्यग्निरसद्वेकिनामोऽबोधि विप्रः पदवोः कवोनाम् ।

पृथुपाजा देवयद्भिः समिद्धोऽप द्वारा तमसो बह्मिरावः ॥१॥

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

प्रेदग्निर्वावृषे स्तोमेभिर्गीभिः स्तोतृणां नमस्य उव्यैः ।

पूर्वाह्णितस्य संवशश्चकानः सं दूतो अद्योदुषसो विरोके ॥२॥

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

अथाप्यग्निर्यानुषीषु विस्वपां गर्भो मित्र ऋतेन साधन् ।

आ हृतो यजतः सान्वत्याद्यूतु विप्रो हव्यो मतीनाम् ॥३॥

3. The Fire has been set in the human peoples, child of the Waters, the Friend who achieves by the Truth; luminous,¹ a power for sacrifice, he has risen to the summits; he has become the illumined seer who must be called by our thoughts.

मित्रो अग्निर्भवति यत् समिद्धो मित्रो होता वरुणो जातवेदाः ।

मित्रो अप्वर्युरिषिरो बभूना मित्रः सिन्धूनामुत पर्वतानाम् ॥४॥

4. The Fire when he has been kindled high becomes Mitra, the Friend — Mitra the Priest of the call, Varuna, the knower of the births, Mitra, the Friend, the Priest of the pilgrim-sacrifice, one rapid in his impulsions, the dweller in the house, the friend of the Rivers, the friend of the Mountains.

¹ Or, beloved and adorable,

पाति प्रियं रिपो अग्रं पदं वेः पाति यद्विश्वरणं सूर्यस्य ।
पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्यः ॥५॥

5. He guards from hurt the beloved¹ summit-seat of the being, mighty, he guards the course² of the Sun; Fire guards in the navel-centre the seven-headed thought, sublime, he guards the ecstasy of the gods.

ऋभुश्चक ईड्यं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।
ससत्य चर्म धृतवत् पदं वेस्तदिदग्नौ रसत्यप्रयुञ्छन् ॥६॥

6. A skilful craftsman, a god knowing all the manifestations of knowledge, he forms the beautiful and desirable Name, the luminous seat of the being in the movement of the peace; that the Fire guards, not deviating from his work.

आ योनिमग्निर्धृतवन्तस्येत् पृथुप्रगाणमुशन्तमुशानः ।
दीद्यानः शुचिर्ऋष्यः पावकः पुनःपुनर्मतिरा नव्यसी कः ॥७॥

7. Desiring it as it desired him, the Fire entered into that luminous native abode wide in its approach; shining forth, pure, purifying, sublime, again and again he makes new the father and the mother.

सद्यो जात ओषधीभिर्बवक्षे यदी वर्धन्ति प्रस्वो घृतेन ।
आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्ये ॥८॥

8. Suddenly born he is carried by the growths of the earth when the mothers who bore him make him grow by the light. The Fire in the lap of the father and the mother is as one who defends the waters gliding happily³ down a slope.

उदु ष्टुतः समिवा यद्वो अद्यौ वल्मन् दिवो अघि नाभा पृथिव्याः ।
मित्रो अग्निरोड्यो मातरिश्वाऽऽब्रूतो वक्षद् यजयाय देवान् ॥९॥

9. Lauded by us mighty he shone with his high flaming in the largeness⁴ of heaven, in the navel-centre of earth. The Fire

¹ Or, delightful ² Or, movement ³ Or, gliding brightly ⁴ Or, height

is Mitra the Friend, the desirable one, he is life growing in the mother;¹ may he as our messenger bring the gods for the sacrifice.

उवस्तम्भोत् समिधा नाकयुष्वोऽग्निर्भवत्तयो रोचनानाम् ।

यवी भृगुभ्यः परि मातरिश्वा गुहा सत्तं हव्यवाहं समीचे ॥१०॥

10. The Fire with his high flaming up-pillared, sublime, the firmament and became the highest of the luminous kingdoms,² when for the flame-seers life, that grows in the mother, kindled all around the carrier of the offerings who was hidden in the Secrecy.

इष्टामग्ने पुरुवंतं सनि गोः शश्वत्तमं हवमानाय साध ।

स्यामः सनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्ते ॥११॥

11. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;³ O Fire, may there be created in us that true thinking of thine.

SUKTA 6

प्र कारवो मनना वच्यमाना देवद्रीची नयत देवयन्तः ।

दक्षिणावाङ् वाजिनी प्राच्येति हविर्भरन्त्यग्नये घृताची ॥१॥

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

आ रोदसी अपृणा जायमान उत प्र रिक्था अथ नु प्रयज्यो ।

विश्विचदग्ने महिना पृथिव्या वच्यन्तां ते बह्वयः सप्तजिह्वाः ॥२॥

2. Even in thy birth thou hast filled earth and heaven, and now

¹ Or, life that breathes in the mother; ² Or, highest of all lights,

³ Or, himself a begetter;

thou hast exceeded them, O Flame that carriest on the sacrifice; by the greatness of earth and heaven may thy seven tongues find utterance, carriers of the word, O Fire.

द्योश्च त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय ।
यदी विशो मानुषोर्देवयन्तौः प्रयस्वतीरोळते शुक्रमचिः ॥३॥

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

महान् त्सधस्ये ध्रुव आ निषत्तोऽन्तर्धावा माहिने हर्यमाणः ।
आस्त्रे सपत्नी अजरे अमृष्टे सबर्दुधे उरुगायस्य धेनू ॥४॥

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

व्रता ते अग्ने महतो महानि तव क्रत्वा रोदसी आ ततन्ध ।
त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥५॥

5. Great art thou, O Fire, and great the law of thy workings, by thy will thou hast built out earth and heaven; in thy very birth thou becamest the Messenger, O mighty lord, and, thou the leader of men that see.

ऋतस्य वा केशिना योग्याभिर्घृतस्नुवा रोहिता धुरि धिष्व ।
अथा वह देवान् देव विश्वान् त्वध्वरा कुणुहि जातवेदः ॥६॥

6. Set under the yoke with the straps of the yoking the two maned steeds of the Truth red of hue, dripping Light: thou, O God, bring all the gods; O knower of the births, make perfect the ways of the pilgrim-sacrifice.

दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वोः ।
अपो यदग्न उशध्वनेषु होतुर्मन्दस्य पनयन्त देवाः ॥७॥

7. From heaven itself thy lights blazed forth, thou shinest in the wake of many outshinings of the Dawn¹ when, O Fire, passionately burning² in the woods, the gods set the waters³ to their work for the rapturous Priest of the call.

उरौ वा ये अन्तरिक्षे मदन्ति दिवो वा ये रोचने सन्ति देवाः ।
ऊमा वा ये सुहृत्वांसो यजत्रा आयेमिरे रम्यो अग्ने अश्वाः ॥८॥

8. The gods who take their rapture in the wide mid-world, or those who are in the luminous world of heaven, or those lords of sacrifice who are helpful and ready to the call, them thy chariot-horses have borne towards us.

ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभ्रवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वपमा बहू मादयस्व ॥९॥

9. Come down to us with them in one chariot or in many chariots for thy horses pervade and are everywhere; according to thy self-law bring here with their wives the gods thirty and three and give them to drink of the rapture.

स होता यस्य रोदसी चिदुर्वो यत्तंयज्ञमभि वृधे गृणीतः ।
प्राची अघ्वरेव तस्यतुः सुमेके ऋतावरो ऋतजातस्य सत्ये ॥१०॥

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

इळामग्ने पुरुवंसं सनि गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजाबाज्ने सा ते सुमतिर्भूत्वस्ये ॥११॥

11. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;⁴ O Fire, may there be created in us that true thinking of thine.

¹ Or, in the wake of many wide-shining Dawns ² Or, flaming as dawn

³ *Apas*, work, would make a clearer sense; it would then mean "set in action the work of the rapturous Priest of the call".

⁴ Or, himself a begetter;

SUKTA 7

प्र य आरुः शितिपृष्ठस्य धासेरा मातरा विविशुः सप्त वाणीः ।
परिक्षिता पितरा सं चरेते प्र सन्नति दीर्घमायुः प्रयसे ॥१॥

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

दिवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्यो मधुमद् बहन्तोः ।
ऋतस्य त्वा सदसि क्षेमयन्तं पर्येका चरति वर्तनि गौः ॥२॥

2. He reached the milch-cows that dwell in heaven, the Mares of the male, the divine rivers that carry in their flow the sweetness. The one Light moves on the way around thee when thou seekest thy dwelling in the house of the Truth.

आ सीमरोहत् सुयमा भवन्तीः पतिञ्चिकित्वान् रयिविद् रयोणाम् ।
प्र नीलपृष्ठो अतसस्य धासेस्ता अवासयत् पुरुषप्रतीकः ॥३॥

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

महि त्वाष्ट्रपूर्वयन्तारिज्यं स्तभूयमानं बहतो बहन्ति ।
व्यङ्गोभिर्दिद्युतानः सधस्य एकामिव रोदसी आ विवेश ॥४॥

4. The rivers energised and bear his mighty force of formation firmly fixed and undecaying; he shines out wide with his limbs in the world of his session and has entered earth and heaven as if they were one.

जानन्ति वृष्णो अरुषस्य शेवमुत ऋध्नस्य शासने रणन्ति ।
दिवोरुचः सुरुचो रोचमाना इच्छा येषां गण्या माहिना गीः ॥५॥

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

उतो पितृभ्यां प्रविद्वान् घोषं महो महद्भूषामनयन्त शूषम् ।
उक्षा ह यत्र परि धानमस्तोरन् त्वं धाम जरितुर्वक्षः ॥६॥

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

अष्ट्यर्गुभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः ।
प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि व्रता गुः ॥७॥

7. Seven illumined seers guard by the five priests of the pilgrim-rite the beloved¹ seat of the being that is set within: moving forward the imperishable bulls take joy; the gods move according to the law of the workings of the gods.

देव्या होतारा प्रथमा न्युञ्जे सप्त पुक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित् त आहुरन् व्रतं व्रतपा दीप्यानाः ॥८॥

8. I crown the two supreme Priests of the invocation. The seven pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine:

वृषायन्ते महे अत्याय पूर्वोर्वृष्णे चित्राय रश्मयः सुयामाः ।
देव होतर्बन्धतरश्चिक्त्वान् महो देवान् रोदसी एह यक्षि ॥९॥

9. The many Rays well governed in their course, grow passionate for the great Horse, the many-hued Bull. O divine Priest of the call, rapturous, awaking to knowledge, bring here the great gods and earth and heaven.

¹ Or, delightful

पूषाम्रयजो ब्रविणः सुवाचः सुकेतव उषसो रेवतूषुः ।

उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे ब्रह्मस्य ॥१०॥

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

इष्टामग्ने पुरुवंसं सनि गोः शश्वत्सं हवमानाय साध ।

स्यान्नः सूनुस्तनयो विजाबाज्जने सा ते सुमतिर्भूत्वस्ते ॥११॥

11. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;¹ O Fire, may there be created in us that true thinking of thine.

SUKTA 9

सखायस्त्वा ववुमहे देवं मर्तासि ऊतये ।

अपां नपातं सुभगं सुवीदिति सुप्रतृप्तिमनेहसम् ॥१॥

1. Mortals we have chosen thee, a god, for our comrade to protect us, the Child of the Waters, full of happiness and light, victorious,² to whom no hurt can come.

कायमानो वना त्वं यन्मातृरजगन्मयः ।

न तत् ते अग्ने प्रमृषे निवर्तनं यद् ब्रूरे सन्निहाभवः ॥२॥

2. When leaving the woods thou goest to thy mother waters, that retreat turns not to oblivion of thee,³ O Fire, for even though thou art far thou hast come into being here.

अति तृष्टं ववक्षियायैव सुमना असि ।

प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि धितः ॥३॥

3. When thou hast carried beyond the rough ground⁴ then

¹ Or, himself a begetter; ² Or, strong to break through, ³ Or, to thy destruction,

⁴ Or, beyond thirst

hast thou truth of mind: some depart,¹ others remain seated around thee in whose comradeship thou art lodged.

ईयिवांसमति त्रिषः शश्वतोरति सश्वतः ।

अन्वोमविन्दन् निचिरासो अद्रुहोऽप्सु सिंहमिव अतम् ॥४॥

4. When he has passed beyond the forces that make to err, beyond those that cling perpetual, the long-lasting who have no hurt have followed and found him like a lion who has taken refuge in the Waters.

ससृवांसमिव त्मनाऽग्निमित्या तिरोहितम् ।

ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मयितं परि ॥५॥

5. As if one who of himself has sped away and utterly disappeared, this Fire Life growing in the mother led from the Beyond, churned out on every side, for the gods.

तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन ।

विश्वान् यद् यज्ञां अभिपासि मानुष तव ऋत्वा यविष्ठय ॥६॥

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

तद् भद्रं तव वंसना पाकाय विच्छिद्यति ।

त्वां यवग्ने पशवः समासते समिद्धमपिशर्वरे ॥७॥

7. O Fire, thy action covers That Bliss from the ignorant when the Animals sit together around thee, kindled against the night.

आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।

आशुं द्रुतमजिरं प्रत्नमोड्यं श्रुष्टो देवं सपर्यत ॥८॥

8. Offer the oblation to the Fire intense with its purifying light, who does perfectly the pilgrim-rite, the swift messenger,

¹ Or, move forward,

with his rapid pace; wait soon upon the ancient and desirable godhead.

त्रोणि शता त्री सहस्राण्यग्निं त्रिशञ्च देवा नव चासपर्यन् ।

ओसन् घृतेरस्तृणन् बहिरस्मा आदिद्वोतारं न्यसादयन्त ॥९॥

9. Gods three thousand and three hundred and thirty and nine waited upon the Fire. They anointed him with streams of the clarity, they spread for him the seat of sacrifice, and seated him within as Priest of the call.

SUKTA 10

त्वामग्ने मनीषिणः सम्राजं चर्वणीनाम् ।

देवं मर्तास इन्धते समध्वरे ॥१॥

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

त्वां यज्ञेष्वृत्विजमग्ने होतारधीकृते ।

गोपा ऋतस्य दीदिहि स्वे दमे ॥२॥

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

स घा यस्ते ददाशति समिधा जातवेदसे ।

सो अग्ने घत्ते सुवीर्यं स पुष्यति ॥३॥

3. He who gives to thee with the fuel, to the knower of the births, holds the hero-energy, he ever grows.

स केतुरध्वराणामग्निर्वेदेभिरा गमत् ।

अञ्जानः सप्त होतृभिर्हविष्यते ॥४॥

4. He is the ray of intuition in the sacrifices; may he, the Fire, come with the gods, anointed by the seven priests of oblation,

to him who holds the offerings.

प्र होत्रे पूर्व्यं वचोऽग्नये भरता बृहत् ।
विषां ज्योतीषि बिभ्रते न वेषसे ॥५॥

5. Bring forward for the Fire, for the Priest of the call, the vast and supreme word¹ as for the creator and me who bring the lights of illuminations.

अग्निं वर्धन्तु नो गिरो यतो जायत उक्थ्यः ।
महे वाजाय द्रविणाय दशंतः ॥६॥

6. May our words make the Fire to grow when he is born, the Fire that carries the utterance, visioned for the great plenitude, for the treasure.

अग्ने यजिष्ठो अघ्वरे देवान् देवयते यज ।
होता मन्द्रो वि राजस्यति लिखः ॥७॥

7. O Fire, most strong to sacrifice in the pilgrim-rite, worship the gods for the seeker of the godhead; as the rapturous Priest of the call thou shinest wide, beyond the forces that make us err.

स नः पावक दीदिहि क्षुप्रवस्त्रे सुवीर्यम् ।
भवा स्तोतृभ्यो अन्तमः स्वस्तये ॥८॥

8. So, do thou, O purifying Flame, kindle in us the luminous hero-energy, to those who laud thee become most close for their weal.

तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते ।
हव्यवाहमयर्त्यं सहोवृषम् ॥९॥

9. This is thou whom the illumined seers who have the light, ever wakeful, kindle, the immortal bearer of the offering, increaser of our force.

¹ Or, ancient word

SUKTA 11

अग्निर्होता पुरोहितोऽथ्वरस्य विचरषणिः ।

स वेद यज्ञमानुषक् ॥१॥

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

स हव्यवाकमत्यं उशिगूतश्चनोहितः ।

अग्निषिया समृष्वति ॥२॥

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

अग्निषिया स चेतति केतुर्यज्ञस्य पूर्यः ।

अर्यं ह्यस्य तरणि ॥३॥

3. Agni wakes to knowledge companioning our Thought, he is the supreme¹ ray of intuition in the sacrifice; it is he who crosses through to man's goal.

अग्निं सूनुं सनधुतं सहसो जातवेदसम् ।

वर्हिह देवा अकृष्वत ॥४॥

4. Fire, the Son of Force, who hears the things that are eternal,² knower of the births, the gods created as a carrier flame.

अदाभ्यः पुरस्ता विशामग्निर्वानुषीणाम् ।

तूर्णी रथः सदा नवः ॥५॥

5. The inviolable who goes in front of the human peoples the Fire is a swift chariot that is ever new.

साह्वान् विश्वा अभियुजः ऋतुर्देवानाममृक्तः ।

अग्निस्तुविश्ववस्तमः ॥६॥

¹ Or, ancient ² Or, who has the inspired knowledge of things eternal,

6. Overpowering all assailants the Fire is the will of the gods never crushed, filled with the multitude of his inspirations.

अग्निं प्रयांसि बाहूसा बाहूसा अश्नोति मर्त्यः ।
अयं पावकशोचिषः ॥७॥

7. By this bringer of delights the mortal who gives, reaches and possesses the house of the purifying light.

परि विश्वानि सुचिताग्नेरक्षया मन्त्रभिः ।
विप्रासो जातवेदसः ॥८॥

8. May we by our thought possess around us well-established all the things of the Fire, may we be illumined seers who know all things born.¹

अग्ने विश्वानि वार्या वाचेषु सनिषामहे ।
त्वे देवास एरिरे ॥९॥

9. O Fire, we shall win all desirable things in thy plenitudes, in thee have moved towards us the gods.

SUKTA 12

इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम् ।
अस्य पातं धियेषिता ॥१॥

1. O Indra, O Fire, come to the offering of the wine, by our words, your supreme desirable ether; drink of it you who are missioned by the Thought.

इन्द्राग्नी अरितुः सचा यज्ञो जिगति चेतनः ।
अया पातमिन्नं सुतम् ॥२॥

2. O Indra, O Fire, the conscious sacrifice journeys taking with it the worshipper: by this word drink of this offered wine.

¹ Or, in whom knowledge is born.

इन्द्रमग्निं कविच्छवा यज्ञस्य जूत्या वृणे ।
ता सोमस्येह तृप्पताम् ॥३॥

3. I choose by the swift impulse of the sacrifice Indra and the Fire whose pleasure is in the seer; take here your content of the Soma-wine.

तोना वृत्रहणा वृषे सजित्वावापराजिता ।
इन्द्राग्नी वाजसातमा ॥४॥

4. The smiters, the slayers of the coverer I call, the unvanquished, the companions in victory, Indra and the Fire, most strong to win the plenitudes.

प्र वामर्चन्त्युचिषवो नीयाविदो जरितारः ।
इन्द्राग्नी इष आ वृणे ॥५॥

5. Your adorers, speakers of the word, they who know the ways of the guidance hymn you: O Indra, O Fire, I accept your impulsions.

इन्द्राग्नी नवति पुरो वासपत्नोरुषूनुतम् ।
साकमेकेन कर्मणा ॥६॥

6. Indra and Fire shook down the ninety cities possessed by the destroyers, together by one deed.

इन्द्राग्नी अपसस्यर्षुष प्र यन्ति धीतयः ।
ऋतस्य पथ्या अनु ॥७॥

7. O Indra, O Fire, all around our work our thoughts go forward towards you along the paths of the Truth.

इन्द्राग्नी तविद्याणि वां सप्तस्थानि प्रयांसि च ।
युषोरप्स्यं हितम् ॥८॥

8. O Indra, O Fire, your mights are companions and your delights; in you is founded all swiftness in the work.

इन्द्राग्नी रोचना दिवः परि वाजेषु भूषयः ।
तद् वां चेति प्र वीर्यम् ॥९॥

9. O Indra, O Fire, you encompass the luminous kingdom of heaven in the plenitudes; it is your strength that is manifested there.¹

RISHABHA VAISHWAMITRA

SUKTA 13

प्र वो देवायानये बहिष्ठमर्वात्म्ये ।
गमद् देवेभिरा स नो यजिष्ठो बहिरा सवत् ॥१॥

1. Sing out some mightiest hymn to this divine Fire; may he come to us with the gods and, strong to sacrifice, sit upon the sacred grass.

ऋतावा यस्य रोदसी दक्षं सचन्त ऊतयः ।
हविष्यन्तस्तपोढते तं सनिष्यन्तोऽवसे ॥२॥

2. He is the possessor of the Truth to whom belong earth and heaven and their guardings accompany his mind of discernment; for him the givers of the oblation pray, for him for their protection when they would win the riches.

स यन्ता विप्र एषां स यज्ञानामथा हि षः ।
अग्निं तं वो दुवस्यत दाता यो वनिता मघम् ॥३॥

3. He is the illumined seer and regent of these sacrifices, he and always he; that Fire set to his work who shall win and give the plenitude.

स नः शर्माणि वीतयेऽग्निर्यच्छतु शंतमा ।
यतो नः प्रुणवद् वसु दिवि क्षितिभ्यो अप्सवा ॥४॥

¹ Or, that is your strength which wakes to knowledge.

4. May he, the Fire, give us all happy peace for our journeying there whence are rained the riches in heaven, from all the planes, in the Waters.

दीदिवांसवपुष्यं वत्सोभिरस्य धीतिभिः ।

ऋषवाणो अग्निमिन्धते होतारं विदपति विशाम् ॥५॥

5. Men who have the light kindle into his flaming, incomparable, by the opulent thinkings of this being Fire, the Priest of the call, the lord of all the peoples.

उत नो ब्रह्मन्निष उक्थेयु देवहूतमः ।

शं नः शोचा महद्बुधोज्जे सहस्रसातयः ॥६॥

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

नू नो रास्व सहस्रवत् तोकवत् पुष्टिमद् बहु ।

द्युमदाने सुवीर्यं वशिष्ठमनुपक्षितम् ॥७॥

7. Now give us a thousandfold riches bringing the Son, bringing our growth, luminous, a hero-strength, abundant, inexhaustible.

SUKTA 14

आ होता मन्त्रो विदयान्यस्यात् सत्यो यज्वा कवितमः स वेवाः ।

विद्युद्वयः सहस्रसुत्रो अग्निः शोचिष्केशः पृथिव्यां पाजो मधेत् ॥१॥

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

अयामि ते नमउक्ति जुषस्व ऋतावस्तुभ्यं चेतते सहस्रः ।
विद्वां आ वक्षि विदुषो नि षत्ति मध्य आ बहिस्तये यजत्र ॥२॥

2. I come to thee, accept my word of obeisance, O master of Truth and strength, to thee who givest knowledge. As the knower, bring those who know and sit in the midst on the sacred grass, O lord of sacrifice.

ब्रवतां त उषसा वाजयन्ती अग्ने वातस्य पथ्याभिरच्छ ।
यत् सोमञ्जलि पूष्यं हविभिरा वन्धुरेव तत्पतुर्दुरोणे ॥३॥

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

मित्रश्च तुभ्यं वरुणः सहस्वोऽग्ने विश्वे मरुतः सुम्नमर्चन् ।
यच्छोचिषा सहसस्युत्र तिष्ठा अग्नि क्षितीः प्रथयन् त्सूर्यो नृन् ॥४॥

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

वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठेन मनसा यक्षि देवानल्लेषता मन्मना विप्रो अग्ने ॥५॥

5. Today we give to thee thy desire, approaching thee with outstretched hands and with obeisance; worship the gods with a mind strong for sacrifice, an illumined seer, with thy unerring thought, O Fire.

त्वद्धि पुत्र सहस्रो वि पूर्वोर्वेवस्य यन्त्यूतयो वि वाजाः ।
त्वं देहि सहस्रिणं रयि नोऽद्रोघेण वचसा सत्यमग्ने ॥६॥

6. For, from thee, O son of Force, go forth the many protections of the godhead, and his plenitudes. Do thou give us the thousandfold treasure, give by the word that betrays not the truth, O Fire.

तुभ्यं दक्ष कविक्रतो यानीमा देव मर्तासो अप्वरे अकर्म ।
त्वं विश्वस्य सुरस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥७॥

7. O understanding mind, O Seer-Will! now that all these things we who are mortals have done for thee, O god, in the pilgrim-sacrifice, do thou awake to the whole well-charioted action and taste all That here, O immortal Fire.

UTKILA KATYA

SUKTA 15

वि पाजसा पृथुना शोशुषानो बाधस्व द्विषो रक्षसो अमीषाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतो ॥१॥

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

त्वं नो अस्या उषसो व्युष्टो त्वं सूर उदिते बोधि गोपाः ।
अन्मेव नित्यं तनयं जुषस्व स्तोमं मे अग्ने तन्वा मुजात ॥२॥

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

त्वं नृचक्षा वृषभान् पूर्वोः कृष्णास्वग्ने अरुषो वि भाहि ।
वसो नेषि च पषि चात्यहः कृषी नो राय उशिषो यविष्ठ ॥३॥

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

अषाढ्हो अग्ने वृषभो विदीहि पुरो विश्वाः सोमगा संजिगीवान् ।
यज्ञस्य नेता प्रथमस्य पायोजातवेदो बृहतः सुप्रणीतो ॥४॥

4. Shine out, O Fire, the invincible male, conquering all the cities, all the felicities; thou art the knower of the births, O perfect guide on the way, thou art the leader of the first, the Vast all-protecting sacrifice.

अच्छिद्रा शर्म जरितः पुरुणि देवां अच्छा रोद्यानः सुमेधाः ।

रयो न सस्तिरभि वसि वाजमग्ने त्वं रोदसी नः सुमेके ॥५॥

5. O Fire of worship, towards homes of bliss many and without a gap, towards the gods shining out wise in understanding, like a conquering chariot bring the plenitude; O Fire, do thou make earth and heaven firmly established for us.

प्र पीपय वृषभ जित्वा वाजानग्ने त्वं रोदसी नः सुबोधे ।

देवेभिर्देव सुवृषा वृचानो मा नो मर्तस्य दुर्मतिः परिष्ठात् ॥६॥

6. O Bull of the herds, nourish us, move towards us with plenitudes, make heaven and earth good milk-cows for us, O Fire; O god, come with the gods glowing in the beauty of thy splendour. Let not the evil mind of mortal besiege us.

इष्टामग्ने पुरुवंसं सनि गोः शश्वत्सं हवमानाय साध ।

स्यान्नः सूनृस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥७॥

7. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;¹ O Fire, may there be created in us that true thinking of thine.

SUKTA 16

अयमग्निः सुवीर्यस्येशे महः सोमगत्य ।

राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ॥१॥

1. This is the Fire that is lord of the hero-energy and the great felicity, lord of the wealth of the shining herds, and of good

¹ Or, himself a begetter;

progeny who has power for the slaying of the coverers.

इमं नरो मरुतः सञ्चता बृधं यस्मिन् रायः शेषुषासः ।
अभि ये सन्ति पूतनासु बृहधो विश्वाहा शत्रुमावभुः ॥२॥

2. O gods, O life-powers, you cleave to this Fire of increase, in whom are the treasures that make our happiness to grow. Through all the days they have destroyed the enemies, the evil-thoughted who attack us in our battles.

स त्वं नो रायः शिशोहि मीद्वो अग्ने सुवीर्यस्य ।
तुविद्युम्न वशिष्ठस्य प्रजावतोऽनवीवस्य शुष्मिणः ॥३॥

3. So do thou, O bounteous Fire, with thy many lights bestow on us the greatest and griefless wealth, full of the hero-strength, of progeny and of force.

चक्रिणो विश्वा भुवनाभि सासहिदचक्रिर्वेष्वा दुवः ।
आ देवेषु यतत आ सुवीर्य आ शंस उत नृणाम् ॥४॥

4. He who puts forth his force and is the doer in all the worlds, he who is the doer of works in the gods, labours in the gods and in all might and in the self-expression of men.

मा नो अग्नेऽमृतये मावीरतायं रीरषः ।
मागोतायं सहसस्युत्र मा निदेऽप द्वेषास्या कृषि ॥५॥

5. O Fire, deliver us not to unconsciousness, nor to the lack of the strength of the hero, nor to the absence of the Light,¹ nor to the bondage,² O son of force, put away from us the hostile powers.

शग्धि वाजस्य सुभग प्रजावतोऽग्ने बृहतो अप्वरे ।
सं राया भूयसा सृज मयोभुता तुविद्युम्न यशस्वता ॥६॥

6. O felicitous Fire, have power in the pilgrim-rite for the fruitful plenitude, for the Vast; O thou of the many lights,

¹ Literally, "the Cow", ² Or, to the Censurer,

join us to the large and glorious riches that create the Bliss.

KATA VAISHWAMITRA

SUKTA 17

समिध्यमानः प्रथमानु धर्मा सप्तस्तुभिरज्यते विश्ववारः ।

शोचिष्केशो घृतनिर्णिक् पावकः सुयज्ञो अग्निर्यजयाय देवान् ॥१॥

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

यथायज्ञो होत्रमग्ने पृथिव्या यथा दिवो जातवेदश्चिकित्वा ।

एवानेन हविषा यक्षि देवान् मनुष्वद् यज्ञं प्र तिरेममद्य ॥२॥

2. O Fire, as thou hast accomplished in sacrifice thy priesthood for the earth, awaking to knowledge, O knower of the births, as thou hast accomplished it for heaven,¹ so with this oblation do sacrifice to the gods, carry yet further beyond the sacrifice with the human being today.

त्रोष्यायूषि तव जातवेदस्तिष्ठ आजानीरुषसस्ते अग्ने ।

ताभिर्देवानामवो यक्षि विद्वानया भव यजमानाय ज्ञं योः ॥३॥

3. Three are thy lives, O knower of all things born, three are the dawns that are thy births, O Fire;² by them win through sacrifice the protection of the gods, thou as the knower become for the doer of sacrifice the peace and the movement.

अग्निं सुदोति सुदृशं गृणन्तो नमस्यायस्त्वेऽद्यं जातवेदः ।

त्वां दूतमरति हव्यवाहं देवा अकृष्वन्नमृतस्य नाभिम् ॥४॥

¹ Or, as thou hast offered in sacrifice the oblation of the earth, as thou hast offered the oblation of heaven,

² Or, that gave thee birth, O Fire;

4. We hymn thee by our words, O knower of all things born, as the Fire perfect in light, perfect in vision, the object of our prayer and offer to thee our obeisance; thee the gods made the Messenger, the Traveller, the carrier of offerings, the navel-centre of Immortality.

यत्स्वढोता पूर्वो अग्ने यजीयान् द्विता च सत्ता स्वधया च शंभुः ।
तस्यान् धर्मं प्र यजा चिकित्वाऽप्या नो धा अध्वरं देववीतो ॥५॥

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

SUKTA 18

भवा नो अग्ने सुमना उपेतो सखेव सख्ये पितरेव साधुः ।
पुष्टुहो हि क्षितयो जनानां प्रति प्रतीचोर्दहतावरातोः ॥१॥

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

तपो ष्वग्ने अन्तरां अमित्रान् तपा शंसमरुषः परस्य ।
तपो वसो चिकितानो अचित्तान् वि ते तिष्ठन्तामजरा अयासः ॥२॥

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

इध्मेनाग्न इच्छमानो धृतेन जुहोमि हव्यं तरसे बलाय ।
यावदोशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥३॥

3. I desire and offer the oblation, O Fire, with the fuel, with

the pouring of the clarity, for speed, for strength. Until I have the mastery,¹ adoring with the Word I lift to thee for the conquest of the hundreds this thought divine.

उच्छोचिषा सहसस्युत्र स्तुतो बृहद् वयः शशमानेषु घेहि ।
रेवदग्ने विश्वामित्रेषु शं योर्मर्मज्मा ते तत्त्वं भूरि कृत्वः ॥४॥

4. Affirmed by our lauds rise up with thy flame of light, O son of force, found the vast expansion in us who labour at the work, found opulently in the Vishwamित्रas the peace and the movement, O Fire. We make bright many times over thy body.

कृषि रत्नं सुसन्नितर्षनानां स घेदग्ने भवसि यत् समिद्धः ।
स्तोतुर्दुरोणे सुभगस्य रेवत् सुप्रा करस्ना दधिघे वपूषि ॥५॥

5. O conqueror of the riches, create for us the ecstasy, such thou becomest when thou art high kindled. Opulently in the gated house of thy felicitous adorer thou upholdest thy gliding bodies streaming their radiance.

GATHIN KAUSHIKA

SUKTA 19

अग्निं होतारं प्र वृणे नियेषे गुत्सं कविं विश्वविदमभूरम् ।
स नो यक्षद् देवताता यजीयान् राये बाजाय वनते मघानि ॥१॥

1. Fire I choose the Priest of the call in the sacrifice, the wise, the seer, the omniscient, free from ignorance: he shall do worship for us strong for sacrifice, in the formation of the godheads; for the wealth, for the plenitude he wins all kinds of amassings.

प्र ते अग्ने हविष्मतोषियम्यच्छा सुद्युम्नां रातिनीं धृतावीम् ।
प्रदक्षिणद् देवतातिमुराणः सं रातिविर्वसुर्निर्यस्तमथेत् ॥२॥

¹ Or, as long as I have the power,

2. O Fire, I mission towards thee a power of giving bearing my oblation, luminous, full of lustres. May he come to the sacrifice with his givings, with his treasures turning round it and widening the formation of the godheads.

स तेजोयसा मनसा त्वोत उत शिख स्वपत्यस्य शिखोः ।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुतयश्च वस्यः ॥३॥

3. So, am I guarded by thee with a mind of shining energy; then do thou teach us of the riches that teach and that give us good children of our works. O Fire, may we become affirmers of thee by our lauds and rich in the power of a wealth most full of the strength of the gods.

भूरीणि हि त्वे दधिरे अनोकाऽग्ने देवस्य यज्यवो जनासः ।
स आ बह देवताति यविष्ठ शर्षो यदद्य दिव्यं यजासि ॥४॥

4. For, many flame-forces they have founded in thee, O Fire, men who have the will to sacrifice to the godhead. So, bring to us the formation of the godhead, O youthful god, when thou worshippest with sacrifice the divine host today.

यत् त्वा होतारमनजन् मियेषे निषादयन्तो यजयाय देवाः ।
स त्वं नो अग्नेऽवितेह बोध्यषि अवांसि वेहि नस्तनूषु ॥५॥

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

SUKTA 20

अग्निसुषसयद्विना दधिकां व्युष्टिषु हवते बह्विरस्यैः ।
सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अघ्वरं वावशानाः ॥१॥

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

अग्ने त्री ते वाजिना त्री षघस्या तिलस्ते जिह्वा ऋतजात पूर्वोः ।
तिल उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुञ्छन् ॥२॥

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

अग्ने भूरोणि तव जातवेदो देव स्वषावोऽमृतस्य नाम ।
यादच्च माया मायिनां विश्वमिन्व त्वे पूर्वोः संदधुः पृष्टबन्धो ॥३॥

3. Many are the names of thee, the Immortal, O Fire, O knower of the births, O god who bearest with thee the self-law of nature; all the manifold magic of the Lords of magic they have combined in thee, O all-ruler, O builder of the levels.

अग्निर्नेता भग इव क्षितीनां देवीनां देव ऋतुपा ऋतावा ।
स वृत्रहा सनयो विश्ववेदाः पर्षद् विश्वाति दुरिता गृणन्तम् ॥४॥

4. The Fire is as the Enjoyer the leader of the divine worlds, he is the divine guardian of the fixed time of things, and with him is the Truth. He is the slayer of the Coverer, the Eternal, the Omniscient; may he carry one who hymns him with the word beyond all the difficulty and stumbling.

दधिक्रामग्निमुषसं च देवीं बृहस्पति सवितारं च देवम् ।
अश्विना मित्रावरुणा भगं च वसून् रुद्रां आदित्यां इह हवे ॥५॥

5. Dadhikravan, I call here, and the Fire, and the divine dawn, Brihaspati and the god Savitri, the two riders of the horse, and Mitra and Varuna and Bhaga, the Vasus, the Rudras, the Adityas.

SUKTA 21

इमं नो यज्ञममृतेषु धेहीमा हव्या जातवेदो जुषस्व ।
स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान प्रथमो निषद्य ॥१॥

1. Found this our sacrifice in the immortals, accept these offerings, O knower of things born. O Priest of the call sitting as first and supreme, taste of the drops of understanding¹ and light.

घृतवन्तः पावक ते स्तोकाः इचोतन्ति मेदसः ।

स्वधर्मन् देववीतये श्रेष्ठं नो वेहि वार्यम् ॥२॥

2. O purifying Fire, full of light there drip for thee drops of understanding; give us the supreme desirable thing in thy self-law for the advent of the gods.

तुभ्यं स्तोका घृतइक्षुतोऽग्ने विप्राय सन्त्य ।

ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥३॥

3. To thee, the illumined seer, come these drops dripping light, O right and true, O Fire; then thou blazest up as the supreme Rishi. Become the protector of our sacrifice.

तुभ्यं इचोतन्त्यधिगो शचीवः स्तोकास्तो अग्ने मेदसो घृतस्य ।

कविशस्तो बृहता भानुनागा हव्या जुषस्व मेधिर ॥४॥

4. On thee they fall, the drops of understanding and light, O unseizable² Ray! O thou with whom is the puissance! Declared by the seers of truth thou hast come with the vast light. Accept our offerings, O wise intelligence!

अजिष्ठं ते मध्यतो मेद उद्भूतं प्र ते वयं दवामहे ।

इचोतन्ति ते वसो स्तोका अग्नि त्वचि प्रति तान् देवज्ञो विहि ॥५॥

5. Most full of energy is the understanding held up in the middle for thee, this is our gift to thee. The drops drip over thy skin, O shining one,³ take them to thee in the way of the gods.

¹ Or, strength ² Or, uncontrollable ³ Or, Lord of riches,

SUKTA 22

अयं सो अग्निर्यस्मिन् त्सोममिन्द्रः सुतं दधे जठरे वावशानः ।

सहस्रिणं वाजमत्यं न सप्ति ससवान् त्सन् त्सुयसे जातवेदः ॥१॥

1. This is that Fire in which Indra, desiring the wine, held it in his belly; our laud rises to thee because thou hast won the thousandfold plenitude as if a steed of swiftness, O knower of all things born!

अग्ने यत् ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।

येनान्तरिक्षमुर्वातितन्य त्वेषः स भानुरर्णवो नृचक्षाः ॥२॥

2. O Fire, that splendour of thine which is in heaven and which is in the earth and its growths and its waters, O lord of sacrifice, by which thou hast extended the wide mid-air, it is a brilliant ocean of light in which is divine vision.

अग्ने दिवो अर्णमच्छा जिगात्स्यच्छा देवां ऊचिषे विष्ण्या ये ।

या रोचने परस्तात् सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥३॥

3. O Fire, thou goest towards the ocean of the sky, thou speakest towards the gods who are masters of knowledge,¹ towards the waters that abide above in the luminous world of the sun and the waters that are below.

पुरीज्यासो अग्नयः प्रावणेभिः सजोषसः ।

जुषन्तां यत्तद्बहुोज्जमोवा इषो महोः ॥४॥

4. Let thy Fires that dwell in the waters joining with those that descend the slopes accept the sacrifice, mighty impelling forces, in which there is no harm nor any distress.

इच्छामग्ने पुरुबंसं सनि गोः शश्वत्समं हवमानाय साध ।

स्यान्नः सूनुस्तनयो बिजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥५॥

5. O Fire, achieve at my call the Revealing Speech the many-

¹ Or, the gods of the planes (seats),

actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;¹ O Fire, may there be created in us that true thinking of thine.

DEVASHRAVAS, DEVAVATA — BHARATAS

SUKTA 23

निर्मयितः सुधित आ सधस्थे युवा कविरध्वरस्य प्रणेता ।

जूर्यत्स्वग्निरजरो वनेष्वत्रा दधे अमृतं जातवेदाः ॥१॥

1. Churned out and well-established in the house of his session, the Youth, the Seer, the leader of the pilgrim-sacrifice, imperishable in the perishing woodlands, the Fire, the knower of all things born, has founded here immortality.

अमन्थिष्टां भारता रेवदग्नि देवश्चवा देवदातः सुदधम् ।

अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतावनु ह्यन् ॥२॥

2. The sons of the Bringer, god-inspired and god-beloved, have churned out Fire of the perfect discernment. O Fire, look widely on us with the vast riches, become the leader of our impulsions throughout the days.

दश क्षिपः पूर्यं सीमजोजनन् त्सुजातं मातृषु प्रियम् ।

अग्निं स्तुहि देवदातं देवश्चवो यो जनानामसद् वशी ॥३॥

3. The ten who throw the Light have brought to birth all around the Ancient One well-born in his mothers and well-beloved. Affirm with lauds, O god-inspired, the Fire lit by the god-beloved, that he may be the controller of men.

नि त्वा दधे वर आ पृथिव्या इच्छायास्पदे सुदिनत्वे अह्नाम् ।

दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने विदीहि ॥४॥

4. One has set thee in the supreme seat of the earth, in the seat

¹ Or, himself a begetter;

of the Word of Revelation, in the happy brightness of the days: O Fire, opulently shine in the human being, in the river of rocks, in the stream of flowing waters, in the stream of inspiration.¹

इळामग्ने पुरुवंतं सर्नि गोः शश्वत्तमं हवमानाय साध ।

स्यामः सनुस्तनयो विजावाजने सा ते सुमतिर्भूत्वस्मे ॥५॥

5. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;² O Fire, may there be created in us that true thinking of thine.

GATHINA VISHWAMITRA

SUKTA 24

अग्ने सहस्र पृतना अभिमातौरपास्य ।

दुष्टरत्तरत्तरतीर्षर्चो धा यत्तवाहसे ॥१॥

1. O Fire, overpower the hostile armies, hurl them from us; hard to pierce, pierce the enemy-powers, found thy splendour in him who carries through the sacrifice.

अग्न इळा समिव्यसे वीतिहोत्रो अमर्त्यः ।

जुषस्व सू नो अध्वरम् ॥२॥

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

अग्ने द्युम्नेन जागृषे सहस्रः सूनवाहुत ।

एवं बर्हिः सदो मम ॥३॥

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

¹ Or, in the river Drishadwati, in Apaya and in Saraswati. ² Or, himself a begetter;

अग्ने विश्वेभिरग्निभिर्देवेभिर्महया गिरः ।
यज्ञेषु ये उ चायवः ॥४॥

4. O Fire, with all thy divine fires greaten in our sacrifices the word that has sight.

अग्ने वा वाशुषे रयि बीरवन्तं परोणसम् ।
शिशीहि नः सूनुमतः ॥५॥

5. O Fire, give to the giver a wealth full of hero-strengths enclosing us; intensify the force in us having with us the Son.

SUKTA 25

अग्ने विषः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्वदेवाः ।
ऋधदेवा इह यथा चिकित्वः ॥१॥

1. O Fire, thou art the son of heaven by the body of the earth, the conscious knower, even the omniscient. Sacrifice to each god in turn, O thou who knowest.

अग्निः सनोति वीर्याणि विद्वान् त्सनोति वाजममृताय भूषन् ।
स नो देवा एह बह पुच्छो ॥२॥

2. Fire the knower wins the hero-energies, wins the plenitudes striving towards immortality. So do thou bring to us the gods, O giver of the manifold plenty.

अग्निर्यावापृथिवी विश्वजन्ये आ भाति देवो अमृते अमूरः ।
अयन् बाजंः पुच्छन्तो नमोभिः ॥३॥

3. The Fire, free from all ignorance, illumines Earth and Heaven the divine and immortal mothers of all things; possessing all he is manifold in his delights by his plenitudes and his dispensations.

अग्न इन्द्रश्च वाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम् ।
अमर्षन्ता सोमपेयाय देवा ॥४॥

4. O Fire, and O Indra, here in the gated house of the giver who offers the wine, come to the sacrifice, gods unforgetting, for the drinking of the Soma-wine.

अग्ने अपां समिध्यसे दुरोणे नित्यः सूनो सहसो जातवेदः ।
सद्यस्त्यानि मह्यमान ऊतो ॥५॥

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

SUKTA 26

वैश्वानरं मनसाग्निं निचाय्या हविष्मन्तो अनुषत्यं स्वविदम् ।
सुदानुं देवं रथिरं वसूयवो गीर्भो रथं कुशिकासो हवामहे ॥१॥

1. We the Kushikas, bringing the offering, desiring the Treasure, call by our words Fire, the universal godhead, discerning him by the mind, as the follower of the truth, who finds the world of the sun, the great giver, the divine and rapturous charioteer.

तं शुभ्रमग्निमवसे हवामहे वैश्वानरं मातरिस्वानमुक्यम् ।
बृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिथिं रघुष्यदम् ॥२॥

2. We call to guard us that brilliant Fire, the universal godhead, who grows in the mother, the master of the word, the speaker and the hearer, for the human being's forming of the godhead, the illumined Seer, the Guest, the swift Traveller.

अश्वो न क्रन्वञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे ।
स नो अग्निः सुवीर्यं स्वश्व्यं दधातु रत्नममृतेषु जागृषिः ॥३॥

3. As if the neighing Horse by the mothers, the universal godhead is kindled high by the Kushikas from generation to generation; may that Fire wakeful in the Immortals give to us the hero-strength and good power of the Horse and the ecstasy.

प्र यन्तु बाजास्तविषीभिरग्नयः शुभे संमिश्राः पृथतोरयुजत ।
बृहदुभौ मस्तौ विश्ववेदसः प्र वेपयन्ति पर्वतां अवाभ्याः ॥४॥

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

अग्निधियो मस्तौ विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।
ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषस्तवः सुदानवः ॥५॥

5. The life-gods with their glory of fire, universal in the peoples,¹ we desire as our brilliant and forceful guard; great givers are they, thunderous and terrible, clothed as if in raiment of rain, they are like roaring lions.

घातंघातं गणंगणं मुशस्तिभिरग्नेर्भामिं मस्तामोज ईमहे ।
पृषदश्वासो वनवञ्चराक्षसो गन्तारो यज्ञं विदयेषु धीराः ॥६॥

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

अग्निरस्मि जन्मना जातवेदा घृतं मे वज्रमृतं न आसन् ।
अर्कस्त्रिधातू रजसो विमानोज्ज्वलो धर्मो हविरस्मि नाम ॥७॥

7. I am the Fire, I am from my birth the knower of all things born; light is my eye, in my mouth is immortality; I am the triple Ray, I am the measurer of the mid-world, I am the unceasing illumination, I am the offering.

त्रिभिः पवित्रैरुपोद्वयकं हवा मतिं ज्योतिरनु प्रजानन् ।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद् द्यावापृथिवी पर्यपश्यत् ॥८॥

8. He has purified through the three filters the Ray, following the thought with the heart he has reached knowledge of the

¹ Or, dragging all with them,

light; he has created by the self-laws of his nature the supreme ecstasy and his sight has embraced earth and heaven.

शतघारमुत्समक्षीयमाणं विपश्चितं पितरं वक्त्वानाम् ।

मेळि मदन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥९॥

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

SUKTA 27

प्र वो वाचा अभिषवो हविष्मन्तो घृताभ्या ।

देवाञ्जिगाति सुमनयुः ॥१॥

1. Forward move the luminous plenitudes bearing the offering with the ladle of light; the seeker of bliss travels to the gods.

ईळे अग्नि विपश्चितं गिरा यज्ञस्य साधनम् ।

श्रुष्टीवानं धितावानम् ॥२॥

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

अग्ने शक्रे ते वयं यमं देवस्य वाजिनः ।

अति द्वेषांसि तरेम ॥३॥

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

समिध्यमानो अप्वरेऽग्निः पावक ईडयः ।

शोचिष्केऽस्तमोयिहे ॥४॥

4. Fire high-blazing in the rite of the path, Fire whom we must

pray, who purifies, with his tresses of flame — him we desire.

पृथुपाजा अमर्त्यो घृतनिर्णिक् स्वाहुतः ।
अग्निर्यज्ञस्य हव्यवाद् ॥५॥

5. He is the immortal, wide in might, clothed in raiment of light; well-fed with the oblation, Fire is the carrier of the offerings in the sacrifice.

तं सबाधो यतस्तु च इत्या धिया यज्ञवन्तः ।
आ चक्रुरग्निपूतये ॥६॥

6. Assailed by the opponent the doers of sacrifice, setting to work the ladle, keeping the true thought, have made the Fire to guard them.

होता देवो अमर्त्यः पुरस्तादेति मायया ।
विद्वानि प्रचोदयन् ॥७॥

7. The immortal, the godhead, the Priest of the call goes in our front with his mage wisdom, impelling the discoveries of knowledge.

बाजी बाजेषु वीयतेऽप्यवेषु प्र णीयते ।
विप्रो यज्ञस्य साधनः ॥८॥

8. He is held as the Horse in the plenitudes, he is led along in the rites of the path, he is the illumined Seer who accomplishes the sacrifice.

धिया चक्रे वरेण्यो भूतानां गर्भमा दधे ।
दक्षस्य पितरं तना ॥९॥

9. He was made by the Thought, one Supreme;¹ it held the child of being's, the father of the Understanding in the body.²

¹ Or, the desirable one;

² Or, the daughter of the Understanding set him in us the child born from creatures and their father.

नि त्वा दधे वरेण्यं दक्षस्येळा सहस्रकृत ।
अग्ने सुवीतिमुशिजम् ॥१०॥

10. The word of revelation born from the understanding sets thee within, one supreme, O thou forcefully created, O Fire, the perfect thinker and the aspirant.

अग्निं पन्तुरस्यपुनरस्य योगे वनुषः ।
विप्रा वाजैः समिन्धते ॥११॥

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

ऊर्जो नपातमध्वरे दीहिवांसमुप सवि ।
अग्निषोळे कषिक्तुम् ॥१२॥

12. I pray Fire, the Seer-Will, the Son of Energy flaming out in heaven in the rite of the path.

ईळेन्यो नमस्यस्तिरस्तमांसि वशतः ।
समग्निरिष्यते वृषा ॥१३॥

13. One to be prayed, to be worshipped with obeisance, one who sees¹ through the darkness, the Fire is kindled high, the male of the herd.

वृषो अग्निः समिष्यतेऽश्वो न देववाहनः ।
तं हविष्मन्त ईळते ॥१४॥

14. Mighty and male the Fire is kindled high, he is like a horse that carries the gods, him they pray who bring the offerings.

वृषणं त्वा वयं वृषन् वृषणः समिषोमहि ।
अग्ने दीद्यतं बृहत् ॥१५॥

15. Thee, mighty and male, we male and mighty kindle high, O Bull of the herds, O Fire, and thou illumine the Vast.

¹ Or, is seen

SUKTA 28

अग्ने जुषस्व नो हविः पुरोडाशं जातवेदः ।
प्रातःसावे धियावसो ॥१॥

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

पुरोडा अग्ने पचतस्तुभ्यं वा घा परिष्कृतः ।
तं जुषस्व यविष्ठस्य ॥२॥

2. O Fire, for thee is the frontal offering prepared and dressed, that accept, O youthful god.

अग्ने बीहि पुरोडाशमाहुतं तिरोवह्मणम् ।
सहसः स्रुतस्यध्वरे हितः ॥३॥

3. O Fire, come to¹ the frontal offering that is cast to thee with the disappearance of day; O son of force, thou art established in the rite of the path.

माध्यंदिने सबने जातवेदः पुरोडाशमिह कवे जुषस्व ।
अग्ने यद्वस्य तव भागधेयं न प्र मिनन्ति विदधंषु धीराः ॥४॥

4. In the noonday pressing of the wine, O seer, knower of all things born, accept the frontal offering. O Fire, the wise thinkers in their discoveries of knowledge impair not thy portion, who art the mighty one.

अग्ने तृतीये सबने हि कानिषः पुरोडाशं सहसः स्रुतबाहुतम् ।
अथा देवेष्वध्वरं विपन्यया वा रत्नवन्तममृतेषु जागृषिम् ॥५॥

5. O Fire, in the third pressing also thou hast desire of the frontal offering cast to thee, O son of force; do thou by the illumination establish in the gods the pilgrim-sacrifice full of ecstasy and wakeful in the immortals.

¹ Or, devour

अग्ने वृषान् आहूतिं पुरोडाशं जातवेदः ।
जुषस्व तिरोभङ्ग्यम् ॥६॥

6. O Fire, increasing accept the frontal offering, the oblation cast with the disappearance of the day, O knower of all things born.

SUKTA 29

अस्तौदयश्चिन्त्यवयस्ति प्रजननं कृतम् ।
एतां विस्पलीमा भराग्निं मन्याम पूर्बया ॥१॥

1. This is the churning out, this the bringing to birth that is done; bring the Queen of the peoples, let us churn out the Fire as of old.

अरष्योनिहितो जातवेदा गर्भं इव सुधितो गर्भिणीषु ।
दिवेदिव ईड्यो आगृवाद्भूर्हविष्यद्भूर्धनुष्येभिरग्निः ॥२॥

2. The knower of all births is set in the two tinders, like an unborn child well-placed in the womb of the mothers, Fire who is to be prayed from day to day by men wakeful and bearing their offering.

उत्तानायामव भरा चिकित्वान् त्सद्यः प्रवीता वृषणं जजान ।
अरुवस्तूपो रशवस्य पाज इत्थायास्युत्रो वयुनेऽजनिष्ट ॥३॥

3. Waking to knowledge bring him down in her lying supine; at once penetrated she has brought to birth the male of the herd: a ruddy pile of strength his might shines forth, the son of the Word of revelation is born in the manifestation of knowledge.

इत्थायास्त्वा पदे वयं नामा पृथिव्या अग्निः ।
जातवेदो नि वीमह्यान्ने हव्याय वोळ्हवे ॥४॥

4. We in the seat of the Word of revelation, on the navel-centre

of the earth, set thee within, O knower of all things born, for the carrying of the oblations.

मन्यता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।

यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशोभम् ॥५॥

5. Churn out, O men, the seer who creates no duality, the immortal thinker and knower with his fair front; Fire who is the supreme intuition in the sacrifice, the blissful one, bring to birth in your front, O men.

यदी मन्यन्ति बाहुभिर्वि रोचतेऽश्वो न वाज्यरुषो वनेष्वा ।

चित्रो न याममग्निर्विनोरनिवृत्तः परि वृणक्त्यश्मनस्तृणा बहन् ॥६॥

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

जातो अग्नी रोचते चेकितानो बाजी विप्रः कविशस्तः सुबानुः ।

यं देवास्त ईड्यं विद्वद्विदं हव्यवाहयदधुरप्चरेषु ॥७॥

7. Agni when he is born shines waking to knowledge, he is the Horse, the illumined who is declared by the seers, the great giver, whom the gods have set in the pilgrim-sacrifices as the carrier of the offerings, the one to be prayed, the omniscient.

सीद होतः स्व उ लोके चिकित्त्वान् त्सादया यज्ञं सुकृतस्य योनौ ।

देवावीर्देवान् हविषा यज्ञास्थाने बृहद् यजमाने यमो वाः ॥८॥

8. Sit, O Priest of the call, in that world which is thy own waking to knowledge, accomplish the sacrifice in the native seat of deeds well done; manifesting the godheads¹ thou sacrificest to the gods with the offering, — O Fire, found in the sacrificer the vast expansion.

¹ Or, bringing the gods

कृणोत धूमं वृषणं सखायोऽन्नेधन्त इतन वाजमन्त्र ।
अयमग्निः पृतनाषाद् सुवीरो येन देवासो असहन्त दस्यून् ॥९॥

9. O Friends, create his mighty smoke, go with unerring steps towards the plenitude; this is the Fire conqueror in the battle, by whom the gods overcame the destroyers.

अयं ते योनिर्ऋत्वियो यतो जातो अरोचयाः ।
तं जानन्नग्ने आ सीदाया नो वर्धया गिरः ॥१०॥

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

तनूनपादुच्यते गर्भं आसुरो नराशंसो भवति यद् विजायते ।
मातरिश्वा यदमिमीत मातरि वातस्य सर्गो अभवत् सरीमणि ॥११॥

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

सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।
अग्ने स्वप्चरा कृणु देवान् देवयते यज ॥१२॥

12. Churned out with the good churning the seer set within with a perfect placing, — O Fire, make easy the paths of the sacrifice, offer sacrifice to the gods for the seeker of godhead.

,अजीजनन्नमृतं मर्त्यासोऽन्नेमाणं तरणिं वोढुजम्भम् ।
दश स्वसारो अग्रवः समीचीः पुमांसं जातमग्निं सं रभन्ते ॥१३॥

13. Mortals have brought to birth the Immortal, Fire with his strong tusk, the unfailing deliverer.¹ The ten sisters who move as companions passion over the male that is born.

प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशोचवृषनि ।
न नि मिषति सुराणो दिवेदिवे यदसुरस्य जठरादजायत ॥१४॥

¹ Or, one who unfailing crosses through all.

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

अमित्रायुषो मस्तामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद् विदुः ।
सुम्नवद् ब्रह्म कुशिकास एरिर एकएको दमे अग्नि समीचिरे ॥१५॥

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

यद्यत्वा त्वा प्रयति यज्ञे अस्मिन् होतश्चिक्त्विष्योऽवृषोऽहोह ।
ध्रुवमया ध्रुवमुताशमिष्टाः प्रजानन् विद्वां उप याहि सोमम् ॥१६॥

16. Because here today in the going forward of this sacrifice we have chosen thee, O Priest of the call, O thou who wakest to knowledge, thou hast moved to the Permanent, thou hast achieved by thy toil the Permanent; knowing, come as one possessed of knowledge to the Soma-wine.

MANDALA FOUR

VAMADEVA GAUTAMA

SUKTA 1

त्वं ह्यग्ने सदमित् समन्यवो देवासो देवमरति न्येरिर इति ऋत्वा न्येरिरे ।
अमर्त्यं यजत मर्त्येष्व्वा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम् ॥१॥

1. Thee, O Fire, ever with one passion the gods have sent inwards, the divine Traveller;¹ with the will they sent thee in; O master of sacrifice, they brought to birth the immortal in mortals, the divine who brings in the divinity, the conscious thinker, they brought to birth the universal who brings in the divinity, the conscious thinker.

स भ्रातरं वरुणमग्ने आ ववृत्स्व देवा अज्ज्ञा सुमती यज्ञवनसं ज्येष्ठं यज्ञवनसम् ।
ऋतावानमादित्यं चर्वणीधृतं राजानं चर्वणीधृतम् ॥२॥

2. Then do thou, O Fire, turn towards the godheads with the right thinking Varuna, thy brother who delights in the sacrifice, the eldest who delights in the sacrifice, — even him who keeps the truth, son of the infinite Mother who upholds seeing-men, the king who upholds seeing-men.

सखे सखायमभ्या ववृत्स्वाशुं न चक्रं रथ्येव रंह्यास्मभ्यं दस्म रंह्या ।
अग्ने मृळीकं वरुणे सत्वा विदो मरुत्सु विश्वभानुषु ।
तोकाय तुजे शुशुचान शं कृष्यस्मभ्यं दस्म शं कृषि ॥३॥

3. O Friend, turn towards and to us in his motion the Friend as two rapid chariot-horses turn a swift wheel, for us, O strong worker, like galloping horses; O Fire, mayst thou be with us and find for us bliss in Varuna and in the Life-powers who carry the universal light; for the begetting of the Son, O thou flaming into lustre, create for us peace, for us, O strong worker, create the peace.

¹ Or, worker; this root seems to have indicated originally any strong motion, action or work.

त्वं नो अग्ने वरुणस्य विद्वान् देवस्य हेळोञ्च यासिसीष्ठाः ।
यजिष्ठो वह्नितमः शोशुचानो विदवा द्वेषांसि प्र मुमुग्यस्मत् ॥४॥

4. Do thou, O Fire, for thou knowest, labour away from us the wrath of divine Varuna; flaming into lustre, strongest to sacrifice, mightiest to bear, unloose from us all hostile powers.

स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उवसो व्युष्टौ ।
अव यद्व नो वरुणं रराणो वीहि मृळीकं मुहवो न एषि ॥५॥

5. Do thou, O Fire, be most close to us with thy protection, be most near in the dawning of this dawn: rejoicing in us put away from us Varuna¹ by the sacrifice; reach the bliss, be ready to our call.

अस्य श्रेष्ठा सुभगस्य संवृग् देवस्य चित्रतमा मर्त्येषु ।
शुचि घृतं न तप्तमघ्न्यायाः स्पर्हा देवस्य मंहनेव घेनोः ॥६॥

6. Most glorious is the vision of this Godhead, most richly bright in mortals; as if the pure and warm butter of the milch-cow that cannot be slain, her desirable gift is the vision of the Godhead.²

त्रिरस्य ता परमा सन्ति सत्या स्पर्हा देवस्य जनिमान्यग्नेः ।
अनन्ते अन्तः परिबीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥७॥

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

¹ i.e. the pressure of the wrath of Varuna against our impurity.

The prayer to put Varuna away sounds strange. But if the inner sense is grasped it becomes cogent and apposite. The sacrificer — the seeker — is praying Agni to be close to him, to protect him. He is aspiring that the Divine Fire should be his protector when the Dawn of the higher light comes to his soul, Varuna being the Lord of wisdom.

² Here the connection between Fire and Ray-Cow and Aditi comes out; so also the psychological nature of the clarified butter and its connection with the vision of the Sun.

Who is this cow that "cannot be slain" if not the cow *aditi* — the Infinite Mother — the supreme Divine Consciousness creative of the cosmos, of the gods and the demons, of men and of all that is?

shining in his beauty.¹ One who has spread wide within in the infinite; he in his luminous beauty comes to us.

स इतो विश्वेदेभि वष्टि सप्ता होता हिरण्यरथो रंसुजिह्वः ।
रोहिदश्वो वपुष्यो विभावा सदा रण्वः पितुमतीव संसत् ॥८॥

8. He is a messenger, a Priest of the call, whose yearning is towards all the planes, golden is his chariot, red are his horses, ecstatic his tongue of flame, beautiful his body,² wide his lustre, ever is he rapturous like a banquet hall full of the wine.³

स चेतयन्मनुषो यज्ञबन्धुः प्र तं मह्या रशनया नयन्ति ।
स क्षेत्यस्य दुर्वासु साधन् देवो मर्तस्य सधनित्वमाप ॥९॥

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

स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवभक्तं यदस्य ।
धिषा यद् विश्वे अमृता अकृण्वन् क्षोण्यिता जनिता सत्यमुमन् ॥१०॥

10. Let this Fire taking knowledge of all things lead us towards the ecstasy. That is enjoyed by the Gods, which all the immortals created by the thought, and Father Heaven was its begetter raining the truth.⁴

‘ स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षा गुहमानो अन्ताऽऽयोयुवानो वृषभस्य नीळे ॥११॥

¹ These three births of Fire are not, as usually explained, its three physical forms — which even if accepted (taken) shows the Vedic people far from the mere primitive barbarian — His birth is connected with Truth — His births are “within in the Infinite” — *saccidānanda*. These are the three levels of the earthly evolution on each of which this Divine Fire takes his birth, *parivṛtaḥ*, on the plane of matter and life and mind.

² Or, great is his body, ³ Or, well-stored with food.

⁴ This joy — *ratna* — in its origin is created by the immortals with the help of their “thought” — and it was the raining down upon the lower hemisphere of the Truth that gave birth to the joy here.

11. He was born first and supreme in the Rivers,¹ in the foundation of the vast mid-world, in his native seat; without head, without feet, concealing his two ends he joins them in the lair of the Bull.²

प्र शर्धे आर्तं प्रथमं विपन्यां ऋतस्य योना वृषभस्य नीळे ।

स्यार्हो युवा वपुष्यो विभावा सप्त प्रियासोऽञ्जनयन्त वृष्णे ॥१२॥

12. He came forth with a vibrancy of light, the first and supreme force, in the native seat of Truth, in the lair of the Bull, desirable and young and beautiful of body³ and wide in lustre; the seven Beloved brought him to birth for the Bull.⁴

अस्माकमत्र पितरो मनुष्या अभि प्र सेदुऋतमाशुषायाः ।

अश्मज्जाः सुदुघा वज्रे अन्तरुत्ता आजन्मसो ह्रवानाः ॥१३॥

13. Here, our human fathers went forward on their way towards the Truth desiring to possess it; they drove upwards the luminous ones, the good milk-cows in their stone (rocky) pen within the hiding cave, calling to the Dawns.⁵

ते मर्मजत वद्वंसांसो अद्रि तदेषामन्ये अभितो वि बोचन् ।

पदवयन्त्रांसो अभि कारमर्चन् विदन्त ज्योतिश्चकृषन्त धीभिः ॥१४॥

14. They rent the hill, they made themselves bright and pure, others around them proclaimed that work of theirs; drivers of the herd,⁶ they sang the chant of illumination to the Doer of the work; they found the Light, they shone with their thoughts.⁷

¹ Or, in our habitations,

² The same Fire joins his two extremities of the superconscient and the spirit and the inconscient matter — in the lair of the Bull. This is the Bull which represents the Purusha.... The lair of the Bull is the original status of Him called at other places, *viṣṇoḥ paramaṁ padam, sadā paśyanti sūrayaḥ*.

³ Or, great in body ⁴ Or, brought to birth the Bull (but the case is Dative).

⁵ This Rik makes the connection between the hidden cows and the Truth, also the Cows and the Dawn.

⁶ Literally, having the control over the animal or animals, or, the "instruments of control",

⁷ Or, they did work by their thoughts. This is Sayana's interpretation.

ते गध्यता मनसा दृष्टमुक्थं गा येमानं परि वन्तमद्रिम् ।
दृष्टुं नरो वक्षसा वैव्येन व्रजं गोमन्तमुशिखो वि ववुः ॥१५॥

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

ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दन् ।
तज्जानतोरभ्यनुषत द्रा आशिर्भुववचोर्धरासा गोः ॥१६॥

16. They meditated¹ on the first name of the Milk-cow, they discovered the thrice seven supreme planes² of the mother; That knowing the herds lowed towards it, the ruddy Dawn became manifest by the glory of the Cow of Light.

नेशत् तमो दुषितं रोचत द्यौस् देव्या उषसो भानुरतं ।
आ सूर्यो बृहतस्तिष्ठवर्णा ऋजु मर्तेषु वृजिता च पश्यन् ॥१७॥

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

आदित् पश्चा बुबुधाना व्यत्यसादिद् रत्नं धारयन्त क्षुभस्तम् ।
विद्वे विद्वानु दुर्वासु देवा मित्र विषे वरुण सत्यमस्तु ॥१८॥

18. Then, indeed, they awoke and saw³ all behind and wide around them, then, indeed, they held the ecstasy that is enjoyed' in heaven. In all gated houses were all the gods. O Mitra, O Varuna, let there be the Truth for the Thought.

अकृष्टा बोधेय शुशुचानमग्नि होतारं विश्वभरतं यजिष्ठम् ।
शुच्यूषो अतृणस्र गवामन्धो न पूतं परिषिक्तयज्ञोः ॥१९॥

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

¹ Or, held in their thought ² Or, names

³ Then, indeed, and after waking they wholly saw

is as if one drank from the pure udder of the cows of light,
the purified juice of the Plant of Delight poured on all sides.

विश्वेषाम्यदितिर्यक्तियानां विश्वेषाम्यदितिर्यक्तावाचात् ।

अग्निर्देवानामव आवृणानः सुमृढीको मयतु जातवेदाः ॥२०॥

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

SUKTA 2

यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिनिधायि ।

होता यजिष्ठो मक्ता शुच्यं हव्यंरनिर्वनुष ईर्य्यं ॥१॥

1. He who is immortal in mortals and with him is the Truth, who is the God in the gods, the Traveller,¹ has been set within as the Priest of the call, most strong for sacrifice, to blaze out with the might of his flame, to give men speed on the way by the power of their offerings.

इह त्वं सूनो सहस्रो नो अस्म जातो जाता उभयां अन्तरग्ने ।

भूत ईयते युयुजान ऋष्व ऋजुमुष्कान् वृषणः शुक्रांश्च ॥२॥

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

अत्या वृषस्त्नू रोहिता घृतस्नू ऋतस्य मन्ये मनसा जविष्ठा ।

अन्तरीयसे अरुषा युजानो युष्मांश्च देवान् विश आ च मर्तान् ॥३॥

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

¹ Or, fighter or worker,

अर्यमणं वरुणं मित्रबोधामित्राविष्णू मरुतो अश्विनोत ।

स्वश्वो अग्ने सुरयः सुराघा एदु वह सुहविषे जनाय ॥४॥

4. Aryaman for them and Mitra and Varuna, Indra, Vishnu and the Maruts and the Ashwins do thou well-horsed, well-charioted, great in the joy of achievement, bring now, O Fire, for the giver of good offerings.

गोमां अग्नेऽविमां अश्वी यज्ञो नृवत्सला सदविदप्रमृष्यः ।

इच्छावा एवो असुर प्रजावान् दीर्घो रयिः पृथुबुध्नः सभावान् ॥५॥

5. O Fire, ever inviolable is this sacrifice and with it is the Cow, the Sheep and the Horse, it is like a human friend,¹ and with it, O mighty Lord, are the word and the offspring; it is a long felicity of riches with a wide foundation, and with it is the hall.

यस्त इष्मं जभरत् सिष्विदानो मूर्धानं वा ततपते त्वाया ।

भुवस्तस्य स्वतर्वा पायुरग्ने विश्वस्मात् सीमघायत उरुष्य ॥६॥

6. To him who brings to thee thy fuel with the sweat of his labour and heats his head with thee, be a protector in thy self-strength, O Fire, and guard him from all around that would do him evil.

यस्ते भरादन्नियते चिदन्नं निशिष्यन्त्यतिषिष्यदोत् ।

आ देवयुरिन्धते दुरोणे तस्मिन् रयिर्ध्रुवो अस्तु दास्वान् ॥७॥

7. He who when thou desirest thy food brings thy food to thee, who whets thy flame and sends upwards the rapturous guest, he who as seeker of the godhead kindles thee in his gated house, in him may there be the abiding and bounteous riches.

यस्त्वा बोधा य उवसि प्रशंसात् प्रियं वा त्वा कृणवते हविष्मान् ।

अश्वो न स्वे दम आ हेम्यावान् तमहसः पीपरो दाश्वंसम् ॥८॥

8. He who in the dusk, he who in the dawn would give expression to thee, or bringing his offering makes thee a beloved

¹ Or, it is a comrade with whom are the gods,

friend, as the Horse with golden trappings in his own home
mayst thou carry that giver beyond the evil.

यस्तुभ्यमग्ने अमृताय दाशद् दुवस्त्वे कृणवते यतल्लुक् ।
न स राया शशमानो वि योषन्नमंहः परि वरदघायोः ॥९॥

9. He who gives to thee, O Fire, to the Immortal, and does in thee the work outstretching the Ladle, may he not in his labour be divorced from the riches, let not the sin of one who would do evil surround him.

वस्य त्वमग्ने अध्वरं जुषोषो देवो मर्तस्य सुषितं रराणः ।
श्रीतेरसद्वोत्रा सा यविष्ठास्ताम वस्य विषतो वृषातः ॥१०॥

10. He in whose pilgrim-rite thou takest pleasure and, divine, takest delight in the well-founded work of a mortal, may the Power of the Call be pleased with him, O most young Fire, of whom worshipping may we bring about the increase.

चित्तिमचित्ति चित्तवद् वि विद्वान् पृष्ठेव बीता वृजिना च मर्तान् ।
राये च नः स्वपत्याय देव दितिं च रास्वादितिमुत्थ्य ॥११॥

11. Let the knower discriminate the Knowledge and the Ignorance, the straight open levels and the crooked that shut in mortals; O God, for the riches, for the right birth of the Son,¹ lavish on us the finite and guard the Infinite.²

कविं शशासुः कवयोऽद्विष्या निषारयन्तो दुर्यास्वायोः ।
अतस्त्वं दृश्या अग्न एतान् पद्विभिः पश्येरद्भुता अर्य एवैः ॥१२॥

12. Seers unconquered proclaimed the seer, they established him³ within in the gated house of the human being. Then, O Flame, mayst thou reach with thy journeying feet and, exalted, see those transcendent⁴ ones who must come into our vision.⁵

¹ Or, for the riches with the fair offspring,

² Diti and Aditi, the divided and the undivided Consciousness, the Mother of division and the Indivisible Mother.

³ Or, commanded the seer, they upheld him

⁴ Or, wonderful

⁵ Or, made visible; the word means either "visible" or "to be seen".

त्वमग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ ।

रत्नं भर शशमानाय घृण्वे पृथु इवन्द्रमवसे चर्षणिप्राः ॥१३॥

13. O Fire, ever most young, mayst thou giving thy good leading to the singer of the word who has pressed the wine and performed the sacrifice, bring to him in his labour, luminous one, an ecstasy wide in its delight, filling the seeing man for his safeguard.

अथा ह यद् वयमग्ने त्वाया पङ्क्तिर्हस्तेभिश्चकृषा तनूभिः ।

रथं न क्रन्तो अपसा भुरिजोऽर्हतं येसुः सुध्य आशुषाणाः ॥१४॥

14. O Fire, as we have done with our hands, with our feet, with our bodies in our desire of thee, like men who make a chariot with the toil of their two arms, so, the wise thinkers have laboured out the Truth and possess it.¹

अथा मातृवृषसः सप्त विप्रा आशेमहि प्रथमा वेषतो नृन् ।

दिवस्पुत्रा अङ्गिरसो भवेमाङ्गि रुजेम धनिनं शुचन्तः ॥१५॥

15. Now may we be born as the seven illumined seers of the Dawn, the mother, supreme creators creating the Gods within us; may we become the Angirases, sons of Heaven and, shining with light, break the hill that has within it the riches.

अथा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।

शुचीदयन् रीषितिसुक्चशासः आमा भिन्दन्तो अरुणोरप व्रन् ॥१६॥

16. Now, too, O Fire, even as our supreme and ancient fathers, desiring to possess the Truth, speakers of the word, reached the very purity, reached the splendour of the Light;² as they broke through the earth and uncovered the ruddy herds.

सुकर्माणिः सुरुचो देवयन्तोऽग्नो न देवा जनिमा धमन्तः ।

शुचन्तो अग्निं ववृषन्त इन्द्रमूर्धं गव्यं परिषदन्तो अगमन् ॥१७॥

17. Perfect in action, perfect in lustre, desiring the godhead,

¹ Or, desiring to possess it. ² Or, entered into meditation and reached the very purity;

becoming gods, they smelted and forged the Births as one forges iron, flaming with light they made the Fire to grow, surrounding Indra they reached the wide mass of the Ray-Cows.

आ यूयेव क्षुमति पश्यो अस्यद् देवानां यज्जनिमान्युष ।
मर्तानां चिदुर्वशीरकृयन् वृषे चिवर्यं उपरस्यायोः ॥१८॥

18. There was seen as if herds of the Cows in an opulent place, that which, seen near, was the birth of the gods,¹ O Forceful Fire; they both illumined² the widenesses of mortals and were aspirants for the growth³ of the higher being.

अकर्म ते त्वयसो बभूवुः शतमवलम्बसो विभातोः ।
अनूनमग्निं पुषधा सुश्चन्द्रं देवस्य मर्मजतश्चाह चक्षुः ॥१९॥

19. For thee we worked and became perfect in our works, the Dawn shone out and illumined the Truth; we lit the unstinted Fire in the multitude of its kinds, in the fullness of his delight, brightening the beautiful eye of the Godhead.

एता ते अग्न उज्ज्वानि वेष्टोऽबोचाम कवये ता वृषस्व ।
उज्ज्वोचस्व कृणुहि वस्यसो नो महो रायः पुस्वार प्र यन्वि ॥२०॥

20. These are the utterances, O creator, O Fire, we have spoken to thee the seer, in them take pleasure. Flame upwards, make us move full of possessions; O thou of many boons, give us the Great Riches.

SUKTA 3

आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययज्ञं रोदस्योः ।
अग्निं पुरा तनयित्त्वरचित्ताद्विरभ्यरूपमवसे कृणुष्व ॥१॥

¹ Or, there was seen like herds of the Cow in an opulent place that which is near to the birth of the godheads,

² Or, achieved the wide illuminations of mortals ³ Or, warriors for the growth

1. Create for yourselves the King of the pilgrim-rite, the Terrible, the Priest of the invocation who wins by sacrifice the Truth in earth and heaven,¹ create Fire golden in his form for your protection before the outspreading of the Ignorance.²

अयं योनिश्चक्रमा यं वयं ते जायेम पत्य उशतो मुवासाः ।

अर्वाचीनः परिबीतो नि बीदेमा उ ते स्वपाक प्रतीचीः ॥२॥

2. This is thy seat which we have made for thee, even as, desiring, a wife richly robed for her lord; thou art turned towards us and wide-extended around, sit here within: O once far distant Fire, these are fronting thee, O Fire, perfect in wisdom.

आशुष्यते मदृपिताय मन्म नृषक्षसे सुमृळीकाय वेधः ।

देवाय शस्तिममृताय शंस प्रावेव सोता मधुषुद् यमीळे ॥३॥

3. O ordinant of sacrifice, to Fire that hears, inviolate, the strong in vision, the happy, the immortal Godhead speak the Thought, the word expressing him, whom I pray as with the voice of the stone of the pressing when it presses out the honey-wine.

त्वं विन्नः शम्या अग्ने मस्या ऋतस्य बोध्यतचित् स्वाधीः ।

कदा त उक्त्वा सधमाद्यानि कदा भवन्ति सत्या गृहे ते ॥४॥

4. Thou, too, O Fire, turn towards our labour, become aware of this word, in perfect answer of thy thought, Truth-Conscious, become aware of the Truth. When shall there be thy utterances that share in our ecstasy, when thy acts of companionship in the house?

कथा ह तद् वरुणाय त्वमग्ने कथा विवे गृहंते कस्र आगः ।

कथा मित्राय मीळुहृषे पृथिव्यं ब्रवः कदर्यग्ने कद् भगाय ॥५॥

¹ Or, who worships with sacrifice the Truth for earth and heaven,

² Or, before the thunder-crash from the unknown.

5. How dost thou blame it, O Fire, to Varuna, to Heaven, what is that sin we have done? How wouldst thou speak of us to Mitra, the bountiful, how to earth? What wilt thou say to Aryaman, what to Bhaga?

कद् धिष्ण्यासु वृषसानो अग्ने कद् वाताय प्रतवसे शुभंये ।
परिष्मने नासत्याय क्षे ब्रह्मः कदग्ने रुद्राय नृघ्ने ॥६॥

6. What, O Fire, growing in thy abodes, wouldst thou say for us, what to the wind most forceful, to the seeker of the Good, the all-pervading, to the lord of the journey, to the earth? What, O Fire, to Rudra the slayer of men?

कथा महे पुष्टिभराय पूष्णे कद् रुद्राय सुमलाय हविर्वे ।
कद् विष्णवे उरुगायाय रेतो ब्रह्मः कदग्ने शरवे बृहत्यै ॥७॥

7. How wilt thou speak of us to Pushan, the mighty bringer of increase, what to Rudra great in sacrifice, giver of the offering? What seed of things to wide-striding Vishnu, or what, O Fire, to vast doom?

कथा शर्षाय वस्तामृताय कथा सूर्ये बृहते पृच्छ्यमानः ।
प्रति ब्रह्मोऽवितये तुराय साधा दिवो जातवेदश्चिकित्वा ॥८॥

8. How when they question thee wouldst thou answer to the host of the Life-Gods in their Truth, or to the Sun in his vastness, to the mother indivisible, to the swift traveller? O knower of all things born, thou knowest the Heaven, for us accomplish.

ऋतेन ऋतं नियतमोढ आ गोरामा सचा मधुमत् पश्वमग्ने ।
कृष्णा सती रुद्रता धातिनैवा जामयेण पयसा पीपाय ॥९॥

9. I ask for the truth governed by the Truth, together the unripe things of the Cow of light and that of her which is sweet and ripe, O Fire. Even black of hue, she nourishes with a luminous supporting, with a kindred milk.¹

¹ The Cow (the Vedic symbol of knowledge) even in the Ignorance where it is black still

ऋतेन हि ज्वा वृषभश्चिदक्तः पुमां अग्निः पयसा पृच्छयेन ।
अस्पन्दमानो भ्रष्टरद् वयोषा वृषा शुक्रं बुद्धुहे पृश्निरूषः ॥१०॥

10. For the Fire the Bull, the Male, is inundated with the Truth, with milk of the heights: unstirred he ranges abroad establishing the wideness, the dappled Bull has milked out the bright udder.

ऋतेनाग्निं व्यसन् भिदन्तः समङ्गिरसो नवन्त गोभिः ।
शुनं नरः परि षवधृषासयाविः स्वरभवज्जाते अग्नौ ॥११॥

11. By the Truth the Angiras-seers broke the hill, they parted it asunder, they moved¹ together with the Ray-Cows; men sat happily around Dawn, the Sun-world² was manifested when the Fire was born.

ऋतेन देवीरमृता अमृक्ता अर्णोभिरापो मधुमद्भिरग्ने ।
वाजी न सर्गेषु प्रस्तुमानः प्र सबमित् त्रवितवे वधन्युः ॥१२॥

12. By the Truth, divine, immortal and inviolate, the Waters with their honied floods, Fire, like a steed of swiftness pressing forward³ in its gallopings, raced ever on to their flow.

मा कस्य यक्षं सबमिद्धुरो गा मा वेशस्य प्रमिनतो मापेः ।
मा भ्रातुरग्ने अनुजोऽर्हणं वेमां सस्युर्वक्षं रिपोर्भुजेम ॥१३॥

13. Mayst thou never pass over to the Power⁴ of one who is a thief, or of a neighbour or one intimate who would do us injury,⁵ mayst thou not incur the debt of a brother who is crooked, may we not suffer by evil thought from⁶ friend or foe.

nourishes us with a truth which is still luminous and governed by the Greater Truth which is hers on higher levels where she is the radiant Cow of Light.

¹ Or, came ² Or, the Sun ³ Or, urged forward

⁴ The word means supernatural or occult Power which captures the force of Agni, the lord of Tapasya, to use it for harm.

⁵ Or, diminishes us,

⁶ Or, by the skill of; here, again, it is skill in an occult working, or an occult and hostile direction of thought that is feared.

रक्षा णो अग्ने तव रक्षणेभी रारक्षाणः सुमत्त प्रीणानः ।
प्रति ष्फुर वि रज वीड्वंहो जहि रक्षो महि चिद् बावुषानम् ॥१४॥

14. O Fire, strong in sacrifice, protect us ever guarding us with thy keepings, taking pleasure in us; burst out in flame, break the strong evil, slay the (Rakshasa) demon even when he is increasing into greatness.

एभिर्भवं सुमना अग्ने अक्रीरिषान् त्स्पृश मन्त्रभिः कूर बाजान् ।
उत ब्रह्माण्डगिरो जुषस्व सं ते शस्तिर्वैवता जरेत ॥१५॥

15. O Fire, become great of mind by these hymns of illumination, by our thinkings touch these plenitudes, O heroic Flame, so take joy in the words of knowledge, O Angiras, let our speech expressing thee come close to thee, enjoyed by the gods.

एता विद्वा विबुधे तुभ्यं वेषो नीयान्यग्ने निष्ठा वषांसि ।
निबचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥१६॥

16. Thus have I, an illumined sage, by my thoughts and utterances spoken to thee, who knowest, O Fire, O creator, secret words of guidance, seer-wisdoms that speak out their sense to the seer.¹

SUKTA 4

कृणुष्व पाजः प्रसिति न पृथ्वीं याहि राजेवामवा इमेन ।
तृष्वीमनु प्रसिति दृणानोऽस्तासि विष्य रक्षस्तपिष्ठः ॥१॥

1. Make thy mass like a wide marching, go like a king full of strength with his following, running in the rapid passage of thy march; thou art the Archer, pierce the demons with thy most burning shafts.

¹ Or, all these in my thoughts and utterances I have spoken to thee, I, an illumined sage, to thee the knower, O Fire, O creator, words of guidance, secret words, seer-wisdoms that speak out their meaning to the seer.

तव भ्रमास आशुया पतन्त्यनु स्पृश घृषता शोशुचानः ।
तपूष्यग्ने जुह्वा पतङ्गानसंदितो वि सृज विष्वगुल्काः ॥२॥

2. Swiftly rush thy wanderings; blazing up follow and touch with thy violence; O Fire, spread by thy tongue thy burning heats and thy winged sparks; unleashed, scatter on every side thy meteors.

प्रति स्पृशो वि सृज तूणितमो भवा पायुर्विशो अस्या अदव्यः ।
यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरा दघर्षात् ॥३॥

3. Swiftest to act, spread abroad thy scouts to their places, and become the indomitable protector of this being: he who would bring evil by speech against us from afar or one from near, let not any such bringer of anguish do violence to thee, O Fire!

उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्रां ओषतात् तिग्महेते ।
यो नो अराति समिधान चक्रे नीचा तं घक्ष्यतसं न शुष्कम् ॥४॥

4. Arise, O Fire, spread out towards us, consume utterly the unfriendly, O sharp-missiled Flame; O high-kindled! whoever has done enmity against us burn him down like a dry log.

ऊर्ध्वो भव प्रति विध्याप्यस्वराविष्कृणुष्व दैव्यान्यग्ने ।
अव स्थिरा तनुहि यातुजूनां जामिमजामि प्र मृणीहि शत्रून् ॥५॥

5. High-uplifted be, piercing through reveal in us the things divine, O Fire; lay low what the demon forces¹ have established: companion or single, crush the foe.

स ते जानाति सुमतिं यविष्ठ य ईयते ब्रह्मणे गातुमैरत् ।
विश्वान्यस्मै सुदिनान्नि रायो धुम्नान्यर्यो रायो वि दुरो अमि द्यौत् ॥६॥

6. He knows thy right-mindedness, O youngest of the Gods, who hastens the journey² for the Word in its march. For him

¹ Or, demon impulses ² Or, who drives the path

the high doer of works has made to shine about his doors
all brightness of the day, all treasures and splendours of the
light.

सेवने अस्तु सुभगः सुदानुर्यस्त्वा नित्येन हविषा य उक्थैः ।

पिप्रोषति स्व आयुषि दुरोगे विश्वेदस्मै सुदिना सासदिष्टिः ॥७॥

7. May he, O Fire, be fortunate and munificent who with the
eternal offering, who with his utterances, seeks to satisfy thee
in his own life, in his gated house; may there be for him all
brightnesses of the day, may such be his sacrificing.¹

अर्चामि ते सुमतिं घोष्यवाक् सं ते वावाता जरतामियं गीः ।

स्वश्वास्त्वा सुरया मर्जयेमाऽस्मे अत्राणि धारयेरन् घ्नन् ॥८॥

8. I make to shine thy right thought in me, may this word
diffused in its peal approach close to thee. Rich in horses
and chariots may we make all bright and pure for thee,
mayst thou hold up thy might in us from day to day.

इह त्वा भूर्या चरेदुप त्मन् दोषावस्तर्दीदिवांसयन् घ्नन् ।

क्रीळन्तस्त्वा सुमनसः सपेमाग्निं घृन्ता तस्थिवांसो जनानाम् ॥९॥

9. Here in this world should one largely act from one's self in
the presence of thee as day by day thou shinest out in morn
and in dusk: right-minded may we touch thee as we play,
taking our stand on the luminous inspirations² of men.

यस्त्वा स्वश्वः सुहिरण्यो अग्न उपयाति वसुमता रथेन ।

तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमनुष्यं जुजोषत् ॥१०॥

10. He who comes to thee, O Fire, with strong horses, with
fine gold, with his chariot full of riches, thou becomest his
deliverer, his friend and comrade, — he who takes joy in
thy uninterrupted guesthood.

¹ Or, may all that sacrifice of his be bright in its days.

² Or, luminous energies

महो रुजामि बन्धुता बचोभिस्तन्या पितुर्गोतयादन्वियाय ।
त्वं नो अस्य बचसश्चिकिदि होतर्यविष्ट सुक्तो बभूनाः ॥११॥

11. I break great ones by my words, by my friendship with thee; that came down to me from Gotama, my father: domiciled in the house do thou become conscious of this word of ours, O youngest God! O Priest of the call! O strong Will!

अस्वप्नजस्तरणयः सुशेवा अतन्द्रासोज्जुका अशमिष्ठाः ।
ते पायवः सप्रघञ्चो निषद्याग्ने तव नः पान्त्वमूर ॥१२॥

12. Undreaming, ever in movement, blissful, undrowsing, untorn, untired may thy guardian powers sitting linked together guard us, O thou untouched by ignorance, O Fire!

ये पायवो माम्भतेयं ते अग्ने पश्यन्तो अन्धं दुरितावरकान् ।
ररक्ष तान् त्सुकृतो विश्ववेदा बिप्सन्त इव रिपवो नाह वैभुः ॥१३॥

13. Thy guardian powers, O Fire, which protected the son of Mamata from evil, for they saw and he was blind, omniscient guarded them in their good work; the foe who would have hurt them could not hurt.

त्वया वयं सधन्यस्त्वोतास्तव प्रणीत्यश्याम बाजान् ।
उभा शंसा स्रवय सत्यतातेऽनुष्टुया कृणुह्यहयाण ॥१४॥

14. By thee as thy companions, guarded by thee, by thy leading, may we win the plenitudes; impel to their way both annunciations, O builder of Truth: straightaway, confident, create.

अया ते अग्ने समिषा विधेम प्रति स्तोमं शस्यमानं गृभाय ।
दहाशतो रक्षसः पाह्यस्मान् द्रुहो निदो मित्रमहो अवद्यात् ॥१५॥

15. With the fuel may we do thee worship, O Fire, accept the hymn which we utter, burn the demons who speak not the word of blessing, guard us from the doer of harm, from the censurer and his blame, O friendly Light!

SUKTA 5

वैश्वानराय मीळ्ळुषे सजोषाः कया दाशेमाग्नये बृहद् भाः ।

अनूनेन बृहता वक्षथेनोप स्तभायदुपमिन्न रोषः ॥१॥

1. How should we give, one in our joy in him, vast in light,¹ to the bounteous Universal Fire? With his vast and ample upbearing he props up the firmament like a pillar.

मा निन्दत य इमां मह्यं रार्ति वेवो ददौ मर्त्याय स्वधावान् ।

पाकाय गृत्सो अमृतो विचेता वैश्वानरो नृतमो यद्द्वो अग्निः ॥२॥

2. Blame not him who in his self-law has given this gift, divine to me the mortal, the wise to the ignorant, the immortal, the wide in consciousness, the most strong and mighty Universal Fire.

साम द्विबर्हा महि तिग्मभृष्टिः सहस्रेता वृषश्चतुर्विष्वाद् ।

पवं न गोरपगूळ्हं विविद्वानग्निर्मह्यं प्रेदु बोधन्पनीषाम् ॥३॥

3. In his twofold mass² may the puissant Bull with his thousandfold seed, with his keen blaze discovering the great Possession, the deeply hidden seat of the Cow, declare to me that Mind of wisdom.

प्र तां अग्निर्बभ्रसत् तिग्मजम्भस्तिपिष्ठेन शोचिषा यः सुराषाः ।

प्र ये मिनन्ति वरुणस्य घाम प्रिया मित्रस्य चेततो भ्रुवाणि ॥४॥

4. May the Fire sharp-tusked with his most burning flame of light, he who is full of felicity,³ consume them, they who impair the domain of Varuna and the beloved and abiding things of Mitra the conscious knower.

अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः ।

पापासः सन्तो अमृता असत्या इवं पदमजनता गभीरम् ॥५॥

¹ Or, shining with the light of the vast, ² Or, force

³ Or, he who is ever happy in achievement,

5. Going they go on their way like women who have no brothers, like wives¹ with evil movements who do hurt² to their lord, sinful, and untrue and full of falsehood they have brought into being this profound plane.

इदं मे अग्ने कियते पावकाऽग्निनते गुरुं भारं न मन्म ।
बृहद् दधाय क्षुण्णता गभीरं यद्वा पृष्ठं प्रयसा सप्तधातु ॥६॥

6. For me who howso small, impair not the heavy burden of this thought, O purifying Fire, uphold with the violence of thy delight this vast and profound and mighty sevenfold plane.³

तस्मिन्नेव समेना समानमग्निं कृत्वा पुनती धीतिरश्याः ।
सप्तस्य चर्मक्षि चारु पृश्नेरग्ने रूप आरुपितं जवारु ॥७॥

7. Him, now may the purifying Thought reach and possess by the will, like attaining to its like; in the movement⁴ of the peace, over the form of the dappled Mother figured out on the summit in its might and its beauty.

प्रवाच्यं वचसः किं मे अस्य गुहा हितमुप निणिग् वदन्ति ।
यदुल्लियाणामप बारिव न्न पाति प्रियं रूपो अग्रं पदं वेः ॥८॥

8. What of this word do they say to me, what that has to be declared and is mysterious and hidden in the secrecy?⁵ What was as if a covering defence of the rays⁶ they have uncovered, — he guards the beloved form, the summit plane of the being.⁷

इदमु त्यन्महि महामनीकं यदुल्लिया सचत पूव्यं गौः ।
ऋतस्य पदे अग्निं दोषानं गुहा रघुष्यद् रघुयद् विवेद ॥९॥

9. This which is that great front of the Great Ones to which as its supreme place adheres the shining Cow, he came to know flaming in the plane of the Truth, hastening in its speed in the secrecy.⁸

¹ Or, mothers ² Or, deceive ³ Or, plane with its seven layers. ⁴ Or, the action

⁵ Or, cave? ⁶ Or, the shining Cows ⁷ Or, the Bird. ⁸ Or, cave.

अथ द्युतानः पित्रोः सखासाऽमनुत गुह्यं चार पृथ्वेः ।

मातुष्यदे परमे अन्ति षड् गोर्बुजः शोचिवः प्रयतस्य जिह्वा ॥१०॥

10. Now shining in union with the two Parents, close to him, he perceived the beautiful and secret abode of the dappled Cow. There was the tongue of the Bull of flame intent on its action, it was near the Cow of Light, in the supreme plane of the Mother.

ऋतं बोधे नमसा पृच्छयमानस्तवाज्ञसा जातवेदो यदीदम् ।

त्वमस्य क्षयसि यद् विद्मं विवि यद् द्रविणं यत् पृथिव्याम् ॥११॥

11. Asked with obeisance I voice the Truth, this which I have won by thy declaring of it,¹ O knower of all things born; thou possessest all this that is, the treasure which is in heaven and that which is on the earth.

किं नो अस्य द्रविणं कद्द रत्नं वि नो बोधो जातवेदश्चिकित्सा ।

गुहाध्वनः परमं यज्ञो अस्य रेकु पदं न निदाना अग्न्य ॥१२॥

12. What is the treasure of this Truth, what the delight of it, wholly declare to us, O knower of the births, for thou art aware. That supreme plane in the secrecy which is the highest goal of our path, which is over and above all, that we have reached, free from bondage.

का मर्यादा वयुना कद्द वाममच्छा गमेव रघवो न बाजम् ।

कदा नो देवीरमुतस्य पत्नीः सूरौ वर्णेन ततनस्रुवासः ॥१३॥

13. What is its boundary, its manifestation of knowledge, what the joy of it towards which we must move like gallopers towards the plenitude? When have the divine Dawns, wives of the immortal, woven it into shape by the hue of light of the sun?

अनिरेण वक्षसा फल्गवेन प्रतीत्येन कृधुनातुपासः ।

अथा ते अग्ने किमिहा वदन्त्यनायुधास आसता सञ्जन्ताम् ॥१४॥

¹ Or, by thy wish,

14. Those who live undelighted with the word that is languid and scanty, narrow and dependent on their belief, what now and here can they say to thee, O Fire? Uninstrumented let them remain united with the unreal.

अस्य श्रिये समिधानस्य वृष्णो वसोरनीकं इम आ हरोच ।

कृशद् वसानः सुदुशोरूपः क्षितिर्न राया पुद्बरो अद्यौत् ॥१५॥

15. For the glory and beauty of the Bull in his high burning the flame-force of the master of riches glowed in its splendour; clothing himself with brilliance in his form of perfect vision, he has shone out full of many boons like a dwelling with its treasure.

SUKTA 6

ऊर्ध्वं ऊ षु णो अध्वरस्य होतरग्ने तिष्ठ देवताता यजीयान् ।

त्वं हि विश्वमभ्यसि मन्म प्र वेधसश्चित् तिरसि मनोषाम् ॥१॥

1. O Fire, summoner Priest of the pilgrim-rite, stand up very high for us, strong for sacrifice in the forming of the gods: thou art the ruler over every Thought and thou carriest forward the mind of thy worshipper.

अमूरो होता न्यसादि विश्वग्निर्वन्दो विद्येषु प्रचेताः ।

ऊर्ध्वं भानुं सवितेवाश्वेन्मेतेष धूमं स्तभायदुप धाम् ॥२॥

2. Free from ignorance, Fire, the rapturous Priest of the Call has taken his seat in creatures, the conscious thinker in their findings of knowledge. He enters into a high lustre like a creator Sun, like a pillar he makes his smoke a prop to heaven.

यता सुजूर्णी रातिनी घृताक्षी प्रवक्षिणिद् देवतातिमुराणः ।

उदु स्वर्नवजा नाक्ः पश्वो अनक्ति सुधितः सुमेकः ॥३॥

3. A luminous force of giving, swift and put forth into action,

he widens the formation of the gods as he turns round it; new-born he stands up¹ high like an arrow-shaft well-planted and firm and shows by his light the herds.²

स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अघ्वर्युर्जुषाणो अस्यात् ।
पर्यग्निः पशूना न होता त्रिविष्टचेति प्रदिव उराणः ॥४॥

4. When the sacred grass is strewn and kindled burns the flame, the leader of the pilgrim-rite stands up to high rejoicing in his work; Fire, the Priest of the call, like a guardian of the herds thrice moves round them, the Ancient of days, ever widening his circle.

परि त्मना मितद्रुरेति होताऽग्निर्मन्त्रो मधुवचा श्रुतावा ।
द्वयन्त्यस्य वाजिनो न शोका भयन्ते विश्वा भुवना यवभ्राट् ॥५॥

5. He goes round in his self-motion with measured run, Fire, the rapturous Priest of the call, sweet of word, possessing the Truth; his flames gallop like horses, all the worlds are in fear when he blazes.

भद्रा ते अग्ने स्वनीक संदृग् धोरस्य सतो विषुणस्य चारुः ।
न यत् ते शोबिस्तमसा वरन्त न ध्वस्मानस्तन्वो रेप आ धुः ॥६॥

6. O Fire of the fair front! happy is thy vision; even when thou art terrible and adverse great is thy beauty: for they hem not in thy flame with the darkness, for the destroyers cannot set evil in thy body.

न यस्य सातुर्जनितोरवारि न मातरापितरा नू बिदिष्टी ।
अथा मित्रो न सुधितः पावकोऽग्निर्दोराय मानुषीषु विमु ॥७॥

7. He is the begetter of things and his conquest cannot be held back, not even the father and the mother can stay him any longer in his impulsion. Now like a friend well-established, the purifying Fire has shone out in the human peoples.

¹ Greek: *akra*.

² Or, a sun-beam fixed and constant. Or, it may possibly mean, a pole, banner well-planted and firm he shows (the place of) the herds.

द्विर्यं पञ्च जीजनन् त्संवसानाः स्वसारो अग्नि मानुषीषु विष्णु ।
उषर्बुधमथर्यो न दन्तं शुक्रं स्वासं परशुं न तिग्मम् ॥८॥

8. The twice five sisters who dwell together have given birth to the Fire in the human peoples, the waker in the dawn, like a tusk of flame, brilliant and fair of face, like a sharp axe.

तव त्वे अग्ने हरितो घृतस्ता रोहितास्त ऋज्वञ्चः स्वञ्चः ।
अरुषासो वृषण ऋजुमुष्का आ देवतातिमह्वन्त दस्माः ॥९॥

9. Bay-coloured are those horses of thine, dripping light, or they are red, straight is their motion, swift is their going, males, ruddy-shining, straight and massive, great in their deeds they are called to our forming of the Gods.

ये ह त्वे ते सहमाना अयासस्त्वेषासो अग्ने अर्चयन्चरन्ति ।
श्येनासो न दुवसनासो अयं तुविष्वणसो मास्तं न शर्मः ॥१०॥

10. These are thy rays, O Fire, that put forth overwhelming force, moving, impetuous in their blāze, they move towards the goal like hawks in their action, with many voices of storm like an army of the life-god.

अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजते व्यू धाः ।
होतारमग्नि मनुषो नि षेदुर्नमस्यन्त उशिजः शंसमायोः ॥११॥

11. O high-kindled Fire, the Word has been formed for thee, one voices the utterance, one sacrifices, — now ordain: men set the Fire within as the Priest of the call, making to him their prostration of surrender, aspirants to the self-expression of the human being.

SUKTA 7

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अप्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुबुधनेषु चित्रं विभ्यं विशोविशे ॥१॥

1. This is he who was established as chief and first by the Founders of things, the Priest of the call, most strong for sacrifice, to be prayed in the pilgrim-rites, — he whom the doer of works and the flame-seers¹ set shining wide in the forests, rich in light, all-pervading, for man and man.

अग्ने कदा त आनुषग् भुवद् देवस्य चेतनम् ।
अथा हि त्वा जगन्निरे मर्तसो विस्वोदयम् ॥२॥

2. O Fire, when shall the conscious waking of thy godhead become uninterrupted? For, now mortals have laid hold on thee as one desirable in human creatures.

ऋतावानं विचेतसं पश्यन्तो ह्यग्निं स्तुभिः ।
विश्वेषामध्वराणां हस्कर्तारं दमेदमे ॥३॥

3. For they see thee, possessor of the Truth and wide in knowledge like waking heaven with its stars, the smile of light of all these pilgrim-sacrifices in house and house, —

आशुं द्रुतं विवस्वतो विश्वा यश्चर्षणीरथि ।
आ जभ्रुः केतुमायवो भृगवार्णं विशोविशे ॥४॥

4. The swift messenger of the illumining Sun who comes to all the seeing people; men hold him as the ray of intuition and he shines as the Bhrigu-flame-seer for each being.

तमो होतारमानुषक् चिकित्वांसं नि वेदिरे ।
रष्वं पावकशोचिषं यजिष्ठं सप्त धामभिः ॥५॥

5. This is the Priest of the call whom they set within, who uninterruptedly wakes to knowledge, rapturous with his purifying flame, most strong to sacrifice by his seven seats.²

तं शश्वतोषु मातृषु वन आ चोतमथितम् ।
चित्रं सन्तं गुहा हितं सुवेदं कूचिदयिनम् ॥६॥

¹ Apnavan and the Bhrigus ² Or, with his seven lights.

6. Him in the many mothers linked together, wide-spread and unapproached in the forest, abiding in the secret Cave and rich with many lights, full of knowledge or moving to some unknown goal.

ससस्य यद् द्रियुता सस्मिन्मूषधृतस्य धामन् रणयन्त देवाः ।
मह्यं अग्निर्नमसा रातहव्यो वेरध्वराय सदमिदुतावा ॥७॥

7. When in the separation from sleep the Gods have joy in that udder of the Cow, in the plane of the Truth, great becomes the Fire by the offering given with prostration and journeys for the pilgrim-sacrifice and the Truth is ever with him.

वेरध्वरस्य दूत्यानि विद्वानुभे अन्ता रोदसी संचिकित्वान् ।
दूत ईयसे प्रदिव उराणो विबुष्टरो दिव आरोचनानि ॥८॥

8. He journeys knowing the embassies of the pilgrim-sacrifice between both the firmaments, utterly awakened to knowledge. A messenger, the Ancient of days, ever widening, ever greater in knowledge, thou travellest the mounting slopes of heaven.¹

कृष्णं त एम दशतः पुरो आश्चरिण्यविवर्षपुष्पामिदेकम् ।
यदप्रवीता दधते ह गर्भं सद्यश्चिज्जातो भवसीदु दूतः ॥९॥

9. Black is the path of thy shining, thy light goes in front, a journeying ray, the one supreme of all thy bodies; when one unimpregnated bears thee as the child of her womb, in the sudden moment of thy birth thou art already the messenger.

सद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः ।
वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदन्ना दयते वि जग्भेः ॥१०॥

10. The moment he is born his might becomes visible when the wind blows behind his flame; he turns his sharp tongue round the trunks and tears his firm food with his jaws of flame.

¹ Or, thou travellest to the inmost places of heaven.

तुषु यदस्मा तृषुणा ववक्ष तृषुं दूतं कृणुते यद्गो अग्निः ।
वातस्य मेळि सचते निजूर्ध्वप्राशुं न बाजयते हिन्वे अर्वा ॥११॥

11. When quickly he carries his foods on his rapid tongue, this mighty Fire fashions himself into a swift messenger; consuming all he clings to the mad course¹ of the wind, as a driver a swift horse he sets it to gallop for the seeker of the plenitude.

SUKTA 8

दूतं वो विश्ववेदसं हव्यवाहममर्त्यम् ।
यजिष्णुञ्जसे गिरा ॥१॥

1. Array with your word the messenger, the carrier of your offerings, most strong to sacrifice, the omniscient, the Immortal.

स हि वेदा वसुधितिं महर्वा आरोषनं दिवः ।
स देवा एह वक्षति ॥२॥

2. For, he knows the place of the possession of the riches, he knows the ascending slope of heaven, he shall bring here the gods.

स वेद देव आनमं देवां ऋतायते दमे ।
वाति प्रियाणि चिद् वसु ॥३॥

3. A God, he knows for the seeker of the Truth his way of submission to the gods in the house of Truth, and he gives the beloved treasures.

स होता सेदु दूत्यं चिकित्वा अन्तरीयते ।
विद्वान् आरोषनं दिवः ॥४॥

4. He is the Priest of the call, it is he who travels between, aware of his embassy, knowing the ascending slope of heaven.

¹ Or, to the roar

ते स्याम ये अग्नये दवाशुर्हव्यदातिभिः ।

य ईं पुष्यन्त इन्धते ॥५॥

5. May we be of those who have given to the Fire with the gift of their offerings, who kindle him and increase.

ते राया ते सुवीर्यैः ससबांसो वि हृष्विरे ।

ये अग्ना दधिरे दुवः ॥६॥

6. They by the treasure, by the hero-strengths have conquered and have heard who have upheld their work in the Fire.

अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः ।

अस्मे बाजास ईरताम् ॥७॥

7. In us may the riches move from day to day bringing the multitude of our desires, may we receive the impulsion of the plenitudes.

स विप्रश्चर्षणीनां शवसा मानुषाणाम् ।

अति क्षिप्रेव विष्यति ॥८॥

8. An illumined seer, by the might of seeing human beings he pierces beyond like a swift arrow.

SUKTA 9

अग्ने मृळ महीं असि य ईमा देवयुं जनम् ।

इयेथ बहिरासदम् ॥१॥

1. O Flame, be gracious, for great art thou who comest to the seeker of the godheads to sit on his seat of sacrifice.

स मानुषीषु ब्रूळभो विष्णु प्रावीरमर्त्यः ।

ब्रूतो विश्वेषां भुवत् ॥२॥

2. He becomes manifest in human beings,¹ invincible,² im-

¹ Or, he becomes in human beings a protector, ² Or, indestructible,

mortal, the messenger of all.

स सद्यः परि नीयते होता मन्त्रो विविष्टिषु ।
उत पोता नि षोदति ॥३॥

3. He is borne round the house, a rapturous Priest of the call in our heavenward urges; he takes his seat as the Priest of the purification.

उत ग्ना अग्निरध्वर उतो गृहपतिर्दमे ।
उत ब्रह्मा नि षोदति ॥४॥

4. The Fire is the Goddess-powers in the pilgrim-rite and he is the master of the house in his home, he sits too as the Priest of the word.

वेषि हृष्वरोयतामुपवक्ता जनानाम् ।
हव्या च शानुषाणाम् ॥५॥

5. Thou comest to the offerings as the speaker of the sanction for human beings when they would perform the pilgrim-sacrifice.

वेषीद्वस्य द्रुत्यं यस्य जुजोषो अध्वरम् ।
हव्यं भर्तस्य वोढुह्वे ॥६॥

6. Thou comest to be his envoy to him in whose sacrifice thou takest pleasure to carry the offerings of the mortal.

अस्माकं जोष्यध्वरमस्याकं यज्ञमङ्गिरः ।
अस्माकं शृणुषो हवम् ॥७॥

7. Take pleasure in our pilgrim-rite, in our sacrifice, O Angiras, hear our call.

परि ते द्रुढभो रथोऽस्मां अश्नोतु विश्वतः ।
येन रक्षसि दाशुषः ॥८॥

8. Let thy invincible car reach us and move round us on every side by which thou guardest the givers of the offering.

SUKTA 10

अग्ने तमसाऽऽव न स्तोमैः क्रतुं न भद्रं हविस्पृशाम् ।
ऋष्यामा त ओहे ॥१॥

1. O Fire, let us today make thee affluent with our lauds as thy vehicles to bear thee, — even that of thee which is as if the Horse, as if a happy will touching the heart.

अथा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः ।
रथोर्ध्वतस्य बृहतो बभूव ॥२॥

2. For now, O Fire, thou hast become the charioteer of a happy Will, of an all-accomplishing Discernment, of the Vast Truth.

ऋभिर्नो अर्कैर्भवा नो अर्वाङ्ग स्वर्णं ज्योतिः ।
अग्ने विश्वेभिः सुमना अनीकैः ॥३॥

3. Become close to us, O Fire, by these hymns of illumination, right-minded with all thy flame-powers, thy light like the sun-world.

आभिष्टे अद्य गोभिर्गृणक्तोऽग्ने दाशेम ।
प्र ते प्रियो न स्तनयन्ति शुष्माः ॥४॥

4. Today uttering thee with these utterances may we give to thee, O Fire; thy strengths thunder forth like the heavens.¹

तव स्वादिष्टाग्ने संदृष्टिरिवा चिदह्म इवा चिदक्तोः ।
अग्ने स्वप्नो न रोचत उपाके ॥५॥

5. Most sweet is thy vision, now in the day, now in the night; it

¹ Or, like the strength of heaven.

shines out close to us like gold for its beauty and splendour.

घृतं न पूतं तनूररेषाः शुचि हिरण्यम् ।
तत् ते रुक्मो न रोचत स्वधावः ॥६॥

6. Free from evil is thy body; it is like pure clarified butter, it is pure gold; that in thee is golden in its shining, for such is thy self-law.

कृतं चिद्धि ष्मा सनेमि द्वेषोज्ज्वल इनोषि मतात् ।
इत्या यजमानावुतावः ॥७॥

7. Even the lasting hostility done, O thou who possessest the Truth, thou drivest away perfectly from the mortal sacrificer.¹

शिवा नः सख्या सन्तु भ्रात्राग्ने देवेषु युष्मे ।
सा नो नाभिः सवने सस्मिन्नुषन् ॥८॥

8. O Fire, auspicious may be all our friendship and brotherhood with you Gods. That is our centre, where is our home, where is that udder of the Cow of Light.

SUKTA 11

भद्रं ते अग्ने सहस्रिष्वनीकयुपाक आ रोचते सूर्यस्य ।
रशब् दृशो बवृशो नक्तया चिबल्लभितं दृश आ रूपे अन्नम् ॥१॥

1. Happy is that flame-power of thine, O forceful Fire; it shines close to the Sun, glowing to vision it is seen even in the night, it is as if in its beauty² there were an unarid feast for the eye.

वि षाह्यग्ने गुणते मनोषां खं वेपसा तुविजात स्तवानः ।
विश्वेभिर्यद् वावनः शुक्र देवस्तन्नो रास्व सुमहो भूरि मन्म ॥२॥

¹ Or, away from the mortal who is exact in his sacrifice. ² Or, in its form

2. O Fire, O thou with thy many births, even as we hymn thee force open the heavens¹ with thy quivering lustre² for him who utters the mind of wisdom; O Brilliant, O glorious Flame, what thou with all the gods hast won, that give to us, that mighty thought.

त्वदग्ने काव्या त्वन्मनीषास्त्वदुक्था जायन्ते राध्यानि ।
त्वदेति ब्रविणं वीरपेशा इत्याधिये वागुषे मर्त्याय ॥३॥

3. O Fire, from thee are born the seer-wisdoms, from thee the mind of knowledge, from thee the utterances that achieve; from thee come the riches that take the hero's form to the mortal giver who has the true thought.

त्वद् वाजी वाजंभरो विहाया अभिष्टिकृज्जायते सत्यशुष्मः ।
त्वद् रयिर्वैजृतो मयोभुस्त्वदाशुजुर्जुवा अग्ने अर्वा ॥४॥

4. From thee is born the steed of swiftness that carries the plenitude, that has the force of Truth, that makes the great approach, that has the vastness; from thee is the treasure sent by the gods that creates the bliss, from thee the rapid speeding war-horse, O Fire.

त्वामग्ने प्रथमं देवयन्तो देवं मर्ता अमृत मन्त्रजिह्वम् ।
द्वेषोयुतमा विवासन्ति धोभिर्दमूनसं गृहपतिममूरम् ॥५॥

5. Thee, O Fire, O immortal, first and chief of the godheads, mortals who are seekers of the godheads illumine by their thoughts, Fire with the rapturous tongue who pushest away the hostiles, the one domiciled within, the master of our house untouched by ignorance.

आरे अस्मदमतिमारे अंह आरे विश्वां दुर्मतिं यन्निपासि ।
दोषा शिवः सहसः सूनो अग्ने यं देव आ चित् सचसे स्वस्ति ॥६॥

6. Far from us all unconsciousness, sin and evil mind when thou art on guard, a benignant Power in the night, O Fire,

¹ Or, the door or entrance ² Or, with thy lustre of knowledge

O son of force, over him to whom thou cleavest for his weal.

SUKTA 12

यत्स्वामग्ने इनघते यतल्लुक् त्रिस्ते अन्नं कृणवत् सस्मिन्नहन् ।

स सु द्युम्नैरभ्यस्तु प्रसवात् तव कृत्वा जातवेदश्चिकित्वा ॥१॥

1. He who kindles thee, O Fire, and with his ladle in action creates food for thee thrice in the day may he, awakened to knowledge, be ever with thy illuminations and wholly put forth his force and overcome by thy will, O knower of all things born.

इष्टं यस्ते ज्वरच्छयमाणो महो अग्ने अनीकमा सपर्यन् ।

स इषानः प्रति दोषामुवासं पुष्यन् रयिं सघते धनमित्रान् ॥२॥

2. He who labours and brings to thee thy fuel serving the flame-force of thy greatness, O Fire, he kindling thee every day and night ever grows and cleaves to the Treasure slaying the unfriendly Powers.

अग्निरीशे बृहत्तः क्षत्रियस्याऽग्निर्बाजस्य परमस्य रायः ।

दधाति रत्नं विघते यविष्ठो व्यानुषङ्ग मर्त्याय स्वभावान् ॥३॥

3. The Fire is the master of the vast might, the Fire is master of the supreme plenitude and riches; ever young, faithful to his self-law, he founds wholly uninterruptedly the ecstasy for the mortal who worships him.

यच्चिद्धि ते पुरुषत्रा यविष्ठाऽर्चितमिच्छकृमा कच्चिदागः ।

कृषी ष्वस्मां अदितेरनागान् व्येनांसि शिष्यो विष्वगग्ने ॥४॥

4. If at all in our humanity by our movements of ignorance we have done any evil against thee, O Fire, make us wholly sinless before the mother indivisible; O Fire, mayst thou loosen from us the bonds of our sins to every side.

महश्चिदग्ने एनसो अभीक ऊर्वाद् देवानामुत मर्त्यानाम् ।

मा ते सखायः सवमिद् रिषाम अच्छा तोकाय तनयाय शं योः ॥५॥

5. Even though our sin be great before gods and men, even though it be wide, O Fire, may we not come ever to harm from it who are thy friends and comrades; give to our Son, our begotten, the peace and the well-doing.

यथा ह त्वद् बसवो गौर्यं चित् पदि षिताममुञ्चता यजत्राः ।

एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यन्ते प्रतरं न आयुः ॥६॥

6. Even as that was done when the Masters of Riches, the Lords of sacrifice released the bright cow tethered by her foot, so release us utterly from evil; mayst thou carry forward our life so that it crosses beyond, O Fire.

SUKTA 13

प्रत्यग्निरुषसायधमस्यद् विभातीनां सुमना रत्नधेयम् ।

यातमग्निना सुकृतो दुरोधमुत् सूर्यो ज्योतिषा देव एति ॥१॥

1. The Fire facing the front of the dawns as they shine out has revealed the founding of ecstasy; the two Riders of the horse are coming to the gated house of the doer of good works; the divine Sun is rising up with its light.

ऊर्ध्वं भानुं सविता देवो अग्नेद् द्रप्सं दधिध्वद् गविषो न सत्त्वा ।

अनु व्रतं वरुणो यन्ति मित्रो यत् सूर्यं दिव्यारोहयन्ति ॥२॥

2. The divine creator Sun has reached his high shining, he is like a warrior seeker of the Light brandishing his flag. There is Varuna, there is Mitra, all follow the working of the Law when they make the Sun to rise up in heaven.

यं सीमकृष्वन् तमसे विपृचे ध्रुवक्षेमा अनवत्यन्तो अर्थम् ।

तं सूर्यं हरितः सप्त यज्ञीः स्पर्शं विश्वस्य जगतो बहन्ति ॥३॥

3. Him whom, firm in their foundation, never ceasing from

their aim they have made for the removing of the darkness, this Sun seven mighty brilliant mares bear as the scouts of the whole world.

बहिष्ठेभिर्विहरन्त्यासि तन्मुमवव्ययवसितं देव वस्य ।

दविष्कृतो रश्मयः सूर्यस्य चर्मवावापुस्तयो अप्सवन्तः ॥४॥

4. O God, thou goest with steeds most strong to bear separating the weft woven, unweaving the black garment; the streaming rays of the Sun cast the darkness like a covering skin down within the waters.

अनायतो अनिबद्धः कथायं न्यङ्कुस्तानोऽव पद्यते न ।

कथा याति स्वधया को ददर्श दिवः स्कम्भः समुतः पाति नाकम् ॥५॥

5. Unextended, unbound, facing downwards, facing upwards, how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

SUKTA 14

प्रत्यग्निरवसो जातवेदा अत्यद् देवो रोचमाना महोभिः ।

आ नासत्योरुगाया रथेनेमं यजमुष नो यातमच्छ ॥१॥

1. Fire, the godhead has been revealed, the knower of all things born, fronting the dawns as they gleam with the greatness of their lustres; wide-moving, lords of the journey, come moving in their chariot towards this our sacrifice.

अयं केतुं सविता देवो अग्नेज्ज्योतिर्विद्वस्मै भुवनाय कृष्वन् ।

आप्रा छावापुयिवो अन्तरिक्षं वि सूर्यो रश्मिभिश्चेकितानः ॥२॥

2. The creator Sun is lodged in his high Ray of intuition fashioning the light for the whole world; the Sun in his universal knowledge has filled earth and heaven and the mid-world with his rays.

यावद्वह्मणोऽर्ज्योतिरागान्वाहौ चित्रा रश्मिभिश्चेकिताना ।
प्रबोधयन्ती सुविताय देव्युवा ईयते सुयुजा रथेन ॥३॥

3. The Dawn bearing him has come with the Light, Dawn vast and rich in her lustres, knowing all by her rays; the divine Dawn awakening to the happy path is journeying in her well-yoked chariot.

आ वां बहिष्ठा इह ते बहन्तु रथा अश्वास उषसो व्युष्टौ ।
इमे हि वां मधुपेयाय सोमा अस्मिन् यज्ञे वृषणा सादयेयाम् ॥४॥

4. May these horses and chariots, strong to bear, bring you both in the shining out of the dawn: for, here for you are the juices of the Wine for the drinking of the sweetness; O strong Ones, may you take rapture of them in this sacrifice.

अनायतो अनिबद्धः कयायं न्यङ्कुस्तानोऽव पश्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

5. Unextended, unbound, facing downwards, facing upwards how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

SUKTA 15

अग्निर्होता नो अघ्वरे वाजी सन् परि जीयते ।
देवो देवेषु यज्ञियः ॥१॥

1. The Fire is our Priest of the call in the pilgrim-sacrifice; he is led around as the horse, he is the godhead in the gods who is lord of the sacrifice.

परि त्रिविष्टपश्चरं यात्यग्नी रथोरिव ।
आ देवेषु प्रयो दधत् ॥२॥

2. The Fire goes thrice around the pilgrim-sacrifice and is like one driving a chariot, he founds our delight in the gods.

परि वाजपतिः रुबिरग्निर्हव्याव्यम्भोत् ।
दधद् रत्नानि वाशुषे ॥३॥

3. The Fire moves around the offerings, a seer, a master of the plenitudes and founts for the giver the ecstasies.

अयं यः सृञ्जये पुरो ईववाते समिध्यते ।
क्षुमां अमित्रवन्धनः ॥४॥

4. This is he who is kindled in the front in Srinjaya, son of Devavata, he is luminous and a destroyer of foes.

अस्य वा धीर ईवतोऽग्नेरीशीत मर्त्यः ।
तिग्मजङ्घमस्य मीढुषः ॥५॥

5. The mortal who is a hero can have mastery over the Fire in its march, the sharp-tusked bountiful Fire.

तमर्बन्तं न सानसिमर्त्यं न बिभः शिशुम् ।
मर्मज्यन्ते दिवेदिवे ॥६॥

6. They make him bright from day to day like a conquering war-horse, like a shining babe of heaven.

बोधक्षन्ना हरिभ्यां कुमारः साहदेव्यः ।
अज्ज्ञा न हूत उवरम् ॥७॥

7. When the prince, the son of Sahadeva, woke me with his two bay horses, though called towards him I was not ready to rise.

उत त्या यजता हरी कुमारत् साहदेव्यात् ।
प्रयता सद्य आ बदे ॥८॥

8. Even so, I took at once from the prince, the son of Sahadeva, those two sacred horses he gave.

एष वां देवावश्विना कुमारः साहदेव्यः ।
दीर्घायुरस्तु सोमकः ॥९॥

9. O divine Riders, here before you is the prince Somaka, son of Sahadeva; long-lived may he be!

तं युवं देवावहिना कुमारं साहदेव्यम् ।
दीर्घायुषं कृणोतन ॥१०॥

10. Even him the prince, the son of Sahadeva, O divine Riders, make long of life.

SUKTA 40

दधिक्राव्ण इदु नु चक्रिराम विद्वा इन्धामुषतः स्रवयन्तु ।
अपामग्नेरुषतः सूर्यस्य बृहस्पतेराङ्गिरसस्य जिष्णोः ॥१॥

1. Dadhikravan is he of whom now we must do the work; may all the Dawns speed me on the path! For the Waters and for the Dawn and the Sun and Brihaspati, he of the puissance, the Victor.

सत्त्वा भरिषो गविषो दुषन्त्यसच्छ्रवस्यादिष उषसस्तुरप्यसत् ।
सत्यो ब्रवो ब्रवरः पतङ्गारो दधिक्रावेषमूर्जं स्वर्जनत् ॥२॥

2. May this Power of being who seeks the full-bringing and seeks the Light and who abides in all activity turn into inspiration the impulsions of the Dawn, may he abide in their speed that carries us beyond. Dadhikravan who is the truth in his running, — yea, he gallops and he flies, — brings into being the impulsion, the abundant force, the heavenly light.

उत स्मास्य ब्रवतस्तुरप्यतः पर्णं न वेरनु वाति प्रगधिना ।
इयेनस्येव ध्रजतो मङ्ककसं परि दधिक्राव्णः सहोर्जा तरिचतः ॥३॥

3. When he runs, when he speeds in his passage, as the wing of the Bird is a wind that blows about him in his greed of the gallop; as the wing that beats about the breast of the rushing Eagle, so about the breast of Dadhikravan when

with the Force he carries us beyond.

उत स्य बाजी सिपणि तुरण्यति घ्रीवायां बद्धो अपिकञ्ज आसनि ।
कस्तुं दधिका अनु संतबोत्वत् पयामङ्गुलस्यन्वापनीरुचत् ॥४॥

4. For the abundance of his strength he carries his impeller beyond, a rein binds his neck and a rein holds him about the chest and a rein is in his mouth. Dadhikravan puts forth his energy according to the will in the mind and gallops along the turning of the path.

हंसः शुचिषट्सुरस्तरिकसद्वोता वेदिषदतिषिर्बुतगसत् ।
नृषट्सवुतसद् व्योमसदब्जा गोजा ऋतजा अद्विजा ऋतम् ॥५॥

5. This is the swan that dwells in the purity, the lord of substance in the middle world, the Priest of the offering whose seat is upon the altar, the guest in the gated house. He dwells in the Man, he dwells in the Truth, he dwells in the wide Ether; he is born of the Waters, he is born of the Light, he is born of the Law, he is born of the Hill of Substance, he is the Law of the Truth.

MANDALA FIVE

THE ATRIS

BUDHA AND GAVISHTHIRA

SUKTA 1

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।

यद्वा इव प्र वयामुज्जिहानाः प्र भानवः सिद्धते नाकमञ्च ॥१॥

1. Fire is awake by the kindling of the peoples, he fronts the dawn that comes to him like a fostering milch-cow; like the mighty ones casting upward their branching his lustres spread towards heaven.

अबोधि होता यजयाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।

समिद्धस्य स्वावर्द्धा पाजो महान् देवस्तमसो निरभोधि ॥२॥

2. The Priest of the call is awake for sacrifice to the gods, Fire with his right thinking has stood up high ablaze. The red-glowing mass of him is seen: a great god has been delivered out of the darkness.

यदीं यजस्व रशनामजीगः शुचिरङ्गस्ते शुचिभिर्गोभिरग्निः ।

आद् दक्षिणा युज्यते वाजयन्त्युसानामूर्ध्वो अवयज्जुहमिः ॥३॥

3. When he put out the long cord of his troop, Fire in his purity reveals all by the pure herds of his rays; the goddess of understanding is yoked to her works, she supine he standing, high, he has drunk from her breasts with his tongues of flame.

अग्निमञ्छा देवयतां मनांसि वसूषीव सूर्ये सं चरन्ति ।

यदीं सुवाते उषसा विल्पे श्वेतो वाजी जायते अग्रे अह्नाम् ॥४॥

4. The minds of men who seek the godhead converge towards the flame even as their seeings converge in the sun; when two dawns of different forms give birth to this Fire the white Horse is born in front of the days.

जनिष्ट हि जेन्यो अग्ने अह्नां हितो हितेष्वरुषो वनेषु ।
वमेवमे सप्त रत्ना दधानोऽग्निर्होता नि वसादा यजीयान् ॥५॥

5. He was born victorious in front of the days, established in established things, ruddy-bright in the woodlands of our pleasure; in house and house founding the seven ecstasies the Fire took up his session as a Priest of the call strong for sacrifice.

अग्निर्होता न्यसीदद् यजीयानुपस्थे मातुः सुरभा उ लोके ।
युवा कविः पुरनिष्ठ ऋतावा कृष्टीनामृत मध्य इष्टः ॥६॥

6. Strength has taken his seat as the Priest of the offering mighty for sacrifice in the lap of the Mother, in that rapturous other world, the youth, the seer, manifold in his fixed knowledge, possessed of the Truth, the upholder of the peoples; in between too, is he kindled.

प्र णु त्वं विप्रमध्वरेषु साधुमग्निं होतारमोळ्ळे नमोभिः ।
आ यस्ततान रोवसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन ॥७॥

7. Men pray with their prostrations of surrender that illumined seer, who achieves perfection in the pilgrim-sacrifices, Fire, the Priest of the call, for he has extended earth and heaven by the Truth, they rub bright with the Light the eternal Horse of power.

मार्वात्यो युज्यते स्वे बभूनाः कविप्रशस्तो अतिथिः शिवो नः ।
सहस्रशृङ्गो वृषभस्तदोजा विश्वा अग्ने सहसा प्राप्स्यन्त्यान् ॥८॥

8. The purifier he is rubbed bright and pure, he who is proclaimed by the seers, one who is the dweller in his own house, and is our benignant guest; the bull of the thousand horns because thou hast the strength of That, O Fire, thou precededest in puissance all others.

प्र सद्यो अग्ने अत्येव्यन्यानाविर्यस्मै चास्तमो बभूव ।
ईळेन्यो वपुष्यो विभावा प्रियो विशावतिथिर्वानुषीषाद् ॥९॥

9. At once thou goest forward, O Fire, and overpassest all others in whomsoever thou hast become manifest in all the glory of thy beauty; adorable, great of body, wide of light thou art the beloved guest of human beings.

सुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत कूरात् ।

आ भन्विष्ठस्य सुमतिं चिकिद्भि बृहत् ते अग्ने महि शर्म भद्रम् ॥१०॥

10. To thee, O ever youthful Fire, all the worlds and their peoples bring the offering from near and from far; awake to that right-mindedness of man's happiest state: vast and great and happy is that peace of thee,¹ O Fire.

आद्यं रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम् ।

विद्वान् पथीनामुर्वन्तरिक्षयेह देवान् हविराया वसि ॥११॥

11. Today, O luminous one, mount the luminous wholeness of thy car with the lords of sacrifice, thou knowest the wide mid-world with all its paths, bring here the gods to partake of our sacrifice.

अवोचाम कवये मेध्याय वचो वन्दार वृषभाय वृष्णे ।

गविष्ठिरो नमसा स्तोममग्नौ दिवीव रुक्ममुद्व्यञ्चयथेत् ॥१२॥

12. To the seer, the understanding one, we have uttered the word of our adoration, to the Bull, the male; the Steadfast in Light has taken refuge in his laud as in a far-reaching mass of gold.

KUMAR ATREYA OR VRISHA JANA

SUKTA 2

कुमारं माता युवतिः समुत्थं गुहा बिभति न ददाति पित्रे ।

अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतो ॥१॥

¹ Or, is thy house of refuge,

1. The young Mother carries the boy suppressed in the secret cavern and she gives him not to the father; his force is undiminished, men see him in front established inwardly in the movement.

कमेतं त्वं युवते कुमारं पेयी बिभर्षि महिषी जजान ।

पूर्वाहि गर्भः शरदो ववर्षाऽपश्यं जातं यवसूत माता ॥२॥

2. Who is this boy, O young mother, whom thou carriest in thyself when thou art compressed into form, but when thou art vast thou hast given him birth? Through many years grew the child in the womb, I saw him born when the mother brought him forth.

हिरण्यदन्तं शुचिवर्णमारात् क्षेत्रावपश्यमायुषा निमानम् ।

वदानो अस्मा अमृतं विपृक्वत् किं मामनिन्द्राः कृणवन्ननुक्याः ॥३॥

3. I saw him in a distant field, one golden-tusked and pure-bright of hue shaping his weapons: to him I am giving immortality in my several parts and what shall they do to me who possess not Indra and have not the word?

क्षेत्रावपश्यं सनुतश्चरन्तं सुमद् यूयं न पुरु शोभमानम् ।

न ता अगृभ्रजनिष्ट हि षः पलिक्नोरिद् युवतयो भवन्ति ॥४॥

4. In that field I saw ranging apart what seemed a happy herd in its many forms of beauty; none could seize on them, for he was born, even those of them who were grey with age became young again.

के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदास ।

य ई जगृभ्रव ते सृजन्त्वाजाति पश्य उप नश्चिकित्त्वान् ॥५॥

5. Who were they that divorced my strength from the herds of light? Against them there was no protector nor any fighter in this war. Let those who seized them release them back to me, he has become aware and is driving back to me my herds of vision.

वसां राजानं वसति जनानामरातयो नि दधुर्मर्त्येषु ।
ब्रह्माप्यत्रैरव तं सृजन्तु निन्दितारो निन्दासो भवन्तु ॥६॥

6. The hostile powers have hidden within in mortals the king of those who dwell in creatures in whom all creatures dwell; let the wisdom-words of Atri release him, let the binders themselves become the bound.

अनुविचच्छेपं निदितं सहस्राद् यूपादयुञ्जो अशमिष्ट हि वः ।
एवास्मदग्ने वि मुमुग्धि पाशान् होतृविकित्त्व इह तू निवस्य ॥७॥

7. Shunahshepa too was bound to the thousandfold post of sacrifice, him didst thou release and he attained to calm;¹ so do thou take thy seat here in us, O conscious knower, O Priest of the call, and loose from us the cords of our bondage.

हृणीयमानो अयं हि मदेयेः प्र मे देवानां व्रतया उवाच ।
इन्द्रो विद्वां अनु हि त्वा चक्षत तेनाहमग्ने अनुशिष्ट आगाम् ॥८॥

8. Mayst thou not grow wroth and depart from me: he who guards the law of working of the gods declared it to me; Indra knew and sought after and saw thee, and taught by him, O Fire, I have come to thee.

वि ज्योतिषा बृहता भ्रात्यग्निराविर्विदवानि कृणुते महित्वा ।
प्रादेवीर्मायाः सहते दुरेवाः शिशोते शृङ्गो रक्षसे विनिक्षे ॥९॥

9. This Fire shines with the Vast Light and makes all things manifest by his greatness. He overpowers the workings of knowledge that are undivine and evil in their impulse, he sharpens his horns to gore the Rakshasa.

उत स्वानासो दिवि वत्सवग्नेस्तिग्मायुधा रक्षसे हन्तवा उ ।
मदे चिबस्य प्र वनन्ति भामा न वरन्ते परिबाधो अदेवोः ॥१०॥

10. May the voices of the Fire be sharp weapons to slay the Rakshasa. In his ecstasy his angers break down, all the

¹ Or, he achieved the work;

undivine obstructions that besiege us cannot hem him in.

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतस्रम् ।
पदीदग्ने प्रति त्वं देव ह्यर्वाः स्वर्बतीरप एना जयेम ॥११॥

11. O thou of the many births, I the sage, the thinker, the man of perfect works have fashioned for thee this laud like a chariot. If, indeed, O god, thou shouldst take an answering joy in it, by this we could conquer the waters that carry the light of the sun-world.

तुविषीवो वृषभो वावृषानोऽज्ञाश्चर्यः समजाति वेदः ।
इतीममग्निममृता अबोचन् बहिष्मते मनवे शर्म यंस-
द्विष्मते मनवे शर्म यंसत् ॥१२॥

12. The bull with the neck of might, whom no enemy can oppose, grows and comes driving from the foe the riches of knowledge. So have the immortals spoken to this Fire that he may work out peace for man when he prepares the sacred seat, work out peace for man when he brings the offering.

VASUSHRUTA

SUKTA 3

त्वमग्ने वरुणो जायते यत् त्वं मित्रो भवसि यत् समिद्धः ।
त्वे विदवे सहसस्युत्र देवास्त्वमिन्द्रो बाभूषे मर्त्याय ॥१॥

1. Thou art Varuna, O Fire, when thou art born, thou becomest Mitra when thou blazest high; in thee are all the gods, O son of Force, thou art Indra for the mortal giver.

त्वमर्थमा भवसि यत् कनीनां नाम त्वषावन् गुह्यं विमर्षि ।
अञ्जन्ति मित्रं सुधितं न गोभिर्यद् दंपती समनसा कृणोषि ॥२॥

2. O holder of the self-law, thou becomest Aryaman when thou bearest the secret name of the Virgins; they reveal thee

with the Rays as Mitra firmly founded when thou makest of one mind the Lord of the house and the Spouse.

तव श्रिये मस्तो मर्जयन्त रद्र यत् ते जनिम चार चित्रम् ।
पदं यद् विष्णोरुपमं निषायि तेन पासि गुह्यं नाम गोनाम् ॥३॥

3. For the glory of thee, O Rudra, the life-powers make bright thy birth into a richly manifold beauty. When that highest step¹ of Vishnu is founded within, thou guardest by it the secret name of the Ray-cows.

तव श्रिया सुदृशो देव देवाः पुरु दधाना अमृतं सपन्त ।
होतारमग्निं मनुषो नि वेदुर्ब्रह्मस्यन्त उशिजः शंसमायोः ॥४॥

4. By the glory of thee who hast the true seeing, the gods hold a multiple completeness and taste² immortality; men take up their session with Fire, the Priest of the call, aspiring, making a gift of the self-expression of the human being.

न त्वद्भोता पूर्वो अग्ने यजोयान् न काव्यः परो अस्ति स्वधावः ।
विशद्वच यस्या अतिथिर्भवासि स यज्ञेन वनवद् देव मर्तान् ॥५॥

5. There is none who precedes thee as priest of the call, O Fire, none mightier for sacrifice, there is none supreme over thee in the seer-wisdoms, O master of the self-law, and of whatsoever man thou becomest the guest, he conquers by sacrifice, O godhead, those who are mortals.

वयमग्ने वनूयाम त्वोता वसूयवो हविषा बुध्यमानाः ।
वयं समर्थे विदयेष्वह्नां वयं राया सहसस्युत्र मर्तान् ॥६॥

6. May we who seek the Riches win them by the offering, we guarded by thee and awakened, O Fire, — we in the clash of the battle, in our discoveries of knowledge through days, we by the Treasure overcome mortal men, O son of Force.

¹ The supreme plane of the three. ² Or, touch

यो न आगो अभ्येनो भरात्यशीदघमघशंसे दधात ।
महो चिकित्वा बभिशस्तिमेतामने यो नो मर्चयति द्वयेन ॥७॥

7. He who brings sin and transgression upon us, on him who gives expression to evil, on himself may there be put that evil; O thou who art conscious, slay this hostile assault, O Fire, even him who oppresses us with the duality.¹

त्वामस्या व्युषि देव पूर्वं दूतं कृष्णाना अयजन्त हव्यैः ।
संस्थे यदग्न ईयसे रयीणां देवो मर्तव्यं सुभिरिध्यमानः ॥८॥

8. Thee in the dawning of this night, O godhead, the ancients made their messenger and gave sacrifice with their oblations; for thou art the godhead kindled by mortals who have the light² and thou travellest to the House of the Treasures.

अव स्पृषि पितरं बोधि विद्वान् पुत्रो यस्ते सहसः सून ऊहे ।
कदा चिकित्वा अभि चकसे नोऽग्ने कदा ऋतचिद् यातयासे ॥९॥

9. Rescue thy father, in thy knowledge keep him safe, thy father who becomes thy son and bears thee, O son of Force. O conscious knower, when wilt thou look upon us? When with thy Truth-Consciousness wilt thou set us to our journey?

भूरि नाम वन्दमानो दधाति पिता बसो यदि तज्जोषयासे ।
कुबिद् देवस्य सहसा चकानः सुम्यग्निर्वनते वावृधानः ॥१०॥

10. The father adores and establishes the mighty name because thou, O shining one, bringest him to accept and take pleasure in it; once and again, the Fire increases and desiring the bliss of the godhead he conquers it by force.

त्वमङ्गा जरितारं यविष्ठ विश्वान्यग्ने दुरिताति पथि ।
स्तेना अदृश्न् रिपवो जनातोऽज्ञातकेतो वृजिना अभूवन् ॥११॥

11. O youthful god, thou, indeed, carriest safe thy adorer beyond

¹ The division or the twofoldness of the nature divided between good and evil.

² Or, the riches

all stumblings, O Fire; for the hostile beings are seen, the thieves, even they who know not the light of intuitive knowledge and turn to crookedness.

इमे यमासस्त्वद्रिगभूवन् वसवे वा तदिवागो अवाचि ।

नाहायमग्निरभिज्ञस्तये नो न रोषते वावृषानः परा दात् ॥१२॥

12. These journeys have turned towards thee, that evil in us has been declared to the Shining One, O this Fire as he grows will not deliver us to the assailant and the hurter.

SUKTA 4

त्वामग्ने वसुपति वसुनामभि प्र मन्वे अध्वरेषु राजन् ।

त्वया वाजं वाजयन्तो जयेमाऽभि ध्याम पुत्सुतीर्मर्त्यानाम् ॥१॥

1. O Fire, O king, towards thee the Wealth-master of the riches I turn and delight in thee in the pilgrim-sacrifice; replenishing thee may we conquer the plenitude, may we overcome the battle-hosts of mortals.

हृथ्यावाळग्निरजरः पिता नो विभुविभावा सुवृशीको अस्मे ।

सुगार्हपत्याः समिधो विदोह्यस्मद्वचक् सं मिमोहि ध्रुवांसि ॥२॥

2. The ageless Fire that carries the offering is the father of us, he in us is pervasive in his being, extended in light, perfect in vision. Accomplished in the works of the master of the house blaze out thy forces, form and turn towards us thy inspirations.

विशां कवि विश्वपति मानुषीणां शुचि पावकं घृतपृष्ठमग्निम् ।

नि होतारं विश्वविदं दधिध्ये स देवेषु वनते वार्याणि ॥३॥

3. The seer, the master of men, lord of the human peoples, Fire, pure and purifying with its back of light set within you as the omniscient priest of the call; he shall win our desirable things in the godheads.

जुषस्वान्न इच्छया सजोषा यतमानो रश्मिभिः सूर्यस्य ।
जुषस्व नः समिधं जातवेद आ च देवान् हविरद्याय वसि ॥४॥

4. Of one mind with the goddess of revelation take pleasure in us, O Fire, labouring with the rays of the sun; accept with pleasure our fuel, O knower of all things born, and bring the gods to us to partake of our sacrifice.

जुष्टो दमूना अतिषिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विश्वे अग्ने अभियुजो विहत्या शत्रूयतामा भरा भोजनानि ॥५॥

5. A cherished guest domiciled in our gated house come to this sacrifice of ours as the knower; O Fire, slaying all who assail us bring to us the enjoyments of those who make themselves the enemy.

वधेन दस्युं प्र हि चातयस्व वयः कृष्णानस्तन्वे स्वायं ।
पिपाषि यत् सहसस्युजो देवान् त्सो अग्ने पाहि नूतम वाजे अस्मान् ॥६॥

6. Drive away from us the Destroyer with thy stroke making free space for thy own body; when thou carriest the gods over safe, O son of Force, us, O Fire, strongest godhead, guard in the plenitude.

वयं ते अग्न उष्येद्विधेम वयं हव्यैः पावक भद्रशोभे ।
अस्मे रयि विश्ववारं समिन्वास्मे विश्वानि इविणानि वेहि ॥७॥

7. O Fire, may we worship thee with our words, thee with our offerings, O purifier, O happy light; into us bring the treasure in which are all desirable things, in us establish substance of every kind of riches.

अस्माकमग्ने अद्यरं जुषस्व सहसः सूनो त्रिषष्टस्य हव्यम् ।
वयं देवेषु सुकृतः स्याम शर्मणा नस्त्रिवरूपेण पाहि ॥८॥

8. Accept our pilgrim-sacrifice, O Fire, accept, O son of Force, O holder of the triple world of thy session, our offering. May we be doers of good deeds before the godheads, protect us with a triple armour of peace.

चिदवानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरिताति पथि ।
अग्न अत्रिबलमसा गुणानोऽस्वाकं बोध्यहिता तनूनाम् ॥९॥

9. O knower of all things born, carry us through all difficult passages, through all calamities as a ship over the ocean. O Fire, voiced by us with our obeisance even as did Atri, awake and be the guardian of our bodies.

यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि ।
जातवेदो यशो अस्मासु वेहि प्रजाभिरग्ने अमृतत्वमश्याम् ॥१०॥

10. I think of thee with a heart that is thy bard and mortal I call to thee immortal; O knower of all things born, establish the glory in us, by the children of my works, O Fire, may I win immortality.

यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम् ।
अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रयि नशते स्वस्ति ॥११॥

11. The doer of great deeds for whom thou shalt make that happy other world, O knower of all things born, reaches in peace a wealth in which are the Horses of swiftness, the Ray-Cows, the Son, the Heroes.

SUKTA 5

सुसन्मिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।
अग्नये जातवेदसे ॥१॥

1. On the high-kindled flame pour as offering a poignant clarity, to Fire, the knower of all things born.

नराशंसः सुषूदतीमं यज्ञमदाभ्यः ।
कविर्हि मधुहस्त्यः ॥२॥

2. The spokesman of the godhead, the inviolable hastens the sacrifice on its way, for this is the seer who comes with the wine of sweetness in his hands.

ईळितो अग्न आ बहेन्द्रं चित्रमिह प्रियम् ।
मुखं रथेभिस्तये ॥३॥

3. O Fire, we have sought thee with our adoration, bring hither Indra the rich in light, the beloved with his happy chariots to protect us.

ऊर्णमृदा वि प्रथत्वाऽभ्यर्का अनुषत ।
भवा नः शुभ्र सातये ॥४॥

4. Spread wide, O seat, soft as wool the songs of illuminations sound high; O bright one, be with us for the conquest.

देवीद्वारो वि श्वयष्ट्वं सुप्रायणा न ऊतये ।
प्रप्र यज्ञं पृणीतन ॥५॥

5. Swing wide, O divine doors; be easy of approach that you may be our guard: lead further further and fill full our sacrifice.

सुप्रतीके वयोवृषा यद्गो ऋतस्य मातरा ।
दोषामुषासमोषहे ॥६॥

6. Dawn and night we seek with desire the two mighty Mothers of the Truth with their fair front to us who increase our being's space.

वातस्य पत्मनीळिता दैव्या होतारा मनुषः ।
इमं नो यज्ञमा गतम् ॥७॥

7. O worshipped twain, O divine priests of man's call, arrive on the path of the wind to this our sacrifice.

इळा सरस्वती मही तिलो देवोर्ययोवृषः ।
बर्हिः सीदन्त्वलिषः ॥८॥

8. May Ila, Saraswati, and Mahi,¹ the three goddesses who create the bliss sit on the sacred seat, they who never err.

¹ Ila, goddess of revelation; Saraswati, goddess of inspiration; Mahi, goddess of the Vast Truth, Mahas or *ptam bṛhat*.

शिवस्त्वष्टरिहो नहि बिभुः पोष उत त्मना ।
यज्ञेयज्ञे न उदव ॥९॥

9. O maker of forms, hither benignant arrive all-pervading in thy fostering to us and in thyself; in sacrifice on sacrifice us upward guard.

यत्र वेत्य वनस्पते देवानां गुह्या नामानि ।
तत्र हव्यानि गामय ॥१०॥

10. O Tree,¹ there where thou knowest the secret names of the gods make rich our offerings.

स्वाहाग्नये वरुणाय स्वाहेन्द्राय महद्भूषः ।
स्वाहा देवेभ्यो हविः ॥११॥

11. Swaha to the Fire and to Varuna, Swaha to Indra and the Life-powers, Swaha to the gods be our offering.

SUKTA 6

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति घेनवः ।
अस्तमर्वन्त आश्वोस्तं नित्यासो वाजिन इषं स्तोतुभ्य आ भर ॥१॥

1. I meditate on the Fire who is the dweller in things,² to whom the milch-cows go as to their home, to their home the swift war-horses, to their home the eternal steeds of swiftness.³ Bring to those who laud thee the force of thy impulse.

सो अग्निर्यो वसुर्गुणे सं यमायन्ति घेनवः ।
समर्वन्तो रघुद्वजः सं वुजातासः सूरय इषं स्तोतुभ्य आ भर ॥२॥

2. This is the Fire who is the dweller in things voiced by me, in whom meet the milch-cows, and in him the swift galloping war-horses and in him the illuminates who have come to the perfect birth. Bring to those who laud thee the force of thy impulse.

¹ Or, O master of delight, ² Or, who is the Shining One, ³ Or, steeds of the plenitude.

अग्निर्हि वाजिनं विश्वे ददाति विश्वचर्षणिः ।

अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतुभ्य आ भर ॥३॥

3. The all-seeing Fire gives the steed of the plenitude to man, Fire the horse that comes swiftly to him for the riches; when he is pleased he journeys to the desirable good. Bring to those who laud thee the force of thy impulse.

आ ते अग्न इषीमहि छुमन्तं देवाजरम् ।

यद्वा स्या ते पनीयसी समिद् दीदयति द्यवीषं स्तोतुभ्य आ भर ॥४॥

4. O Fire, we kindle thy luminous and ageless flame; when the fuel of thee becomes more effective in its labour, it blazes up in heaven. Bring to those who laud thee the force of thy impulse.

आ ते अग्न ऋचा हविः शुक्रस्य शोचिषस्पते ।

सुदचन्द्र वस्म विस्पते हव्यवाद् तुभ्यं हूयत इषं स्तोतुभ्य आ भर ॥५॥

5. O Fire, O Master of the brilliant Light, the offering is cast to thee with the word of illumination, O bearer of the offering, O master of the creature, achiever of works, O delightful Flame. Bring to those who laud thee the force of thy impulse.

प्रो त्ये अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम् ।

ते हिन्विरे त इन्विरे त इष्यन्त्यानुषगिषं स्तोतुभ्य आ भर ॥६॥

6. In thy fires those greater fires of thee nurse every desirable good; they, they race, they run, they drive on in their impulse without a break. Bring to those who laud thee the force of thy impulse.

तव त्ये अग्ने अर्चयो महि ब्राधन्त वाजिनः ।

ये पत्वाभिः शफानां व्रजा भुरन्त गोनामिषं स्तोतुभ्य आ भर ॥७॥

7. O Fire, those rays of thine, thy steeds of plenitude greaten the Vast; they gallop with trappings of their hooves to

the pens of the ray-cows. Bring to those who laud thee the force of thy impulse.

नवा नो अग्न आ भर स्तोतुभ्यः सुसितोरिषः।

ते स्याम य आनुचुत्वाद्भूतासो दमेदम इयं स्तोतुभ्य आ भर ॥८॥

8. Bring to us who laud thee, O Fire, new impelling forces that lead to happy worlds; may we be of those who with thee for their messenger sing the hymn of illumination in home and home. Bring to those who laud thee the force of thy impulse.

उभे सुचन्द्र सपिषो दर्वी धीणीष आसनि।

उतो न उत् पुपूर्वा उक्थेषु शवसस्पत इयं स्तोतुभ्य आ भर ॥९॥

9. O delightful Flame, thou turnest both the ladles of the streaming clarity towards thy mouth; then mayst thou carry us high beyond in the utterances, O Master of might. Bring to those who laud thee the force of thy impulse.

एवां अग्निचतुर्वयुर्गोर्ध्वशेचित्तनुषक्।

दधदस्मे सुवीर्यमुत त्वदादधदधमिषं स्तोतुभ्य आ भर ॥१०॥

10. Thus have they driven and controlled the Fire without a break by their words and their sacrifices; may he found in us the perfect hero-might and the perfect power of the Horse. Bring to those who laud thee the force of thy impulse.

ISHA

SUKTA 7

सखायः सं वः सप्यञ्चमिषं स्तोमं चाग्नये।

वशिष्ठाय सितोनामूर्जो नप्त्रे सहस्यते ॥१॥

1. O comrades, in you an integral force and complete laud to Fire the most powerful among the peoples, to the

mighty child of energy.

कुत्रा चिद् यस्य समुत्तौ रण्वा नरो नृषदने ।
अर्हन्तश्चिद् यमिन्धते संजनयन्ति जन्तवः ॥२॥

2. Whom wheresoever they come into contact with, him men who have the power rapturously set alight in this house of man and all beings born strive to bring to birth.

सं यदिषो वनामहे सं हव्या मानुषाणाम् ।
उत धुम्नस्य शवस ऋतस्य रश्मिमा ददे ॥३॥

3. Whenso we win completely the impulsions of force, completely the offerings human beings must give, then he gathers to himself the Ray of the light and the might and the Truth.

सः स्मा कृणोति केतुमा नक्तं चिद् दूर आ सते ।
पावको यद् वनस्पतीन् प्र स्मा मिनात्यजरः ॥४॥

4. Yea, he creates the light of intuition even for one who is far off in the night, the purifying and imperishable Fire ravages the trees of the forest.

अव स्म यस्य वेषणे स्वेदं पथिषु जुह्वति ।
अभीमह स्वजेन्यं भूमा पृष्ठेव रुहः ॥५॥

5. When in his service men cast down their sweat on the paths, they ascend to a self-born ground as if to wide levels.

यं मर्त्यः पुरुस्पृहं विदद् विश्वस्य धायसे ।
प्र स्वादनं पितृनामस्तताति चिदायवे ॥६॥

6. Him mortal man must come to know as one who holds the multitude of his desires so that he may establish in him all; he moves towards the sweet taste of the draughts of the wine and to the building of the house for man.

स हि ऽमा षन्वाकितं दाता न दात्या पशुः ।

हिरिस्मभ्यः शुचिबभूवुर्तन्निष्कृतावशिः ॥७॥

7. Pure and bright, verily, is he and he tears our desert dwelling place,¹ like a beast who tears, a beast with golden beard and tusks of bright purity, he is like a smith whose force is unafflicted by the heat of the Fire.

शुचिः ऽम यस्मा अत्रिबत् प्र स्वयितीव रीयते ।

मुषूरसूत माता क्राणा यदानशे भगम् ॥८॥

8. Yes, he is pure and bright and he is as one whose axe is like an eater and ever enters deeper; with a happy delivery his mother bore him, for he is an achiever of the work and wins enjoyment of the bliss.

आ यस्ते सर्पिरासुतेऽग्ने शमस्ति धायसे ।

ऐषु धुम्नमुत श्व आ चित्तं मर्त्येषु धाः ॥९॥

9. O Fire, to whom is poured the running stream of the offering of light, the man who is a happy ground for establishing thee, — in such mortals found the light, and the inspiration and the knowledge.

इति चिन्मन्युमधिजस्त्वादातमा पशुं ददे ।

आदने अपृणतोऽत्रिः सासह्याद् बस्यूनियः सासह्यान्नु ॥१०॥

10. Even so, irresistible born, I receive the force of mind, the cow of vision given by thee. O Fire, then may Atri overcome the destroyers who satisfy thee not, may he overcome forces and men.

SUKTA 8

त्वामग्न ऋतायवः समीधिरे प्रत्नं प्रत्नास ऊतये सहस्कृत ।

पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृह्णति वरेष्यम् ॥१॥

¹ Or, the solid ground on which we dwell,

1. O Fire, created by our force, thee the Ancient One, the ancient seekers of Truth set blazing for their guard the master of sacrifice with his many delights who establishes all, Fire who dwells in the house, master of the house, the supremely desirable.

त्वामग्ने अतिथिं पूष्यं विशः शोचिष्केनं गृहर्पाति नि वेदिरे ।
बृहत्केतुं पुरुरूपं धनस्युतं सुशर्मणं स्ववसं जरद्विषम् ॥२॥

2. Thee, O Fire, men seated within as the ancient guest, the master of the house with his tresses of light, — vast is his intuition, many are his forms, he brings out the riches, he is a giver of perfect peace and protection and a destroyer of the foe.

त्वामग्ने मानुषीरोळते विशो होत्राविदं विविचि रत्नधातमम् ।
गृहा सन्तं सुभग विश्वदर्शतं तुविष्यणसं सुयजं घृतश्रियम् ॥३॥

3. Thee the human people pray, O Fire, who knowest the word of invocation, who hast the just discernment, who art strongest to found the ecstasy, — thee who dwellest in the secret cave, O happy Flame, and hast the vision of all things, the perfect sacrificer with the multitude of thy voices and the glory and beauty of thy light.

त्वामग्ने धर्षसि विश्वधा वयं गोभिर्गृणन्तो नमसोप सेविम ।
स नो जुषस्व समिधानो अङ्गिरो देवो मर्तस्य यशसा सुवीतिभिः ॥४॥

4. Thee, O Fire, who upholdest all things in every way we voicing thee with our words have approached with obeisance; so do thou accept us, O Angiras, a godhead kindled by the glory of a mortal and by his high illuminings.

त्वामग्ने पुरुरूपो विशोविशो वयो दधासि प्रत्नथा पुरुष्टुत ।
पुरुष्यन्ना सहसा वि राजसि त्विषिः सा ते तित्विषाणस्य नाधुषे ॥५॥

5. O Fire, thou takest many forms for man and man and thou foundest for him his growth as of old, O thou lauded by

many voices; many are the things on which thou feedest and thou illuminest them all with thy force, and none can do violence to the fury of thy blaze when thou blazest up in thy might.

त्वामग्ने समिधानं यद्विष्टप देवा ब्रूतं चक्रिरे हव्यवाहनम् ।
उरुज्ययसं घृतयोनिषाढृतं त्वेषं चक्षुर्दधिरे चोदयन्मति ॥६॥

6. Thee, O youthful Fire, in thy high kindling the gods have made a messenger and a carrier of the offerings; thee of whom light is the native seat and wide are the spaces through which thou movest, they have set when thou hast received the offerings as a keen burning eye that urges the thought.

त्वामग्ने प्रविष आहृतं घृतैः सुम्नायवः सुषमिषा समीधरे ।
स वावृषान ओषधीभिरक्षितोऽग्निं जयांसि पायिषा वि तिष्ठसे ॥७॥

7. Thee, O Fire, fed with offerings of light from the higher heaven the seekers of bliss¹ kindled with an entire kindling, so now growing on the herbs to thy full might thou spreadest over wide earth-spaces.

G A Y A

SUKTA 9

' त्वामग्ने हविष्मन्तो देवं मर्तास ईळते ।
मन्ये त्वा जातवेदसं स हव्या वक्ष्यानुषक् ॥१॥

1. Thee, O Fire, men bringing offerings pray, mortals the godhead; I meditate on thee as the knower of all things born and as such thou carriest our offerings without a break.

अग्निर्होता वास्वतः क्षयस्य वृक्षतर्बहिषः ।
सं यतासश्चरन्ति यं सं वाजासः श्वस्यवः ॥२॥

¹ Or, from of old; or, the ancient seekers of bliss

2. Fire is the priest of the call in the house of the giver who has plucked the grass for the seat of sacrifice and in him our sacrifices meet and our plenitudes of inspired knowledge.

उत स्म यं शिशुं यथा नवं जनिष्टारणी ।
धर्तारं मानुषीणां विशामग्निं स्वध्वरम् ॥३॥

3. Verily, the two tinders have brought to birth as if a new-born infant Fire who does aright the pilgrim-sacrifice, to be the upholder of the human beings.

उत स्म दुर्गृभीयसे पुत्रो न ह्यार्याणाम् ।
पुरु यो दग्धासि दनाग्ने पशुर्न यवसे ॥४॥

4. Verily, thou art hard to seize like a son of crookednesses; many are the trees of the forest thou consumest, O Fire, like a beast in his pasture.

अथ स्म यस्यार्चयः सम्यक् संयन्ति धूमिनः ।
यदीमहं त्रितो विध्युप ध्मातेव धमति शिशोते ध्मातरो यथा ॥५॥

5. Now, verily, his rays with their smoke meet perfectly together when Trita, the triple one, blows upon him in heaven like a smelter, it is as if in the smelter that he whets his flame.

तवाहुमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः ।
द्वेषोयुतो न दुरिता तुर्यामि मर्त्यानाम् ॥६॥

6. I by thy guardings, O Fire, and by thy utterances as the friend — like men beset by hostile powers so may we pass beyond the stumbling-places of mortals.

तं नो अग्ने अभी नरो रयि सहस्व आ भर ।
स क्षेपयत् स पोषयद् भुवद् वाजस्य सातय उतैधि पृत्तु नो वृषे ॥७॥

7. O forceful Fire, bring to us, to men, the treasure; may he cast his shafts, may he foster us, may he be with us for the conquest of the plenitude. Be with us in our battles that we may grow.

SUKTA 10

अग्न ओजिष्ठमा भर शुन्नमस्मभ्यमग्निगो ।
प्र नो राया परोणसा रत्ति वाजाय पन्थाम् ॥१॥

1. O Fire, bring to us a light full of energy, O unseizable Ray; for us by thy opulence pervading on every side cut out in our front a path to the plenitude.

त्वं नो अग्ने अद्भुत कृत्वा वक्षस्य मंहना ।
त्वे असुर्यबाहू क्राणा मित्रो न यज्ञियः ॥२॥

2. O Fire, O Wonderful, come to us with thy will and the growth of the judgment; in thee the sacrificial Friend, achiever of the work can climb to almightiness.

त्वं नो अग्न एषां गयं पुष्टिं च वर्धय ।
ये स्तोमेभिः प्र सूरयो नरो मघान्यामशुः ॥३॥

3. Increase for us, O Fire, the acquisition and the growth of these who are men that are illuminates and by their laudings of thee have attained to the plenitudes of the riches, —

ये अग्ने चन्द्र ते गिरः शुम्भन्त्यश्वरायसः ।
शुष्मेभिः शुष्मिणो नरो दिवश्चिद् येषां बृहत् सुकीर्तिर्बोधति त्मना ॥४॥

4. who, O delightful Fire, have achieved the power of the horse and make beautiful their words of thee, strong men with their strength whose is the Vast that is greater even than heaven, for in them that glory by itself awakes.

तव त्वे अग्ने अर्चयो आजन्तो यन्ति वृष्णया ।
परिज्मानो न विद्युतः स्वानो रथो न वाजयुः ॥५॥

5. These are those flaming rays of thine, O Fire, and they go blazing and violent, like lightnings that run over all quar-

ters, like the voice of a chariot seeking the plenitude.

नू नो अग्न ऊतये सबाधसश्च रातये ।
अस्माकासश्च सूरयो विश्वा आशास्तरीषणि ॥६॥

6. Soon, O Fire, may alike those of us who are opposed and obstructed attain to protection and the giving of the riches and our illuminates break through all directions and beyond.

त्वं नो अग्ने अङ्गिरः स्तुतः स्तवान् वा भर ।
होतृभिर्भ्यासहं रयिं स्तोतृभ्यः स्तवसे च न उत्तंषि पुस्तु नो वृषे ॥७॥

7. Thou, O Fire, O Angiras, after and during the laud bring to us riches of a far-reaching force, O Priest of the call, for those who laud thee and for our further laud. Be with us in our battles that we may grow.

SUTAMBHARA

SUKTA 11

जनस्य गोपा अजनिष्ट जागृबिरग्निः सुदक्षः सुविताय नम्यसे ।
घृतप्रतीको बृहता दिवित्पृशा घृमद् वि भाति भरतेभ्यः शुचिः ॥१॥

1. Fire the guardian of men has been born, wakeful and discerning for a new happy journey; luminous is his front and with his heaven-touching vast he shines out full of light and brilliant in his purity for the Bringers.

यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषषत्ये समीधरे ।
इन्द्रेण देवैः सरयं स बर्हिषि सोदन्नि होता यजयाय सुक्नुः ॥२॥

2. Fire the supreme intuition of the sacrifice, the representative priest, men have kindled high in the triple world of his session; let him come in one chariot with Indra and the gods and take his seat on the sacred grass, the Priest of the call, strong in will to sacrifice.

असंमृष्टो जायसे मात्रोः शुचिर्मन्त्रः कविस्वतिष्ठो विवस्वतः ।
धृतेन त्वावर्धयन्न आहुत धूमस्ते केतुरभवद् दिवि अितः ॥३॥

3. Unoppressed thou art born brilliant-pure from the mothers twain, a rapturous Priest of the call thou hast risen up from the sun; they have increased thee with the offering of light, O Fire, fed with the oblation and thy smoke has become a ray of intuition lodged in heaven.

अग्निर्नो यज्ञमुप वेतु साधुयाऽग्नि नरो वि भरन्ते गृहेगृहे ।
अग्निर्दूतो अव्यवहानोऽग्नि वृणाना वृणते कविक्रतुम् ॥४॥

4. May the Fire come to our sacrifice with power to accomplish, men carry the Fire severally in house and house; the Fire has become the messenger and carrier of our offering; when men accept the Fire it is the seer-will that they accept.

तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शबसा वर्धयन्ति च ॥५॥

5. For thee, O Fire, this word most full of the honey-sweetness, for thee this Thinking, let it be a happiness to thy heart; thee our words fill with force as the great rivers fill the sea and make thee grow.

त्वामग्ने अङ्गिरसो गुहा हितमन्त्रविन्वञ्छिभ्रियाणं वनेवने ।
स जायसे मध्यमानः सहो महत् त्वामाहुः सहसस्तुत्रयङ्गिरः ॥६॥

6. Thee, O Fire, the Angiras sought and found hidden in the secrecy lodging in tree and tree; by our pressure on thee thou art born a mighty force, the Son of Force they call thee, O Angiras!

SUKTA 12

प्राग्नये बृहते यज्ञियाय ऋतस्य वृष्णे असुराय मन्म ।
धृतं न यज्ञ आस्ये सुपूतं गिरं भरे वृषभाय प्रतीचीम् ॥१॥

1. To Fire, the vast sacrificial Flame, to the Bull of the Truth, to the mighty lord I bring my thought as if the offering of light in the sacrifice, purified in the mouth I bring the word turned to meet him for the master of the herds.

ऋतं चिकित्स्व ऋतमिच्चिकिद्वृषतस्य धारा अनु तृन्वि पूर्वोः ।
नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥२॥

2. O thou conscious of the Truth, of the Truth alone be conscious, cut out in succession many streams of the Truth; I know not how to travel by force or by division to the Truth of the shining lord.

कया नो अग्न ऋतयधृतेन भुवो नवेदा उच्यस्य नव्यः ।
वेदा मे देव ऋतुपा ऋतूनां नाहं पति सनितुरस्य रायः ॥३॥

3. By what thought of ours seeking the Truth by the Truth shalt thou become for us, O Fire, a new discoverer of the word? The god who is guardian of the order and laws of the Truth knows me but I know him not, the master of the conquering riches.

के ते अग्ने रिपवे बन्धनासः के पायवः सनिषन्त क्षुमन्तः ।
के षासिमग्ने अनुतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥४॥

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?

सस्त्रायस्ते विबुधा अग्न एते शिवासः सन्तो अशिवा अभूवन् ।
अधूर्षन्त स्वयमेते वचोभिर्हृष्यते वृजिनानि बुवन्तः ॥५॥

5. These were thy comrades, O Fire, who have turned away from thee, they were benignant and have become malign; they have done violence to themselves by their words speaking crooked things to the seeker after straightness.

यस्ते अग्ने नमसा यज्ञमोहं ऋतं स पात्यस्वस्य वृष्णः ।
तस्य अयः पृथुरा साधुरेतु प्रसंख्येयस्य नहुषस्य शेषः ॥६॥

6. But he, O Fire, who desires with obeisance the sacrifice, guards the Truth of the luminous lord; let there come to him his wide and perfect habitation, the last state of man as he advances on his journey.

SUKTA 13

अर्चन्तस्त्वा हवामहेऽर्चन्तः समिधोमहि ।
अग्ने अर्चन्त उताये ॥१॥

1. Singing the word of illumination we call to thee, singing the word of illumination we kindle, singing the word of illumination, O Fire, that thou mayst be our guard.

अग्नेः स्तोमं मनामहे सिध्नमद्य दिविस्पृशः ।
देवस्य द्रविणस्यवः ॥२॥

2. Seekers of the riches we meditate today the all-achieving laud of the divine, heaven-touching Fire.

अग्निर्जुषत नो गिरो होता यो यानुषेष्वा ।
स यज्ञाद् वैश्वं जनम् ॥३॥

3. May Fire accept our words, he who is the priest of the call in men; may he sacrifice to the divine kind.

त्वमग्ने सप्रया असि जुष्टो होता वरेभ्यः ।
त्वया यज्ञं वि तन्वते ॥४॥

4. Great is thy wideness, O Fire, our priest of the call, beloved and supremely desirable; by thee men carry out the sacrifice.

त्वामग्ने वाजसातनं विप्रा वर्धन्ति सुष्टुतम् ।
स नो रास्व सुवीर्यम् ॥५॥

5. Thee high-lauded, O Fire, the strong conqueror of the plenitudes, the illumined wise increase; so do thou give us the gift of a complete hero-might.

अग्ने नेमिररां इव देवास्त्वं परिभूरसि ।
आ राषश्चित्रमुञ्जसे ॥६॥

6. As the rim of a wheel the spokes, so dost thou encompass the gods; thou shalt arrange for us our rich achievement.

SUKTA 14

अग्निं स्तोमेन बोधय समिधानो अमर्त्यम् ।
हव्या देवेषु नो दधत् ॥१॥

1. Awake by the laud the Fire, let the immortal be kindled and let him set our offerings in the godheads.

तमध्वरेष्वीळते देवं मर्ता अमर्त्यम् ।
यजिष्ठं मानुषे जने ॥२॥

2. Him they pray in the pilgrim-sacrifices, mortals the divine and immortal who is strong for sacrifice in human kind.

तं हि शश्वन्त ईळते लुषा देवं घृतश्चुता ।
अग्निं हव्याय वोळ्हवे ॥३॥

3. Him, the divine Fire, the perpetual generations pray with the ladle dripping the clarity for the carrying of their offerings.

अग्निर्जतो अरोचत घ्नन् दस्यूञ्ज्योतिषा तमः ।
अविन्दद् गा अपः स्वः ॥४॥

4. Fire at his birth has shone out slaying the destroyers, darkness by the light, he found the Ray-Cows, the Waters, the Sun-World.

अग्निमीडेन्यं कवि घृतपृष्ठं सपर्यत ।
वेतु मे शृणवद्वयम् ॥५॥

5. Serve Fire the supremely desirable, the seer with his back of Light; may he come, may he hear my call.

अग्निं घृतेन वावृषुः स्तोत्रेभिरिविद्वच्चर्यणिम् ।
स्वाधीभिर्वचस्युभिः ॥६॥

6. The Fire they have made to grow by the light, the all-seeing by their lauds that place rightly the thought, that seek for the word.

DHARUNA ANGIRASA

SUKTA 15

प्र वेषते कवये वेद्याय गिरं भरे यजते पूर्याय ।
घृतप्रसक्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥१॥

1. I bring my word to the creator and seer, him whom we must know, the glorious, the ancient one; Fire the Mighty One seated in the light, full of bliss, the holder of the Treasure, the continent of the Riches.

ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन् ।
दिवो धर्मन् धरुणे सेवुषो नृञ्जातैरजाता अभि ये ननक्षुः ॥२॥

2. By the Truth they held the Truth that holds all, in the might of the sacrifice, in the supreme ether, they who reached the gods seated in the law that is the upholder of heaven, reached by the godheads born the unborn.

अहोयुवस्तन्वस्तन्वते वि वयो सहद् दुष्टरं पूर्याय ।
स संवतो नवजातस्तुतुर्यात् सिंहं न क्रुद्धमभितः परि ष्टुः ॥३॥

3. They weave bodies that reject evil, they weave a vast expansion hard to cross for the ancient one; he new-born can

cross through the regions¹ though they stand around him as around an angry lion.

मातेव यद् भरते पप्रयानो जनंजनं धायसे चक्षते च ।
वयोवयो जरसे यद् दधानः परि त्मना विषुरूपो जिगासि ॥४॥

4. When growing wide thou bearest like a mother birth after birth for firm foundation, for vision, when thou holdest and wearest out manifestation after manifestation, taking many forms thou encompassed all things with thyself.

वाजो नु ते शवसस्यात्वन्तमुदं दोधं वरणं देव रायः ।
पदं न तायुर्गृहा दधानो महो राये चितयप्रत्रिमस्यः ॥५॥

5. May thy plenitude guard the last limit of thy force, the wide continent of the riches that milks out its abundance, O godhead: like a thief thou holdest in the secrecy that plane, awakening him to the consciousness of the great riches thou hast rescued Atri.

PURU

SUKTA 16

बृहद् वयो हि भानवेऽर्वा देवायानये ।
यं मित्रं न प्रशस्तिभिर्वर्तसो वशिरे पुरः ॥१॥

1. Create by the illumining word a wide expansion for the
• Light, for the divine Fire, whom mortals by their proclaimings of him set in their front as Mitra the friend.

स हि दुभिर्जनानां होता दक्षस्य बाह्वोः ।
वि हव्यमग्निरानुषग्भगो न वारमुष्यति ॥२॥

2. He is men's priest of the call who by his illuminations carries in his two arms of the Understanding the offerings wholly in a continuous order; as Bhaga, the enjoyer, he

¹ Or, breaks through his converging hunters

reaches our desirable good.

अस्य स्तोमे मघोनः सख्ये बृहशोचिषः ।

विद्वा यस्मिन् तुविष्वणि समर्थे शुष्ममावधुः ॥३॥

3. In the lauding of this master of plenty, in his friendship as his light grows, for all things are in this Fire of the many voices, men have founded their strength in him, the Noble One.

अथा ह्यग्न एषां सुवीर्यस्य मंहता ।

तमिद् यद्वा न रोवसी परि अबो बभूवतुः ॥४॥

4. Now, indeed, O Fire, these have reached a plenitude of heroic strength, around him as around one mighty, earth and heaven have become an inspired knowledge.

नू न एहि वार्यमग्ने गुणान मा भर ।

ये वर्य ये च सूरयः स्वस्ति धामहे सचोर्तेषि पृतु नो वृषे ॥५॥

5. Now, voiced by our word, come to us and bring to us our desirable good; we here and the illumined seers, let us together found our blissful state. And do thou be with us in our battles that we may grow.

SUKTA 17

आ यज्ञैर्वै मर्त्यं इत्या तव्यांसमृतये ।

अग्निं कृते स्वध्वरे पूररीढोतावसे ॥१॥

1. Mortal man should pray thee, O God, by the sacrifices because thou hast the right strength for his guard; when well-done is the pilgrim-sacrifice man must pray the Fire that he may protect him.

अस्य हि स्वयशस्तर आसा विषर्मन् मन्यसे ।

तं नाकं वित्रशोचिषं मन्द्रं परो मनीषया ॥२॥

2. By his mouth, in his complete law, thou becomest greater in the self-glory and holdest in mind that rapturous heaven manifoldly brilliant in its light beyond the thinking mind.

अस्य वाता उ अचिवा य आयुक्त तुजा गिरा ।
विबो न यस्य रेतसा बहुन्धोषन्त्यर्चयः ॥३॥

3. This, indeed, is he who by the ray of this Fire has become possessed of the force and the word and whose rays by the seed of heaven blaze into a vast light.

अस्य क्त्वा बिबेतसो दस्मस्य वसु रथ आ ।
अथा विश्वासु हव्योऽग्निविष्णु प्र ज्ञस्यते ॥४॥

4. By the will of this completely conscious achiever of works the riches are there in his car; so now is the Fire the one to be called and he is proclaimed in all the peoples.

नू न इद्वि वार्यवासा सचन्त सूरयः ।
ऊर्जो नपादग्निष्टये पाहि शग्धि स्वस्त्य उतैषि पत्सु नो वृषे ॥५॥

5. Now, indeed, by the mouth of the Fire, can the luminous seers cleave to that desirable good; O son of energy, protect us that we may enter in, have power for the happy state. And do thou be with us in our battles that we may conquer.

DWITA MRIKTAWAHAS

SUKTA 18

प्रातरग्निः पुरुप्रियो विशः स्तवेतातिथिः ।
विद्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति ॥१॥

1. Let the Fire with his multitude of delightful things, the guest of man, receive the laud at dawn, he who is immortal in mortals and takes joy in all their offerings.

द्विताय मृक्तावाहसे स्वस्व वक्षस्य मंहना ।
हन्तुं स घत्त मानुषक् स्तोता चित् ते अमर्त्य ॥२॥

2. The plenitude of his own understanding for the twofold power that carries the purified offering; he holds uninterruptedly the moon-wine and he too who lauds thee, holds it, O immortal.

तं वो दीर्घायुशोचिषं गिरा हुवे मघोनाम् ।
अरिष्टो येषां रयो व्यश्वदावस्तीयते ॥३॥

3. I call him by the word who is the light of long-extended life for you the lords of plenty, you whose chariot goes abroad without hurt, O giver of the Horse, —

चित्रा वा येषु दीर्घतिरासछुष्या पान्ति ये ।
स्तीर्णं बहिः स्वर्जरे शर्वासि वशिरेपरि ॥४॥

4. in whom is the richly brilliant light of thought and they guard the utterances in their mouths; spread is the sacred seat and they found the inspirations all around it in the Godhead of the sun-world.

ये मे पञ्चाशत्तं ददुरदवानां सधस्तुति ।
धूमवग्ने महि ध्रुवो बृहत् कृषि मघोनां नृबदमृत नृणाम् ॥५॥

5. They who have given me in the moment of the laud the fifty steeds of swiftness create for those lords of plenty a great and luminous inspired knowledge, create for those gods the Vast, with its gods, O Immortal, O Fire.

V A V R I

SUKTA 19

अभ्यवस्थाः प्र जायन्ते प्र श्वेर्वेगिन्धिकेत ।
उपस्थे मातुषि चष्टे ॥१॥

1. State upon state is born, covering upon covering has be-

come conscious and aware, in the lap of the mother he sees.

जुहुरे वि चितयन्तोऽविषिषं नृम्णं पान्ति ।
आ इच्छां पुरं विविशुः ॥२॥

2. Awaking to an entire knowledge they have called and guard a sleepless strength, they have entered the strong fortified city.

आ इवैत्रेयस्य जन्तवो धुमद् वर्धन्त कृष्टयः ।
निष्कप्रीवो बहुदुःख एना मध्वा न वाजयुः ॥३॥

3. Creatures born, men who people the earth have increased the luminosity of the son of the white mother; his neck wears the golden necklace, he has the utterance of the Vast, and with his honey-wine he is the seeker of the plenitude.

प्रियं दुग्धं न काम्यमजामि जाम्योः सचा ।
घर्मो न वाजजठरोऽदधः शश्वतो दधः ॥४॥

4. He is as if the delightful and desirable milk of the mother, he is that which is uncompanied abiding with the two companions; he is the blaze of the light, and the belly of the plenitude, he is the eternal invincible and the all-conqueror.

कीळन् नो रदम आ भुवः सं भस्मना वायुना वेविवानः ।
ता अस्य सन् घृषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेत्याः ॥५॥

5. O Ray, mayst thou be with us and play with us, unifying thy knowledge with the shining of the breath of life; may those flames of him be for us violent and intense and keenly whetted, strong to carry and settled in the breast.

PRAYASWATS

SUKTA 20

यमग्ने वाजसातम त्वं चिन् मन्यसे रयिम् ।
तं नो गोभिः श्वाय्यं देवत्रा पनया युजम् ॥१॥

1. O Fire, O thou who art most strong to conquer the plenitudes, the wealth which thou holdest in mind that make full of inspiration by the words and set it to work in the gods as our ally.

ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शवसः ।
अप द्वेषो अप ह्वरोऽन्यवतस्य सन्निचरे ॥२॥

2. They have grown on thy forceful strength, O Fire, yet impel us not on the way, they fall away and cleave to the hostility, cleave to the crookedness of one who has a law alien to thine.

होतारं त्वा वृणीमहेऽग्ने यज्ञस्य साधनम् ।
यज्ञेषु पूर्वं गिरा प्रयस्वन्तो हवामहे ॥३॥

3. Thee, O Fire, the ancient one, we choose in our sacrifices as the Priest of the call, one who accomplishes a discerning knowledge, and bringing the pleasant offering we call thee by the word.

इत्या यथा त ऊतये सहसावन् दिवेदिवे ।
राय ऋताय सुक्तो गोभिः प्याम सधमावो वीरैः स्याम सधमावः ॥४॥

4. So rightly make it that we may live in thy protection and that we may grow towards the Truth day by day, O forceful Fire, O strong in will, together rejoicing in the light of the Ray-Cow, together rejoicing in the strength of the Heroes.

S A S A

SUKTA 21

मनुष्यत् त्वा नि धीमहि मनुष्यत् समिधोमहि ।
अग्ने मनुष्यदङ्गिरो देवान् देवयते यज ॥१॥

1. As the human we set thee within us, as the human we kindle

thee; O Fire, O Angiras, as the human offer sacrifice to the gods for the seeker of the godheads.

त्वं हि मानुषे जनेऽग्ने सुप्रीत इष्यसे ।
सृचस्त्वा यन्त्यानुचक् सुजात सपिरासुते ॥२॥

2. O Fire, thou art kindled in the human being and well-satisfied; unceasing ladles go to thee, O perfect in thy birth, O thou who receivest as oblation the stream of his clarities!

त्वां विश्वे सचोवसो देवासो ब्रूतमन्त्र ।
सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळते ॥३॥

3. Thee all the gods with one mind of acceptance made their envoy; men serving thee pray thee as the godhead in their sacrifices, O seer.

देवं वो देवयज्ययाऽग्निमीळीत मर्त्यः ।
समिद्धः शुक्र बीरिहि ऋतस्य योनिमासदः ससत्य योनिमासदः ॥४॥

4. Let mortal man with will to the divine sacrifice to you, pray to the divine Fire; O brilliant Flame, high-kindled shine; mayst thou take thy seat in the native home of the Truth, take thy seat in the native home of the peace.

VISHWASAMAN

SUKTA 22

प्र विश्वसामन्नत्रिवर्चा पावकशोचिषे ।
वो अष्वरेष्वोऽष्टो होता मन्त्रतमो विशि ॥१॥

1. O thou of the universal peace, as the Atri sing the word of illumination to Fire of the purifying light who is to be prayed in the pilgrim-sacrifices, the Priest of the call, most rapturous in man.

न्यग्निं जातवेदसं वधाता देवमृत्विजम् ।
प्र यज्ञ एत्वानुषगद्या देवम्यचस्तमः ॥२॥

2. Set within you Fire, the knower of all things born, as the divine ordinant of the rite; let your sacrifice march forward today most strong to bring the epiphany of the gods.

चिकित्स्विन्मनसं त्वा देवं मर्तास ऊतये ।
वरेभ्यस्त्य तेऽवस इयानासो ममन्वहि ॥३॥

3. Mortals we fix our minds on thee the godhead who hast the mind of conscious knowledge for the protection as we journey, for the guardian supremely desirable.

अग्ने चिकित्स्वस्य न इदं वचः सहस्र ।
तं त्वा मुनिप्र बंपते स्तोर्वर्चश्चन्त्यत्रयो गीभिः जुम्भन्त्यत्रयः ॥४॥

4. O Fire, become conscious of this in us, this is our word, O forceful Flame: O strong-jawed master of the house this is thou whom the Atris magnify with their lauds, whom the Atris glorify with their words.

DYUMNA VISHWACHARSHANI

SUKTA 23

अग्ने सहन्तामा भर द्युम्नस्य प्रासहा रयिम् ।
विश्वया यश्चर्चश्चौरिम्यासा वाजेषु सासहत् ॥१॥

1. O Fire, bring by the force of the light a forceful wealth which shall overcome by thy mouth in the plenitudes all the peoples.

तमग्ने पूतनाषहं रयिं सहस्र आ भर ।
त्वं हि सत्यो अद्भुतो दाता वाजस्य गोमतः ॥२॥

2. O forceful Fire, bring that wealth which overcomes armies,

for thou art the true, the wonderful, the giver of the plenitude of the Ray-Cows.

विद्वे हि त्वा सजोषसो जनासो वृक्षतर्हिषः ।
होतारं सप्यसु प्रियं व्यन्ति वार्या पुर ॥३॥

3. All men who have plucked the sacred grass with one mind of acceptance approach thee, the beloved Priest of the call in their houses and reach in thee the multitude of desirable things.

स हि ष्मा विश्ववर्षधिरभिषाति सहो दधे ।
अग्न एषु क्षयेष्वा रेवसः शुक्र दीदिहि धुमत् पावक दीदिहि ॥४॥

4. This is the labourer in all man's works and he holds in himself an all-besieging force. O pure brilliant Flame, shine out full of joy and opulence in these our habitations, shine out full of light, O our purifier.

GAUPAYANAS OR LAUPAYANAS

SUKTA 24

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरुण्यः ।
वसुरग्निर्वसुधवा अज्छा नक्षि धुमत्तमं रयि वाः ॥१॥२॥

- 1-2. O Will, become our inmost inmate, become auspicious to us, become our deliverer and our armour of protection. Thou who art the lord of substance and who of that substance hast the divine knowledge, come towards us, give us its most luminous opulence.

स नो बोधि भुधो हवमुक्ष्या णो अघायतः समत्मात् ।
तं त्वा बोधिष्ठ दीदिवः सुम्नाय नूनमीमहे सस्त्रिभ्यः ॥३॥४॥

- 3-4. Awake! hear our call! keep us far from all that seeks to turn us to evil. O shining One, O Flame of purest Light,

thee for our comrades we desire that even now they may have the bliss and peace.

VASUYUS

SUKTA 25

अच्छा वो अग्निमवसे देवं गांसि स नो वसुः ।
रासत् पुत्र ऋषूणामृतावा पर्वति द्विषः ॥१॥

1. Raise thy song towards the Will, towards the divine for thy increasing, for he is our lord of substance and he lavishes; he is the son of the seekers of knowledge; he is the keeper of the Truth who ferries us beyond the surge of our destroyers.

स हि सत्यो यं पूर्वं षिद् देवासश्चिद् यमोधिरे ।
होतारं मन्त्रजिह्वमित् सुवीतिभिर्विभाषसुम् ॥२॥

2. This is the true in his being whom the seers of old kindled, yea, the gods too kindled him with perfect outshinings into his wide substance of the light, the Priest of the oblation with his tongue of ecstasy.

स नो धीती वरिष्ठया श्रेष्ठया च सुमत्या ।
अग्ने रायो दिदीहि नः सुवृत्तिभिर्यरेष्य ॥३॥

3. O Flame supremely desirable, so by our supreme thinking, by our brightest perfected mentality, by its utter cleaving away of all evil, let thy light give unto us the bliss.

अग्निर्देवेषु राजत्यग्निर्यतोऽप्याविशत् ।
अग्निर्नो हव्यवाहनोऽग्निं धीभिः सपर्यत ॥४॥

4. The Will is that which shines out in the gods, the Will is that which enters with its light into mortals, the Will is the carrier of our oblation; the Will seek and serve in all your thoughts.

अग्निस्तुविश्वस्तस्यं तुविष्णुगमुत्तमम् ।
अतूर्तं श्रावयत्पति पुत्रं ददाति दाशुषे ॥५॥

5. The Will gives to the giver of sacrifice the Son¹ born of his works who teems with the many inspirations and many voices of the soul, the highest, the unassailable, the Master of things who opens our ears to the knowledge.

अग्निर्ब्रवाति सत्यं सासाह यो युषा नृभिः ।
अग्निरत्यं रघुष्यवं जेतारमपरजितम् ॥६॥

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

यद् बाहिष्ठां तदग्नये बृहदर्चं विभावसो ।
महिषीव त्वद् रयिस्त्वद् वाजा उवीरते ॥७॥

7. That which is strongest in us to upbear, we give it to the Will. Sing out the Vast, O thou whose wide substance is its light. Thy opulence is as if the largeness of the Goddess² herself; upward is the rush of thy plenitudes.

तव क्षुमन्तो अर्चयो प्रावेबोध्यते बृहत् ।
उतो ते तन्यतुर्यथा स्वानो अर्तं त्मना दिवः ॥८॥

8. Luminous are thy flaming radiances; there rises from thee a vast utterance like the voice of the pressing-stone of delight; yea, thy cry of itself rises up like a thunder-chant from the heavens.

एषां अग्नि वसूयवः सहसानं ववन्दिम ।
स नो विश्वा अति द्विवः पर्यन्तावेव सुक्नुः ॥९॥

¹ The 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.

² Aditi, the vast Mother.

9. Thus, desiring substance, we adore the Will who is forceful to conquer. May he who has the perfect power of his workings, carry us beyond all the forces that seek to destroy us, like a ship over the waters.

SUKTA 26

अग्ने पावक रोचिषा मन्त्रया देव जिह्वया ।
आ देवान् वसि यसि च ॥१॥

1. O Flame, O purifier, bring to us by thy tongue of rapture, O god, the gods and offer to them sacrifice.

तं त्वा घृतस्नषीमहे चित्रभानो स्वर्दृशम् ।
देवां आ बीतये बह ॥२॥

2. Thou who drippeth the clarity, thou of the rich and varied luminousness, we desire thee because thou hast the vision of our world of the Truth. Bring to us the gods for their manifesting.¹

बीतिहोर्ष त्वा कवे धुमन्तं समिषीमहि ।
अग्ने बृहन्तमध्वरे ॥३॥

3. O Seer, we kindle thee in thy light and thy vastness in the march of our sacrifice who carriest the offerings on their journey.

अग्ने विश्वेभिरा गहि देवेभिर्हव्यवातये ।
होतारं त्वा वृणीमहे ॥४॥

4. Come, O Will, with all the godheads for the giving of the oblation; thee we accept as the Priest of the offering.

¹ Or, "for the journeying" to the luminous world of the Truth, or "for the eating" of the oblations.

यजमानाय सुन्वत आग्ने सुवीर्यं बह ।
देवेरा सत्सि बर्हिषि ॥५॥

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

समिधानः सहस्रजिदग्ने घर्माणि पुष्यसि ।
देवानां ब्रूत उक्थ्यः ॥६॥

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

न्यग्निं ज्ञातवेदसं होत्रबाहं यविष्ठयम् ।
दधाता देवमृत्विजम् ॥७॥

7. Set within you the Flame who knows the births, bearer of the offering, youngest vigour, divine sacrificer in the seasons of the Truth.

प्र यज्ञ एत्वानुषण्णा देव्य्यचस्तयः ।
स्तृणीत बर्हिरासदे ॥८॥

8. Today let thy sacrifice march forward unceasingly, thy sacrifice that shall bring the whole epiphany of the godheads. Strew the seat of thy soul that there they may sit.

एवं मरुतो अश्विना मित्रः सीदन्तु वरुणः ।
देवासः सर्वया विशा ॥९॥

9. There let the Life-powers¹ take their seat and the Riders of the Horse² and the Lord of Love³ and the Lord of Wideness,⁴ even the gods with all their nation.

¹ The Maruts. ² The twin Ashwins. ³ Mitra. ⁴ Varuna.

TRYARUNA TRAIRISHNA, TRASADASYU
PAURUKUTSA, ASHWAMEDHA BHARATA

SUKTA 27

अनस्यन्ता सत्यतिर्मासहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृणो अग्ने दशभिः सहस्रैर्विश्वानर अश्वरुचिचकेत ॥१॥

1. O Will, O Universal Power,¹ the mighty One supreme in vision, master of his being, lord of his plenitudes has given me his two cows of the Light that draw his wain. He of the triple dawn, son of the triple Bull,² has awakened to knowledge with the ten thousands³ of his plenitude.

यो मे शता च विंशति च गोनां हरी च युक्ता सुधुरा ददाति ।
वैश्वानर सुष्टुतो वावृधानोजने यच्छ अश्वराय शर्म ॥२॥

2. He gives to me the hundred and twenty⁴ of the cows of dawn; his two shining⁵ horses he gives, yoked to the car, that bear aright the yoke. O Will, O Universal Power, do thou rightly affirmed and increasing extend peace and bliss to the lord of the triple dawn.

एषा ते अग्ने सुमति चकानो नविष्ठाय नवमं त्रसदस्युः ।
यो मे गिरस्तुविजातस्य पूर्वैर्युक्तेनाभि अश्वरुणो गृणाति ॥३॥

¹ Or, Godhead,

² The Triple Bull is Indra, lord of the three luminous realms of Swar, the Divine Mind; Tryaruna Trasadasyu is the half-god, man turned into the Indra type; therefore he is described by all the usual epithets of Indra, "Asura", "Satpati", "Maghavan". The triple dawn is the dawn of these three realms on the human mentality.

³ Thousand symbolises absolute completeness. But there are ten subtle powers of the illumined mind each of which has to have its entire plenitude.

⁴ The 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 to correspond to the ten subtle sisters, powers of the illumined mentality.

⁵ The 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.

3. For thus has he done desiring thy grace of mind, new-given for him, new-manifested, — he, the disperser of the destroyers,¹ the lord of the triple dawn who with attentive mind gives response to the many words of my many births.²

यो न इति प्रबोचत्यश्वमेधाय सूरये ।
ददद्वा सनि यते ददन्मेधामृतायते ॥४॥

4. May he who answers to me with assent give to the illumined giver of the Horse-sacrifice,³ by the word of illumination, possession of the goal of his journey; may he give power of intelligence to the seeker of the Truth.

यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः ।
अश्वमेघस्य दानाः सोमा इव श्याशिरः ॥५॥

5. A hundred strong bulls of the diffusion⁴ raise me up to joy; the gifts of the sacrificer of the steed are as outpourings of the wine of delight with their triple infusions.⁵

इन्द्राग्नी शतदाह्यश्वमेधे सुवीर्यम् ।
क्षत्रं धारयतं बृहद् दिवि सूर्यमिवाजरम् ॥६॥

¹ Trasadasyu; in all things he reproduces the characteristics of Indra.

² The seer by this self-fulfilment on the higher plane is born, as it were, into many realms of consciousness and from each of these there go up its words that express the impulses in it which seek a divine fulfilment. The Mind-Soul answers to these and gives assent, it supplies to the word of expression the answering word of illumination and to the Life that seeks the Truth it gives the power of intelligence that finds and holds the Truth.

³ The 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 this sacrifice which it performs when by the power of Agni it attends to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer, *asvamedha*.

⁴ The 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, this diffusion is like the outpouring of the wine of delight that raises the soul to new and intoxicating joys.

⁵ The delight extracted from existence is typified by the honey-wine of the Soma; it is mixed with the milk, the curds and the grain, 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*, *yava*.

6. May the God-Mind and the God-Will uphold in the sacrificer of the Horse and giver of his hundred a perfect energy and a vast force of battle even as in heaven the Sun of Light indestructible.¹

VISHWAWARA

SUKTA 28

समिद्धो अग्निर्दिवि शोचिरध्वेत् प्रत्यङ्मुखसमुविषा वि भाति ।
एति प्राची विश्ववारा नमोभिर्देवा ईक्षाना हविषा घृताचो ॥१॥

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

समिध्यमानो अमृतस्य राजसि हविष्कृष्वन्तं सचसे स्वस्तये ।
विश्वं स घत्ते द्रविणं यमिन्वस्यातिष्यमाने नि च घत्त इत् पुरः ॥२॥

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

अग्ने शर्षं महते सौभगाय तव क्षुप्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महंसि ॥३॥

3. O Flame, put forth thy battling might for a vast enjoyment² of bliss, may there be thy highest illumination; create a well-governed union of the Lord and his Spouse, set thy foot

¹ Perfect and vast energy in the vital being corresponding to the infinite and immortal light of the Truth in the mental being.

² 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; the soul becomes King 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.

on the greatness of hostile powers.

समिद्धस्य प्रमहसोज्ज्वले वन्दे तव श्रियम् ।
वृषभो धुम्नवाँ असि समध्वरेष्विष्यसे ॥४॥

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

समिद्धो अग्न आहुत देवान् यसि स्वध्वर ।
त्वं हि हव्यवाहसि ॥५॥

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

आ जुहोता दुवस्यताऽग्निं प्रयत्यध्वरे ।
वृणीष्वं हव्यवाहनम् ॥६॥

6. Cast the offering, serve the Will with your works¹ while your sacrifice moves forward to its goal, accept the carrier of our oblation.

¹ Or, set the Will to its workings

MANDALA SIX

BHARADWAJA BARHASPATYA

SUKTA 1

त्वं ह्यग्ने प्रथमो मनोतामस्या विद्यो अभवो इत्थं होता ।
त्वं सौ वृषन्नृणोर्वृष्टरोतु सहो विश्वस्मै सहसे सहष्ये ॥१॥

1. O potent Fire, thou wert the first thinker of this thought and the Priest of the call. O Male, thou hast created everywhere around thee a force invulnerable to overpower every force.

अथा होता न्यसीवो यज्ञीयानिच्छस्यद इष्यम्रीडयः सन् ।
तं त्वा नरः प्रथमं देवयन्तो महो राये चितयन्तो अनु ग्मन् ॥२॥

2. And now strong for sacrifice, thou hast taken thy session in the seat of aspiration, one aspired to, a flamen of the call, an imparter of the impulse. Men, building the godheads, have grown conscious of thee, the chief and first, and followed to a mighty treasure.

वृतेष्व यन्तं बहुभिर्बसव्यैस्त्वे रयि जागृवांसो अनु ग्मन् ।
स्वान्तमग्निं वर्शतं बृहन्तं वपावन्तं विश्वहा बोदिवांसम् ॥३॥

3. In thee awake, they followed after the Treasure as in the wake of one who walks on a path with many possessions, in the wake of the vast glowing-visioned embodied Fire that casts its light always and for ever.

पदं देवस्य नमसा व्यन्तः श्वस्यश्वः श्व आपन्नमुक्तम् ।
नामानि चिद् बहिरे यज्ञियानि भद्रायां ते रणयन्त संवृष्टौ ॥४॥

4. Travellers with surrender to the plane of the godhead, seekers of inspired knowledge, they won an inviolate inspiration, they held the sacrificial Names and had delight in thy happy vision.

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां राय उभयासो जनानाम् ।
त्वं त्राता तरणे चेत्यो भूः पिता माता सबन्धिनानुषाणाम् ॥५॥

5. The peoples increase thee on the earth; both kinds of riches of men increase thee. O Fire, our pilot through the battle, thou art the deliverer of whom we must know, ever a father and mother to human beings.

सपर्येष्यः स प्रियो विश्वग्निर्होता मन्द्रो नि वसादा यजीयान् ।
तं त्वा वयं दम आ दीदिवांसमुप नृबाधो नमसा सवेम ॥६॥

6. Dear and servable is this Fire in men; a rapturous Priest of the call has taken up his session, strong for sacrifice. Pressing the knee may we come to thee with obeisance of surrender when thou flameest alight in the house.

तं त्वा वयं सुध्यो नव्यमग्ने सुम्नायव ईमहे देवयन्तः ।
त्वं विशो अनयो दीद्यानो दिवो अग्ने बृहता रोचनेन ॥७॥

7. O Fire, we desire thee, the god to whom must rise our cry, we the right thinkers, the seekers of bliss, the builders of the godheads. O Fire, shining with light thou leadest men through the vast luminous world of heaven.

विशां कवि विश्वपति शश्वतीनां नितोशनं वृषभं चर्षणीनाम् ।
प्रेतोषणिमिषयन्तं पावकं राजन्तमग्नि यजतं रयीणाम् ॥८॥

8. To the seer, the Master of creatures who rules over the eternal generations of peoples, the Smiter, the Bull of those that see, the mover to the journey beyond who drives us, the purifying Flame, the Power in the sacrifice, Fire the Regent of the Treasures!

सो अग्न ईजे शशमे च मर्तो यस्त आनद् समिधा हव्यदातिम् ।
य आहुति परि वेदा नमोऽभिषिषेत् स वासा दधते त्वोतः ॥९॥

9. O Fire, the mortal has done his sacrifice and achieved his labour who has worked out the gift of the oblation with the

fuel of thy flame and wholly learned the way of the offering by his prostrations of surrender; he lives in thy guard and holds in himself all desirable things.

अस्मा उ ते महि महे विधेम नमोभिरग्ने समिधोत हव्यैः ।

वेदी सुनो सहस्रो गोभिस्त्वयैरा ते भद्रायां सुमती यतेम ॥१०॥

10. O Fire, O son of Force, may we offer to thy greatness that which is great, worshipping thee with the obeisance and the fuel and the offering, the altar and the word and the utterance. For we would work and strive in thy happy right thinking, O Fire.

आ यस्ततन्व रोदसी वि भासा यवोभिश्च यवस्यस्तपत्रः ।

बृहद्भिर्वाजैः स्वविरैभिरस्ये रेवङ्गुरग्ने वितरं वि भाहि ॥११॥

11. O thou who art filled with inspiration and a passer of barriers, O thou who has extended earth and heaven by the wideness of thy light and thy inspired discoveries of knowledge, shine wider yet in us with thy large and solid and opulent amassings, O Fire.

नृबहसो सबन्धिदेह्यस्ये भूरि तोकाय तनयाय पशवः ।

पूर्वोरिषो बृहतीरारेवघा अस्मे भद्रा सोधवसानि सन्तु ॥१२॥

12. O Prince of Riches, fix always in us that in which are the Gods, settle here many herds for the begotten son. In us may there be the happy things of true inspiration and the multitude of the large impulses from which evil is far.

पुरुष्यग्ने पुरुत्रा त्वाया वसूनि राजन्वसुता ते अश्याम् ।

पुरुणि हि त्वे पुरुवार सन्त्यग्ने वसु विधते राजनि त्वे ॥१३॥

13. O King, O Fire, let me enjoy by thee and thy princehood of the riches many riches in many ways; for, O Fire of many blessings, there are many treasures for thy worshipper in thee, the King.

SUKTA 2

त्वं हि शैतवद्यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे भवो वसो पुष्टि न पुष्यसि ॥१॥

1. O Fire, thou travellest like a friend to the glory where is our home. O wide-seeing Prince of the Treasure, thou nurtur'st our inspiration and our growth.

त्वां हि ज्मा चर्षणयो यज्ञेभिर्गोभिरोळ्ते ।
त्वां वाजी यात्यवुको रजस्तुविश्वचर्षणिः ॥२॥

2. Men who see aspire to thee with the word and the sacrifice. To thee comes the all-seeing Horse that crosses the mid-world, the Horse that no wolf tears.

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्वते ।
यद्द स्य मानुषो जनः सुप्तायुर्बुद्धे अप्यरे ॥३॥

3. The Men of Heaven with a single joy set thee alight to be the eye of intuition of the sacrifice when this human being, this seeker of bliss, casts his offering in the pilgrim-rite.

ऋषद्यस्ते सुदानवे धिया मर्तः शशमते ।
उत्तो ष बृहलो दिवो द्विषो अंहो न तरति ॥४॥

4. The mortal should grow in riches who achieves the work by the Thought for thee, the great giver; he is in the keeping of the Vast Heaven and crosses beyond the hostile powers and their evil.

समिधा यस्त आहुति निशिति मर्त्यो नशत् ।
वयावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥५॥

5. O Fire, when mortal man arrives by the fuel of thy flame to the way of the oblation and the sharpening of thy intensities, he increases his branching house, his house of the hundred of life.

त्वेषस्ते धूम ऋष्यति विवि वञ्छुक आततः ।
सूरो न हि क्षुता त्वं कृपा पावक रोचते ॥६॥

6. The smoke from thy blaze journeys and in heaven is out-stretched brilliant-white. O purifying Fire, thou shinest with a flame like the light of the sun.

अथा हि विश्वोदयोऽसि प्रियो नो अतिथिः ।
रश्मः पुरीव जूर्यः सूनूर्न त्रययाव्यः ॥७॥

7. Now art thou here in men, one to be aspired to and a beloved guest; for thou art like one delightful and adorable in the city and as if our son and a traveller of the triple world.

अस्वा हि घोणे अग्नयेऽग्ने वाजी न कुत्स्यः ।
परिष्मेव स्वधा गयोऽग्नो न ह्यार्यः शिशुः ॥८॥

8. O Fire, thou art driven by the will in our gated house like a horse apt for our work; thou art by thy nature like a far-spreading mansion and like a galloper of winding ways and a little child.

त्वं त्या विवश्यताग्ने पशुर्न यवसे ।
धामा ह यसे अजर बना वृक्षन्ति शिखरतः ॥९॥

9. O Fire, thou art like a beast in thy pasture and devourest even the unfallen things; the lustres of thy blaze tear to pieces the woodlands, O ageless Flame.

वेवि ह्यध्वरोयतामग्ने होता इमे विशाम् ।
समृषो विपते कृणु जुषस्व हव्यमङ्गिरः ॥१०॥

10. O Fire, thou comest a Priest of the call into the house of men that do the Rite of the Path. Make us complete in the treasure, O Master of men! O Angiras flame-seer, rejoice in our oblation.

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
 वोहि स्वस्ति सुमितिं दिवो नृन्दिषो अंहसि दुरिता तरेम ता
 तरेम तवावसा तरेम ॥११॥

11. O Fire, O friendly Light, O Godhead, turn to the Godheads, mayst thou speak for us the true thought of Earth and Heaven; move to the peace and the happy abode and the men of Heaven. Let us pass beyond the foe and the sin and the stumbling; let us pass beyond these things, pass in thy keeping through them safe.

SUKTA 3

अग्ने स जेषदुतपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।
 यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यजसा मर्तमहः ॥१॥

1. The mortal who longs for the Godhead shall take up his home with thee, O Fire, he is born into the Truth and a guardian of the Truth and comes to thy wide Light, — he in whom thou being Varuna takest with Mitra a common delight and thou guardest that mortal, O God, by thy casting away from him of evil.

इजे यजेभिः शशमे शयीविर्ह्यद्वारायाग्नये ददाश ।
 एवा चन तं यशसायजुष्टिनीहो मर्तं नशते न प्रवृत्तिः ॥२॥

2. He has sacrificed with sacrifices, he has achieved his labour by his works, he has given to the Fire whose boons grew ever in opulence. And so there befalls him not the turning away of the Glorious Ones; evil comes not to him nor the insolence of the adversary.

सूरो न यस्य दृशतिररेपा भीमा यदेति शुचतस्त आ चीः ।
 हेवत्सतः शुरुषो नायमस्तोः कुत्रा चिद्वण्डो वसतिर्वनेजाः ॥३॥

3. Faultless is thy seeing like the sun's; terrible marches thy thought when blazing with light thou neighest aloud like a

force of battle. This Fire was born in the pleasant woodland and is a rapturous dweller somewhere in the night.

तिग्मं चिदेम महि वर्षो अस्य भस्वदश्वो न यमसान आसा ।
विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति वाद षक्तत् ॥४॥

4. Fiery-sharp is his march and great his body, — he is like a horse that eats and champs with his mouth: he casts his tongue like an axe to every side, like a smelter he melts the log that he burns.

स इवस्तेव प्रति षादसिष्यञ्छिञ्जोत तेजोऽयसो न धाराम् ।
चित्रध्रजतिररतिर्यो अंस्तोर्वेनं द्रुषद्वा रघुपत्न्यं हः ॥५॥

5. He sets like an archer his shaft for the shooting, he sharpens his powers of light like an edge of steel. He is the traveller of the night with rich rapid movements; he has thighs of swift motion and is like a bird that settles on a tree.

स ई रेभो न प्रति वस्त उल्लाः शोचिषा रारपोति मित्रमहाः ।
नक्तं य ईमरुषो यो दिवा नूनमर्त्यो अरुषो यो दिवा नूनं ॥६॥

6. This friendly Light is like a singer of the word and clothes himself with the Rays, he rhapsodises with his flame. This is the shining One who journeys by night and by day to the Gods, the shining Immortal who journeys through the day to the Gods.

दिवो न यस्य विषतो नवीनोद् वृषा रुक्ष ओषधीषु नूनोत् ।
घृणा ना यो ध्रजसा पत्नना यन्ना रोदसी वसुना वं सुपत्नी ॥७॥

7. The cry of him is like the voice of ordaining Heaven;¹ he is the shining Bull that bellows aloud in the growths of the forest. He goes with his light and his race and his running and fills Earth and Heaven with his riches; they are like wives happy in their spouse.

¹ Or, the cry of him in his worship of sacrifice is like the voice of Heaven;

धायोभिर्वा यो युज्येभिरर्कोविष्टुष्व दविद्योत्स्वेभिः शुष्मैः ।
शर्षो वा यो मस्तां ततस्त ऋभुर्न त्वेषो रभसानो अद्योत् ॥८॥

8. He flashes like the lightning with his own proper strength, his own founding and helpful illuminations. As if heaven's craftsman he has fashioned the army of the Life-Gods and lightens ablaze in his exultant speed.

SUKTA 4

यया होतमनुषो वेचताता यज्ञेभिः सूनो सहस्रो यजाति ।
एवा नो अंश समना समानानुशङ्गन् उशतो यक्षि देवान् ॥१॥

1. O Son of Force, O Priest of the call, even as always in man's forming of the godhead thou sacrificest with his sacrifices, sacrifice so for us to the Gods today, O Fire, an equal power to equal powers, one who desires to the Gods who desire.

स नो विभावा चक्षणिर्न वस्तोरग्निर्वन्दाव वेद्यश्चनो घात् ।
विश्वायुर्यो अमृतो मर्त्येषूषर्भुद् भूवतिथिर्जातिवेदाः ॥२॥

2. He is wide in his light like a seer of the Day; he is the one we must know and founds an adorable joy. In him is universal life, he is the Immortal in mortals; he is the Waker in the Dawn, our Guest, the Godhead who knows all births that are.

द्यावो न यस्य पनयन्त्यम्बं भासांसि यस्तो सूर्यो न सुरः ।
वि य इनोत्पजरः पावकोऽनस्य चिच्छिन्नवत्पूर्याणि ॥३॥

3. The heavens seem to praise his giant might; he is robed in lustre and brilliant like the Sun. Ageless the purifying Fire moves abroad and cuts down even the ancient things of the Devourer.¹

¹ Or, the enjoyer.

वयं हि सूनो अस्यद्यसदा चक्रे अग्निर्बनुवात्पाद्यम् ।
स त्वं न ऊर्ध्वसन ऊर्ध्वं वा राजेव जेरवके क्षेप्यन्तः ॥४॥

4. O Son, thou art the speaker, thy food is thy seat; Fire from his very birth has made his food the field of his race. O Strength-getter, found strength in us! Thou conquerest like a king and thy dwelling is within, there where there comes not any render.

नितिस्ति यो वारण्यमन्नयति वायुर्न राष्ट्रपत्येत्यक्तुन् ।
तुयामि यस्त वाविज्ञाशरातीरत्यो न ह्युतः पततः परिहृतः ॥५॥

5. He eats his food, and sharpens his sword of defence; he is like the Life-God a master of kingdoms and passes beyond the nights. O Fire, may we pierce through the foe, O thou who breakest like a galloping steed all that battle against thy appointments, hurting around thee our hurters as they fall upon us.

आ सूर्यो न भानुर्माङ्गुरकर्कशे ततन्व रोदसी वि भासा ।
चित्रो नयत्परि तमांस्यक्तः शोचिषा पत्मब्रीक्षिणो न दीयन् ॥६॥

6. O Fire, thou art like the Sun with thy splendid illuminations and hast wide extended Earth and Heaven with thy light. Smeared with lustre,¹ rich in brilliance he shepherds away the darkness and like a son of the desire of the Gods rushes onward in his march.

त्वां हि पञ्चतययर्कसोर्ध्ववुग्रहे महि नः शोष्यग्ने ।
इन्द्रं न त्वा शबसा देवता वायुं पुनन्ति रावसा नृतमाः ॥७॥

7. We have chosen thee most rapturous with the flaming lights of thy illuminations; O Fire, hear for us that which is great. O Godhead of Fire, the most strong Gods fill thee like Indra with might and like the Life-God with riches.

¹ Or, anointed with light,

नू नो अग्नेऽवुकेभिः स्वस्ति वेचि रायः पयिभिः पय्यंहः ।
सा सूरिभ्यो गृणते रासि सुम्नं मदेम शतहिमाः सुबोराः ॥८॥

8. O Fire, thou journeyest happily to the treasures by paths where the wolf rends not, and carriest us beyond all evils. These high things thou givest to the luminous wise; thou lavishest the bliss on him who voices thee with the word. May we revel in rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 5

दृवे वः सूरुं सहसो युवानवद्रोचवावं वतिभिर्विष्टम् ।
य इन्वति द्रविणानि प्रवेता विश्ववाराणि पुरुवारो अध्रुक् ॥९॥

1. I call to you by my thoughts, Fire, the youngest of the gods in whose words is no bale, the Youth, the Son of Force. He is a mind of the knowledge free from all that hurts; his gifts are many and he journeys to the riches where all boons are.

त्वे वसूनि पुर्वणीक होतर्दोषा वस्तोरेरिरे यज्ञियासः ।
आमेव विद्वा भुवनानि यस्मिन्त्सं सोभगानि वशिरे पावके ॥१०॥

2. O Priest of the call, Priest with thy many flame-forces,¹ in the night and in the light the Lords of sacrifice cast on thee their treasures. As in earth are founded all the worlds, they founded all happinesses in the purifying Fire.

त्वं विष्णु प्रविबः सीद आसु कृत्वा रथोरभवो वार्याणाम् ।
अत इनोषि विषते चिकित्वो व्यानुषग्जातवेदो वसूनि ॥११॥

3. Thou art the Ancient of Days and hast taken thy seat in these peoples and becomest by the will their charioteer of desirable things. O Conscient, O thou who knowest all births that are, thou walkest wide for thy worshipper in unbroken order to the Treasures.

¹ Or, forms of flame,

यो नः सनुत्यो बभ्रिवासवने यो अन्तरो मित्रमहो वनुष्यात् ।
तमजरेर्बिर्बृषभिस्तव स्वैस्तपा तपिष्ठ तपसा तपस्वान् ॥४॥

4. O Fire, O friendly Light, O most burning Power, the enemy who is hidden and would destroy us, the enemy who is within us and would conquer, leap fiery-forceful with thy affliction of flame and consume him with thy male and ageless fires.

यस्ते यज्ञेन समिधा य उक्थैरर्कभिः सूनो सहसो ब्रह्मात् ।
स मत्प्रेष्वमृत प्रचेता राया धुम्नेन धवसा वि भाति ॥५॥

5. When man gives to thee with the sacrifice and the fuel and with his spoken words and his chants of illumination, he becomes, O Immortal, O Son of Force, a mind of knowledge among mortals and shines with the riches and inspiration and light.

स तत्कृषोषितस्तूपयन्ने सृषो वामस्य सहसा सहस्वान् ।
यच्छस्यसे धुभिरक्तो ब्रह्मोऽस्तिज्जुषस्य जरितुषोषि मन्म ॥६॥

6. Missioned create that swiftly, O Fire. Force is thine, resist with thy force our confronters. When revealed by thy lights, thou art formulated by our words, rejoice in the far-sounding thought of thy adorer.

अश्याम तं काममग्ने तबोतो अश्याम रयि रयिवः सुबोरम् ।
अश्याम वाजमभि वाजयन्तोऽश्याम धुम्नमजराजरं ते ॥७॥

7. O Fire, may we possess in thy guard that high desire, — possess, O Lord of the treasures, that Treasure and its heroes, possess replenishing thee thy plenitude, possess, O ageless Fire, thy ageless light.

SUKTA 6

प्र नव्यसा सहसः सूनुमच्छा यज्ञेन गातुमव इच्छमानः ।
वृश्चद्वनं कृष्णयामं दशन्तं वीती होतारं दिव्यं जिगाति ॥१॥

1. Man turns with a new sacrifice to the Son of Force when he desires the Way and the guard. He arrives in his journeyings to the heavenly Priest of the call, the Priest shining with light, but black is his march through the forests he tears.

स त्रिवितानस्तन्यतु रोचनस्या अचरोऽर्चननिदधिर्यद्विष्टः ।

यः पादकः पुस्तमः पुरुषि पृथून्यग्निरनुयाति भवन् ॥२॥

2. He grows white and thunderous, he stands in a luminous world; he is most young with his imperishable clamouring fires. This is he that makes pure and is full of his multitudes and, even as he devours, goes after the things that are many, the things that are wide.

वि ते विष्वग्वातजूतासो अग्ने मामासः शुचे शुचयश्चरन्ति ।

तुविष्वसासो विष्या नवग्वा वना रनन्ति धृषता रजन्तः ॥३॥

3. O Fire, thy lights range wind-impelled on every side, pure as thou art pure. Many things they violate and break in their rashness and enjoy the forests of their pleasure, heavenly lights, seers of the ninefold-ray.

ये ते शुकासः शुचयः शुचिष्मः क्षां वपन्ति विषितासो अग्वाः ।

अथ भ्रमस्त उविष्या वि भति यातयमानो अभि सानु पृश्नेः ॥४॥

4. O Fire of the burning purities, pure and flaming-bright are these thy horses that loosed to the gallop raze the earth. Then wide is thy wandering and its light shines far as it drives them up to the dappled Mother's heights.

अथ जिह्वा पापतीति प्र वृष्णो गोषुयुषो नाशनिः सृजाना ।

भूरस्येव प्रसितिः क्षातिरग्नेर्वुर्वंतुर्भीषो वयते वनानि ॥५॥

5. Then the tongue of the Bull leaps constantly like the thunderbolt loosed of the God who fights for the herds of the Light. The destruction of Fire is like the charge of a hero; he is terrible and irresistible, he hews the forests asunder.

आ भानुना पाप्पिवानि श्यासि महस्तोदस्य धृषता ततन्व ।
स बाधस्वाप भवा सहोमिः स्पृधो वनुष्यन्वनुषो नि जूर्ध्व ॥६॥

6. Thou hast spread out the earthly speed-ranges by thy light and the violence of thy mighty scourge. Repel by thy forceful powers all dangerous things; turn to conquer those who would conquer us, shatter our confronters.

स चित्र चित्रं चितयन्तमस्ये चित्रक्षत्र चित्रतमं वयोधाम् ।
चन्द्रं रयिं पुरुषीरं बृहन्तं चन्द्र चन्द्राभिर्गृणते युवस्य ॥७॥

7. O rich in thy brilliances, Fire with thy manifold luminous mights, rivet to us the rich and various treasure, most richly diverse, that awakens us to knowledge and founds our expanding growth. O delightful God, to him who voices thee with delightful words the vast delightful wealth and its many hero-keepers!

SUKTA 7

मूर्धानं विभो ऋरति पृथिव्या वैश्वानरमुत आ जातयनिम् ।
कविं सम्राजमतिषि जनानायाससा पात्रं जनयन्त देवाः ॥१॥

1. Head of heaven and traveller of the earth a universal Power was born to us in the Truth, a Guest of men, a seer and absolute King; the Gods brought to birth universal Fire and made him in the mouth a vessel of the oblation.

नाभिं यज्ञानां सवनं रयोणां गहायाहावयमि सं नवन्त ।
वैश्वानरं रथ्ययध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥२॥

2. All they together came to him, a navel knot of sacrifice, a house of riches, a mighty point of call in the battle. Charioteer of the Works of the way, eye of intuition of the sacrifice, the Gods brought to birth the universal Godhead.

त्वद्विप्रो जायते वाज्यग्ने त्वद्दीरासो अभिमातिषाहः ।
वैश्वानर त्वमस्मासु धेहि वसूनि राजन्त्स्पृहयाय्याणि ॥३॥

3. O Fire, from thee is born the Seer, the Horse and of thee are the Heroes whose might overcomes the adversary. O King, O universal Power, found in us the desirable treasures.

त्वां विद्मे अमृत जायमानं शिशुं न देवा अभि सं नवन्ते ।
तव ऋतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरदीदेः ॥४॥

4. O Immortal, all the Gods come together to thee in thy birth as to a new-born child. O universal Power, they travelled to immortality by the works of thy will when thou leapedst alight from the Father and Mother.

वैश्वानर तव तानि व्रतानि महान्यग्ने नकिरा दधर्ष ।
यज्जायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वह्नाम् ॥५॥

5. O Fire, universal Godhead, none could do violence to the laws of thy mighty workings because even in thy birth in the lap of the Father and the Mother thou hast discovered the light of intuition of the Days in manifested things.¹

वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
तस्येव विश्वा भुवनानि मूर्धनि वया इव रुद्रः सप्त बिभ्रुहः ॥६॥

6. The heights of heaven were measured into form by the eye of this universal Force, they were shaped by the intuition of the Immortal. All the worlds are upon his head; the seven far-flowing rivers climbed from him like branches.

वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रोचना कविः ।
परि यो विश्वा भुवनानि पप्रथेऽव्यधो गोपा अनृतस्य रक्षिता ॥७॥

7. The Universal mighty of will measured into form the kingdom of middle space; a Seer, he shaped the luminous planes of Heaven. He has spread around us all these worlds; he is the guardian of immortality and its indomitable defender.

¹ Or, in all sorts of knowledge.

SUKTA 8

पुंसस्य वृष्णो अक्षस्य नू सहः प्र नु वोचं विदया जातवेदसः ।
वैश्वानराय मतिर्नव्यसी शुचिः सोम इव पवते चाहरन्मये ॥१॥

1. Now have I spoken aloud the force of the brilliant Male who fills the world, the discoveries of knowledge of the god who knows all things that are. A new and pure and beautiful thought is streaming like sacramental wine to Fire, the universal Godhead.

स जायमानः परमे व्योमनि वतान्यग्निर्वतपा अरक्षत ।
व्यन्तरिक्षमपिमीत सुक्तुर्वैश्वानरो महिना नाकमस्पृशत् ॥२॥

2. Fire is the guardian of the laws of all workings and he kept safe the laws of his action and motion even in the moment of his birth in the supreme ether. The Universal mighty of will measured into shape the middle world and touched heaven with his greatness.

व्यस्तन्नाद्रोदसी मित्रो यदभ्युत्तोऽन्तर्वाविरूषोऽप्योषिषा तमः ।
वि चर्मणीव पिषणे अवर्तयद्वैश्वानरो विश्वमवन्त वृण्व्यम् ॥३॥

3. The Wonderful, the Friend propped up earth and heaven and made the darkness a disappearing thing by the Light. He rolled out the two minds like skins; the Universal assumed every masculine might.

अपामुपस्ये महिषा अगुण्णत विशो राजानमुप तस्युर्हृग्मियम् ।
आ दूतो अग्निश्चरद्विबस्वतो वैश्वानरं मातरिश्वा परावतः ॥४॥

4. The Great Ones seized him in the lap of the waters and the Peoples came to the King with whom is the illumining Word. Messenger of the luminous Sun, Life that expands in the Mother brought Fire the universal Godhead from the supreme Beyond.

युगेयुगे विदध्यं गृणद्भूषोज्जने रयि यशसं वेहि नव्यसीम् ।
पथ्येव राक्षसघशंसमजर नीचा नि बृश्च वनिनं न तेजसा ॥५॥

5. Found for those who from age to age speak the word that is new, the word that is a discovery of knowledge, O Fire, their glorious treasure; but cut him in twain who is a voice of evil, cast him low by thy force of light like a tree with the thunderbolt, imperishable¹ king.

अस्याकमने मघवत्सु वार्याज्नामि अत्रमजरं सुवीर्यम् ।
वयं जयेम शतिनं सहस्रिणं वैश्वानर वाजमग्ने तवोतिथिः ॥६॥

6. O Fire, uphold in our masters of the treasure their indestructible² hero-force and unbending might of battle. O universal Fire, may we by thy safe keepings conquer the plenitude of the hundreds and the plenitude of the thousands.

अदग्धेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिवचस्य सूरौन् ।
रक्षा च नो ददुषां शर्षो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥७॥

7. O our impeller,³ holder of the triple session, shield our luminous seers with thy indomitable guardian fires. Keep safe, O Fire, the army of those who have given, O Universal, hearing our hymn to thee deliver to its forward march.

SUKTA 9

अहश्च कुष्णमहरर्षुनं च वि वर्तेते रजसो वेद्याभिः ।
वैश्वानरो जायमानो न राक्षसातिरुष्योतिषाग्निवस्तुषासि ॥१॥

1. A day that is black and a day that is argent bright, two worlds revolve in their different paths by forces that we must know. Fire, the universal Godhead, like a king that comes to birth has thrust the Darknesses down by the Light.

¹ Or, ageless ² Or, unaging ³ Or, O doer of sacrifice,

नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति सवरेऽस्तमानाः ।
कस्य त्वित् पुत्र इह वक्तव्यानि परो वदात्यवरेण पित्रा ॥२॥

2. I know not the woof, I know not the warp, nor what is this web that they weave moving to and fro in the field of their motion and labour. There are secrets that must be told and of someone the son speaks them here, one highest beyond through his father lower than he.

स इत्तन्तुं स वि जानात्योतुं स वक्तव्यान्पुत्रा वदाति ।
य ई चिकेतदमृतस्य गोपा अवश्चरन्परो अन्येन पश्यन् ॥३॥

3. He knows the warp, he knows the woof, he tells in their time the things that must be spoken. This is the guardian of immortality who wakes to the knowledge of these things; walking here below he is one highest beyond who sees through another.

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
अयं स जज्ञे भुव आ विशतोऽमृत्यंस्तन्वा वर्धमानः ॥४॥

4. This is the pristine Priest of the call, behold him! this is the immortal Light in mortals. This is he that is born and grows with a body and is the Immortal seated and steadfast for ever.

भुवं ज्योतिर्निहितं दृशये कं मनो ज्विष्टं पतयत्स्वन्तः ।
विद्वे देवाः समनसः सकेता एकं ऋतुमग्निं वि यन्ति साधु ॥५॥

5. An immortal Light set inward for seeing, a swiftest mind within in men that walk on the way. All the Gods with a single mind, a common intuition, move aright in their divergent paths towards the one Will.

वि मे कर्णा पतयतो वि चक्षुर्बहिर् ज्योतिर्हृदय आहितं यत् ।
वि मे मनश्चरति दूरआधीः किं त्विदृक्ष्यामि किम् नू मनिष्ये ॥६॥

6. My ears range wide to hear and wide my eyes to see, wide this Light that is set in the heart; wide walks my mind and I

set my thought afar; something there is that I shall speak;
something that now I shall think.

विश्वे देवा अनमस्यन्भिषयानास्त्वामग्ने तमसि तस्थिषांसम् ।
वैश्वानरोऽवतूतये नोऽमस्योऽवतूतये नः ॥७॥

7. All the gods were in awe of thee when thou stoodest in the darkness and bowed down before thee, O Fire. May the Universal Godhead keep us that we may be safe, may the Immortal keep us that we may be safe.

SUKTA 10

पुरो वो मन्त्रं दिव्यं सुवृक्तिं प्रयति यज्ञे अग्निमध्वरे दधिष्वम् ।
पुर उक्ष्येभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥१॥

1. When the pilgrim-rite moves on its way, set in your front the divine ecstatic Fire, place him in front by your words, the Flame of the good riddance:¹ he is the Knower of all things born; his light shines wide and he shall make easy for us the progressions of the sacrifice.

तमु द्युमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इषानः ।
स्तोमं यमस्मै ममतेव शूषं घृतं न शुचि मतयः पवन्ते ॥२॥

2. O Fire, kindled by man's fires, Priest of the call who comest with thy light, Priest of the many flame-armies, hearken to the anthem our thoughts strain out pure to the godhead like pure clarified butter,² even as Mamata chanted to him her paeon.

पीपाय स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उक्ष्यैः ।
चित्राभिस्तमूतिभिश्चित्रशोचिर्ब्रजस्य साता गोमतो दधाति ॥३॥

¹ The word *suṛkti* corresponds to the *katharsis* of the Greek mystics — the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. It is Agni Pavaka, the purifying Fire who brings to us this riddance or purification, "suṛikti".

² Here we have the clue to the symbol of the "clarified butter" in the sacrifice; like the

3. He among mortals is fed on inspiration, the illumined who gives with his word to the Fire, the seer whom the Fire of the brilliant illuminations settles by his luminous safeguardings in the conquest of the Pen where are the herds of the Light.

आ यः पप्रौ जायमान उर्वी हूरेदृशा भासा कृष्णाध्वा ।

अथ बहु चित्तम ऊर्न्यायास्तिरः शोचिषा ददृशे पावकः ॥४॥

4. Fire of the blackened trail in his very birth has filled wide earth and heaven with his far-seeing light. Now has Fire that makes pure been seen by his bright flame even through much darkness of the billowing Night.

नू नविचत्रं पुरुवाजाभिहृती अग्ने रयि मघवद्भूषश्च घेहि ।

ये रावसा अवसा वात्यन्यान्सुबोर्षेभिश्चामि सन्ति जनान् ॥५॥

5. Found, O Fire, for us and the masters of plenty by thy safeguardings packed with the plenitudes a treasure of richly brilliant kinds; for these are they who surpass all others in their opulence and inspiration and hero-mights.

इमं यज्ञं वनो धा अग्न उशान् यं त आसनो ब्रुहते हविष्मान् ।

भरद्वाजेषु दधिषे सुवृस्तिमवीर्वाजस्य गध्यस्य सातो ॥६॥

6. O Fire, yearn to the sacrifice that the bringer of the offering casts to thee; found the rapture. Hold firm in the Bharadwajas the perfect purification; guard them in their seizing of the riches of the quest.

वि द्वेषांसौनुहि वर्धयेळां मदेम शतहिमाः सुवीराः ॥७॥

7. Scatter all hostile things, increase the revealing Word. May we revel in the rapture, strong with strength of the Heroes, living a hundred winters.

others it is used in its double meaning, "clarified butter" or, as we may say, "the light-offering".

SUKTA 11

यजस्व होतरिषितो यजीयानग्ने दाषो मस्तां न प्रयुक्ति ।

आ नो मित्रावरुणा नास्त्या दावा होत्राय पृषिवी वयुत्याः ॥१॥

1. Missioned and strong to sacrifice, offer the sacrifice, Priest of the call; O Fire, put away from us as if by the applied force of the Life-gods all that opposes. Turn in their paths towards our offering Mitra and Varuna and the twin Lords of the journey and Earth and Heaven.

त्वं होता मन्त्रतमो नो अद्भुगन्तर्वचो विदवा मर्त्येषु ।

पावकया जुह्वा वह्निरासाग्ने यजस्व तन्वं तव स्वाम् ॥२॥

2. To us thou art our priest of the invocation, harmless and perfect in ecstasy; thou art the god within in mortals that makes the discoveries of knowledge; thou art the carrier with the burning mouth, with the purifying flame of oblation. O Fire, worship with sacrifice thy own body.

धन्या चिद्धि त्वे विवक्षा वष्टि प्र देवाञ्जन्म गृणते यजस्ये ।

वेपिष्ठो अङ्गिरसां यद्विप्रो मधुच्छन्वो भनति रेभ इष्टी ॥३॥

3. In thee the understanding is full of riches and it desires the gods, the divine births, that the word may be spoken and the sacrifice done, when the singer, the sage, wisest of the Angirases chants his honey-rhythm in the rite.

अदिद्युतस्त्वपाको विशावाग्ने यजस्व रोदसी उरुषी ।

आयुं न यं नमसा रातहव्या अञ्चन्ति सुप्रयसं पञ्च जनाः ॥४॥

4. He has leaped into radiance and is wise of heart and wide of light; O Fire, sacrifice to the largeness of Earth and Heaven. All the five peoples lavish the oblation with obeisance of surrender and anoint as the living being Fire the

bringer of their satisfactions.

वृञ्जे ह यज्ञमसा बहिरग्नावयाग्निं सृष्टुतवती सुवृत्तिः ।
अम्यसि सप्त सवने पृथिव्या अश्रापि यज्ञः सूर्ये न चक्षुः ॥५॥

5. When the sacred grass has been plucked with prostration of surrender to the Fire, when the ladle of the purification full of the light-offering has been set to its labour, when the home has been reached in the house of Earth and the sacrifice lodged like an eye in the sun, —

दशस्या नः पुर्वणोक्तं होतवैवेभिरग्ने अग्निभिरिषानः ।
रायः सूनो सहस्रो वावसाना अति स्रसेम वृजनं नाहः ॥६॥

6. O Son of Force, O Fire, kindling with the gods thy fires, Priest of the call, Priest with thy many flame-armies, dispense to us the Treasures; shining with light let us charge beyond the sin and the struggle.

SUKTA 12

मध्ये होता दुरोणे बहिषो राळग्निस्तोवत्य रोदसी यजध्यं ।
अयं स सूनुः सहस्रं ऋतावा दूरात्सूर्यो न शोचिषा ततान ॥१॥

1. In the midmost of the gated house Fire, the Priest of the call, the King of the sacred seat and the whip of swiftness, to sacrifice to Earth and Heaven! This is the Son of Force in whom is the Truth; he stretches out from afar with his light like the sun.

आ यस्मिन् त्वे स्वपाके यजत्र यज्ञद्राजन्सर्वतातेव नु ह्योः ।
त्रिषष्ट्यस्ततश्चो न जंहो हव्या मघानि मानुषा यजध्यं ॥२॥

2. When a man sacrifices in thee, O King, O Lord of sacrifice, when he does well his works in the wise and understanding Fire like Heaven in its all-forming labour, triple thy session;

thy speed is as if of a deliverer, when thou comest to give the sacrifice whose offerings are man's human fullnesses.

तेजिष्ठा यस्यारतिर्बनेराट् तोवो अध्वन्न वृषसानो अक्षीत् ।
अद्रोघो न द्रविता चेतति त्मन्नमत्स्योऽवत्रं ओषधोषु ॥३॥

3. A splendour in the forest, most brilliant-forceful is the speed of his journeying; he is like a whip on the path and ever he grows and blazes. He is like a smelter who does hurt to none; he is the Immortal who wakes of himself to knowledge: he cannot be turned from his way mid the growths of the earth.

तास्माकेभिरतरौ न ह्यूर्ध्वरग्निः ष्टवे इम आ जातवेदाः ।
वृषो वन्वन् ऋत्वा नार्वोलः पितेव जात्वायि यज्ञैः ॥४॥

4. Fire, the knower of all things born, is hymned by our paeans in the house as if in one that walks on the way. He feeds on the Tree and conquers by our will like a war-horse; this shining Bull is adored by us with sacrifice like a father.

अथ स्मास्य पनयन्ति भासो वृथा यत्तद्वदनुयाति पृथ्वीम् ।
सद्यो यः स्पन्दो विषितो घवीयानृणो न तायुरति घन्वा राट् ॥५॥

5. And now his splendours chant aloud and he hews with ease and walks along the wideness of the earth. He is rapid in his race and in a moment is loosed speeding to the gallop: he is like a thief that runs; his light is seen beyond the desert places.

स त्वं नो अर्वन्निदाया विद्वेभिरग्ने अग्निभिरिषानः ।
वेवि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः ॥६॥

6. O War-Horse, us from the bondage deliver, kindling, O Fire, with all thy fires; for thou travellest to the Riches and scatterest the forces of affliction and sorrow. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 13

त्वद्विश्वा सुभग सोभगान्यग्ने वि यन्ति वनितो न वयाः ।

श्रुष्टी रयिर्वाजो वृत्रतूर्ये विबो वृष्टिरीडघो रीतिरपाम् ॥१॥

1. O felicitous Fire, of thee are all felicities and they grow wide from thee like branches from a tree. For quickly come, in the piercing of the Python adversary, the Riches and the desirable plenty and the Rain of Heaven and the flowing of the Waters.

त्वं भगो न आ हि रत्नमिधे परिज्जेव क्षयसि दस्मवर्वाः ।

अग्ने मित्रो न बृहत् ऋतस्यासि क्षता बामस्य देव भूरेः ॥२॥

2. Thou art Bhaga of the felicities and thou pourest on us the ecstasy and takest up thy house in us, a pervading presence and a potent splendour. O divine Fire, like Mitra thou art a feeder on the vast Truth and the much joy and beauty.

स सत्यतिः शवसा हन्ति वृत्रमग्ने विप्रो वि पणेर्भन्ति बाजम् ।

यं त्वं प्रचेत ऋतजात राया सजोषा नत्त्रापां हिनोषि ॥३॥

3. O Fire born of the Truth, O thinker and knower, when consenting with the Child of the Waters thou takest pleasure in a man and speedest him with the Treasure, he becomes a master over beings and in his might slays the Python adversary and becomes a seer and carries out with him the riches of the Dweller in the Cave.

यस्ते सूनो सहसो गोभिर्हृष्यंयंजंमर्तो निशिति वेद्यानट् ।

विश्वं स देव प्रति वारमग्ने घस्ते घान्यं पत्यते वसव्यैः ॥४॥

4. O Son of Force, the mortal who has reached to the intensity of thee by the word and the utterance and the altar and the sacrifice, draws to him sufficiency of every kind of wealth, O divine Fire, and walks on the way with his riches.

ता नृभ्य आ सौमवता सुवीराग्ने सूनो सहसः पुष्यसे धाः ।
कृणोषि यच्छवता भूरि पशवो बभ्यो वृकायारये असुरये ॥५॥

5. O Fire, O Son of Force, found for men that they may grow, happy riches of inspiration with strength of its hero-keepers, — many herds, thy creation in thy might, but now a food for the wolf and the foe and the destroyer.

वधा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।
विश्वभिर्गोभिरधि पूतिमश्यां मदेम शतहिमाः सुवीराः ॥६॥

6. O Son of Force, become the vast speaker within us; give us the Son of our begetting, give us all that is packed with the plenitudes; let me enjoy by my every word satisfaction of fullness. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 14

अग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
असद्गु व प्र पूर्यं ह्यं वुरीतावसे ॥१॥

1. When mortal man by his musings comes to take pleasure of work and thought in the Fire, he shines with light and is one supreme; he receives the impulsion that leads him to safety.

अग्निरिद्धि प्रचेता अग्निर्वेषस्तम ऋषिः ।
अग्निं होतारमीळते यज्ञेषु मनुषो विशाः ॥२॥

2. The Fire is the thinker and knower, the Fire is a mightiest disposer of works and a seer. To Fire the Priest of the invocation the peoples of men aspire in their sacrifices.

नाना ह्यग्नेज्वसे स्पर्धन्ते रायो अर्यः ।
तूर्वन्तो वस्युमायवो व्रतैः सोमन्तो अवतम् ॥३॥

3. Of many kinds are they who seek thy safeguard and strive with the Fire for his riches; men breaking through the

Destroyer seek to overcome his lawless strength by the order of their works.

अग्निरप्तामृतीषहं बीरं ददाति सत्पतिम् ।

यस्य त्रसन्ति शत्रवः संबन्धि शत्रवो भिया ॥४॥

4. The Fire gives to man a Master of beings, a Warrior who overbears the charge of the foe and wins the Waters; the enemies are afraid at his very sight and scatter in panic from his puissance.

अग्निर्हि विद्यना निदो देवो मर्तमुरुष्यति ।

सहावा यस्यावृतो रयिर्वाजेष्ववृतः ॥५॥

5. The Fire is the godhead who rescues mortal man by knowledge from the Binder. A forceful thing is the treasure of his riches, unencircled by the adversary, unbesieged in its plenitudes.

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।

वीहि स्वस्ति सुमितिं दिवो नृन् द्विषो अहांसि दुरिता तरेम

ता तरेम तवावसा तरेम ॥६॥

6. O Fire, O friendly Light, O Godhead turn to the Godheads, mayest thou speak for us the true thought of Earth and Heaven; march in peace to the happy abode and the Men of Heaven. Let us pass safe beyond the foe and the sin and the stumbling.

Let us pass beyond these things, pass in thy keeping through them safe.

BHARADWAJA BARHASPATYA OR VITAHAVYA ANGIRASA

SUKTA 15

इमम् षु वो अतिथिमुषर्बुधं विश्वासां विशां पतिमुञ्जसे गिरा ।

वेतीद्विषो अनुषा कञ्चिवा शुचिर्ज्योक् चिदस्ति गर्भो यदच्युतम् ॥१॥

1. Thou must crown with the word the guest who wakes from sleep with the dawn, Master of all these peoples. He is pure from his very birth and surely he comes to us from heaven in his time; long too, a child from the womb, he feeds on all that is unfallen.

मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीडघमूर्ध्वशोचिषम् ।
स त्वं सुग्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्मह्यसे दिवेदिवे ॥२॥

2. The Bhrigus set in the Tree the godhead of our aspiration with his high flame of light like a friend well-confirmed in his place. And now, O Wonderful, well-pleased in him who has cast to thee the offering, thou art magnified by wordings of thy power from day to day.

स त्वं दक्षत्यावृको वृषो भूर्यः परस्यान्तरस्य तक्षः ।
रायः सूनो सहसो मर्त्येष्व छदिर्यच्छ वीतहव्याय सप्रयो
भरद्वाजाय सप्रयः ॥३॥

3. Be in us the one whom the wolf cannot rend, the god who makes grow the discernment, makes grow the supreme inner Warrior who delivers.¹ O Son of Force, extend in mortals the Riches, the wide-spreading House, for the caster of the offering, for Bharadwaja the wide-spreading House.

द्युतानं वो अतिथिं स्वर्णरमणिं होतारं मनुषः स्वध्वरम् ।
विप्रं न द्युक्षवचसम् सुवृक्तिभिर्हव्यवाहमरतिं देवमृञ्जते ॥४॥

4. Crown must thou the guest shining with light, the Male of the Sun-world, the Priest of man's invocation who makes perfect the Rite of the Path. Crown with your acts of purification the Seer whose speech has its home in the Light,² the Carrier of offerings, the Traveller, the Godhead of Fire.

पाथकया यश्चितयन्त्या कृपा क्षामन् रुच उषसो न भानुना ।
तूर्वन्न यामशेतशस्य नू रण आ यो घृणे न तत्प्राणो अजरः ॥५॥

¹ Or, be our deliverer from the enemy beyond and within us.

² Or, has its home in the Heaven, or, houses the Light,

5. He shines with the light that makes pure, the light that awakens to knowledge, shines in beauty on the earth as if with a splendour of Dawn. He is as if one hewing his way in the march and battle of the shining Horse; he is like one athirst and luminously blazing, the ageless Fire.

अग्निमर्तिं वः समिधा दुवस्यत प्रियप्रियं वो अतिथिं गृणीषणि ।
उष वो गीभिरमृतं विबासत देवो देवेषु वनते हि वार्यं
देवो देवेषु वनते हि नो दुवः ॥६॥

6. Fire and again Fire set to work with your fuel, chant with your speech the dear, the beloved Guest. Approach and set the Immortal alight with your words; a god he enjoys in the gods our desirable things, — a god, he enjoys our works in the gods.

समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अच्यरे ध्रुवम् ।
विप्रं होतारं पुष्कारमद्भुहं कविं सुमन्तरोमहे जातवेदसम् ॥७॥

7. I chant the Fire that is kindled with the word for fuel, the Fire that is pure and makes pure; Fire that is steadfast for ever and marches in front in the Rite of the Path. We desire with his felicities the Illumined, the Priest of the call, the harmless, rich with many blessings, the Seer who knows all births that are.

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।
देवासश्च मर्तासश्च जागृवि विश्वं विश्वंति नमसा नि वेदिरे ॥८॥

8. O Fire, they have set thee here the Messenger, the Immortal in generation after generation, the Carrier of offerings, protector of man and the Godhead of his prayer. Gods alike and mortals sit with obeisance before the all-pervading Master of the peoples, the ever-wakeful Fire.

विभूषन्न उभयां अनु व्रता दूतो देवानां रजसी समीपसे ।
यत्ते धीर्ति सुमतिमावृणीमहेऽघ स्मा नस्त्रिवरूचः शिवो भव ॥९॥

9. O Fire, according to the laws of thy works thou pervadest either race; thou art the messenger of the Gods and rangest both the worlds. Since we have accepted thy thinking and the right understanding that is thine, be to us our triple armour of defence and benignant helper.

तं सुप्रतीकं सुदृशं स्वश्चयविद्वांसो विदुष्टरं सपेम ।
स यस्तद्विदवा वयुनानि विद्वान् प्र हव्यमग्निरभृतैषु वोचत् ॥१०॥

10. May we who know not come into touch with this great knower with his true front and just walk and perfect vision. May he who knows all manifested things¹ do sacrifice for us, may Fire voice our offering in the world of the Immortals.

तमग्ने पास्यत तं पिपाषि यस्त आनद् कवये शूर धीतिम् ।
यस्तस्य वा निशिति बोदिति वा तमित्युजसि शबसोत राया ॥११॥

11. O heroic Fire, thou guardest and bringest safe to the other side the man who has reached to the Thought for thee the Seer and achieved the intensity of the sacrifice or its ascending movement; thou fillest him with might and riches.

त्वमग्ने वनुष्यतो नि पाहि त्वम् नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पायः सं रयिः स्पृहयाप्यः सहस्री ॥१२॥

12. O Fire that hast the Force, guard us from fault, guard from one who would subject us. May there come to thee along the path full of destructions the thousandfold delectable treasure.

अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।
देवानामृत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥१३॥

13. Fire, the Priest of the invocation, is a king and the Master in our house; all the births he knows, he is of all things born the Knower. He is strong to sacrifice and the Truth is in him; let him do sacrifice for gods and mortals.

¹ Or, all kinds of knowledge

अग्ने यदस्य विशो अध्वरस्य होतः पावकशोचे वेष्ट्वं हि यज्वा ।
 ऋता यजासि महिना वि यद् भूर्हव्या वह यविष्ठ या ते अस्म ॥१४॥

14. O Fire, O Light that makest pure, O summoning Priest of man's sacrifice, today when thou comest as a doer of worship, today when thou growest all-pervading in thy greatness and offerest the things of the Truth for sacrifice, today carry with thee our offerings, O ever-youthful Fire, even the truths that are thine.

अग्नि प्रयांसि सुधितानि हि ह्यो नि त्वा वधीत रोदसी यजघ्न्यं ।
 अवा नो मघवन्वाजसातावग्ने विश्वानि दुरिता तरेम
 ता तरेम तवावसा तरेम ॥१५॥

15. Open thy manifesting eye on our firm-based pleasant things; let a man set thee within him to sacrifice to Earth and Heaven. Protect us, O King of Riches, in our conquest of the plenitudes; O Fire, may we pass safe through all the stumbling-places.
 Let us pass beyond these things, pass in thy keeping through them safe.

अग्ने विश्वेभिः स्वनीक देवैरुर्णावन्तं प्रथमः सीव योनिम् ।
 कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥

16. O Fire with thy strong armies of flame, sit with the gods, first of them all, in the wool-flecked lair where the Nest is ready and the light-offering; lead for the doer of the rite, for the presser of the wine rightly on its paths the sacrifice.

इमम् त्वमयर्बवदग्निं मन्यन्ति वेधसः ।
 षण्डकूयन्तमानयध्वरं श्याव्याभ्यः ॥१७॥

17. This is that Fire whom the ordainers of works churn out like Atharvan of old; a Power unbewildered, they led him in his zigzag walk from the dusky Nights.

जनिष्या देववोतये सर्वताता स्वस्तये ।
 आ देवान्वस्यमृतां ऋतावधो यज्ञं देवेषु पिस्पृशः ॥१८॥

18. Be born to us in our all-forming labour for the coming of the Gods, for our peace. Bring the gods to us, the Immortals, the builders of the growing Truth; give to our sacrifice touch on the gods.

वयमु त्वा गृह्यते जनानामग्ने अकर्म समिधा बृहन्तम् ।

अस्थूरि नो गार्हपत्यानि सन्तु तिग्मेन नस्तेजसा सं शिशाषि ॥१९॥

19. O Fire, O man's master of the house, we have fed thee with our fuel and made thee a vastness; let the works of the house-master be unhalting, make us utterly keen with thy intense force of light.

BHARADWAJA BARHASPATYA

SUKTA 16

त्वमग्ने यज्ञानां होता बिभ्वेषां हितः ।

देवेभिर्मन्विषे जने ॥१॥

1. O Fire, thou art set here in all as the Priest of the call in the sacrifice, set by the gods in the human being.

स नो मन्दाभिरध्वरे जिह्वाभिर्यजा महः ।

आ देवान्वक्षि यक्षि च ॥२॥

2. Offer worship with thy rapturous tongues in the Rite of the Path to the Great Ones. Bring the gods to us, do them sacrifice.

वेत्या हि देवो अघ्वनः पथश्च देवाञ्जसा ।

अग्ने यज्ञेषु सुक्तो ॥३॥

3. O ordainer of works, mighty of will, by thy revealing light¹ in the sacrifice thou knowest the tracks of the gods and their highways.

¹ Or, with thy straight going

त्वामीळे अथ द्विता भरतो बाजिभिः शुनम् ।
ईजे यज्ञेषु यज्ञियम् ॥४॥

4. Now has the Bringer of the Treasure with his horses of swiftness aspired to thee for a twofold bliss; he has sacrificed in the sacrifices to the king of sacrifice.

त्वमिमा वार्या पुर दिवोवासाय सुन्वते ।
भरद्वाजाय वाङ्मणे ॥५॥

5. O Fire, for the Servant of Heaven¹ who presses the wine, for Bharadwaja the giver of the offering, the multitude of these desirable things!

त्वं दूतो अमर्त्य आ ब्रह्मा वैष्णवं जनम् ।
ऋष्वन्विप्रस्य सुष्टुतिम् ॥६॥

6. Thou art the Immortal messenger; lend ear to the laud of the seer and bring the Divine People.

त्वामग्ने स्वाध्वो मर्तासो देववीतये ।
यज्ञेषु देवमीळते ॥७॥

7. Men deeply meditating aspire to thee that the godheads may come to them; mortals they aspire to the God in the sacrifice.

तव प्र यक्षि संवृशमुत क्रतुं सुदानवः ।
विश्वे जुषन्त कामिनः ॥८॥

8. Bring into sacrifice thy perfect sight and thy will; rich are thy gifts and in thee is the joy of all who desire.

त्वं होता मनुहितो वह्निरासा विदुष्टरः ।
अग्ने यक्षि दिवो विशः ॥९॥

9. Thou art the Priest of the call set here in thinking man, his carrier with mouth of flame wiser in knowledge than he. O Fire, sacrifice to the people of heaven.

¹ Divodasa

अग्न आ पाहि वीतये गुणानो हव्यदातये ।
नि होता सत्सि बहिषि ॥१०॥

10. Come, O Fire, for the advent; voiced by the word, come for the gift of the oblation: sit, the Priest of our invocation, on the grass of the altar.

तं त्वा समिद्धिरङ्गिरो धृतेन वर्धयामसि ।
बृहच्छोवा यविष्ठय ॥११॥

11. O Angiras, we make thee to grow by our fuel and our offering of the clarity; flame into a vast light, O ever-youthful Fire.

स नः पृथु अवाय्यमच्छा देव विवाससि ।
बृहवग्ने सुवीर्यम् ॥१२॥

12. O God, O Fire, thou illuminest towards us a wide light of inspired knowledge and the vastness of a perfect force.

त्वामग्ने पुष्करादध्ययर्वा निरमन्यत ।
मूर्ध्नो विश्वस्य बाधतः ॥१३॥

13. O Fire, Atharvan churned thee out from the Lotus, from the head of every chanting sage.¹

तमु त्वा दध्यङ्गुषिः पुत्र ईषे अयवर्णः ।
वृत्रहणं पुरंदरम् ॥१४॥

14. And Dadhyang too, the Seer, Atharvan's son, kindled thee a slayer of the Python adversary and shatterer of his cities.

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् ।
घनंजयं रणेरणे ॥१५॥

15. Thee the Bull of the paths set full alight, most mighty to slay the Destroyers, a conqueror of riches in battle upon battle.

¹ Or, on Pushkara; or, the Lotus of the head of every chanting sage.

एह्यू वु नवाणि तेज्जन् इत्येतरा गिरः ।
एभिर्वर्षासि इन्दुभिः ॥१६॥

16. Come to me and let me voice to thee, O Fire, true other words; for thou growest by these moon-powers of the Wine.

यत्र क्व च ते मनो दशं वषस उत्तरम् ।
तत्रा सवः कृणवसे ॥१७॥

17. Wheresoever is thy mind and thou plantest that higher discernment, there thou makest thy house.

नहि ते पूर्ववक्षिणद् भुवनेमानां वंसो ।
भवा दुषो वनवसे ॥१८॥

18. O Prince of Riches, the fullness of thy treasures meets not the eye and it is for the few;¹ take then joy in our work.

आग्निरगायि भारतो वृत्रहा पुरुचेतनः ।
दिवोवासस्य सत्पतिः ॥१९॥

19. Fire of the Bringers is approached by us, the slayer of the Python adversary conscious with a multiple knowledge, the Servant of Heaven's Fire, master of beings.

स हि विदधाति पायिवा रयि वासन्महित्वना ।
वत्सव्रवातो अस्तुतः ॥२०॥

20. This is he that unconquered, unoverthrown shall by his greatness win and give to us a treasure beyond all earthly things.

स प्रत्तवन्नवोयसाज्जे द्युम्नेन संयता ।
बृहत्तन्य भानुना ॥२१॥

21. O Fire, by a new illumination like the old and joining it, thou hast stretched out the Vast with thy light.²

¹ Or, let not the fullness of thy treasures meet the eye only of the few;

² Or, built the Vast with thy light.

प्र वः सखायो अग्नये स्तोमं यज्ञं च धृष्णुया ।
अर्चं गाय च वेधसे ॥२२॥

22. O friends, offer to the impetuous violence of Fire the hymn and the sacrifice; sing the illumining verse, chant to the Ordainer of works.

स हि यो मानुषा युगा सोढदोता कबिक्तुः ।
वृत्तश्च हव्यवाहनः ॥२३॥

23. This is he that must sit through the human generations, man's Priest of the call with the seer-will, the Messenger, the Carrier of the oblation.

ता राजाना इषिषताऽऽदित्यान्वास्तं गणम् ।
वसो यत्नीह रोदसी ॥२४॥

24. O Prince of the Treasure, do worship here with sacrifice to the Two Kings who are ever pure in their works, to the sons of the Indivisible Mother, to the company of the Life-Gods, to Earth and Heaven.

वत्सो ते अग्ने संदृष्टिरिष्यते मर्त्याय ।
अग्नौ नपावयुतस्य ॥२५॥

25. O Fire, O Child of Energy, full of riches is thy vision for the mortal, the vision of the immortal, and it imparts to him its impulse.

क्त्वा वा अस्तु श्रेष्ठोऽथ त्वा वन्वन्सुरेक्याः ।
मर्तं आनाश सुवृश्तिम् ॥२६॥

26. Let the giver be the best by work of the will; today winning thee let him become one overflowing with affluence: a mortal, he shall taste the perfect purification.

ते ते अग्ने त्वोता इष्यन्तो विश्वमायुः ।
तरन्तो अर्यो अरातीर्बन्वन्तो अर्यो अरातीः ॥२७॥

27. These are thy men whom thou guardest, O Fire, and they find the speed of thy impulse and move to universal Life, fighters piercing through the armies of the enemy, fighters conquering the armies of the enemy.¹

अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्यत्रिणम् ।
अग्निर्नो वनते रयिम् ॥२८॥

28. Let the Fire with his keen energy of light overwhelm every devourer; Fire conquers for us the riches.

सुवीरं रयिमा भर जातवेदो विचर्षणे ।
अहि रक्षांसि मुक्तो ॥२९॥

29. O wide-seeing Fire, God who knowest all births that are, bring to us the treasure with its strength of the Heroes; O mighty of will, slay the demon-keepers.

त्वं नः पाह्यंहसो जातवेदो अघायतः ।
रक्षा णो ब्रह्मणस्कवे ॥३०॥

30. O God who knowest all births that are, guard us from sin and from him that worketh calamity; O Seer of the Word, protect us.

यो नो अग्ने दुरेव आ मर्तो वषाय दाशति ।
तस्मान्नः पाह्यंहसः ॥३१॥

31. The mortal of evil movements who gives us over to the stroke, guard us, O Fire, from him and his evil.

तं तं देव जिह्वया परि वामस्य दुष्कृतम् ।
मर्तो यो नो जिघांसति ॥३२॥

32. O God, repulse on every side with thy tongue of flame that doer of wickedness; oppose the mortal who would slay us.

¹ Or, piercing through the enemies who war against them, (bis).

भरद्वाजाय सप्रयः शर्म यच्छ सहन्त्य ।
अग्ने वरेष्णं वसु ॥३३॥

33. O forceful Fire, extend to Bharadwaja the peace¹ with its wideness; extend to him the desirable riches.

अग्निवृत्राणि अङ्घ्रनद् इविणस्युविपन्यय ।
समिद्धः शुक्र आहुतः ॥३४॥

34. Let Fire the seeker of the treasure kindled and brilliant and fed with our offerings slay with his flame of illumination the encircling Adversaries.

गर्भे मातुः पितृष्पिता विविद्युतानो अक्षरे ।
सीवभूतस्य योनिमा ॥३५॥

35. Let him become the father of the Father in the womb of the Mother; let him break out into lightnings in the Imperishable, let him take his seat in the native home of the Truth.

ऋतु प्रजावदा भर जातवेदो विचर्षणे ।
अग्ने यद्दीव्यदिवि ॥३६॥

36. O wide-seeing Fire, God who knowest all births that are, bring us the Word with its issue, the Word whose light shines in Heaven.

उप त्वा रण्यसंदृशं प्रयस्वन्तः सहस्रकृत ।
अग्ने ससृज्महे गिरः ॥३७॥

37. O thou who art made by our force, we come to thee of the rapturous vision bringing our offerings for thy pleasure and let forth towards thee, O Fire, our words.

उप च्छायासिव घृणेरगन्म शर्म ते वयम् ।
अग्ने हिरण्यसंदृशः ॥३८॥

38. Like men that take refuge in the shade, we have arrived to

¹ Or, the wide-spreading house of refuge

the refuge of thy peace, there where thou blazest with light and art a vision of gold, O Fire.

य उग्र इव शर्यहा तिमिशृङ्गो न वंसगः ।
अग्ने पुरो हरोजिष्य ॥३९॥

39. Thou art like a fierce fighter shooting arrows and like a sharp-horned Bull; O Fire, thou breakest the cities.

आ यं हस्ते न स्नादिनं शिशुं जातं न बिभ्रति ।
बिश्वामग्निं स्वध्वरम् ॥४०॥

40. They bring him like a beast of prey, like a new-born child they bear him in their hands, Fire that effects the Rite of the Path for the peoples.

प्र देवं देववीतये भरता वसुवित्तमम् ।
आ स्वे योनौ नि षीदतु ॥४१॥

41. Bring to us this great discoverer of riches, bring the god for the coming of the gods; let him take his seat in his own native home.

आ जातं जातवेदसि प्रियं शिशीतातिथिम् ।
स्योन आ गृहपतिम् ॥४२॥

42. In the felicitous Fire that knows all things born the Master of your House is born to you; sharpen to his intensity the beloved guest.

अग्ने युक्त्वा हि ये तवाऽश्वासो देव साधवः ।
अरं वहन्ति मन्यवे ॥४३॥

43. O God, O Fire, yoke those horses of thine that do well the work and can bear thee sufficient for our passion.

अच्छा नो याहुया वहाऽभि प्रयांसि बीतये ।
आ देवान्सोमपीतये ॥४४॥

44. Come to us, bear towards us the Gods that they may eat of¹ our pleasant offerings and drink our Soma-wine.

उदग्ने भारत धुमवज्रलेण दविद्युतत् ।
शोचा वि भाहृजर् ॥४५॥

45. O Fire of the Bringers luminously lightening with thy incessant flame upward burn; spread wide thy light, O ageless² power.

वीती यो देवं मर्तो बुधस्येदग्निमीळीताध्वरे हविष्मान् ।
होतारं सत्ययजं रोदस्थोरुतानहस्तो नमसा विवासेत् ॥४६॥

46. Let the mortal who would serve with his works the God in the advent, aspire bringing his offering to the Fire in the Rite of the Path; let him with uplifted³ hands and with obeisance of surrender make shine the summoning Priest of Earth and Heaven, the fire of true sacrifice.⁴

आ ते अग्न ऋचा हविर्हृदा तष्टं भरामसि ।
ते ते भवन्तूक्ष्ण ऋषभासो वशा उत ॥४७॥

47. We bring to thee, O Fire, by the illumining word an offering that is shaped by the heart. Let there be born from it thy impregnating bulls and thy heifers.

अग्नि देवासो अघ्नियमिन्धते वृत्रहन्तमम् ।
येना वसून्व्याभृता तृळ्हा रक्षांसि बाजिना ॥४८॥

48. The Gods kindle, most strong to slay the Python adversary, the supreme Fire, the Horse of swiftness by whom the Riches are brought and pierced the demon-keepers.

¹ Or, come to ² Or, imperishable ³ Or, outstretched

⁴ Or, who worships the Truth with sacrifice.

MANDALA SEVEN

VASISHTHA MAITRAVARUNI

SUKTA 1

अग्निं नरो वोचितीश्विररप्योर्हस्तप्युतो जनयन्त प्रशस्तम् ।
दूरेवृक्षं गृहपतिमचर्युम् ॥१॥

1. Men have brought to birth from the two tinders by the hands' fall the Fire voiced by the light of their meditations;¹ Fire that sees afar the flaming master of the house.

तपग्निमस्ते वसयो नृप्यन् त्सुप्रतिचक्षमवसे कुतश्चित् ।
दक्षाय्यो यो वम आस नित्यः ॥२॥

2. The Shining Ones² have set within in our dwelling-house closely regarding all to guard us from whatever side — that Fire which in his home sits eternal and all-discerning.

प्रेदो अग्ने वोदिहि पुरो नोज्ज्वला सूर्या यविष्ठ ।
त्वां शश्वन्त उप यन्ति बाजाः ॥३॥

3. Verily shine out in front of us, O Fire, with thy perpetual radiance; to thee continuous come plenitudes.

प्र ते अग्नयोऽग्निभ्यो वरं निः सुवीरासः शोशुचन्त क्षुमन्तः ।
यत्रा नरः समासते मुजाताः ॥४॥

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

वा नो अग्ने धिया रयि सुवीरं स्वपत्यं सहस्य प्रशस्तम् ।
न यं यावा तरति यातुमावान् ॥५॥

5. Give us, O Fire, O Forceful One, by the thought the wealth

¹ Or, by the scintillations of their thought the Fire voiced by them;

² Or, the lords of the riches

full of hero-power, full of progeny high-proclaimed which the Assailant with his demon magic cannot pierce.

उप यमेति युवतिः सुदक्षं दोषा बस्तोर्हविष्मती घृताक्षी ।

उप स्वेनमरमतिर्वसुयुः ॥६॥

6. He to whom there comes in the light and in the dusk the young Damsel, luminous bearing the offering — it is his own dynamic thought that comes to him desiring the Riches.

विश्वो अग्नेऽप्य दहारातीर्यभिस्तपोभिरदहो जह्यम् ।

प्र निस्वरं चातयस्वामीवाम् ॥७॥

7. O Fire, burn away from us all hostile powers with the consuming flames with which thou didst burn the afflicting demon, destroy Pain so that no voice of her is left.

आ यस्ते अग्न इषते अनीकं वसिष्ठ शुक्र बीदिवः पावक ।

उतो न एभिः स्तवचैरिह स्याः ॥८॥

8. O bright and most opulent, O Fire, who shinest and purifiest, as with whosoever kindles thy flame-forces, so with us too, by those lauds abide.

वि ये ते अग्ने भेजिरे अनीकं मर्ता नरः पित्र्यासः पुरुषा ।

उतो न एभिः सुमना इह स्याः ॥९॥

9. Aṣ with those who have turned to thy flame-force, mortal men, our forefathers in many lands, with us too by these lauds in thy right-mindedness abide.

इमे नरो वृत्रहत्येषु शूरा विश्वा अदेवीरभि सन्तु मायाः ।

ये मे धियं पनयन्त प्रशस्ताम् ॥१०॥

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

मा शूने अग्ने नि वदाम नृणां याशेषसोऽवीरता परि त्वा ।
प्रजावतीषु दुर्वासु दुर्य ॥११॥

11. O Fire, may we not dwell in the emptiness, nor in houses of men where there is no son¹ and the hero is not, but around thee may we dwell in homes where there is good progeny, O dweller in the home.

यमश्वी नित्यमुपयाति यज्ञं प्रजावन्तं स्वपत्यं क्षयं नः ।
स्वजन्सना शेषसा वावृषानम् ॥१२॥

12. This is the eternal sacrifice to which there comes the Rider of the Horse, to our house full of progeny and good offspring, our house increasing with the self-born Son.

पाहि नो अग्ने रक्षसो अजुष्टात् पाहि घूर्तररक्षो अघायोः ।
त्वा युजा पृतनार्यूरभि ष्याम् ॥१३॥

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

सेदग्निरानीरत्यस्त्वन्यान् यत्र बाजी तनयो बीदुषाणिः ।
सहस्रपाथा अक्षरा समेति ॥१४॥

14. May that Fire go beyond all other fires where is the Horse and the Son with the strong hand; traveller of the thousand paths reaches the imperishable things.

सेदग्निर्यो वनुष्यतो निपाति सयेद्वारमंहस उरुष्यात् ।
सुजातासः परि चरन्ति बीराः ॥१५॥

15. This is that Fire who guards those who would conquer, he protects from evil the man who sets him ablaze; the heroes of the perfect birth move around him.

¹ Or, where no remainder is left

अयं सो अग्निराहुतः पुरुषा यमीशानः समिदिन्धे हविष्मान् ।
परि यमेत्यध्वरेषु होता ॥१६॥

16. This is that Fire who is called¹ in many lands, whom the giver of the offering sets ablaze and has lordship, round whom moves the Priest of the call in the rites of the path.

त्वे अग्न आहवनानि भूरीशानास आ जुहुयाम नित्या ।
उभा कृण्वन्तो बहव मिमेधे ॥१७॥

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

इमो अग्ने वीततमानि हव्याऽजस्रो वक्षि देवतातिमञ्छ ।
प्रति न ई सुरभीणि व्यन्तु ॥१८॥

18. O Fire, these offerings most desired, incessantly bring to our formation of the godhead; to us may there come all delightful Powers.

मा नो अग्नेऽवीरते परा वा दुर्वाससेऽश्रतये मा नो अस्थै ।
मा नः क्षुधे मा रक्षस ऋतावो मा नो दमे मा वन आ जुहुर्याः ॥१९॥

19. Deliver us not, O Fire, to strengthlessness, nor to the ill-clad mindlessness, nor to hunger, nor to the Rakshasa, O thou with whom is the Truth, lead us not astray in the house or in the forest.

नू मे ब्रह्माप्यग्न उच्छशाधि त्वं देव मघवद्भूषः सुषूवः ।
रातौ स्यामोभयास आ ते यूयं पात स्वस्तिभिः सदा नः ॥२०॥

20. Now, O Fire, teach to us the Words, do thou, O God, speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal.

¹ Or, given offering

त्वमग्ने सुहवो रप्ससंदृक् सुवीती सूनो सहस्रो दिवीहि ।

मा त्वे सचा तनवे नित्य आ षड्मा वीरो अस्मन्नयो वि दासीत् ॥२१॥

21. Thou, O Fire, art swift to our call and rapturous is thy vision; O son of force, shine with a bright light. Burn us not since in thee and with thee is the eternal Son, let not the strength of the hero in us break us to pieces.

मा नो अग्ने दुर्भृतये सचैषु देवेदेष्वग्निषु प्र वोचः ।

मा ते अस्मान् दुर्भृतयो भूमाच्चिद् देवस्य सूनो सहस्रो नशन्त ॥२२॥

22. Mayst thou not, who art with us in these god-kindled fires, denounce us for difficulty to bear thee; may not wrong thinkings from thee, O son of force, even by error come to us.

स मर्तो अग्ने स्वनीक रेवानमर्त्ये य आजुहोति हव्यम् ।

स देवता वसुवनि दधाति यं सूरिरर्यो पृच्छमान एति ॥२३॥

23. O Fire, O thou with thy flame-force, rich with Treasure, become the mortal who casts his offerings in the immortal; that godhead founds in him the conquest of the riches to whom comes questioning the illumined seer, the seeker.

महो नो अग्ने सुवितस्य विद्वान् रयि सूरिम्य आ ब्रूहा बृहन्तम् ।

येन वयं सहसावन् मवेमाविमितास आयुषा सुवीराः ॥२४॥

24. O Fire, thou art the knower of the great and happy path, bring to the illumined seers the vast Treasure by which, O forceful one, with a life unwasting, heroic in strength we may take rapture.

नू मे ब्रह्माप्यग्न उच्छशाधि त्वं देव मघवद्भूयः सुषूवः ।

रातौ स्यामोभयास आ ते दूयं पात स्वस्तिभिः सदा नः ॥२५॥

25. Now, O Fire, teach to us the Words, do thou, O God, speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal.

SUKTA 2

जुषस्व नः समिधमग्ने अद्य शोचा बृहद् यजतं धूममुष्णन् ।
उप स्पृश विष्यं सानु त्सूपैः सं रश्मिभिस्ततनः सूर्यस्य ॥१॥

1. Cleave to our fuel, O Fire, today, illumine the vast¹ pouring thy smoke of sacrifice, touch the peak celestial with thy up-piled masses, then stretch them out to unite with the rays of the Sun.

नद्राज्ञंसस्य महिमानपेशामप स्तोषाम यजतस्य यज्ञैः ।
ये सुक्तवः शुचयो धियंघाः स्वदन्ति देवा उभयानि हव्या ॥२॥

2. Let us invoke, by the sacrifices of the lord of sacrifice who voices the godheads, the greatness of these who are pure, who are perfect in will, who are founders of the Thought-gods, they take the taste of both kinds of offerings.

ईळेन्यं वो असुरं सुवसमन्तर्दूतं रोदसी सत्यवाचम् ।
मनुष्वदग्नि मनुना समिद्धं समध्वराय सदमिन्महेम ॥३॥

3. Fire who is to be prayed by you the mighty, the wise of understanding, the messenger between earth and heaven, whose speech is truth kindled as the human by the thinking man, let us greaten ever for the pilgrim-sacrifice.

सपर्यवो भरमाणा अभिज्ञु प्र वृञ्जते नमसा बहिररग्नौ ।
आजुह्वाना घृतपृष्ठं पृषद्वध्वर्यवो हविषा मर्जयेध्वम् ॥४॥

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

स्वाध्वो वि दुरो देवयन्तोऽग्निभ्यू रथयुर्वेताता ।
पूर्वीं शिशुं न मातरा रिहाणे समयुवो न समनेष्वञ्जन् ॥५॥

¹ Or, blaze out vastly

5. The seekers of the godhead perfected in their thinking have come with yoked chariots and flung wide open the doors in their formation of the godheads, they have anointed him as if the two ancient Mothers caressing their child, as if rivers moving through level spaces.

उत योषणे दिव्ये महो न उषासानक्ता सुदुषेव धेनुः ।

बहिषदा पुच्छूते मघोनो आ यज्ञिये सुविताय अयेताम् ॥६॥

6. May too dawn and night, matrons great and divine, like good milch-cows, queens of sacrifice, queens of plenty called by many seekers, sit on the sacred grass and lodge with us for our happiness.¹

विप्रा यज्ञेषु मानुषेषु कारु मन्ये वां जातवेदसा यजध्वं ।

ऊर्ध्वं नो अध्वरं कृतं हवेषु ता देवेषु वनयो वार्याणि ॥७॥

7. I meditate on you, O ye two illumined Seers, doers of the work in our human sacrifices, knowers of all things born, for sacrifice; make high our pilgrim-sacrifice when we call: you win our desirable things in the gods.

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।

सरस्वती सारस्वतेभिरर्वाक् तिलो देवोर्बहिरेदं सवन्तु ॥८॥

8. In unison may Bharati with her Muses of invocation, Ila with gods and men, and Fire, Saraswati with her powers of inspiration come down to us, the three goddesses sit upon this seat of sacrifice.

तन्नस्तुरीपमथ पोषयितुं देव त्वष्टवि रराणः स्यस्व ।

यतो वीरः कर्मण्यः सुयज्ञो युक्तग्रावा जायते देवकामः ॥९॥

9. O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence, cause of our growth, from which is born in us the hero ever active with wise

¹ Or, be with us for our happy journey.

discernment, the seeker of the gods who sets to work the stone of the wine-pressing.

वनस्पतेऽव सृजोष देवानग्निर्हविः शमिता सूदयाति ।

सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥

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

आ याह्याग्ने समिधानो अर्वाङ्निद्रेण देवैः सरथं तुरेभिः ।

बहिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मावयन्ताम् ॥११॥

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

SUKTA 3

अग्निं वो देवमग्निभिः सजोषा यजिष्ठं दूतमध्वरे कृणुध्वम् ।

यो मर्त्येषु निध्रुविर्हतावा तपुर्मूर्धा घृताघ्नः पावकः ॥१॥

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

प्रोथदश्वो न यवसेऽविष्यन् यवा महः संवरणाद् व्यस्थात् ।

आदस्य वातो अनु वाति शोचिरघ स्म ते व्रजनं कृष्णमस्ति ॥२॥

2. He neighs in his desire like a horse in his pasture, when he breaks out from a mighty encirclement the wind blows in the wake of his flame; now black is thy marching.

उद् अस्य ते नवजातस्य वृष्णोऽग्ने चरन्त्यजरा इधानाः ।

अच्छा घामरुषो धूम एति सं दूतो अग्न ईयसे हि देवान् ॥३॥

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

वि यस्य ते पृथिव्यां पाजो अग्नेद् तृषु यवन्ना समवुक्त जम्भैः ।

सेनेव सृष्टा प्रसितिष्ट एति यवं न दस्म जुह्वा विवेक्षि ॥४॥

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

तमिद् दोषा तमुषसि यविष्ठयग्निमत्यं न मर्जयन्त नरः ।

निशिशाना अतिथिमस्य योनौ दीवाय शोचिराहुतस्य वृष्णः ॥५॥

5. Him in the dusk, him in the dawn, the ever youthful Fire men groom like a horse whetting the strength of the guest in his native seat; when the offerings are cast to him there shines out the light of the Bull.

सुसंवृक् ते स्वनीक प्रतीकं वि यद् रुक्मो न रोचस उपाके ।

दिवो न ते तन्यतुरेति शुष्मश्चित्रो न सूरः प्रति चक्षि भानुम् ॥६॥

6. O thou of the bright flame-force, fair to vision is thy front when nearest thou shinest out like gold, thy strength moves like the thunder of heaven, rich in thy brilliance thou showest thy light like a Sun.¹

यथा वः स्वाहाग्नये दाशेम परीळाभिर्घृतवद्भिश्च हव्यैः ।

तेभिर्नो अग्ने अमितैर्महोभिः शतं पूभिरायसीभिर्नि पाहि ॥७॥

7. So that we may give for you with Swaha, to the Fire, we

¹ Or, like the light of the Sun.

stand around him with the words of revelation and luminous offerings; do thou, O Fire, guard us with those measureless greatnesses, with thy hundred iron cities.

या वा ते सन्ति दाशुषे अषुष्टा गिरो वा याभिर्नृवतीरुष्याः ।
ताभिर्नः सूनो सहस्रो नि पाहि स्मत् सूरौञ्जरितुञ्जातवेदः ॥८॥

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

निर्यत् प्रतेष स्वधितिः शुचिर्गात् स्वया कृपा तन्वा रोचमानः ।
आ यो माश्रोशोन्यो जनिष्ट देवयज्याय मुक्तुः पावकः ॥९॥

9. When he goes out pure like a bright axe shining with his own light for his body, he who was born from two mothers for sacrifice to the gods, strong of will, the desirable purifying Fire.

एता नो अग्ने सोभगा दिदौह्यपि क्रतुं सुचेतसं वतेम ।
विश्वे स्तोतृभ्यो गृणते च सन्तु यूयं पात स्वस्तिभिः सदा नः ॥१०॥

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

SUKTA 4

प्र वः शुक्राय भानवे भरध्वं हव्यं मतिं चाग्नये सुपूतम् ।
यो देव्यानि मानुषा जन्म्यन्तर्विश्वानि विघ्नता जिगाति ॥१॥

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

स गृत्तो अग्निस्तरुणश्चिदस्तु यतो यविष्ठो अजनिष्ट मातुः ।
सं यो वना युवते शुचिबन् भूरि चिदन्ना समिदति सद्यः ॥२॥

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

अस्य देवस्य संसखनीके यं मर्तसिः श्येतं जगृध्रे ।
नि यो गृभं पोरुषेयीमुबोच दुरोकश्चग्निरायवे शुशोष ॥३॥

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

अयं कश्चिरकविषु प्रचेता मर्तेष्वग्निरमृतो नि वायि ।
स मा नो अत्र जुहुरः सहस्वः सदा त्वे सुमनसः स्याम ॥४॥

4. This is the seer, the conscious thinker in those who are not seers, Fire has been set as the Immortal in mortals; then lead us not here astray, O forceful Fire, may we be ever right-minded in thee.

आ यो योनिं देवकृतं ससाद ऋत्वा ह्यग्निरमृतां अतारोत् ।
तमोषघोश्च वनिनश्च गर्भं भूमिश्च विश्वघायसं बिभ्रति ॥५॥

5. He who has come to his native seat made by the gods, Fire delivered the gods by his will; the plants and the trees and the earth bear him who is the foundation of all.

ईशे ह्यग्निरमृतस्य भूरेरोशे रायः सुवीर्यस्य दातोः ।
मा त्वा वयं सहसावन्नवीरा माप्सवः परि षदाम मातुवः ॥६॥

6. Fire has power for a large Immortality, he is master of a wealth bounteous and full of hero-strength; O thou who hast strength with thee, let us not sit around thee shapeless, actionless, without hero-force.

परिषत्तं ह्यरणस्य रेक्णो नित्यस्य रायः पतयः स्याम ।

न शेषो अग्ने अन्यजातयस्त्यचेतानस्य मा पयो वि दुक्कः ॥७॥

7. To be rejected is the abundance of the riches that bring no delight, let us be the masters of a wealth that is eternal; that which is born from another is not the Son; O Fire, turn not to wrong the paths of one who knows not.

नहि प्रभायारणः सुक्षोबोऽन्योदयो मनसा मन्तवा उ ।

अथा चिदोक्तः पुनरित् स एत्या नो वाज्यभोषाढेतु नव्यः ॥८॥

8. Not to be accepted even though blissful is the son of another womb, not to be thought of even by the mind, for he brings with him no delight, soon even he returns to his home, let rather the new Horse come to us, the all-conquering.

त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावप्रवद्यात् ।

सं त्वा ध्वत्स्यन्ववम्येतु पायः सं रयिः स्पृहयाय्यः सहस्री ॥९॥

9. Do thou, O Fire, protect us from one who would conquer us, protect us thou, too, O forceful Fire, from blame; may there come to thee on a path full of destruction, come utterly a wealth thousandfold and desirable.

एता नो अग्ने सौभगा विदीह्यपि ऋतुं सुर्चेतसं वतेम ।

विश्वे स्तोतृभ्यो गृणते च सन्तु यूयं पात स्वस्तिभिः सदा नः ॥१०॥

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

SUKTA 5

प्राग्नये तवसे भरध्वं गिरं दिवो अरतये पृषिण्याः ।

यो विश्वेषाण्युतावायुपत्ये वैश्वानरो वावृधे जागृवद्भिः ॥१॥

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

पृष्टो दिवि धाम्यग्निः पृथिव्यां नेता सिन्धूनां वृषभः स्तियानाम् ।
स मानुषोरभि विशो वि भाति वैश्वानरो वावृषानो वरेण ॥२॥

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

त्वद्भिया विश आयुषसिक्नोरिस्यना जहतीर्भोजनानि ।
वैश्वानर पूरवे शोशुचानः पुरो यदग्ने दरयन्नदीदेः ॥३॥

3. In fear of thee the black Tribe, creatures unharmonious, came away casting behind them their enjoyments, when O Fire, O universal godhead, thy light shone upon man when thou forested them and flamedst forth in his front.

तव त्रिधातु पृथिवी उत द्यौर्वैश्वानर व्रतमग्ने सचन्त ।
त्वं भासा रोदसी आ ततन्याऽजस्त्रेण शोचिषा शोशुचानः ॥४॥

4. O Fire, O universal godhead, earth and heaven and the mid-realm clove to the triple law of thy workings; shining with thy uninterrupted flame thou hast spread out the two firmaments by thy light.

त्वामग्ने हरितो वावृषाना गिरः सचन्ते धुनयो घृताचीः ।
पतिं कृष्टीनां रघ्यं रयीणां वैश्वानरमुषसां केतुमह्नाम् ॥५॥

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

त्वे असुर्यं वसवो न्युष्वन् क्रतुं हि ते मित्रमहो जुषन्त ।
त्वं दस्यूरोकसो अग्न आज उरु ज्योतिर्जब्यन्नायाय ॥६॥

6. Into thee, the Shining Ones¹ cast the Mightiness, for they clove to thy will, O friendly Light; O Fire, thou threwest the Destroyers out from the house bringing to birth a wide Light for the Aryan.

स जायमानः परमे व्योमन् वायुर्न पाथः परि पासि सद्यः ।
त्वं भुवना जनयन्नभि ऋणपत्याय जातवेदो दशस्यन् ॥७॥

7. As thou camest to birth in the supreme ether at once as Vayu thou didst guard the path, thou criest aloud bringing to birth the worlds, according them as a gift to the Son, O knower of all things born!

तामग्ने अस्मे इषमेरयस्व वैश्वानर क्षुमर्तो जातवेदः ।
यया राधः पिब्वसि विश्ववार पृथु भवो दाक्षुषे मर्त्याय ॥८॥

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

तं नो अग्ने मघवद्भूषः पुरुक्षुं रयिं नि वाजं धृत्य युवस्व ।
वैश्वानर महि नः शर्म यच्छ रुद्रेभिरग्ने वसुभिः सजोषाः ॥९॥

9. O Fire, join to us within, to us made masters of the riches a plenitude of the knowledge inspired wide in its store; O universal godhead, do thou in union with the Rudras and the Vasus extend to us a vast peace.²

SUKTA 6

प्र सन्नाजो अमुरस्य प्रशस्ति पुंसः कृष्टोनामनुयायस्य ।
इन्द्रस्येव प्र तवसस्कृतानि वन्दे दारं वन्दमानो विवक्षि ॥१॥

1. I adore the Render, adoring I proclaim by my speech the

¹ Or, the Lords of the riches ² Or, a vast refuge.

deeds of the all-ruler, the almighty, the male, as Indra strong and to be rejoiced in by the peoples.

कविं केतुं षासि भानुमद्रेहिन्वन्ति शं राज्यं रोदस्योः ।

पुरंदरस्य गीभिरा बिबासेऽग्नेर्व्रतानि पूर्वा महानि ॥२॥

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

न्यक्तृन् ग्रथिनो मृग्यवाचः पणीरश्वदां अदृषां अयज्ञान् ।

प्रप्र तान् दस्पूर्ग्विबिवाय पूर्वश्चकारापरां अयज्यून ॥३॥

3. The traffickers who have not the will for the work, the binders in knots, who have the speech that destroys, who have neither faith nor growth in the being, nor sacrifice, these the Destroyers Fire has scattered before him; supreme he has made nether in their realm those who will not to do sacrifice.

यो अपाचीने तमसि मदन्तीः प्राचीश्चकार नूतमः शचीभिः ।

तमोशानं वस्वो अग्निं गुणीषेऽनानतं दमयन्तं पृतन्यून ॥४॥

4. The powers that rejoice in the darkness behind, he most mighty in his godhead has made by his energies powers in front; that Fire I proclaim, lord of the Treasure, who is never bowed, who tames those that make battle against him.

यो देह्यो अनमयद् वषस्नेर्यो अयंपत्नीरुषसश्चकार ।

स निरुध्या नहुषो यद्वा अग्निर्विशश्चक्रे बलिहृतः सहोभिः ॥५॥

5. He bent down the walls by his showering blows, he who has made the dawns wives of the Noble Ones; he the mighty Fire has put his restraint upon men and made the peoples bringers to him of his taxes by his forceful might.

यस्य शर्मस्य विद्मे जनास एवेस्तस्युः सुमति भिक्षमाणाः ।
वैश्वानरो वरमा रोदस्योराग्निः ससाव पित्रोरुपस्थम् ॥६॥

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

आ देवो ददे बुध्न्या वसूनि वैश्वानर उदिता सूर्यस्य ।
आ समुद्राववरादा परस्मादाग्निर्ददे दिव आ पृथिव्याः ॥७॥

7. The god took to him the riches of the Foundation, the universal godhead in the rising of the Sun gathered wealth from the nether and the upper ocean, Fire took to him the riches of earth and heaven.

SUKTA 7

प्र वो देवं चित् सहस्रानमग्निमश्वं न वाजिनं हिषे नमोभिः ।
भवा नो दूतो अध्वरस्य बिभ्वान् त्मना देवेषु विविदे मितद्रुः ॥१॥

1. Even though a god putting forth his force, I drive him forward as my steed of swiftness by my prostrations of surrender; become the messenger of our pilgrim-sacrifice, one who has knowledge; of himself in the gods he becomes known in his measured race.

आ याह्याग्ने पथ्या अनु स्वा मन्द्रो देवानां सल्यं जुषाणः ।
आ सानु शुष्मेनंदयन् पृथिव्या जम्भेभिरिविद्वमुशधगवनाभि ॥२॥

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

प्राचीनो यज्ञः सुधितं हि बहिः प्रीणीते अग्निरीकृतो न होता ।
आ मातरा विद्ववारे हुवानो यतो यविष्ठ जज्ञिषे सुशेवः ॥३॥

3. In front is the sacrifice, well-placed is the sacred grass, pleased is the Fire; one prayed, thou art like a Priest of the call, calling to the two mothers in whom are all desirable things, whence thou art born most young and blissful.

सद्यो अध्वरे रयिरं जनन्त मानुषासो विचेतसो य एषाम् ।
विशामधायि विस्पतिर्वुरोणेऽग्निर्मन्द्रो मधुवचा ऋतावा ॥४॥

4. Men accomplished in conscious knowledge have brought at once into birth the charioteer who has been set as master of the peoples in their house, Fire the rapturous, the sweet of speech, one who has with him the Truth.

असावि वृतो वह्निराजगन्धर्वग्विर्बह्म नृषदने विषर्ता ।
द्यौश्च यं पृथिवी वावृधाते आ यं होता यजति विश्ववारम् ॥५॥

5. He has come and taken his seat in the house of Man, the chosen bearer of the offering, Fire, the Priest of the Word, he who upholds all things, he whom earth and heaven increase, to whom the Priest of the call sacrifices for in him are all desirable things.

एते क्षुप्नेभिर्विश्वमातिरन्त मन्त्रं ये वारं नर्या अतस्तन् ।
प्र ये विशस्तिरन्त श्रोषमाणा आ ये मे अस्य रोचयन्तस्य ॥६॥

6. These have crossed beyond all by their lights, the men of strength who have fashioned excellently the Word, human beings who have gone forward eager to hear and have illumined for me something of this Truth.

नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहस्रो वसुनाम् ।
इषं स्तोतृभ्यो मधवद्भूष आनङ् यूयं पात स्वस्तिभिः सदा नः ॥७॥

7. Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishthas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.

SUKTA 8

इन्धे राजा समर्थो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।
नरो हृष्येभिरोळते सबाध आग्निरग्न उषसामशोचि ॥१॥

1. The King, the Noble One is kindled high with prostrations of surrender, he whose front receives the oblation of the Light; men oppressed and opposed pray with offerings and the Fire is born in front of the dawns.

अयम् पृथु सुमहो अवेदि होता मन्द्रो मनुषो यज्ञो अग्निः ।
वि भा अकः ससृजानः पृथिव्यां कृष्णविरोषयोर्विवक्षे ॥२॥

2. He verily is that great one whom one knew, the rapturous Priest of man, the mighty one, the Fire; he has found wide his lustres when he is let loose on the wide earth, black is the rim of his wheel when he is declared by her growths.

कया नो अग्ने वि वसः सुदुक्ति कामु स्वधामृणवः शस्यमानः ।
कदा भवेम पतयः सुदत्र रायो वन्तारो दुष्टरस्य साधोः ॥३॥

3. By what law of thee, O Fire, dost thou illumine our purification? To what self-law of thee dost thou move when thou art proclaimed aloud? O great giver, when may we become the lords and conquerors of a wealth that is all-accomplishing¹ and unassailable?

प्रप्राययन्निर्भरतस्य शृण्वे वि यत् सूर्यो न रोचते बृहद् भाः ।
अभि यः पूरं पृतनासु तस्यौ छुतानो वैष्यो अतिथिः शुशोच ॥४॥

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

असन्नित् ते त्वे आहवनानि भूरि भुवो विश्वेभिः सुमन्ता अनोक्तः ।
स्तुतश्चिदग्ने शृण्वे गृणानः स्वयं वर्धस्व तन्वं सुजात ॥५॥

¹ Or, perfect

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

इदं वचः शतसाः संसहस्रयुवगनये जनिषीष्ट द्विबर्हिः ।

शं यत् स्तोतृभ्य आपये भवति शुभदमोषचातनं रक्षोहा ॥६॥

6. This is the word that rose into birth for the Fire it is a conqueror of the hundreds and with it are the thousands, it is twofold in its greatness when it creates the bliss for those who laud him for the friend; it is luminous, a driver away of evil, a slayer of the Rakshasa.

नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहस्रो वसूनाम् ।

इषं स्तोतृभ्यो मघवद्भ्य आनद् यूयं पात स्वस्तिभिः सदा नः ॥७॥

7. Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishthas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.

SUKTA 9

अबोधि जार उषसायुपस्थादोता मन्द्रः कवितमः पावकः ।

दधाति केतुमुभयस्य जन्तोर्हव्या देवेषु द्रविणं सुकृत्सु ॥१॥

1. He awoke from the lap of the dawns, their lover, the rapturous Priest of the call, the great seer, the purifying Fire; he founds the ray of intuition for both kinds of being born, the offerings in the gods, the riches in the doers of good.

स सुक्नुयों वि दुरः पणोनां पुनानो अकं पुरुभोजसं नः ।

होता मन्द्रो विशां दमूनास्तिरस्तमो बवृशे राम्याणाम् ॥२॥

2. Strong in will this is he who has flung wide the doors of the Traffickers purifying for us the illumining ray which gives

the many enjoyments; the rapturous Priest of the call, who dwells in the house of men, is seen through the darkness of the nights.

अमूरः कविरदितिबिबस्वान् त्सुसंसन्वित्रो अतिथिः शिवो नः ।
चित्रभानुरषसां भात्यप्रेक्षां गर्भः प्रस्व आ बिवेश ॥३॥

3. The seer free from ignorance, the boundless, the luminous, a friend happily met,¹ our benignant guest, rich in his lustres he shines in front of the dawns, a child of the waters he enters into his mothers.

ईडेन्यो वो मनुषो युगेषु समनगा अशुक्लजातवेदाः ।
सुसंवृशा भानुना यो बिभाति प्रति गावः समिधानं वृषन्त ॥४॥

4. One to be prayed by you in the generations of man, equal in his rays shone out the knower of all things born, Fire who dawns with his light of perfect vision, the rays woke into his high blazing.

अग्ने याहि हूयं मा रिषण्यो देवां अञ्छा ब्रह्मकृता गणेन ।
सरस्वतीं मरुतो अश्विनापो यक्षि देवान् रत्नधेयाय विश्वान् ॥५॥

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

त्वामग्ने समिधानो वसिष्ठो जरूयं हन् यक्षि राये पुरंधिम् ।
पुरुणीया जातवेदो जरस्व यूयं पात स्वस्तिभिः सदा नः ॥६॥

6. Vasishtha kindles thee, O Fire, slaying the destroying demon, sacrifice for the Wealth to the many-thoughted goddess:² many are the roads of thy approach, O knower of all things born. Do you always guard us with all kinds of weal.

¹ Or, happy in thy sessions, our friend, ² Or, to her who is the tenant of the city:

SUKTA 10

उषो न जारः पृथु पाणो अग्नेर्द्विद्युतदीपच्छाशुचानः ।

वृषा हरिः शुचिरा भति भासा धियो हिन्यान उशतीरजोगः ॥१॥

1. As the lover of dawn he has reached to a wide strength shining, flaming out with his play of lightnings; the Bull pure and resplendent he shines on us, illumining with his light our thoughts he wakes our dawns.

स्वर्णं वस्तोरुषसायरोचि यज्ञं तन्वाना उशिजो न मन्म ।

अग्निर्जन्मानि देव आ वि विद्वान् द्रवद् दूतो देवयावा वनिष्ठः ॥२॥

2. It is as if the sun-world shone out from the day and the dawns; they are forming the sacrifice as aspirants the Thought: Fire the godhead knowing the births runs wide to his goal, the Messenger, the Traveller to the godheads, strong to conquer.

अच्छा गिरो वसवो देवयन्तीरग्निं यन्ति द्रविणं भिक्षमाणाः ।

मुसद्वां सुप्रतीकं स्वञ्च हव्यवाहयरति मानुषाणाम् ॥३॥

3. Our words are thoughts seeking for godhead. Come to the Fire asking for the Treasure, Fire the carrier of offerings, fair of front, perfect in vision, true in movement, the traveller of the ways for men.

इन्द्रं नो अग्ने वसुभिः सजोषा रुद्रं रुद्रेभिरा बहा बृहन्तम् ।

अदित्येभिरदिति विद्वज्जन्यां बृहस्पतिमृक्वश्चिदिववारम् ॥४॥

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

मन्द्रं होतारमुशिजो यच्छिष्टमग्निं विश ईळते अध्वरेषु ।

स हि सपार्वा अभवद् रयीणामतन्द्रो दूतो यज्याय देवान् ॥५॥

5. Men who are aspirants pray in the pilgrim-rites to Fire the youthful and rapturous Priest of the call; for he has become the ruler of the earth and the Riches, a sleepless messenger for sacrifice to the gods.

SUKTA 11

मर्हा अस्यध्वरस्य प्रकेतो न ऋते त्वदमृता मावयन्ते ।
आ विश्वेभिः सरथं याहि देवैर्यन्ने होता प्रथमः सवेह ॥१॥

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

त्वामीळते अजिरं द्रुत्याय हविष्मन्तः सदैमिन्वावृषासः ।
यस्य देवैरासदो बहिरग्नेऽहान्यस्मै सुदिना भवन्ति ॥२॥

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

त्रिचिदवक्तोः प्र चिकितुर्वसूनि त्वे अन्तर्वाशिषे मर्त्याय ।
मनुष्वदग्न इह यक्षि देवान् भवा नो द्रुतो अभिशस्तिपावा ॥३॥

3. Even thrice in the night within thee they woke to the knowledge of the Riches for the mortal giver; as the human here sacrifice to the gods, become our messenger and protector from the assailant.

अग्निरीशे बृहतो अध्वरस्याऽग्निविश्वस्य हविषः कृतस्य ।
क्रतुं ह्यस्य वसवो जुषन्ताऽया देवा रधिरे हव्यबाहम् ॥४॥

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

carrier of the offerings.

आग्ने वह हविरसाय देवानिन्द्रज्येष्ठास इह मादयन्ताम् ।
इमं यज्ञं दिवि देवेषु धेहि यूयं पात स्वस्तिभिः सदा नः ॥५॥

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

SUKTA 12

अगन्म महा नमसा यविष्ठं यो दीवाय समिद्धः स्वे दुरोणे ।
चित्रभानुं रोबसो अन्तरवीं स्वाहुतं विश्वतः प्रत्यञ्चम् ॥१॥

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

स मङ्गा विश्वा दुरितानि साह्वानग्निः पृथे दम आ जातवेदाः ।
स नो रमिषद् दुरितादवसादस्यान् गुणत उत नो मघोनः ॥२॥

2. He overcomes all evils by his might: the Fire is affirmed by the lauds in the home, the knower of all things born; may he guard us from stumbling and from blame, us when we speak the words and us when we are lords of the plenty.

त्वं वरुण उत मित्रो अग्ने त्वां वर्धन्ति मतिभिर्वसिष्ठाः ।
त्वे वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥३॥

3. Thou art Varuna and thou art Mitra, O Fire, thee the Vasishthas make to grow by their thoughts, in thee may the riches be easily won. Do you always guard us with all kinds of weal.

SUKTA 13

प्राणये विश्वशुचे धियंवेऽमुरध्ने मन्म वीति भरष्यम् ।
भरे हविर्न बहिषि प्रीचानो वैश्वानराय यतये मतीनाम् ॥१॥

1. To Fire all-illumining, founder of the thought, slayer of the Asuras, bring your thinking and the thought formed; glad I bring to our sacrificial seat the offering for the universal godhead who has mastery over minds.

त्वमग्ने शोचिषा शोशुचान आ रोदसी जपुषा जायमानः ।
त्वं देवां अविशस्तेरयुञ्चो वैश्वानर जातवेदो महित्वा ॥२॥

2. Thou, O Fire, illumining with thy light fillest earth and heaven even in thy birth: thou hast released the gods from the Assailant by thy might, thou the universal godhead, the knower of all things born.

जातो यवन्ने भुवना व्यस्यः पशून् न गोषा इर्यः परिष्वा ।
वैश्वानर ब्रह्मणे चिन्द गातुं यूयं पात स्वस्तिभिः सदा नः ॥३॥

3. When born, O Fire, thou lookest on the world as a herdsman on his cattle, one to be missioned, pervading everywhere, as the universal godhead thou foundest the Path for the Lord. Do you always guard us with all kinds of weal.

SUKTA 14

समिधा जातवेदसे देवाय देवहृतिभिः ।
हविर्भिः शुक्रशोधिषे नमस्विनो वयं दाशेयान्ये ॥१॥

1. To the godhead knower of all things born, by our fuel, by our invocations of the god, by our offerings may we give making prostration, to the Fire of the brilliant light.

वयं ते अग्ने समिधा विधेम वयं दाशेम सुष्टुतो यजत्र ।
वयं घृतेनाप्यारस्य होतव्यं देव हविषा भद्रशोचे ॥२॥

2. May we worship thee, O Fire, with the fuel, may we give to thee with the laud, O master of sacrifice, we with the oblation, O Priest of the call of the pilgrim-sacrifice, we with the offerings, O god of the happy flame.

आ नो देवेभिरुप देवहृतिमग्ने याहि वषट्कृति जुषाणः ।

तुभ्यं देवाय दाशतः स्याम यूयं पात स्वस्तिभिः सदा नः ॥३॥

3. Come, O Fire, with the gods to our invocation of the gods taking pleasure in the cry "Vashat", to thee, O god, may we be givers of the offerings. Do you guard us always with all kinds of weal.

SUKTA 15

उपसद्याय मोक्षदुष आस्ये बहुता हविः ।

यो नो नेदिष्याप्यम् ॥१॥

1. To the bounteous, one to be approached with worship, cast in the mouth the offering, who brings to us closest alliance.

यः पञ्च चर्वणोरभि निषसाद दमेदमे ।

कविर्गृहपतिर्युवा ॥२॥

2. He who comes to the five peoples of seeing men and takes his seat within in house and house, the seer, the master of the house, the youth.

स नो वेदो अमात्यमग्नी रक्षतु विश्वतः ।

उतास्मान् पात्वंहसः ॥३॥

3. May that Fire guard the knowledge that is our inmate from every side, may he protect us from evil.

नवं नु स्तोममग्नये दिवः श्येनाय जीजनम् ।

वस्यः कुविद् वनाति नः ॥४॥

4. Now have I brought forth a new laud to Fire, the Hawk of Heaven; he wins for us repeatedly the Riches.

स्पर्हा यस्य मित्रो वृक्षे रयिर्बोरवतो यथा ।
अग्ने यत्तस्य शोचतः ॥५॥

5. He whose glories are desirable for vision and are like the Riches with their hero-powers, for he flames in front of the sacrifice.

सेमां वेतु वषट्कृतिमग्निर्बुधत नो गिरः ।
यजिष्ठ्रे हव्यवाहनः ॥६॥

6. May he take knowledge of this cry of "Vashat", may the Fire cleave to¹ our words who is the carrier of the offerings and most strong for sacrifice.

नि त्वा नक्ष्य विश्यते द्युमन्तं देव धीमहि ।
सुवीरमग्न आहुत ॥७॥

7. O Lord of the peoples to whom we must reach, to whom the offerings are cast, we have set thee within luminous in thy hero-force, O godhead, O Fire.

क्षप उन्नदच्च धीविहि स्वग्नयस्त्वया वयम् ।
सुवीरस्त्वमस्मयुः ॥८॥

8. Shine through the nights and the days, by thee may we be well-armed with fire; a hero-force art thou and thy desire is towards us.

उप त्वा सातये नरो विप्रासो यन्ति धीतिभिः ।
उपाक्षरा सहस्रिणी ॥९॥

9. To thee men illumined come with their thinkings for the conquest, to thee the imperishable One with her thousands.

¹ Or, take pleasure in

अग्नी रक्षांसि सेवति शुक्रलोचिरमर्त्यः ।
शुचिः पावक ईडयः ॥१०॥

10. The Fire repels the Rakshasas, the immortal with its brilliant light, one to be prayed, the pure and purifying flame.

स नो राधांस्या भरेशानः सहस्रो यहो ।
भगश्च दातु वार्यम् ॥११॥

11. Bring us our effectuations for thou hast the mastery, O son of force, and may the lord of enjoyment give us the object of our desire.

त्वमग्ने वीरवद् यशो देवश्च सविता भगः ।
वितिश्च दाति वार्यम् ॥१२॥

12. Thou, O Fire, givest us heroic glory and the divine Creator-Sun and Lord of enjoyment and the Mother of the finite gives us the object of our desire.

अग्ने रक्षा णो अंहसः प्रति ऽम देव रोचतः ।
तपिष्ठंरजरो बह ॥१३॥

13. O Fire, guard us from evil, against the doer of harm protect us, O god; imperishable, burn him with thy most afflicting fires.

अथा महो न आयस्यनाशृष्टो नृपीतये ।
पूर्वभा शतभुजिः ॥१४॥

14. Now unviolated become to us a mighty iron city hundred fortified for the protection of men.

त्वं नः पाह्यंहसो दोषावस्तरघायतः ।
दिवा नक्तमदाभ्य ॥१५॥

15. Do thou guard us from evil in dusk and in dawn from the bringer of calamity — thou art by day and night inviolable.

SUKTA 16

एना वो अग्नि नमसोर्बो नपातमा हुवे ।
प्रियं चेतिष्ठमरति स्वध्वरं विश्वस्य दूतममृतम् ॥१॥

1. With this prostration I invoke for you Fire the son of Energy, the beloved, the traveller most awake to knowledge who carries out well the pilgrim-sacrifice, the immortal messenger of every man.

स योजते अरुषा विश्वभोजता स दुद्रवत् स्वाहुतः ।
सुब्रह्मा यज्ञः सुशमी बसूनां देवं राघो जनानाम् ॥२॥

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

उदस्य शोचिरस्याबाजुह्वानस्य मोळ्ळुषः ।
उद् धूमातो अस्वातो दिक्षिस्पृशः सयग्नियिन्वते नरः ॥३॥

3. Up stands the flame of light of this bounteous One when to him are cast the offerings, his ruddy smoke goes up and touches heaven; men kindle high the Fire.

तं त्वा दूतं कृष्महे यज्ञस्तमं देवां आ वीतये बह ।
विश्वो सुनो सहस्रो मर्तभोजना रास्व तद् यत् त्वेमहे ॥४॥

4. Thou art that most glorious messenger whom we create, bring to us the advent of the gods, O son of force, give us all mortal enjoyments, give us that which from thee we desire.

त्वमग्ने गृहपतिस्त्वं होता नो अघ्वरे ।
त्वं पोता विश्ववार प्रचेता वसि वेषि च वार्यम् ॥५॥

5. Thou, O Fire, art the master of the house, thou art the Priest of the call in our pilgrim-sacrifice, thou art the purifying Priest, he in whom are all desirable things, the conscious

thinker; sacrifice and reach the object of our desire.

कृषि रत्नं यजमानाय सुक्तो त्वं हि रत्नया असि ।

आ न ऋते शिशोहि विश्वमृत्विजं सुशंसो यश्च दक्षते ॥६॥

6. O strong in will, create the ecstasy for the doer of the sacrifice for thou art the founder of ecstasy: sharpen in the Truth for us every doer of the rite and whosoever is perfect in expression and skilful in thought.

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।

यन्तारो ये मघवानो जनानामूर्वान् दयन्त गोनाम् ॥७॥

7. O Fire fed with the offerings, let them abide in thee, the beloved, the illumined wise and those lords of plenty among men who are they that travel to and allot to us the widenesses of the Rays.

येषामिळा घृतहस्ता दुरोण आं अपि प्राता निषोदति ।

तांस्त्रायस्व सहस्य द्रुहो निदो यच्छा नः शर्म दीर्घयुत् ॥८॥

8. Those within whose gated house the goddess of Revelation with her hands of light sits filled with her fullnesses, them deliver from the doer of harm and the Censurer,¹ O forceful Fire; give to us the peace that hears the Truth from afar.

स मन्त्रया च जिह्वाया बहिरासा विदुष्टरः ।

अग्ने रयि मघवद्भूषो न आ बह हव्यदाति च सूरय ॥९॥

9. Do thou then with thy rapturous tongue, for thou art the bearer of the oblation with thy mouth and great is thy knowledge, bring to our lords of the plenty the riches and hasten on its way our gift of the offering.

ये राधांसि ददत्यश्व्या मघा कामेन श्रवसो महः ।

तां अंहसः पिपृहि पतुंभिष्ट्वं शतं पूभिर्यविष्ठ ॥१०॥

¹ Or from betrayal and from bondage,

10. They who give to us the achieving plenitudes of the power of the Horse because of our desire of the great inspired knowledge, them, O most young godhead, bring safe out of all evil by thy hundred fortresses of rescue.

देवो वो इविणोवाः पूर्णं विवष्टपासिचम् ।

उद् वा सिञ्चध्वमुप वा पुणध्वयादिद् वो देव ओहते ॥११॥

11. The divine giver of your Treasure desires from you the full pouring of the oblations; pour out and fill: then the god-head carries you on your way.¹

तं होतारमध्वरस्य प्रचेतसं वर्द्धि देवा अकृण्वत ।

दधाति रत्नं विधत्ते सुवीर्यमग्निर्बर्धनाय राशुषे ॥१२॥

12. The gods have made him the Priest of the call of the pilgrim-sacrifice, the conscious thinker, the carrier of flame; Fire founds the ecstasy and the heroic strength for the man who performs the sacrifice for the giver.

SUKTA 17

अग्ने भव सुवमिषा समिद्ध उत बर्हिर्वमिषा वि स्तुणीताम् ॥१॥

1. O Fire, become high kindled with the plenty of thy fuel, let the sacred grass be spread wide.

उत द्वार उशतीवि ध्यन्तामुत देवां उशत आ बहेह ॥२॥

2. Let the doors of aspiration swing open; bring here the aspirant gods.

अग्ने बीहि हविषा यसि देवान् त्वध्वरा कृणुहि जातवेदः ॥३॥

3. Go, O Fire, sacrifice to the gods with the offering; make good the ways of the pilgrim-sacrifice, O knower of all things born.

¹ Or, brings to you the Riches.

स्वध्वरा करति जातवेदा यसाद् देवां अमृतान् पिप्रयञ्च ॥४॥

4. He makes good the ways of the pilgrim-sacrifice, the knower of all things born; he sacrifices and gladdens the immortal gods.

वंस्व विद्वा वार्याणि प्रचेतः सत्या भवन्त्वाजिषो नो अद्य ॥५॥

5. Conquer all desirable things, O conscious thinker, may our yearning today become the Truth.

त्वाम् ते दधिरे हव्यबाहं देवासो अग्न ऊर्ज आ नपातम् ॥६॥

6. Thee they have established as the carrier of offerings, O Fire, the gods have founded thee, the Son of Energy.

ते ते देवाय दाशतः स्याम महो नो रत्ना वि दध इयानः ॥७॥

7. Those may we be who give to thee, the godhead, go vast upon thy way and found for us the ecstasies.

MANDALA EIGHT

VATSA KANWA

SUKTA 11

त्वमग्ने व्रतपा असि देवे आ मर्त्येष्वाम् ।

त्वं यज्ञेष्वीदृषः ॥१॥

1. O Fire, thou art the guardian of the law of all workings, thou art the divine in mortals; thou art one to be prayed in the sacrifices.

त्वमसि प्रज्ञस्यो विदयेषु सहन्त्य ।

अग्ने रथोरध्वराणाम् ॥२॥

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

स त्वमस्मदप द्विषो युयोषि जातवेदः ।

अदेवीरग्ने अरातोः ॥३॥

3. So do thou remove away from us the enemies, O knower of all things born, even the undivine and hostile forces, O Fire.

अन्ति चित् सन्तमह यज्ञं मर्तस्य रिपोः ।

नोप वेषि जातवेदः ॥४॥

4. Even when it is near, O surely thou comest not to the sacrifice of our mortal foe, O knower of all things born.

मर्ता अमर्त्यस्य ते भूरि नाम मनामहे ।

विप्रासो जातवेदसः ॥५॥

5. Mortals illumined we meditate on the many names of thee

the immortal, the knower of all things born.

विभ्रं विप्रासोऽवसे देवं मर्तास उक्तये ।
अग्निं नोभिर्हवामहे ॥६॥

6. We call the Fire with our words, illumined we call the illumined for our guard, mortals we call the god for our protection.

आ ते बल्लो मनो यमत् परयाजिषत् सद्यस्यात् ।
अग्ने त्वाकामया गिरा ॥७॥

7. Vatsa compels thy mind even from the supreme world of thy session, O Fire, by his Word that longs for thee.

पुरुषा हि सदृक्कडसि विशो विश्वा अनु प्रभुः ।
समत्सु त्वा हवामहे ॥८॥

8. Thou art the equal lord of all peoples in many lands; we call to thee in the battles.

समत्स्वग्निमवसे वाजयन्तो हवामहे ।
वाजेषु चित्रराघसम् ॥९॥

9. We call to the Fire to guard us in our battles, we who seek the plenitudes; in the plenitudes richly manifold is his achievement.

प्रत्नो हि कर्मोद्यो अप्यरेषु सनाच्च होता नव्यश्च सत्ति ।
त्वां चान्ते तन्वं पित्र्यत्वाऽऽस्पृश्यं च सौभगमा यजस्व ॥१०॥

10. For thou art of old one to be prayed in the pilgrim-sacrifices, and from time eternal thou sittest as the ever-new Priest of the call; O Fire, gladden thy own body and bring happiness to us by the sacrifice.

SOBHARI KANWA

SUKTA 19

तं गूर्धया स्वर्णरं देवास्तो देवमरति दधन्विरे ।
देवत्रा हव्यमोहिरे ॥१॥

1. Affirm that godhead of the sun-world, the gods set the divine traveller to his race, they brought the offering to the world of the gods.

विभूतराति विप्र चित्रशोचिषमग्निमीळिष्व यन्तुरम् ।
अस्य मेघस्य सोम्यस्य सोमरे प्रेमध्वाराय पूष्यम् ॥२॥

2. O illumined seer, pray the Fire opulent in his gifts, rich in his lustres; the guide of this Soma-sacrifice pray, O Sobhari, for the rite of the path, the Ancient One.

यजिष्ठं त्वा ववूमहे देवं देवत्रा होतारममर्त्यम् ।
अस्य यज्ञस्य सुस्तुम् ॥३॥

3. We have chosen thee the mightiest for sacrifice, the divine in the divine, the immortal as the Priest of call of this sacrifice, the strong of will, —

ऊर्जो नपातं सुभगं सुबोदितिमग्निं श्रेष्ठशोचिषम् ।
स नो मित्रस्य वरुणस्य सो अपाप्ता सुम्नं यज्ञते दिवि ॥४॥

4. the Son of, Energy, the Fire, happy and radiant and most glorious in his light; may he win for us by sacrifice the bliss in heaven of Mitra and Varuna and the bliss of the waters.

यः समिवा य आहुतो यो वेदेन ददात्रा मर्तो अग्नये ।
यो नमसा स्वध्वरः ॥५॥

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

तस्येदर्वन्तो रंहयन्त आशवस्तस्य धुम्नितमं यशः ।
न तमंहो देवकृतं कुतश्चन न मर्त्यकृतं नशत् ॥६॥

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

स्वप्नयो वो अग्निभिः स्याम दूनो सहस ऊर्जा पते ।
सुवीरस्त्वयस्वयः ॥७॥

7. High of fire may we be with your fires, O son of force, O lord of Energies! for thou hast the hero-strength and thy desire is towards us.

प्रशंसमानो अतिर्यिर्न मित्रियोज्जनी रयो न वेद्यः ।
त्वे क्षेमासो अपि सन्ति साधवस्त्वं राजा रयीणाम् ॥८॥

8. As our friendly guest finding our expression for us, Fire must be known, and as our chariot; in thee are all-accomplishing foundations of ease, thou art the king of the Treasures.

सो अद्वा दाशवध्वरोज्जने मर्तः सुभग स प्रशंस्यः ।
स घोभिरस्तु सनिता ॥९॥

9. That mortal is sure in the giving of his pilgrim-sacrifice, O happy Fire, he is one to be proclaimed, may he be a conqueror by his thoughts, —

यस्य त्वमूर्ध्वो अध्वराय तिष्ठसि क्षयद्वीरः स साधते ।
सो अर्वद्भिः सनिता स विपन्युभिः स शरैः सनिता कृतम् ॥१०॥

10. one for whom thou standest high exalted over his pilgrim-sacrifice, he is a master and hero and accomplishes, — he conquers by the war-horses, by the luminous seers, by the heroes, wins his work achieved.

पत्याग्निर्वपुर्गृहे स्तोमं चनो दधीत विश्वदार्यः ।
हव्या वा वेविषद् विषः ॥११॥

11. He in whose house Fire, in whom are all desirable things, maintains his body and his affirming laud and his delight and the offerings, he occupies the field of his occupancy.

विप्रस्य वा स्तुवतः सहस्रो यहो मकूतमस्य रातिषु ।
अबोदेवमुपरिषत्वं कृषि वसो विविदुषो वचः ॥१२॥

12. O son of force, for the illumined seer who lauds thee and is most swift in his givings, create for that seeker of knowledge, O Shining One,¹ the word in which the mortal is above the godhead below.

यो अग्निं हव्यदातिभिर्नयोभिर्वा सुवसवाचिवासति ।
गिरा वाजिरज्ञोचिषम् ॥१३॥

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

समिषा यो निक्षिती दाशददिति धामभिरस्य मर्त्यः ।
विश्वेत् स धीभिः सुभगो जनां अति द्युम्नैरुदन् इव तारिषत् ॥१४॥

14. he who with his stimulation by the fuel serves with the seats of the session of the Fire, the Boundless, that happy mortal exceeding men by his thoughts and by his lights passes beyond all things as one who crosses over waters.

तवग्ने द्युम्नमा भर यत् सासहत् तवने कं चिदत्रिणम् ।
'मन्युं जनस्य दूढयः ॥१५॥

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

येन चष्टे वनयो मित्रो अर्यमा येन नासत्या भगः ।
वयं तत् ते शवसा गातुवित्तमा इन्द्रत्वोता विधेमहि ॥१६॥

16. The light by which Mitra sees and Varuna and Aryaman, by

¹ Or, O lord of the Riches,

which lords of the journey and Bhaga, that light may we worship, we made by thy force perfect knowers of the path guarded by the lordship of the Puissant.

ते घेदग्ने स्वाध्याये त्वा विप्र निदधिरे नृबलसम् ।
विप्रास्तो देव सुक्नुम् ॥१७॥

17. O Fire, those are perfect in their thought who, themselves illumined, have set thee within them, O illumined seer, thee, O godhead, divine in vision and strong in will.

त इद् वेदि सुभग त आहुति ते सोतुं चक्रिरे दिवि ।
त इद् वाजेभिर्जिग्युर्महद् धनं ये त्वे कामं न्येरिरे ॥१८॥

18. They have made their altar and their offering, O happy Fire, and their libation of the wine in heaven, they have conquered by their plenitudes a mighty wealth who have cast into thee their desire.

भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अप्वरः ।
भद्रा उत प्रशस्तयः ॥१९॥

19. O felicitous god, happy to us art thou fed with the offerings, happy thy giving, happy the pilgrim-sacrifice, happy our utterances.

भद्रं मनः कृणुष्व वृत्रतुर्ये येना समत्सु सासहः ।
अव स्थिरा तनुहि भूरि शर्धतां वनेमा ते अभिष्टिभिः ॥२०॥

20. Create for us a happy mind in the piercing of the Coverers by which thou mayst overcome in the battles; lay prostrate many firm positions of those who challenge us, may we conquer them by thy attacks.

ईळे गिरा मनुहितं यं देवा दूतमरति न्येरिरे ।
यजिष्ठं हव्यबाहनम् ॥२१॥

21. I pray with the word the Fire set in man whom the god sent

in as the messenger and traveller, the carrier of offerings, strong to sacrifice.

तिग्मजन्माय तरुणाय राजते प्रयो गायस्यन्मये ।

यः पिशते सूनृताभिः सुबोर्यग्निर्धृतेभिराहुतः ॥२२॥

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

यदी धृतेभिराहुतो वाजोवग्निरुधरत उच्चाव च ।

असुर इव निगिजम् ॥२३॥

23. When he is fed with the offerings of light the Fire like one full of might, works his blade upwards and downwards and carves for himself a shape.

यो हव्यान्विरयता मनुहितो देव मासा सुगन्धिना ।

विवास्ते वार्याणि स्वप्चरो होता देवो अमर्त्यः ॥२४॥

24. The godhead set in man who speeds the offerings in its fragrant mouth, perfect in the pilgrim-sacrifice illumines all desirable things, the divine and immortal Priest of the call.

यदग्ने मर्त्यस्त्वं स्यामहं मित्रमहो अमर्त्यः ।

सहस्रः सूनवाहुत ॥२५॥

25. O Fire, fed with the offerings, O son of force, O friendly light, if thou wert the mortal and I the immortal, —

न त्वा रासोयामिश्रस्तये वसो न पापत्वाय सन्त्य ।

न मे स्तोतामतीवा न दुहितः स्यादग्ने न पापया ॥२६॥

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

पितुर्न पुत्रः सुपूतो दुरोण आ देवा एतु प्र णो हविः ॥२७॥

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

तवाहमग्न उतिभिर्नदिष्ठाभिः सचेय जोषमा वसो ।
सदा देवस्य मर्त्यः ॥२८॥

28. O Fire, O shining one, by thy closest guardings may I, the mortal, be ever companioned by the favour of the god.

तव क्रत्या सनेयं तव रातिभिरग्ने तव प्रशस्तिभिः ।
त्वामिवाहुः प्रमति वसो ममाग्ने हर्षस्व वातवे ॥२९॥

29. By thy will may I conquer, O Fire, by thy gifts, by thy revealing utterances; for of thee they speak as the guiding Thought in me. O Fire, have joy for the giving.

प्र सो अग्ने तवोतिभिः सुवीराभिस्तिरते वाचभर्मभिः ।
यस्य त्वं सख्यमावरः ॥३०॥

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

तव द्रप्तो नीलवान् वाश ऋत्विय इन्वानः सिष्णवा ददे ।
त्वं सहोनामुषसायसि प्रियः अपो वस्तुषु राजसि ॥३१॥

31.¹ the blue stream of thee with its cry is faithful to the law of its Truth, even as it is kindled it takes what is cast in it; thou art beloved of the great Dawns and thou shinest in the dwelling places of the night.

तमागन्म सोभरयः सहस्रमुष्कं त्वभिष्टिमवसे ।
सम्राजं त्रासदस्यवम् ॥३२॥

32. We the sons of Sobhari have come to the Fire with its thousandfold mass of flame, strong in its approach for protec-

¹ *Sisno* not translated.

tion, imperial, the Fire of the Terror of the Destroyer.¹

यस्य ते अग्ने अन्ये अग्नय उपक्षितो वया इव ।

विपो न क्षुप्ता नि युवे जनानां तव क्षत्राणि वर्धयन् ॥३३॥

33. O Fire, other fires dwell dependent on thee as on a tree its branches; I annex to me the illuminations of men and their lights, increasing so thy warrior forces.

यमावित्यासो अद्भुहः पारं नयथ मर्त्यम् ।

मयोनां विश्वेषां सुदानवः ॥३४॥

34. O sons of the boundless mother, you who betray not, great givers, the mortal whom out of all possessors of riches you lead to the other shore, —

यूयं राजानः कं चिच्छर्षणीसहः क्षयन्तं मानुषां अनु ।

वयं ते वो वरुण मित्रार्यमन् तस्यामेवृतस्य रभ्यः ॥३५॥

35. for you, the kings, who have power over seeing men, choose one or another to have mastery in the human ways, — such may we be, O Varuna, O Mitra, O Aryaman, charioteers, indeed, of the Truth.

अदान्मे पौलस्त्यः पञ्चाशतं त्रसदस्युर्वधूनाम् ।

मंहिष्ठो अयं सत्यतिः ॥३६॥

36. The Terror of the Destroyers, son of the master of wide vision, has given me the brides five hundred, he is a bounteous giver, the noble, a lord of beings.

उत मे प्रयियोर्वयियोः सुवास्त्वा अघि तुवनि ।

तिसृणां सप्ततीनां श्यावः प्रणेता भुवद् वसुदियानां पतिः ॥३७॥

37. And so, for me at the ford of the wide-flowing and forward streaming river of the happy dwelling places,² came the bay horse, leader of the three seventies. May he become an opulent master of the things that are to be given.

¹ Or, Fire of Trasadasyu. ² Or, the river Suvastu,

VISHWAMANAS VAIYASHWA

SUKTA 23

ईळिष्वा हि प्रतीव्यं यजस्व जातवेदसम् ।
चरिष्णुधूममगृभीतशोचिषम् ॥१॥

1. Pray the Fire as he fronts you, worship with sacrifice the knower of all things born, Fire with his driving smoke and his unseizable light, —

दामानं विश्वचर्षणेऽग्निं विश्वमनो गिरा ।
उत स्तुचे विष्पर्षतो रयानाम् ॥२॥

2. fire who is like the string of speeding chariots to a competitor in the race; O all-seeing universal mind, laud him with the word.

येषामावाध ऋग्मिष इषः पृक्षश्च निप्रभे ।
उपविदा बह्विविन्वते वसु ॥३॥

3. Those on whom he presses, possessor of the word of illumination and seizes on their impulsions and their satisfactions, by their approach to knowledge the Fire finds the Treasure.

उदस्य शोचिरस्याद् दीदियुषो व्यजरम् ।
तपुर्बम्भस्य सुचुतो गजश्वियः ॥४॥

4. Up stands his ageless light as he flames out with his burning tusks, in his beautiful splendour, in the glory of his companies.

उदु तिष्ठ स्वध्वर स्तवानो देव्या कृपा ।
अमिष्या माता बृहता शुशुक्चनिः ॥५॥

5. Even so, stand up as they laud thee, O doer of the pilgrim-rite, shining out with thy divine light, with thy vast all-regarding lustre.

अग्ने याहि सुज्ञस्तिभिर्हव्या बुद्धान् अनुचक्ष ।
यथा ब्रूतो बभूव हव्यवाहनः ॥६॥

6. Go, O Fire, with perfect utterances of the word offering un-interruptedly the oblations, since thou hast become the messenger and the carrier of the offerings.

अग्नि वः पूर्व्यं हुवे होतारं चर्वणीनाम् ।
तमया वाचा गृणे तम् वः स्तुषे ॥७॥

7. I call for you the ancient Fire, the Priest of the call of seeing men; him with this word I declare, him for you I laud.

यज्ञेश्विरव्युत्तच्छुं वं कृपा सुवयस्त इत् ।
मित्रं न जने सुचितमृतावनि ॥८॥

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

ऋतावानमृतायवो वसस्य साधनं निरा ।
उपो एनं बुभुक्षुर्नयस्यदे ॥९॥

9. To Fire the possessor of the Truth, the accomplisher of the sacrifice, the seekers of the Truth have come with the word and cleave to him in the seat of the adoration.

अच्छा नो अङ्गिरस्तथं यज्ञासो यन्तु संयतः ।
होता यो अस्ति विद्वा प्रशस्तयः ॥१०॥

10. Let our sacrifices go towards him united in their effort, to him most fiery-wise of the Angirases who is the Priest of the call in men and most glorious.

अग्ने तव त्वे अजरेन्धानासो बृहद् भाः ।
अश्वा इव वृषणस्तविषयिकः ॥११॥

11. O ageless Fire, those lights of thine kindling the Vast are like male and mighty horses;

स त्वं न ऊर्जां पते रयिं रास्व सुवीर्यम् ।
प्राद नस्तोके तनये समत्स्वा ॥१२॥

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

यद् वा उ विस्पतिः शितः सुप्रोतो मनुषो बिशि ।
विश्वेदेग्निः प्रति रक्षांसि सेषति ॥१३॥

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

भ्रष्टघ्ने नृबस्य मे स्तोमस्य वीर विस्पते ।
नि मायिनस्तपुषा रक्षसो बह ॥१४॥

14. O Fire, with thy hearing of my new laud, with thy burning flame, consume utterly the demon magicians, O hero, O lord of the peoples.

न तस्य मायया चन रिपुरोशीत मर्त्यः ।
यो अग्नये ददाश हव्यदातिभिः ॥१५॥

15. Not even by magic can the mortal foe master the man who offers worship to the Fire with his gifts of the oblation.

व्यश्वस्त्वा वसुषिवसुअप्युरग्रीणादुषिः ।
महो राये तम् त्वा समिधोमहि ॥१६॥

16.*

उशना काव्यस्त्वा नि होतारमसावयत् ।
आर्याजि त्वा मनवे जातवेदसम् ॥१७॥

17. Thee Ushana of the inspired wisdom set within for men as the Priest of the call, the doer of sacrifice, the knower of all things born.

* Translation not found in MSS.

विश्वे हि त्वा सजोषसो देवासो दूतमक्त ।
श्रुष्टी देव प्रथमो यज्ञियो भुवः ॥१८॥

18. For all the gods with one mind made thee the messenger;
O godhead, thou becamest by inspired knowledge supreme
and a lord of sacrifice.

इमं घा वीरो अमृतं दूतं कृण्वीत मर्त्यः ।
पावकं कृष्णवर्तनि विहायसम् ॥१९॥

19. Him immortal let the mortal hero make his envoy, the
purifying Fire with his black path, vast in his wideness.

तं हवेम यतस्त्वुचः सुभासं शुक्लोच्चिषम् ।
विशापग्नियजरं प्रत्नमोडणम् ॥२०॥

20. Him let us call putting forth the ladle, the luminous, the
brilliant in light, one to be prayed by men, the ancient and
unaging Fire.

यो अस्मै हव्यवातिश्चिराहुति मर्तोऽविषत् ।
भूरि पोषं स घत्ते वीरवद् यशः ॥२१॥

21. For the mortal who performs sacrifice to him by his gifts of
the offering he founds much increase and a glory of his hero-
strengths.

प्रथमं जातवेदसमग्निं यज्ञेषु पूष्यम् ।
प्रति स्तुगेति नमसा हविष्मती ॥२२॥

22. To the Fire, the ancient, the first and supreme, the knower
of all things born in the sacrifices with the obeisance comes
the ladle full of the oblation.

आभिविधेमानये ज्येष्ठाभिव्यंशवत् ।
मंहिष्ठाभिमर्तिभिः शुक्लोच्चिषे ॥२३॥

23. May we offer sacrifice as did Vyashwa with these greatest
and richest thinkings to Fire, the brilliant in light.

नूनमर्चं विहायते स्तोत्रेभिः स्वरूपवत् ।
ऋचे वैयस्य वम्यायातनये ॥२४॥

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

अतिथि मानुषाणां सुनुं वनस्पतीनाम् ।
विप्रा अग्निमवसे प्रत्नमीळते ॥२५॥

25. The guest of men, the son of the Trees, the illumined seers praise for his protection, the ancient Fire.

महो विद्वां अभि वतोऽभि हव्यानि मानुषा ।
अग्ने नि वत्सि नमसाधि बहिषि ॥२६॥

26. Turned towards all the great beings, turned towards our human offerings, by our obeisance, O Fire, thou takest thy seat on the sacred grass.

वंस्वा नो वार्या पुढ वंस्व रायः पुढस्पृहः ।
सुवीर्यस्य प्रजावतो यशस्वतः ॥२७॥

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

त्वं वरो सुवाम्येजने जनाय चोदय ।
सदा वसो राति यविष्ठ शश्वते ॥२८॥

28.*

त्वं हि सुप्रतूरसि त्वं नो गोमतीरिषः ।
महो रायः सातिमग्ने अपा वृधि ॥२९॥

29. Thou art he who breaks through,¹ thou openest to us the luminous impulsions; open to us the conquest of the great Riches, O Fire.

* Translation not found in MSS. ¹ Or, he who overcomes,

अग्ने त्वं यशा अस्या मित्रावरुणा बह ।
ऋतावाना सम्भ्राजा पूतवजसा ॥३०॥

30. O Fire, thou art the glorious one; bring to us Varuna and Mitra, the all-rulers who possess the Truth and have the purified judgment.

SHYAVASHWA ATREYA

SUKTA 38

यज्ञस्य हि स्य ऋत्विजा सस्नी बाजेष् कर्मसु ।
इन्द्राग्नी तस्य बोधतम् ॥१॥

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

तोशासा रययावाना वृत्रहणापराजिता ।
इन्द्राग्नी तस्य बोधतम् ॥२॥

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

इदं वां मविरं मध्वधुक्षत्रिभिर्नरः ।
इन्द्राग्नी तस्य बोधतम् ॥३॥

3. Men have pressed out for you by the stones this rapturous honey-wine — to this awake, O Indra, O Fire.

जुषेथां यज्ञमिष्ट्ये सुतं सोमं सधस्तुती ।
इन्द्राग्नी आ गतं नरा ॥४॥

4. Take pleasure in the sacrifice, for the sacrifice come to the Soma-wine pressed out, gods to whom rises the common laud, O Indra, O Fire.

इमा जुषेवां सवना येभिर्हव्याव्यूहयुः ।
इन्द्राग्नी आ गतं नरा ॥५॥

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

इमां गायत्रवर्तनि जुषेवां मुष्टुतिं मम ।
इन्द्राग्नी आ गतं नरा ॥६॥

6. May you take pleasure in this laud of mine, this path of song, O gods, come to us, O Indra, O Fire.

प्रातर्यावभिरा गतं देवेभिर्जन्वावसु ।
इन्द्राग्नी सोमपीतये ॥७॥

7. Come for the drink of the Soma-wine with the gods who arrive at dawn, you who have the victor-riches,¹ O Indra, O Fire.

श्यावाश्वस्य सुन्वतोऽश्वीणां शुश्रुतं हवम् ।
इन्द्राग्नी सोमपीतये ॥८॥

8. Hear the call of the Atris, of Shyavashwa² pressing the wine, come for the drinking of the Soma, O Indra, O Fire.

एवा वामह उक्तये यथाहुवन्त मेधिराः ।
इन्द्राग्नी सोमपीतये ॥९॥

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

आहं सरस्वतीवितोत्तिन्द्राग्न्योरचो वृषे ।
याभ्यां गायत्रमुच्यते ॥१०॥

10. I choose the protection of Indra and the Fire with Saraswati at their side, for whom the sacred song breaks into light.³

¹ Or, you who have the riches which are for the victor, or the true riches,

² He who has the bay-horse. ³ Or, is chanted.

NABHAKA KANWA

SUKTA 39

अग्निस्तोष्यतामग्निं यजामहे ।

अग्निर्देवां अनक्तु न उभे हि विदथे कविरन्तश्चरति द्रुत्वं नभन्तामन्यके समे ॥१॥

1. To Fire I give laud, the possessor of the illumined word, to worship the Fire with the speech of revelation; let the Fire reveal the gods to us, for he is the seer who goes on his embassy between the two worlds in the knowledge, — let all that are hostile be rent asunder.

न्यग्ने नव्यसा वचस्तनूषु शंसमेषाम् ।

न्यरातो रराव्णां विश्वा अर्यो अरातीरितो युञ्जन्त्वामुरो नभन्तामन्यके समे ॥२॥

2. O Fire, destroy with a new word the expression of these within in the bodies, destroy within us the beings hostile to those who give thee, let all the enemy forces, the hostile spirits depart from here who would do hurt to us, — let all that are hostile be rent asunder.

अग्ने मन्मानि तुभ्यं कं घृतं न जुह्म आसनि ।

स देवेषु प्र चिकिदि त्वं हसि प्रव्यः शिवो दूतो विवस्वतो नभन्तामन्यके समे ॥३॥

3. O Fire, to thee I offer my thoughts as if an offering of light¹ cast into thy mouth; so do thou awake to knowledge in the gods, for thou art the ancient and benign messenger of the Sun, — let all that are alien be rent asunder.

तत्तदग्निर्वयो दधे यथायथा कृपयति ।

ऊर्जाद्वृतिर्वसूनां शं च योश्च मयो दधे विश्वस्य देवहृत्यं नभन्तामन्यके समे ॥४॥

4. He founds growth upon growth of the being even as one² desires; offered the oblation of offered energy for every call to the gods he founds both the peace and the movement of the Shining Ones, he founds the bliss, — let all that are

¹ *Ghrtam*, clarified butter or light. ² Or, he

alien be rent asunder.

स चिकेत सहोयसाऽग्निविचित्रेण कर्मणा ।

स होता शश्वतीनां दक्षिणाभिरभीवृत इनोति च प्रतीष्यं नभन्तामन्यके समे ॥५॥

5. He awakes to knowledge by his forceful and many-sided works; he is the Priest of the call of many powers surrounded by lights of discernment and he takes possession of all that faces him, — let all that are alien be rent asunder.

अग्निर्जाता देवानामग्निर्वेद मर्तानामपोष्यम् ।

अग्निः स इविणोदा अग्निर्द्वारा व्यूर्णुते स्वाहुतो नवीयसा नभन्तामन्यके समे ॥६॥

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

अग्निर्देवेषु संवसुः स विश्वं यज्ञियात्वा ।

स मुदा काव्या पुर विश्वं भूमेव पुष्यति देवो देवेषु यज्ञियो नभन्तामन्यके समे ॥७॥

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

यो अग्निः सप्तमानुषः श्रितो विश्वेषु सिन्धुषु ।

तमागन्म त्रिपत्यं मन्वातुर्दस्युहस्तमयग्वि यज्ञेषु पूर्णं नभन्तामन्यके समे ॥८॥

8. Fire is the sevenfold human, he is lodged in all the rivers; to him we have come, the dweller in the triple abode, the Fire of the thinker, slayer of the Destroyers, ancient and supreme in the sacrifices, — let all that are alien be rent asunder.

अग्निस्त्रोणि त्रिधातून्या क्षेति विदया कविः ।

स त्रीरेकादशा इह यक्षच्च पिप्रयच्च नो

विप्रो दूतः परिष्कृतो नभन्तामन्यके समे ॥९॥

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

त्वं नो अग्न आयुषु त्वं देवेषु पूर्णं वस्व एक इरज्यसि ।

त्वामासः परिक्षुतः परि यन्ति स्वसेतवो नभन्तामन्यके समे ॥१०॥

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

SUKTA 40

इन्द्राग्नी युवं सु नः सहन्ता दासवो रयिम् ।

येन बृहद्वा समत्त्वा वीळु चित् साहिषीषहृग्विबन्धेव वात इधमन्तामन्यके समे ॥१॥

1. O Indra, O Fire, forceful you give to us the treasure by which we shall overcome in our battles even all that is firm and strong, as Fire the trees in a wind, — let all that are alien be rent asunder.

महि वां वदयामहेऽयेन्द्रमिदं यजामहे शविष्ठं नृणां नरम् ।

स नः कदा चिदर्वता गमदा वाजसातये गमदा मेघसातये नभन्तामन्यके समे ॥२॥

2. May we not shut you away from us, then may we truly worship Indra with sacrifice, the god most potent of the gods; may he sometime come to us with the war-horse, may he come to us for the winning of the plenitudes, for the winning of the purity,¹ — let all that are alien be rent asunder.

ता हि मध्यं भराणामिन्द्राग्नी अविक्षितः ।

ता उ कवित्वना कवी पृच्छधमाना सखीयते

सं धीतमश्नुतं नरा नभन्तामन्यके समे ॥३॥

¹ Or, for the getting of sacrifices,

3. For they, Indra and Fire, dwell in the midst of mellays; gods, seers, questioned, they by their seerhood gain for one who seeks their friendship the knowledge won by the thought, — let all that are alien be rent asunder.

अभ्यर्चं नभाकवदिन्द्राग्नी यजसा गिरा ।

ययोविश्वमिदं जगदियं द्यौः पृथ्वी महद्युपस्थे बिभृतो वसु नभन्तामन्यके समे ॥४॥

4. To Indra and the Fire sing the illumined chant even as Nabhaka, doing them homage with sacrifice and speech, whose is all this world and this heaven and great earth bear for them in their lap the treasures, — let all that are alien be rent asunder.

प्र ब्रह्माणि नभाकवदिन्द्राग्निभ्यामिरज्यत ।

या सप्तबुध्नमर्णवं जिह्वारमपोर्णुत इन्द्र ईशान ओजसा नभन्तामन्यके समे ॥५॥

5. Even as Nabhaka direct towards Indra and Fire the Words who uncovered the sea of the seven foundations with its dim¹ doors, — even Indra ruling all by his might, — let all that are alien be rent asunder.

अपि वृश्च पुराणवद् व्रततेरिव गुणितमोजो वातस्य दम्भय ।

वयं तदस्य संभृतं वस्विन्द्रेण वि भजेमहि नभन्तामन्यके समे ॥६॥

6. Even as of old cleave like clustering mass of a creeper, crush the might of the demon; that wealth amassed by him may we by Indra share, — let all that are alien be rent asunder.

यदिन्द्राग्नी जना इमे बिह्वयन्ते तना गिरा ।

अस्माकेभिर्नृभिर्वयं सासह्याम पृतन्यतो वनुयाम वनुष्यतो नभन्तामन्यके समे ॥७॥

7. When, O Indra, O Fire, these who are here call you with speech and act, may we overcome by our men those who battle against us, may we conquer those who would conquer us, — let all that are alien be rent asunder.

¹ Or, oblique

या नु श्वेतावबो दिव उच्चरात उप धुभिः ।
 इन्द्राग्न्योरनु वतमुहाना यन्ति सिन्धवो
 यान् त्सीं बन्धादमुञ्चतां नभन्तामन्यके समे ॥८॥

8. White gods are they who from below ascend to the heavens by their lights; according to the law of the working of Indra and Fire, flowing move the Rivers whom they loosed from bondage to every side, — let all that are alien be rent asunder.

पूर्वाष्ट इन्द्रोपमातयः पूर्वाश्रित प्रशस्तयः सूनो हिवस्य हरिवः ।
 वस्वो वीरस्यापृचो या नु साधन्त नो धियो नभन्तामन्यके समे ॥९॥

9. O Indra, O thou of the bright horses, O begetter of the shining hero, the shooter who strikes into his mark, many are thy measurings of things, many thy expressions of the truth which accomplish¹ our thoughts, — let all that are alien be rent asunder.

तं शिशोता सुवृक्तिभिस्त्वेषं सत्वानमुत्थियम् ।
 उतो न चिद् य ओजसा शुष्णस्याण्डानि भेदति
 जेषत् स्वर्वतीरपो नभन्तामन्यके समे ॥१०॥

10. Intensify him by your purifications, the brilliant warrior with the illumined word, even him who with might breaks the serpent-eggs of Shushna, may he conquer the waters that bear the light of the Sun-world, — let all that are alien be rent asunder.

तं शिशोता स्वध्वरं सत्यं सत्वानमुत्थियम् ।
 उतो नु चिद् य ओहत आण्डा शुष्णस्य भेद-
 त्यजैः स्वर्वतीरपो नभन्तामन्यके समे ॥११॥

11. Intensify him who is perfect in the rite of the path, the true warrior who follows the law of the Truth; it is he who observes, who breaks the serpent-eggs of Shushna, conquers the waters that bear the light of the Sun-world, — let all that are alien be rent asunder.

¹ Or bring to perfection

एवेन्द्राग्निभ्यां पितृवत्सवीयो मन्धातृवदङ्गिरस्वदवाचि ।
त्रिषातुना शर्मणा पातयत्स्यान् वयं स्याम पतयो रयीणाम् ॥१२॥

12. So has the new word been spoken to Indra and to Fire, even as by my father, by Mandhata, by the Angiras; protect us with triple peace, may we be masters of the riches.

VIRUPA ANGIRASA

SUKTA 43

इमे विप्रस्य वेषसोऽग्नेरस्तुतयञ्चनः ।
गिरः स्तोमास ईरते ॥१॥

1. Him pray our words, even these lauds of Fire, the illumined seer, the creator, invincible in his sacrifice.

अस्मै ते प्रतिहृत्ये जातवेदो विचर्यणे ।
अग्ने जनामि सुष्टुतिम् ॥२॥

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

आरोका इव घेवह तिग्मा अग्ने तव त्विषः ।
बद्धिर्वनानि बप्सति ॥३॥

3. Oh, like jets of light thy keen energies of flame devour with their teeth the woods.

हरयो धूमकेतवो वातजूता उप सवि ।
यतन्ते वृषगन्धयः ॥४॥

4. Bright, with smoke for their flag against heaven, urged by the winds, labour separate thy fires.

एते त्वे वृषगन्धय इन्द्रासः समवृक्षत ।
उषसाभिब केतवः ॥५॥

5. These are those separate fires of thine that kindled are seen like rays of the Dawns.

कृष्णा रज्ज्वांसि पत्सुतः प्रयागे जातवेदसः ।
अग्निर्यद् रोषति क्षमि ॥६॥

6. Black is the dust under his feet in the march of the knower of all things born when Fire sprouts upon the earth.

घांसि कृष्णान् ओषधीर्ब्रह्मदग्निर्न वायति ।
पुनर्यन् तदग्नोरपि ॥७॥

7. Making his foundation, consuming the herbs Fire wearies not but goes even to the young shoots.

जिह्वाभिरहं नक्षमदक्षिणा अञ्जनाभयम् ।
अग्निर्यनेषु रोषते ॥८॥

8. Oh, laying all low with his tongues of flame, flashing out with his ray Fire shines in the woodlands.

अप्स्वग्ने सविष्टव सोषधीरन् रुध्यसे ।
गर्भे सञ्जायसे पुनः ॥९॥

9. In the waters, O Fire, is thy seat,¹ thou besiegest the plants; thou becomest a child in the womb and art born again.

उदग्ने तव तद् घृतादधो रोषत आदृतम् ।
निसानं जुहो मुखे ॥१०॥

10. O Fire, that ray of thine fed with the oblation rises up shining from the offering of light,² licking the mouth of the ladle.

उक्ताभ्राय वशाभ्राय सोमपृष्ठाय वेधसे ।
स्तोमैर्बिधेमग्नये ॥११॥

¹ Or, goal, ² Or, clarified butter,

11. May we ordain sacrifice with the lauds to Fire, the ordainer of things, Fire who makes the ox and the cow his food and he bears on his back the Soma-wine.

उत त्वा नमसा वयं होतवरेष्यन्तो ।
अग्ने समिद्धिरोमहे ॥१२॥

12. O Fire, we come to thee with prostration and with the fuel, O Priest of the call, O supreme will!

उत त्वा भृगुवज्रुचे मनुष्यवग्न आहुत ।
अङ्गिरस्त्वद्वयायहे ॥१३॥

13. O pure Flame, fed with offerings we call thee as did Bhrigu, as did Man'u, as did Angiras.

त्वं ह्यग्ने अग्निना विप्रो विप्रेण सन् त्सता ।
सखा सख्या समिध्यसे ॥१४॥

14. For thou art kindled, O Fire, by the fire, thou who art the illumined seer art kindled by one who is illumined, as a comrade thou art kindled by thy comrade.

स त्वं विप्राय दाशुचे रयि देहि सहस्रिणम् ।
अग्ने वीरवतीमिषम् ॥१५॥

15. So do thou to the illumined who gives to thee give the thousandfold wealth and the hero-force.

अग्ने भ्रातः सहस्रकृत रोहिदश्च शुचिवत ।
इमं स्तोमं जुषस्व मे ॥१६॥

16. O Fire, my brother, created by my force, drawn by thy red horses, pure in the law of thy workings, take pleasure in this laud of mine.

उत त्वान्ने मम स्तुतो बाधाय प्रतिहर्यते ।
गोष्ठं गाव इवाशत ॥१७॥

17. My lauds reach thee, O Fire, as to the calf lowing in glad response the cows reach their stall.

तुभ्यं ता अङ्गिरस्तस्य विश्वाः सुसितयः पूयक् ।
अग्ने कामाय येमिरे ॥१८॥

18. For thee, O most luminous Angiras, all those worlds of happy dwelling, each in its separate power, labour for thy desire, O Flame.

अग्निं शोभिर्मनीषिणो मेधिरासो विपश्चितः ।
अपसद्या हिन्विरे ॥१९॥

19. In thinkers the wise, the illumined seers urged by their thoughts the Fire to dwell in their house.

तं त्वामग्नेषु बाजिनं तत्त्वानां अग्ने अप्थरम् ।
वह्निं होतारमीळते ॥२०॥

20. So thee as the horse in its gallopings performing the pilgrim-sacrifice, O Fire, they desire as the carrier of the offering and the Priest of the call.

पुरुत्रा हि सदृङ्ङसि विशो विश्वा अनु प्रभुः ।
समत्सु त्वा हवामहे ॥२१॥

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

तमीळिष्व य आहुतोऽग्निर्विभ्राजते घृतैः ।
इमं नः शृणवद्भवम् ॥२२॥

22. Pray the Fire who fed with the pouring of the clarities blazed wide; may he hear this our call.

तं त्वा वयं हवामहे शृण्वन्तं जातवेदसम् ।
अग्ने घ्नन्तमप द्विषः ॥२३॥

23. Such art thou whom we call, Fire, the knower of all things
born who hears our cry and smites away from us the foe.

विशां राक्षानमद्भुतमप्यक्षं धर्मनामिमम् ।
अग्निमीळे स उ श्रवत् ॥२४॥

24. I pray this Fire, the marvellous king of the peoples who pre-
sides over the laws of their action, may he hear.

अग्निं विदवायुवेपसं मयं न वाजिनं हितम् ।
संति न वाजयामसि ॥२५॥

25. Fire who illumines the universal life like a male horse urged
to its gallop, we speed like a racer to the goal.

ध्नन् मृध्राण्यप द्विषो बहन् रसांसि विश्वहा ।
अग्ने तिग्मेन बोदिहि ॥२६॥

26. Smiting away the foes and things that hurt, burning the
Rakshasas, on every side, O Fire, shine out with thy keen
flame.

यं त्वा जनास इन्धते मनुष्यवक्त्रिणस्तस्य ।
अग्ने स बोधि मे वचः ॥२७॥

27. Thou whom men kindle as the human thinker,¹ O most
luminous Angiras, O Fire, become aware of my word.

यदग्ने विविजा अस्यप्सुजा वा सहस्रकृत ।
तं त्वा गोभिर्हवामहे ॥२८॥

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

तुभ्यं घेत् ते जना इमे विश्वाः सुमितयः पृथक् ।
धांसि हित्वन्त्यतवे ॥२९॥

¹ Or, like Manu,

29. To thee, verily, these beings born and these worlds of a happy dwelling each separately in its place, lay a foundation where thou canst devour thy food.¹

ते घेदग्ने स्वाध्वोऽह्ना विश्वा नृचक्षसः ।
तरन्तः स्याम दुर्गहा ॥३०॥

30. O Fire, may we be those who have the right thought and the divine vision, and through all the days, pass safe beyond the danger.

अग्नि मन्त्रं पुष्टप्रियं शीरं पावकशोचिषम् ।
हृद्भिर्मन्त्रेभिरीमहे ॥३१॥

31. We seek with rapturous hearts Fire, the rapturous, in whom are many things that are dear to us, — Fire with his intense and purifying light.

स त्वमग्ने बिभावसुः सृजन् त्सूर्यो न रश्मिभिः ।
शर्षन् तर्मांसि जिघ्नसे ॥३२॥

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

तत् ते सहस्र इमहे वात्रं यज्ञोपवस्यति ।
त्वदग्ने वार्यं वसु ॥३३॥

33. We seek from thee, O forceful Fire, that gift of thine, — the desirable wealth which never fails.

SUKTA 44

समिधानि दुषस्यत घृतेर्बोधयतातिथिम् ।
आस्मिन् हव्या जुहोतन ॥१॥

¹ Or, cast nourishment for thy eating.

1. Set to his action by the fuel, awaken the guest by the offerings of the clarities; cast in him the offerings.

अग्ने स्तोमं जुषस्व मे वर्धस्वानेन मन्मना ।
प्रति सूक्तानि हर्य नः ॥२॥

2. O Fire, take pleasure in my laud, grow by this thought; let thy joy respond to our utterances.

अग्निं दूतं पुरो दधे हव्यवाहमुप बुधे ।
देवा आ सादयादिह ॥३॥

3. I set in front Fire, the messenger, and speak to the carrier of the offerings; may he bring to their session here the gods.

उत् ते बृहन्तो अर्चयः समिधानस्य बोदिवः ।
अग्ने शुक्रास ईरते ॥४॥

4. O luminous Fire, vast and bright thy rays upwards ascend as thou art kindled high.

उप त्वा जुह्वो मम घृताचीर्यन्तु हर्यत ।
अग्ने हव्या जुषस्व नः ॥५॥

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

मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् ।
अग्निमीळे स उ श्रवत् ॥६॥

6. I pray the Fire, the rapturous Priest of the call, the sacrificant, shining with his light, rich in his lustres, may he hear.

प्रत्नं होतारमीड्यं जुष्टमग्निं कविस्तुम् ।
अध्वराणामभिधियम् ॥७॥

7. The ancient Priest of the call, desirable and accepted, Fire the seer-will, joiner of the pilgrim-rites.

जुषाणो अङ्गिरस्तमेमा हव्यान्पानुषक् ।
अग्ने यज्ञं नय ऋतुया ॥८॥

8. O most luminous Angiras, taking pleasure in these offerings lead the sacrifice uninterruptedly in the way of the Truth,¹ O Fire.

समिधान उ सत्यं शुक्लोच इहा बह ।
चिकित्वान् दैव्यं जनम् ॥९॥

9. High-kindled, O Right and True, O brilliant light, awakened to knowledge bring here the divine people.

चिप्रं होतारमद्गुहं धूमकेतुं विभावसुम् ।
यज्ञानां केतुमोमहे ॥१०॥

10. The illumined seer and Priest of the call, free from harms, shining with light, carrying his banner of smoke, him we seek, the ray of intuition of the sacrifices.

अग्ने नि पाहि नस्त्वं प्रति ष्व देव रोषतः ।
त्रिन्वि द्वेषः सहस्कृत ॥११॥

11. O Fire, made by our force, protect us against the doers of harm, pierce the hostile power.

अग्निः प्रत्नेन सन्मना शुम्भानस्तन्वं स्वाम् ।
कविर्विप्रेण वावृषे ॥१२॥

12. Fire by the ancient thought making beautiful his own body, a seer, grows by each illumined sage.

ऊर्जो नपातमा हुवेर्जिनि शवकशोचिषम् ।
अस्मिन् यज्ञे स्वध्वरे ॥१३॥

13. I call to me the Child of Energy, Fire of the purifying light in this sacrifice which is perfect rite of the path.

¹ Or, according to the rule of the rites,

स नो मित्रमहस्त्वयाने शुक्रेण शोचिषा ।
देवैरा सत्ति बहिषि ॥१४॥

14. So do thou, O Fire, O friendly light, with thy brilliant flame sit with the gods on the sacred grass.

यो अग्निं तन्वो दमे देवं मर्तः सपर्यति ।
तस्मा इव दीदयद् वसु ॥१५॥

15. The mortal who serves the divine Fire in the house of the body, to him he gives the Riches.

अग्निर्मूर्धा दिवः ककुत् पतिः पृथिव्या अयम् ।
अपां रेतसि जिन्वति ॥१६॥

16. Fire is the head and peak of heaven and lord of earth and he sets moving the waters.

उदग्ने शुचयस्तव शुक्रा भाजन्त ईरते ।
तव ज्योतीष्यर्चयः ॥१७॥

17. O Fire, upward dart blazing thy pure and brilliant tongues; make to shine out thy lights.

ईशिषे वार्यस्य हि दात्रस्याग्ने स्वर्पतिः ।
स्तोता स्यां तव शर्मणि ॥१८॥

18. Thou art the lord of the Sun-world, O Fire, and hast power for the gifts desirable; may I who laud thee abide in thy peace.

त्वामग्ने मनोषिणस्त्वां हिन्वन्ति चित्तिभिः ।
त्वां वर्धन्तु नो गिरः ॥१९॥

19. Thee, O Fire, the thinkers urge on thy road, thee by their perceivings of knowledge; may our words increase thee.

अदग्धस्य स्वधावतो हूतस्य देभतः सदा ।
अग्नेः सख्यं वृणीमहे ॥२०॥

20. We choose the comradeship of the Fire inviolate in the law of his nature, the ever-chanting messenger.

अग्निः शुचिदत्ततमः शुचिर्विप्रः शुचिः कविः ।
शुचौ रोचत आहुतः ॥२१॥

21. Most pure in his workings is the Fire, he is the pure illumined sage, the pure seer of Truth; pure he shines out fed by our offerings.

उत त्वा धीतयो मम गिरो वर्षन्तु विश्वहा ।
अग्ने सत्यस्य बोधि नः ॥२२॥

22. So thee may my thinkings and my words increase always; O Fire, awake to the comradeship between us.

यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् ।
स्युष्टे सत्या इहाशिषः ॥२३॥

23. O Fire, if I wert thou and thou wert I, then would thy longings here become true.

वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः ।
त्वाम ते सुमतावपि ॥२४॥

24. O Fire, thou art the shining one, shining with thy lustres, lord of the shining riches; may we abide in thy right thinking.¹

अग्ने घृतव्रताय ते समुद्रायेव सिन्धवः ।
गिरो वाचास्त ईरते ॥२५॥

25. O Fire, to thee holding firmly the law of thy workings, move my words like lowing cattle, as rivers move towards the sea.

युवानं विस्पति कवि विश्वावं पुरुषेयसम् ।
अग्निं शुभ्रामि मन्मसिः ॥२६॥

¹ Or, thy grace.

26. Fire the youth, the lord of the peoples, the seer, the all-consuming, Fire of the many illuminations I glorify with my thoughts.

यज्ञानां रभ्ये वयं तिम्रजम्भाय वीळवे ।
स्तोमैरिवेचाग्नये ॥२७॥

27. May we strive towards the Fire by our lauds, the charioteer of the sacrifices, Fire with his solid strength, his sharp tusks of flame.

अयमग्ने त्वे अपि जरिता भूतु सन्त्य ।
तस्मै पावक मृळ्य ॥२८॥

28. May this thy worshipper, O Fire, abide in thee; on him have grace, O Right and True, O purifying Flame.

वीरो ह्यस्यसद् विप्रो न जागृविः सदा ।
अग्ने वीदयति हवि ॥२९॥

29. For thou art the wise thinker seated in the house, like an illumined sage ever awake; O Fire, thou shinest out in heaven.

पुराग्ने दुरितेभ्यः पुरा मूषेभ्यः कवे ।
प्र ण आयुर्वसो तिर ॥३०॥

30. Before the stumblings come, O Fire, before the spoilers arrive, O seer, carry forward our life, O Shining One.

BHARGA PRAGATHA

SUKTA 60

अग्न आ याहुग्निर्होतारं त्वा वृणोमहे ।
आ त्वायनक्तु प्रयता हविष्मती यजिष्ठं बहिरासवे ॥१॥

1. Come, O Fire, with thy fires, we choose thee as the Priest of the call, may the ladles extended, full of the offering anoint thee, strongest for sacrifice when thou sittest on the sacrificial seat.

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशयोमहेऽग्नि यज्ञेषु पूष्यम् ॥२॥

2. For, towards thee, O Son of force, O Angiras, the ladles move in the rite of the path; we seek the child of Energy with his hair of light, the supreme fire in the sacrifices.

अग्ने कविर्वेषा असि होता पावक यक्ष्यः ।
मन्त्रो यजिष्ठो अध्वरेण्वीडधो विप्रेभिः शुक्र मन्मभिः ॥३॥

3. O Fire, thou art the seer and the ordainer, the Priest of the call, the purifier to whom must be given sacrifice, rapturous, strong for sacrifice, one to be prayed in the pilgrim-rites with illumined thoughts, O brilliant Flame!

अद्रोघमा बहुशतो यविष्ठय देवा अजस्र वीतये ।
अभि प्रयांसि सुषिता वसो गहि मन्दस्व वीतिभिहितः ॥४॥

4. Bring to me who betray not, O youngest, O unceasing Flame, the gods that desire for the advent; come to our well-founded pleasant things, O shining One, rejoice established by our thinkings.

त्वमित् सप्रया अस्यग्ने त्रातर्ह्यतस्त्वविः ।
त्वां विप्रासः समिधान दीदिव आ विवासन्ति वेधसः ॥५॥

5. O Fire, O deliverer, thou art very wide, the true, the seer, thou who shinest out, O high-kindled Fire, thee the sages, the ordainers illumine.

शोचा शोचिष्ठ दीदिवि विशे मयो रास्व स्तोत्रे महां असि ।
देवानां शर्मन् मम सन्तु सूरयः शत्रूषाहः स्वग्नयः ॥६॥

6. Flame out, O most luminous Flame, shine out for man, give to him who lauds thee the bliss, for thou art great; may my luminous seers abide in the peace of the gods, high in fire may they overcome the foe.

यथा चिद् बृद्धमतसमग्ने संजूर्वसि क्षमि ।

एवा बह मित्रमहो यो अस्मभ्युग् दुर्मन्या कश्च वेनति ॥७॥

7. As, O Fire, thou consumest old dry wood on the earth so burn, O friendly Light, whosoever comes with evil mind, our hurter.

मा नो मर्ताय रिपवे रक्षस्विने माघशंसाय रीरषः ।

अस्त्रेषाद्भुस्तरणिभिर्यविष्ठेष शिबेभिः पाहि पायुभिः ॥८॥

8. Deliver us not to the mortal foe, to the demoniac, to him who gives expression to evil; guard us with thy unfailing and benignant, guardian and rescuer fires, O ever-youthful Flame!

पाहि नो अग्न एकया पाह्युत द्वितीयया ।

पाहि गोभिस्त्रिभिर्यज्ञै पते पाहि चतसृभिर्वसो ॥९॥

9. Guard, O Fire, with the single word, guard with the second, guard with the words that are three, O master of Energies; O shining One, guard with the fourth.

पाहि विश्वस्याद्रक्षसो अराण्यः प्र स्म वाजेषु नोज्य ।

त्वामिद्धि नेदिष्ठं देवतातय आपि नक्षामहे वृषे ॥१०॥

10. Guard us from every hostile demon, protect us in the plenitudes; for we come to thee as the closest of the gods and our ally for our increase.

आ नो अग्ने वयोवृषं रयि पावक शंस्यम् ।

रास्वा च न उपमाते पुष्ट्यृहं सुनीतो स्वयशस्तर्म् ॥११॥

11. O purifying Fire, bring to us and give a wealth that increases our growth, the wealth that has to be expressed in us, O measurer of our formations, by thy right leading a wealth full of many longed-for things and very great in its self-glory, —

येन वंसाम पृतनासु शर्षतस्तरन्तो अयं आदिशः ।

स त्वं नो वर्ध प्रयसा शचीवसो जित्वा धियो वसुभिः ॥१२॥

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

शिशानो वृषभो ययाग्निः शुक्रो दधिष्यत् ।

तिग्मा अस्य हनवो न प्रतिषृषे सुजम्भः सहसो यदुः ॥१३॥

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

नहि ते अग्ने वृषभ प्रतिषृषे जम्भासो यद्विष्टसे ।

स त्वं नो होतः सुदुतं हविष्कृषि वंस्वा नो वार्या पुर ॥१४॥

14. O Fire, O Bull, thy tusks of flame cannot be challenged by the gaze when thou rangest abroad; so do thou, O Priest of the call, make that our offering is well cast, conquer for us many desirable things.

शेषे वनेषु मात्रोः सं त्वा मर्तासि इन्वते ।

अतन्द्रो हव्या वहसि हविष्कृत आविद् देवेषु राजसि ॥१५॥

15. In the forest thou sleepest in the two mothers, mortals kindle thee into a blaze; then sleepless thou carriest the offerings of the giver of the oblation and now thou shinest in the gods.

सप्त होतारस्तषिदोऽढते त्वाग्ने सुत्यजमह्वयम् ।

भिनत्स्याडि तपसा वि शोचिषा प्राग्ने तिष्ठ जनां अति ॥१६॥

16. Thee pray the seven priests of the call, thee the unhesitant, shooting well thy shafts; thou breakest asunder the hill with thy heat and thy light: O Fire, go forth beyond men.

अग्निमग्निं वो अधिगुं हवेम वृक्षबहिषः ।

अग्निं हितप्रयसः शश्वतीष्वाऽऽहोतारं चर्षणीनाम् ॥१७॥

17. The Fire, the fire, let us call for you having placed the sacred grass and placed the gifts of our pleasure, on day after day, Fire of the unseizable ray, Priest of the call of seeing men.

केतेन शर्मन् त्वचते सुषामण्यग्ने तुभ्यं चिकित्वना ।

इषण्यया नः पुरुरूपमा भर वाजं नेदिष्ठमृतये ॥१८॥

18. O Fire, to thee constant in the peace of a deep calm I come with the intuition that awakes to knowledge; by our impulsion bring to us for our protection wealth of many forms that is most close.

अग्ने जरितविश्वपतिस्तेपानो देव रक्षसः ।

अशोषिवान् गृहपतिर्महां असि विवस्यायुर्दुरोणयुः ॥१९॥

19. O Fire, O god, for thy adorer thou art the lord of creatures, thou art the master of his house who departs not from him, afflicting the demons; great art thou, the guardian of heaven who comes to his gated home.

मा नो रक्ष आ वेशीवाघृणीवसो मा यातुर्यातुमावताम् ।

परोगव्यूत्यनिरासप क्षुधमग्ने सेध रक्षस्त्विनः ॥२०॥

20. O blazing light, let not the demon enter into us; let not the witchcraft of the goblin sorcerers take possession; O Fire, push calamity and hunger far beyond the pastures of our herds, ward the demon-possessed away from us.

SUDITI AND PURUMILHA ANGIRASA

SUKTA 71

त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः ।
उत द्विषो मर्त्यस्य ॥१॥

1. O Fire, guard us by thy lights¹ from every hostile force and from mortal foe.

नहि मन्युः पौरुषेय ईशो हि वः प्रियजात ।
त्वमिदं न क्षपावान् ॥२॥

2. O beloved in thy birth, mortal wrath has no power over you: thou art master of the nights.

स नो विश्वेभिर्देवेभिरूजो नपाद् भद्रशोच ।
रयि वेहि विश्ववारम् ॥३॥

3. So do thou with all the gods, O child of Energy, O happy light, give us the wealth in which are all boons.

न तमग्ने अरातयो मर्तं युवन्त रायः ।
यं त्रायसे दाशवांसम् ॥४॥

4. The hostile forces, O Fire, cannot divorce from the Riches the mortal giver whom thou rescuest.

यं त्वं विप्र मेघसातावग्ने हिनोषि धनाय ।
स तवोती गोषु गन्ता ॥५॥

5. O Fire, O illumined seer, he whom thou in the winning of the purity speedest towards the Riches, by thy protection reaches among the Ray-Cows.

त्वं रयि पुरुवीरमग्ने दाशुषे मर्ताय ।
प्र णो नय वस्यो अच्छ ॥६॥

¹ Or, by thy greatnesses

6. Thou bringest, O Fire, the wealth in which are the many strengths to the mortal giver; lead us towards greater riches.

उरुध्या णो मा परा वा अघायते जातवेदः ।
दुराघ्ये मर्ताय ॥७॥

7. Protect us, deliver us not, O knower of all things born, to the mortal, the evil-thoughted who would bring on us calamity.

अग्ने माकिष्टे देवस्य रातिमदेवो युयोत ।
त्वमीशिषे . वसूनाम् ॥८॥

8. O Fire, let none undivine take away from us what was given by thee, the divine; thou hast power over the riches.

त नो वस्व उप मास्यूजो नपाश्माहितस्य ।
सखे वसो जरितुभ्यः ॥९॥

9. Thou art the measurer to us, thy adorers of a mighty wealth, O child of Energy, O Friend, O shining One.

अच्छा नः क्षीरशोषिषश्च गिरो यन्तु वशतम् ।
अच्छा यज्ञासो नमसा पुरुषसुं पुरुप्रशस्तमुतये ॥१०॥

10. May our words go towards thee with thy keen light and thy vision, our sacrifice to thee with surrender for our protection, thee the widely proclaimed, the master of many riches, —

अग्निं सूनूं सहस्रो जातवेदसं दानाय वार्याणाम् ।
द्विता यो भूवमतो मर्त्येष्व्वा होता मन्द्रतमो विशि ॥११॥

11. to the Fire, the Son of force, the knower of all things born, for the gift of our desirable things; twofold he becomes the immortal in the mortals, the rapturous Priest of the call in man.

अग्निं वो देवयज्ययाऽग्निं प्रयत्यध्वरे ।

अग्निं घोषु प्रयमयन्निषर्षत्यग्निं क्षत्राय साधसे ॥१२॥

12. Fire for you by the worship to the gods, Fire in the journeying of the pilgrim-sacrifice, Fire in the thoughts first and chief, Fire in the war-horse, Fire for perfection in our field.

अग्निरिषां सख्ये बढातु न ईशे यो वार्याणाम् ।

अग्निं तोके तनये शश्वदीमहे वसुं सन्तं तनूनाम् ॥१३॥

13. May the Fire give us force in his comradeship, he who has power for the desirable things; Fire we seek continually in the son of our begettings as the shining one and the guardian of the body.

अग्निमीळिष्यावसे गाथाभिः शीरशोचिषम् ।

अग्निं राये पुरुमीळ्ह धृतं नरोऽग्निं सुवीतये छदिः ॥१४॥

14. Pray with your chants Fire of the keen flame for the protection, O Purumilha! Fire for the Treasure, — the Fire men pray for the inspired knowledge, a house for a splendid light.

अग्निं द्वेषो योतवे नो गृणोमस्त्यग्निं शं योजध वातवे ।

विश्ववासु विश्ववितेव हव्यो भुवद्वस्तुर्ध्वणाम् ॥१५॥

15. Fire we hymn with our words that he may remove from us the hostile power, Fire to give to us the peace and the movement; he is in all men like a protector to whom they may call, he is the daylight of the wise.

HARYATA PRAGATHA

SUKTA 72

हविष्कृणुष्वया गमदध्वर्युर्वनते पुनः ।

विद्वां अस्य प्रशासनम् ॥१॥

1. Do you make the offering, the Priest of the pilgrim-rite has come and he conquers again, for he knows the commandment of the Fire.

नि तिग्ममभ्यङ्गं सोढोता मनावधि ।
जुषाणो अस्य सख्यम् ॥२॥

2. Let him sit within close to the keen burning ray the Priest of the call in thinking man accepting the comradeship of the Fire.

अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया ।
गृभ्णन्ति जिह्वाया सप्तम् ॥३॥

3. Within they wish him to be in a man the "terrible one", beyond the thinking mind; by his tongue they seize the peace.

जाम्यतोतये धनुर्वयोषा अरुहद्वनम् ।
दूषदं जिह्वायावधीत् ॥४॥

4. High burnt the companion bow, a founder of the growth he climbed to woodland, he smote the rock with his tongue.

धरन् वत्सो रुद्राग्निह निदातारं न विन्दते ।
वेति स्तोतव अम्ब्यम् ॥५॥

5. He is the shining calf who wanders and finds none to bind him here, to one who lauds him he manifests the mother.¹

उतो न्वस्य यन्महदशवावस्योजनं बृहत् ।
दामा रयस्य वदुशे ॥६॥

6. And now is the great and vast yoking as if of the Horse, the rope of the chariot is seen.

¹ Or, for one who lauds him he goes to the mother.

बुहन्ति सप्तैकामुष द्वा पञ्च सृजतः ।
तीर्थे सिन्धोरधि स्वरे ॥७॥

7. Seven milk the one, two let loose the five at the ford of the River upon the cry of the waters.

आ दशभिर्विवस्वत इन्द्रः कोशयवुष्यवीत् ।
क्षेदया त्रिवृता विवः ॥८॥

8. By the ten of the sun Indra made fall the covering sheath of heaven with his triple mallet.

परि त्रिषातुरप्सरं जूणिरेति नवीयसी ।
मध्वा होतारो अञ्चते ॥९॥

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

सिञ्चन्ति नमसावतमुष्वाचकं परिज्मानम् ।
नीचीनवारमक्षितम् ॥१०॥

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

अभ्यारमिददयो निषिक्तं पुष्करे मधु ।
अवतस्य विसर्जने ॥११॥

11. Close by are the stones and the honey-wine is poured in the lotus in the discharging of the well.

गाव उपावतावतं मही यज्ञस्य रप्सुदा ।
उभा कर्जा हिरण्यया ॥१२॥

12. O Ray-Cows, come to the well; here is the great wine-jar of the sacrifice, here are both the golden handles.

आ मुते सिञ्चत धियं रोवस्योरभिधियम् ।
रसा दधीत वृषभम् ॥१३॥

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

ते जानत स्वमोक्षं सं वत्सासो न मातुभिः ।
मियो नसन्त जामिभिः ॥१४॥

14. They know their own home; like calves with their mothers they met with each other as companions.

उप लक्ष्मेषु वत्सतः कुण्ठते वरुणं दिधि ।
इन्द्रे अग्ना नमः स्वः ॥१५॥

15. In the jaws of the eater they made their foundation in heaven, their prostrations of surrender to Indra and the Fire made the Sun-world.

अवुक्षत् पिप्युषोमिवमूर्जं सप्तपदीमरिः ।
सूर्यस्य सप्त रश्मिभिः ॥१६॥

16. The warrior milked out the seven-planed nourishing force and energy by the seven rays of the sun.

सोमस्य मित्रावरुणोदिता सूर आ वदे ।
तदातुरस्य मेघजम् ॥१७॥

17. O Mitra and Varuna, in the rising of the moon he received it on the sun; it is the healing draught for him who suffers.

उतो न्वस्य यत् पदं हर्यतस्य निधाव्यम् ।
परि छां जिह्वातनत् ॥१८॥

18. And now let him stretch out¹ with his tongue of flame around heaven that plane of him in his full delight which is to be laid as a foundation.

¹ Or, form

GOPAVANA ATREYA

SUKTA 74

विशोविशो वो अतिथि वाजयन्तः पुरुप्रियम् ।
अग्नि वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः ॥१॥

1. All kinds of beings replenish the guest domiciled in your house in whom are the many pleasant things; I laud him with my thoughts with the word of bliss.

यं जनासो हविष्मन्तो मित्रं न सपिरासुतिम् ।
प्रशंसन्ति प्रशस्तिभिः ॥२॥

2. He to whom men bringing the offering pour the stream of the libation and by their words that give expression to him proclaim as the friend, —

पन्यांसं जातवेदसं यो देवतात्युद्यता ।
हव्यान्वेरयद्दिवि ॥३॥

3. the wonderful,¹ the knower of all things born, who in the formation of the godheads sends up the offerings uplifted in heaven, —

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।
यस्य धृतर्वा बृहन्नार्शो अनीक एषते ॥४॥

4. we have come to the Fire, strongest to slay the Coverers, eldest and ever new in whose force of flame Shrutarvana, son of Riksha, grows to vastness.

अमृतं जातवेदसं तिरस्तमांसि दशतम् ।
घृताहवनमोदयम् ॥५॥

5. The immortal, the knower of all things born who is seen² across the darkness, one to be prayed to, one to whom are offered the clarities.

¹ Or, the great doer, ² Or, who sees

सबाधो यं जना इमेर्जिन हव्येभिर्रीळते ।
जुह्वानासो यतल्लुचः ॥६॥

6. The Fire whom men here oppressed pray with their offerings casting their libations with the ladles at work.¹

इयं ते नव्यसी मतिरग्ने अवाप्यस्मदा ।
मन्द्र सुजात सुक्तासोमूर दस्मातिथे ॥७॥

7. Thine, O Fire, is the new thought founded in us, O rapturous and well-born guest, strong of will, wise and powerful for action.

सा ते अग्ने शंतमा चनिष्ठा भवतु प्रिया ।
तया वर्षस्व सुष्टुतः ॥८॥

8. May that thought, O Fire, become pleasant and full of peace and gladness; grow by it, well-affirmed by our lauds.

सा शुम्नेर्हृमिनी बहुदुषोप श्रवसि श्रवः ।
दधोत वृत्रतूये ॥९॥

9. May it be luminous with many lights, and uphold in its inspiration a vast inspired knowledge in the piercing of the Coverers.

अश्वमिद् गां रथप्रां त्वेषमिन्द्रं न सत्पतिम् ।
यस्य श्रवांसि तूर्वेय पत्यंपत्यं च कृष्टयः ॥१०॥

10. He is the Horse of power and the Cow of light, it is he who fills our chariots, he is brilliant and like Indra the lord of beings; you shall cross through his inspiration, O men! and find each wonderful.

यं त्वा गोपवनो गिरा चनिष्ठदग्ने अङ्गिरः ।
स पावक श्रुधो हवम् ॥११॥

11. Thou whom Gopavana gladdens with his word, O Fire, O Angiras, O purifying Flame, hear his call.

¹ Or, with outstretched ladles.

यं त्वा जनास ईळते सबाधो बाजसातये ।
स बोधि वृत्रतूर्ये ॥१२॥

12. Thou whom men oppressed pray for the winning of the plenitudes, awake in the piercing of the Coverers.

अहं हुवान आर्षे श्रुतर्वणि मदच्युति ।
शर्षासीव स्तुकादिनां मृक्षा शीर्षा चतुर्णाम् ॥१३॥

13. As if calling armed forces in Shrutarvan, son of Riksha, from whom drips the rapturous inspiration, I comb the shaggy-maned head of the four.

मां चत्वार आशवः शबिष्ठस्य द्रवित्वः ।
सुरयासो अभि प्रयो वक्षन् वयो न तुग्रयम् ॥१४॥

14. Me the swift and galloping four of that most strong one, well-charioted, bore¹ towards the delight as if birds flying to water.²

सत्यमित् त्वा महेनदि परुष्यव देदिशम् ।
नेमापो अश्वदातरः शबिष्ठादस्ति मर्त्यः ॥१५॥

15. O great river Parushni, I have marked out (with them) thy true course. O waters, than this most strong one no mortal man is a greater giver of the Horses of power.³

VIRUPA ANGIRASA

SUKTA 75

युक्त्वा हि देवहूतमां अश्वान् अग्ने रथोरिव ।
नि होता पूर्यः सवः ॥१॥

1. O Fire, yoke like a charioteer the horses most powerful for

¹ Or, let them bear me ² Or, as the birds carried Tugrya.

³ Note on Riks 13, 14 and 15:

As is shown by the "Shravansi", "Turvatha" and the name "Shrutarvan" — the Rishi is giving a symbolic turn to the name as well as to the horses and the waters.

the calling of the gods; take thy seat, O ancient Priest of the call!

उत नो देव देवां अच्छा वोचो विदुष्टरः ।
अद्विद्वा वार्या कृषि ॥२॥

2. And now, since thou hast the knowledge, speak for us towards the gods, make true to our aspiration all desirable things.

त्वं ह यद्यविष्टस्य सहसः सूनवाहुत ।
ऋतावा यज्ञियो भुवः ॥३॥

3. For thou, O Fire, O most youthful son of force, thou in whom are cast the offerings, art the possessor of the Truth to be worshipped with sacrifice.

अयमग्निः सहस्रिणो वाजस्य शतितस्यतिः ।
मूर्धा कवी रयीणाम् ॥४॥

4. This Fire is the lord of the hundredfold and thousandfold plenitude, the seer who is the head of the treasures.

तं नेमिमृभवो ययाञ्जनमस्व सहस्रिभिः ।
नेदीयो यज्ञमङ्गिरः ॥५॥

5. O Angiras, by words which bear in them the invocation, bring down nearer that sacrifice as the heaven's craftsmen brought down the rim of the wheel.

तस्मै नूनमभिष्टवे वाचा विरूप नित्यया ।
वृष्णे चोदस्व सुष्टुतिम् ॥६॥

6. To him now, O Virupa, by the eternal word give the impulse of the high laud to the luminous Bull.

कम् प्विदस्य सेनयाऽग्नेरपाकचक्षसः ।
पर्णि गोषु स्तरामहे ॥७॥

7. By the army of the Fire who has the eye that sees from afar¹ may we lay low whatever miser Trafficker and enter among the shining herds.

मा नो देवानां विशः प्रस्तातीरिबोन्नाः ।
कृशं न हासुरध्याः ॥८॥

8. May the peoples of the gods abandon us not, even as the unslayable luminous herds full of milk leave not a calf that is lean.

मा नः समस्य ब्रूयः परिवेषतो अंहतिः ।
ऊर्मिर्न नावमा बधीत् ॥९॥

9. Let not calamity from every evil-thoughted hostile around smite us like a billow smiting a ship.

नमस्ते अग्न ओजसे गुणन्ति देव कृष्टयः ।
अमैरमित्रमर्दय ॥१०॥

10. O divine Fire, men declare their prostration of surrender to thee that they may have force; crush by thy might the foe.

कुर्वित् तु नो गविष्टयेऽग्ने संवेषिषो रयिम् ।
उस्कृवुह णस्कृषि ॥११॥

11. Once and again for our search for the Ray-Cow thou hast entered wholly into the riches, O Fire; O maker of wideness, make for us a wideness.

मा नो अस्मिन् महाघने परा वर्धारिभूषणा ।
संवर्गं सं रयि जय ॥१२॥

12. Abandon us not in the winning of this great wealth as if one who bears a heavy burden; conquer this massed treasure.

¹ Or, who has the eye of wisdom

अन्यमस्मद्भिया इयमग्ने तिषक्तु वृच्छुना ।
वर्षा नो अमवच्छेदः ॥१३॥

13. O Fire, may this mischief cling to another than us for his terror; increase for us a forceful might.

यस्यानुषधमस्त्विनः शयीमदुर्मलस्य वा ।
तं वेदग्निर्वृषावति ॥१४॥

14. The man in whose work he takes pleasure, one who offers the prostration of surrender and is not poor in sacrifice, him the Fire protects with increase.

परस्या अधि संवतोऽवरां अभ्या तर ।
यत्राहमस्मि तां अव ॥१५॥

15. From thy place in the supreme region break through¹ to those who are below; here where I am, them protect.

विद्या हि ते पुरा अयमग्ने पितुर्यथावसः ।
अथा ते सुम्नमीमहे ॥१६॥

16. For we know from of old of thy protection like a father's, O Fire, now we seek thy bliss.

USHANAS KAVYA

SUKTA 84

प्रेष्ठं वो अतिरिचि स्तुषे मित्रमिव प्रियम् ।
अग्निं रथं न वेद्यम् ॥१॥

1. Your guest most beloved I laud who is like a beloved friend, Fire who is as if the chariot of our journey, the one whom we must know.

¹ Or, descend

कविमिव प्रचेतसं यं देवास्तो भव द्विता ।
नि मर्त्येष्वामुः ॥२॥

2. He whom as the seer and thinker the gods have now set with-
in twofold in mortals.

त्वं यविष्ठ दाशुषो नृः पाहि शूणुषी गिरः ।
रक्षा तोकमुत त्मना ॥३॥

3. O thou ever-young, guard men who give, hear our words;
protect the son by the Self.

कया ते अग्ने अङ्गिर ऊर्जो नपावुपस्तुतिम् ।
वराय देव मन्यवे ॥४॥

4. O divine Fire, O Angiras, O child of energy, by what word,
the laud, for thy supreme thinking?

दाशेम कस्य मनसा यज्ञस्य सहसो यहो ।
कदु बोच इवं नमः ॥५॥

5. By the mind of what master of sacrifice shall we give, O son
of force; how shall I word this prostration of my surrender?

अथा त्वं हि नत्करो विद्वा अस्मभ्यं सुक्षितोः ।
वाजद्वविणसो गिरः ॥६॥

6. Mayst thou thyself create for us all worlds of a happy dwell-
ing, make our words a source of the plenitude and the
riches.

कस्य नूनं परोणसो धियो जित्वसि वंपते ।
गोषाता यस्य ते गिरः ॥७॥

7. In whose wide-moving thought dost thou take delight, O
master of the house; thou from whom come our words in
the conquest of the Light?

तं मर्जयन्त सुक्लं पुरोयावानयाजिषु ।
स्त्रेषु क्षयेषु बाजिनम् ॥८॥

8. Him they make bright the strong of will and he goes in front in the race;¹ he is a master of plenitude in his own abodes.

क्षेति क्षेमेभिः साधुभिर्नैक्यं धनन्ति हन्ति यः ।
अग्ने सुवीर एषते ॥९॥

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

PRAYOGA BHARGAVA

SUKTA 102

त्वमग्ने बृहदयो दधासि देव दाशुषे ।
कविर्गृहपतिर्युवा ॥१॥

1. Thou, O divine Fire, foundest a vast expansion for the giver, thou art the seer, the youth, the master of the house.

स न ईळानया सह देवा अग्ने दुवस्युवा ।
चिकिद्भिभानवा बह ॥२॥

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

त्वया ह त्विषुजा वयं चोविष्टेन यविष्ठय ।
अभि ष्मो बाजसातये ॥३॥

3. With thee indeed as an ally, most strong in thy urge, we overcome for the conquest of the plenitude.

¹ Or, in the contests;

खीरंभुगुवच्छुचिपन्नवानवता हृषे ।
अग्निं समुद्रवाससम् ॥४॥

4. Even as the Flame-Seer, Son of the Wideness, even as the Doer of Works I invoke the pure ocean-dwelling Fire.

हृषे वातस्वनं कविं पर्जन्यकृच्छं सहः ।
अग्निं समुद्रवाससम् ॥५॥

5. I call the force which has the sound of the wind and the cry of the rain, the ocean-dwelling Fire.

आ सवं सवितुर्यथा भगस्येव भुजिं हृषे ।
अग्निं समुद्रवाससम् ॥६॥

6. I call like the creation of the Creator-Sun, like the delight of the Lord of Delight, the ocean-dwelling Fire.

अग्निं वो वृक्षन्तश्चध्वराणां पुस्तमम् ।
अच्छा नप्ते सहस्वते ॥७॥

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

अयं यथा न आभुवत् त्वष्टा रूपेव तस्या ।
अस्य कृत्वा यशस्वतः ॥८॥

8. so that he may come to be with us like the Form-Maker coming to the forms he has to carve, us made glorious by his will at work.

अयं विश्वा अग्निं धियोऽग्निर्विशेषु पत्यते ।
आ वाजंरूपं नो गमत् ॥९॥

9. This Fire travels in the gods towards all glories; may he come to us with the plenitudes.

विश्वेषामिह स्तुहि होतृणां यशस्तमम् ।
अग्निं यज्ञेषु पूज्यम् ॥१०॥

10. Laud here the most glorious of priests of the call, the supreme¹ Fire in the sacrifices.

शीरं पावकशोचिषं ज्येष्ठो यो दमेष्वा ।
दीदाय दीर्घश्रुतमः ॥११॥

11. The intense Fire with its purifying light who dwells eldest in our homes, shines out as one who hears from afar.

तमर्बन्तं न सानसि गृणीहि विप्र शुष्मणम् ।
मित्रं न यातयज्जनम् ॥१२॥

12. Declare him, O illumined sage, as the powerful and conquering war-horse, as the friend who takes man to the goal of his journey.

उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः ।
वायोरनीके अस्थिरन् ॥१३॥

13. Towards thee come the words of the giver of the offerings marking thee out and stand firm as companions in the might of the wind.

यस्य त्रिधात्ववृतं बहिस्तस्यावसंदिबम् ।
आपदिचक्षि दधा पदम् ॥१४॥

14. Thou whose triple-seat of sacrifice is untied and unconfined and the waters also have established thy abode, —

पदं देवस्य मोळ्हुषोऽनाघृष्टाभिरुतिभिः ।
भद्रा सूर्यं इवोपदृक् ॥१५॥

15. the abode of the bounteous godhead with its inviolate safeties, like a happy regard of the Sun.

अग्ने घृतस्य धीतिभिस्तेषानो देव शोचिषा ।
आ देवान् वक्षि यक्षि च ॥१६॥

¹ Or, the ancient

16. O divine Fire, by our thinkings of the light, burning with thy flame, bring to us the gods and do them sacrifice.

तं त्वाजनन्त मातरः कवि देवासो अङ्गिरः ।
हव्यवाहममर्त्यम् ॥१७॥

17. The mothers bore thee, the gods brought thee to birth as the seer, the immortal, the carrier of offering, O Angiras.

प्रचेतसं त्वा कवेऽग्ने कृतं वरेण्यम् ।
हव्यवाहं नि वेदिरे ॥१८॥

18. O Fire, O seer, they set thee within as the thinker, the desirable messenger, carrier of the offerings.

नहि मे अस्त्यध्वन्या न स्वधितिर्वनन्वति ।
अथैतावुग्भराणि ते ॥१९॥

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

यदग्ने कानि कानि चिदा ते दारुणि दध्मसि ।
ता जुषस्व यविष्ठथ ॥२०॥

20. What we place for thee, a few chance logs, them accept, O ever-young Fire.

यदस्युपजिह्विका यदङ्गो अतिसर्पति ।
सर्वं तेदस्तु ते घृतम् ॥२१॥

21. What is eaten by the ant, what the white ant overruns, let all that be to thee as if thy food of light.¹

अग्निमिन्धानो नमसा धियं सचेत मर्त्यः ।
अग्निमीधे विवस्वभिः ॥२२॥

22. Kindling the Fire let mortal man cleave with his mind to the Thought; by things luminous² I kindle the Fire.

¹ Or, as if clarified butter. ² Or, by the shining ones

SOBHARI KANWA

SUKTA 103

अवशि गातुर्वित्तमो यस्मिन् व्रतान्यावधुः ।

उपो वु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः ॥१॥

1. He is seen, the great path-finder in whom they have founded the laws of our action; to the Fire well-born, increaser of the Aryan, go our words.

प्र वैवोदासो अग्निर्वैवां अच्छा न मज्मना ।

अनु मातरं पृथिवीं वि बाबुते तस्यो नाकस्य सानवि ॥२॥

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

यस्माद्रेजन्त कृण्टयश्चकृत्यानि कृण्वतः ।

सहस्रसां श्रेयसाताविब त्मनाग्निं धीभिः सपर्यत ॥३॥

3. Fire because of whom men doing the works that have to be done, grow luminous, him conqueror of the thousands as if in the winning of the purities they serve by the self,¹ by their thoughts.

प्र यं राये निनीषसि मर्तो यस्ते वसो दाशत् ।

स वीरं धत्ते अग्न उक्थशंसिनं त्मना सहस्रपोषिणम् ॥४॥

4. He whom thou wiltst to lead to the Riches, the mortal who gives to thee, O shining One, he holds in himself, O Fire, the hero, who utters the word, who increases the thousands.

स बृह्मे चिदभि तृणति वाजमर्वता स धत्ते अक्षिति श्रवः ।

त्वे देवन्ना सदा पुरुषसो विश्वा वामानि धीमहि ॥५॥

5. He rends open the plenitude even in the strong place by the

¹ Or, of themselves,

war-horse, he founds an imperishable inspired knowledge;
O thou of the many riches, in thee we ever hold in the god-
heads all beautiful things.

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
मधोर्न पात्रा प्रयमान्यस्यै प्र स्तोमा यन्त्यग्नये ॥६॥

6. He who gives to us all treasures, men's rapturous Priest of the call, to him our lauds go forth as if supreme vessels of the honey-wine.

अश्वं न गोभीं रय्यं सुवानवो मर्मज्यन्ते देवयवः ।
उभे तोके तनये वस्म विस्पते पषि रावो मधोनाम् ॥७॥

7. The lavish givers, the seekers of the godhead, make him bright by their words as if currying a chariot-horse. O powerful for action, O lord of peoples, in the son of our be-
gettings thou carriest achievement of the possessors of riches beyond both the firmaments.

प्र मंहिष्ठाय गायत ऋताब्ने बृहते शुक्लोच्चिषे ।
उपस्तुतासो अग्नये ॥८॥

8. Chant to the most bounteous, the possessor of the Truth, the brilliant in light, coming with the laud, to the Fire.

आ वंसते मघवा वीरवद्यज्ञः समिद्धो छुम्याहुतः ।
कुबिन्नो अस्य सुयतिर्ववीयस्यच्छा वाजेभिरागमत् ॥९॥

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

प्रेष्ठम् प्रियाणां स्तुत्यासावतिथिम् ।
अग्नि रयानां यमम् ॥१०॥

10. O thou who pressest the wine, laud the Fire, the guest most beloved of the beloved, the controller of the chariots, —

उडिता यो निदिता वेडिता वस्वा यज्ञियो ववर्तति ।
बुष्टरा यस्य प्रवणे नोर्भयो धिया वाजं सिषासतः ॥११॥

11. the master of sacrifice who turns towards us the hidden treasures now risen and known, he in whose downward descent is a rush as of waves hard to cross, when he conquers by the thought the plenitudes.

मा नो दृणोतायतिषिर्वसुरग्निः पुरुप्रशस्त एषः ।
यः सुहोता स्वध्वरः ॥१२॥

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

मो ते रिषन्वे यच्छोस्तिभिर्वसोजने केभिश्चिदेवैः ।
कौरिश्चिद्धि त्वामीष्टे द्रुत्याय रातहव्यः स्वध्वरः ॥१३॥

13. May they not come to harm by any of their movements who approach thee with invocation, O Fire, O shining One; for the singer of the hymn¹ who has given the offering and does well the pilgrim-rite demands of thee the office of the messenger.

आग्ने याहि महत्सत्त्वा रुद्रेभिः सोमपोतये ।
सोभर्या उप सुष्टृति मादयस्व स्वर्णरे ॥१४॥

14. Come, O Fire, with the Rudras, comrade of the life-gods, for the drinking of the Soma-wine, to the laud of Sobhari and take thy rapture in the godhead of the Sun-world.

¹ Or, the doer of works

MANDALA TEN

TRITA APTYA

SUKTA 1

अग्ने बहुध्रुवसामूर्ध्वो अस्याग्निर्ब्रह्मन्वात् तमसो ज्योतिषागात् ।
अग्निर्भानुना रुशता स्वङ्गा आ जातो विद्वा सपान्यग्राः ॥१॥

1. High and vast the Fire stood in front of the dawns; issuing out of the darkness he came with the Light: Fire, a perfect body of brilliant lustre, filled out at his very birth all the worlds.

स जातो गर्भो असि रोदस्योरग्ने चारुविभूत ओषधीषु ।
चित्रः शिशुः परि तमांस्यस्तुत् प्र मातृभ्यो अघि कनिकद् गाः ॥२॥

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

विष्णुरित्या परमस्य विद्वाञ्जातो बृहन्नग्निं पाति तृतीयम् ।
आसा यदस्य पयो अकृत त्वं सचेतसो अभ्यर्चन्त्यत्र ॥३॥

3. Vishnu knowing rightly the supreme plane of this Fire, born in his vastness, guards the third (plane); when in his mouth they have poured the milk (of the cow), conscious they shine' here towards his own home.

अत उ त्वा पितृभूतो जनित्रोरप्तावृषं प्रति चरन्त्यग्नैः ।
ता ईं प्रत्येधि पुनरन्यरूपा असि त्वं विष्णु मानुषीषु होता ॥४॥

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

होतारं चित्ररथमध्वरस्य यज्ञस्ययज्ञस्य केतुं रुशन्तम् ।
प्रत्यधि देवस्यदेवस्य मङ्गला भिया त्वानिर्पतिषि जनानाम् ॥५॥

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

स तु वस्त्राण्यथ वेशनानि वसानो अग्निर्नाभा पृथिव्याः ।
अरुषो जातः पद इच्छायाः पुरोहितो राजन् यज्ञोह देवान् ॥६॥

6. Putting on robes, putting on forms, Fire in the navel-centre of the earth is born a ruddy flame, in the seat of Revelation. O King, as the Priest set in front sacrifice to the gods.

आ हि छावापृथिवी अग्न उभे सदा पुत्रो न मातरा ततन्व ।
प्र याहृच्छोशतो यविष्ठाज्या वह सहस्येह देवान् ॥७॥

7. Ever, O Fire, thou hast stretched out earth and heaven, as their son thou hast built up thy father and mother: O ever young, journey towards the gods who desire thee; then bring them to us, O forceful Flame!

SUKTA 2

पिप्रोहि देवां उशतो यविष्ठ विद्वां ¹ऋतुंऋतुपते यजेह ।
ये देव्या ऋत्विजस्तेभिरग्ने त्वं होतृणामस्यायजिष्ठः ॥१॥

1. Satisfy the desire of the gods, O thou ever young, do sacrifice here, a knower of its order and its times, O master of the order and time of things; with those who are divine priests of the order of the work thou, O Fire, art the strongest for sacrifice.

वेषि होत्रमुत पोत्रं जनानां मन्धातासि द्रविणोवा ऋतावा ।
स्वाहा वयं कृणवामा हवींषि देवो देवान् यजत्वग्निरहन् ॥२॥

¹ In the exoteric sense, "ritu" seems to mean the rites of the sacrifice.

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

आ देवानामपि पन्थामगन्म यच्छन्नवाम तदनु प्रबोद्धुम् ।

अग्निविद्वान् त्स यजात् सेदु होता सो अघ्वरान् त्स ऋतून् कल्पयाति ॥३॥

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

यद्वो वयं प्रमिनाम व्रतानि विबुषां देवा अविदुष्टरासः ।

अग्निष्टद्विजमा पृणाति विद्वान् येभिर्देवां ऋतुभिः कल्पयाति ॥४॥

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

यत् पाकत्रा नमसा दीनदक्षा न यज्ञस्य मन्वते मर्त्यासः ।

अग्निष्टद्वोता ऋतुविद्विजानन् यजिष्ठो देवां ऋतुशो यजाति ॥५॥

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

विद्वेषां हृष्वराणामनोकं विभ्रं केतुं जनिता त्वा जजान ।

स आ यजस्व नृवतीरन् क्षाः स्पार्हा इषः सुयतीविद्वज्जन्त्याः ॥६॥

6. The father brought thee to birth, the force of all pilgrim-sacrifices, the many-hued ray of intuition; so do thou win for us by sacrifice in the line of the planes with their god-

heads, their desirable and opulent universal forces.

यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा अजान ।
पन्थामन् प्रविष्टान् पितृयाणं द्युमदग्ने समिधानो वि भाहि ॥७॥

7. Thou whom heaven and earth, thou whom the waters, thou whom the form-maker, creator of perfect births, have brought into being; O Fire, luminously along the path of the journey of the Fathers, knowing it beforehand, high-kindled blaze.

SUKTA 3

इनो राजन्नरतिः समिद्धो रौद्रो वक्षाय सुधुमा अवशि ।
चिकिद्धि भाति भासा बृहताऽसिक्नीयेति दशतोमपाजन् ॥१॥

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

कृष्णां यदेनोमभि वर्षसा भूज्जनयन् योषां बृहतः पितुर्जाम् ।
ऊर्ध्वं भानुं सूर्यस्य स्तभायन् दिवो वसुभिररतिवि भाति ॥२॥

2. When he overspread with his body the black night and the dappled dawn bringing to birth the young maiden born from the great Father, pillaring the high-lifted light of the sun, the traveller shines out with the riches¹ of heaven.

भद्रो भद्रया सचन्मान आगात् स्वसारं जारो अभ्येति पश्चात् ।
मुप्रकेतैर्धुभिरग्निचितिष्ठन् दशद्विर्वर्जैरभि राममस्यात् ॥३॥

3. He has come closely companioning her, happy with her happy, a lover he follows behind his sister; Fire spreading out with his lights full of conscious knowledge overlays her beauty with his ruddy shining hues.

¹ Or, the shining ones

अस्य यामासो बृहतो न वदन्निन्धाना अग्नेः सख्युः शिवस्य ।
ईदृशस्य वृष्णो बृहतः स्वासो भामासो वायस्यस्तवश्चिकिरे ॥४॥

4. His movements flaming send forth as if vast callings of Fire the beneficent comrade in the march of this mighty and adorable flame, the vast and beautiful his radiances blazing have waked to knowledge.

स्वना न यस्य भामासः पवन्ते रोचमानस्य बृहतः सुविबः ।
ज्येष्ठेभिर्यस्तेजिष्ठैः क्रीढुमद्भिर्वर्षिष्ठेभिर्भानुभिर्नक्षति घाम् ॥५॥

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

अस्य शुष्मासो ददृशानपवेर्जहमानस्य स्वनयन् नियुद्भिः ।
प्रलेभिर्यो वृशद्भिर्वैवतयो वि रेभद्भिर्रतिर्भाति विभ्वा ॥६॥

6. His strengths are those of a thunderbolt seen in the hurling, they neigh aloud in their teams; he, the traveller, most divine, shines wide-pervading with his ancient ruddy chanting fires.

स आ वक्षि महि न आ च सत्सि दिवस्पृथिव्योररतिर्युवत्योः ।
अग्निः सुतुकः सुतुकेभिरश्वं रभस्वद्भौ रभस्वा एह गम्याः ॥७॥

7. So carry for us, so take thy seat, the mighty traveller of the young earth and heaven, Fire the swift and vehement with his swift and vehement horses, — so mayst thou come to us here.

SUKTA 4

प्र ते यक्षि प्र त इयमि मन्म भुवो यथा वन्द्यो नो हवेषु ।
धन्वन्निव प्रपा असि त्वमग्न इयक्षवे पूरवे प्रत राजन् ॥१॥

1. To thee I sacrifice, to thee I send forth my thought so that thou mayst manifest thyself adorable at our call; thou art

like a fountain in the desert to longing men, O ancient king,
O Fire.

यं त्वा जनासो अभि संचरन्ति गाव उष्णमिव व्रजं यविष्ठ ।
वृतो देवानामसि मर्त्यानामन्तर्महांश्चरसि रोचनेन ॥२॥

2. O ever-young flame, towards thee men move, like herds that go to a warm pen; thou art the messenger of gods and mortals, thou movest between them vast through the luminous world.

शिशुं न त्वा जेन्यं वर्धयन्ती माता बिभति सचनस्यमाना ।
घनोरधि प्रयता यासि हर्यञ्जिगीषसे पशुरिवावसृष्टः ॥३॥

3. The mother bears thee like an infant child clinging cherishingly to thee, increasing thee to be a conqueror; headlong down over the dry land he goes rejoicing, he is fain to go like an animal let loose.

मूरा अमूर न वयं चिकित्वा महित्वमग्ने त्वमङ्गा वित्से ।
शये वनिश्चरति जिह्वायान् रेरिह्यते युवतिं बिस्पतिः सन् ॥४॥

4. O thou who art conscious and free from ignorance, ignorant are we and we know not thy greatness, thou only knowest. Covert he lies, he ranges devouring with his tongue of flame, he licks the young earth and is the master of her creatures.

कूचिज्जायते सनयासु नव्यो वने तस्यौ पलितो धूमकेतुः ।
अस्नातापो वृषभो न प्र वेति सचेतसो यं प्रणयन्त मर्ताः ॥५॥

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

तनुत्यजेव तस्करा वनगू रशनाभिर्दंशधिरभ्यघातिष् ।
यं ते अग्ने नव्यसो मनोषा युक्ष्वा रथं न शुचयद्भिरङ्गैः ॥६॥

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

बह्व च ते जातवेदो नमश्चेयं च गीः सर्वविद्वर्षनी भूत् ।

रक्षा षो अग्ने तनयानि तोका रक्षोत नस्तन्वो अग्रयुच्छन् ॥७॥

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

SUKTA 5

एकः समुद्रो बह्वो रयोणामस्मद्बो भूरिजन्मा वि चष्टे ।

सिषत्सूचनिष्योषस्थ उत्सस्य मध्ये निहितं पदं वेः ॥१॥

1. One sole ocean holding all the riches, born in manifold births from our heart it sees all; there cleaves to the teat in the lap of the two secret ones in the midst of the fountain-source the hidden seat of the being.

समानं नीळं वृषभो वसानाः सं जग्मिरे महिषा अवतीभिः ।

ऋतस्य पदं कवयो नि पान्ति गुहा नामानि दधिरे पराणि ॥२॥

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

ऋतायिनो मायिनो सं दधाते मित्वा शिशुं जतुर्वर्षयन्ती ।

विद्वस्य नाभिं चरतो ध्रुवस्य कवेद्विचत् तन्तुं मनसा वियन्तः ॥३॥

3. The two mothers in whom is the Truth, in whom is the mage-wisdom, formed him and brought to birth like an infant child, they have put him firm in his place and make him grow.

Men found in him the navel-centre of all that is moving and stable and they weave by the mind the weft of the seer.

ऋतस्य हि वर्तनयः सुजातमिषो वाजाय प्रविष्टः सचन्ते ।
अधीवासं रोदसी वावसाने दूतैरर्धैर्विधाते मधूनाम् ॥४॥

4. Him well-born the routes of the Truth and its ancient impulses close companion for the plenitude. Heaven and earth give lodging to him whose dwelling is above them,¹ they make him grow by the lights and foods of their sweetnesses.

सप्त स्वसुरूपीर्वाविशानो विद्वान् मध्य उज्जभारा वृशे कम् ।
अन्तर्येभे अन्तरिक्षे पुराजा इच्छन् वन्निमवदत् पूषणस्य ॥५॥

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

सप्त मर्यादाः कवयस्ततस्तुस्तासामेकामिदम्यङ्गुरो गात् ।
आयोर्हं स्कन्ध उपमस्य नीळे पयां विसर्गे धरुणेषु तत्स्यौ ॥६॥

6. The seers fashioned the seven goals,² towards one of them alone goes the narrow and difficult road. A pillar of the supreme being in its abode, he stands at the starting-out of the ways, in the upholding laws.

असच्च सच्च परमे व्योमन् दक्षस्य जन्मवदितेरपत्ये ।
अग्निर्हं नः प्रथमजा ऋतस्य पूर्वं आयुनि वृषभश्च धेनुः ॥७॥

7. He is the being and non-being in the supreme ether, in the birth of the Understanding in the lap of the indivisible mother. Fire comes to us as the first-born of the Truth, he is the Bull and milch-Cow in the original existence.

¹ Or, as their inhabitant, ² Or, the seven frontiers,

SUKTA 6

अयं स यस्य शर्मन्नबोभिरत्नेरेषते जरिताभिष्टौ ।

ज्येष्ठेभिर्यो भानुभिर्ह्येषूणां पर्यति परिवीतो विभावा ॥१॥

1. This is he in whose peace,¹ and in his approach to it grows by his guardings the worshipper of the Fire, who encompasses all and is spread everywhere luminous with the largest lights of the wise.²

यो भानुभिर्विभावा विभात्यग्निर्देवेभिर्ह्यतावाजलः ।

आ यो विवाय सत्या सखिभ्योऽपरिहृतो अत्यो न सन्ति ॥२॥

2. Fire, who shines perpetual, possessor of the Truth, luminous with divine lights, he who follows out the works of a comrade for his comrades like a courser running straight to his goal.

ईशे यो विश्वस्या देववीतेरीशे विश्वायुरुषसो व्युष्टौ ।

आ यस्मिन् मना हवीष्यग्नावरिष्टरथः स्कन्नाति शूयः ॥३॥

3. He who has power for every advent of godhead, who has power for the outbreak of the dawn and is the life of all, Fire in whom our thinkings are cast as offerings, his chariot goes unhurt and he supports all his strengths.

शूषेभिर्वृषो जुषाणो अर्कदेवां यच्छा रघुपत्या जिगाति ।

मन्त्रो होता स जुह्वा यजिष्ठः समिदलो अग्निरा जिघति देवान् ॥४॥

4. Increasing by his strengths, rejoicing in his illuminations he goes a swift galloper towards the gods; he is the rapturous Priest of the call, strong to sacrifice with his tongue of flame, inseparable from the gods the Fire sheds on them his light.

तमुन्नामिन्द्रं न रेजमानमग्नि गोभिनमोभिरा कृणुष्वस् ।

आ यं विप्रासो यतिभिर्गृणन्ति जातवेदसं जुह्वं सहानाम् ॥५॥

¹ Or, house of refuge, ² Or, with his largest lights for the wise.

5. Him fashion for you with your words and your obeisances as if Indra quivering at the dawn-ray, him whom illumined sages voice with their thoughts, the knower of all things born, the overpowering Flame.

सं यस्मिन् विश्वा वसूनि जग्मुर्वाजे नाश्वः सप्तोवन्त एवैः ।
अस्मे अतो रिन्द्रवाततया अर्वाचीना अग्न आ कृणुष्व ॥६॥

6. Thou in whom all the Riches meet together in the plenitude like horses by their gallopings in their speed towards the goal, the protections most desired by Indra to us make close, O Fire.

अथा ह्यग्ने मङ्गा निषद्या सद्यो जज्ञानो हव्यो बभूव ।
तं ते देवास्तो अनु केतयायषषावर्धन्त प्रथमास ऊमाः ॥७॥

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

SUKTA 7

स्वस्ति नो दिवे अग्ने पृथिव्या विश्वायुर्वेहि यज्ञाय देव ।
सचेमहि तव दत्तम् प्रकेतैरुष्या ण उरभिर्देव शंसैः ॥१॥

1. Found for us felicity of earth and heaven and universal life that we may worship thee with sacrifice, O god; O doer of works, may we keep close to thy perceptions of knowledge; guard us, O god, with thy wide utterances.

इमा अग्ने मतयस्तुभ्यं जाता गोभिरद्वैरभि गुणन्ति रावः ।
यदा ते मर्तो अनु भोगमानद् वसो दधानो मतिभिः सुजात ॥२॥

2. For thee these thoughts are born, O Fire, towards thee they voice our achievement of riches with its horses of power and

herds of light when the mortal upheld by his thoughts following thee attains to thy enjoyment, O Fire, perfectly born, O shining One.

अग्निं मन्ये पितरमग्निमापियग्निं भ्रातरं सदमित् सखायम् ।
अग्नेरनीकं बृहत् सपर्यं दिवि शुक्रं यजतं सूर्यस्य ॥३॥

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

सिद्धा अग्ने धियो अस्मे सनुत्रीर्यं त्रायसे दम आ नित्यहोता ।
ऋतावा स रोहिदेवः पुष्टसुर्धुभिरस्मा अहर्बिर्वायस्यतु ॥४॥

4. O Fire, effective in us are thy thoughts and conquerors of our aims: he whom thou deliverest, thou the eternal Priest of the call in the house, who art that driver of the red horses, possessed of the Truth, possessor of the much store of riches, may happiness be his through the shining days.

सुभिर्हितं मित्रमिव प्रयोगं श्रुतमृत्विजमध्वरस्य जारम् ।
बाहुभ्यामन्वितायिवाज्जवन्त विष्णु होतारं न्यसादयन्त ॥५॥

5. The Fire founded by the heavens¹ as our friend and the means for our works, the ancient Priest of the pilgrim-rites, the lover men brought into being by the strength of their two arms and seated within as the Priest of the call in beings.

स्वयं यजस्व दिवि देव देवान् किं ते पाकः कृणवदप्रचेताः ।
ययायज ऋतुभिर्देव देवानेवा यजस्व तन्वं मुजात ॥६॥

6. Thyself sacrifice in heaven to the gods, for what shall man immature in thought and unconscious of the knowledge do of thy work? Even as thou didst sacrifice in the order and times of the Truth, a god to the gods, O perfectly born Fire, so sacrifice to thy body.

¹ Or, with his lights

भवा नो अग्नेऽवितो गोपा भवा वयस्कृदुत नो वयोषाः ।
रास्वा च नः सुमहो हव्यवति त्रास्वोत नस्तन्वो अग्रयुच्छन् ॥७॥

7. O Fire, become our guardian and protector, become the creator of our growth and of our growth the upholder, O mighty One, give to us what we shall give as offerings to the gods, and unfailing our bodies deliver.

TRISHIRAS TWASHTRA

SUKTA 8

प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवोति ।
दिवश्चिदन्ता उपमा उदानळपाशुपस्थे महिषो ववर्ध ॥१॥

1. The Fire journeys on with his vast ray of intuition, the Bull bellows to earth and heaven; he has reached up to the highest extremities of heaven, the mighty one has grown in the lap of the waters.

मुमोद गर्भो वृषभः ककुषानन्नेमा वत्सः शिमीर्वा अरावीत् ।
स देवतात्युत्तानि कृष्वन् त्वेषु क्षयेषु प्रथमो जिगाति ॥२॥

2. The Bull of the heights,¹ the new-born rejoiced, the unfailing child worker rejoiced and shouted aloud; in the formation of the gods he does his exalted works and comes the first in his own abodes.

आ यो मूर्धानं पित्रोररन्ध्रं न्यष्वरे वशिरे सूरौ अर्जः ।
अस्य पत्न्यन्नक्षोरसंबुध्ना ऋतस्य योनौ तन्वो जुषन्त ॥३॥

3. He who grasps the head of the father and mother they set within in the pilgrim-sacrifice, a sea from the Sun-world; in his path are the shining rays that are the foundations of the Horse of Power and they accept embodiment in the native seat of the Truth.

¹ Or, the humped-Bull,

उषसो हि वसो अपमेधि त्वं यमयोरम्बो विभावा ।
ऋताय सप्त दधिषे पदानि जनयन् मित्रं तन्वे स्वायं ॥४॥

4. O shining One, thou comest to the front of dawn after dawn, thou hast become luminous in the Twins; thou holdest the seven planes for the Truth bringing Mitra to birth for thy own body.

भुवश्चक्षुर्मह ऋतस्य गोपा भुवो वरुणो यवताय वेधि ।
भुवो अपां नपाज्जातवेदो भुवो दूतो यस्य हव्यं जुजोषः ॥५॥

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

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुङ्क्तिः सवसे शिवाभिः ।
विधि मूर्धानं दधिषे स्वर्षा जिह्वामग्ने चक्रुषे हव्यवाहम् ॥६॥

6. Thou art the leader of the sacrifice and leader to the mid-world to which thou resortest constantly with thy helpful team of mares; thou upholdest in heaven thy head that conquers the Sun-world, thy tongue thou makest, O Fire, the carrier of our offerings.

अस्य त्रितः क्रतुना वने अन्तरिच्छन् धीतिं पितुरेवं परस्य ।
सवस्यमानः पित्रोरुपस्थे जासि ब्रुवाण आयुधानि वेति ॥७॥

7. By his will Trita in the secret cave desiring by his movements the thinking of the supreme Father cherished in the lap of the Father and Mother, speaking the companion-word, seeks his weapons.

स पित्र्याप्यायुधानि विद्वानिन्द्रेषित आप्त्यो अभ्ययुध्यत् ।
त्रिशोर्षाणं सप्तरश्मि जघन्वान् त्वाष्ट्रस्य क्षिप्रिः ससृजे त्रितो गाः ॥८॥

8. Trita Aptya discovered the weapons of the Father and missioned by Indra went to the battle; he smote the Three-

headed, the seven-rayed and let loose the ray-cows of the son of Twashtri the form-maker.

भूरोदित्य उदिनश्चतस्रोऽजोऽवाश्वित् सत्यतिथ्ययानम् ।

त्वाष्टस्य चिद्विश्वरूपस्य गोनामाचक्राणस्त्र्योणि शीर्षा परा वर्क ॥९॥

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

HAVIRDHANA ANGI

SUKTA 11

वृषा वृष्णे वुदुहे वोहसा दिवः पयांसि यद्गो अदितेरदाभ्यः ।

विश्वं स वेद वरुणो यथा धिया स यज्ञियो यजतु यज्ञियां ऋतून् ॥१॥

1. Mighty from the mighty, strong and inviolable, he milked by the milking of heaven the streams of the Indivisible; Varuna knew all by his right thought. A lord of sacrifice, may he perform the order of the rites of the sacrifice.

रपद्गन्धर्वीरप्या च योषणा नदस्य नादे परि पातु मे मनः ।

इष्टस्य मध्ये अदितिं घातु नो भ्राता नो ज्येष्ठः प्रथमो वि वोचति ॥२॥

2. May the Gandharvi speak to me and the Woman born from the Waters, may her protection be around my mind midst the roar of the river; may the indivisible mother establish us in the heart of our desire: my brother the greatest¹ and first declares it to me.

सो चित्र भद्रा क्षुमती यशस्वत्युषा उवास मनवे स्वर्वती ।

यदीमुशन्तमुशतामनु ऋतुमग्निं होतारं विदयाय जीजनन् ॥३॥

3. She the happy, and opulent and glorious, dawn has shone

¹ Or, the eldest

out for man bringing the Sun-world with her. When they gave birth to this Fire, an aspirant doing the will of the aspirants for the discovery of knowledge.

अथ त्वं द्रष्टुं विश्वं विचक्षणं विराभरदक्षितः श्येनो अध्वरे ।
यदी विशो गृणते दस्ममायां अग्निं होतारमथ धीरजायत ॥४॥

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

सदासि रण्डो यवसेव पुष्यते होत्राभिरग्ने मनुषः स्वध्वरः ।
विप्रस्य वा यच्छशमान उक्थ्यं वाजं सतवां उपयासि भूरिभिः ॥५॥

5. Ever art thou delightful like grasses to that which feeds on them, O Fire, doing well with thy voices of invocation the pilgrim-sacrifice for man when thou givest utterance to the plenitude of the word of the illumined sage, as one who has conquered, thou comest with thy multitude.

उदीरय पितरा जार आ भगमियक्षति हर्यतो हृत इष्यति ।
विवक्ति बल्लिः स्वपस्यते मखस्तविष्यते असुरो वेपते मती ॥६॥

6. Upward lift the Father and Mother; the lover aspires to his enjoyment, rejoicing he obeys the urgings from his heart: a bearer of the word he speaks and jocund longs for the good work, the Mighty One puts forth his strength and is illumined by the Thought.

यस्ते अग्ने सुमतिं मर्तो अक्षत् सहसः सूनो अति स प्र शृण्वे ।
इषं दधानो बहमानो अश्वेरा स द्युमां अमवान् भूषति द्युन् ॥७॥

7. O Fire, O son of Force, the mortal who attains to thy right thinking goes forward and hears the truth beyond; holding the impelling force, borne by the horses of power, luminous and mighty he seeks to possess the heavens.

यवन् एषा समितिर्भवाति देवो देवेषु यजता यजत्र ।
रत्ना च यद्विभजासि स्वधावो भागं नो अत्र वसुमन्तं बीतात् ॥८॥

8. When, O Fire, takes place that sacrificial assembly, O master of sacrifice, the assembly divine among the gods, when thou distributest the ecstasies, O lord of nature, an opulent portion bring to us.

भुधी नो अग्ने सवने सधस्थे युद्धा रयममृतस्य द्रविलुम् ।
आ नो वह रोवती देवपुत्रे साकिर्देवानामग भूरिह स्याः ॥९॥

9. Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

SUKTA 12

द्यावा ह आवा प्रथमे ऋतेनाऽभिधावे भवतः सत्यवाचा ।
देवो यन्मर्तान् यजवाय कृण्वन् त्सोदद्धोता प्रत्यङ्ग स्वमसुं यन् ॥१॥

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

देवो देवान् परिभूर्ऋतेन वहा नो हव्यं प्रथमश्चिकित्वात् ।
धूमकेतुः समिधा भाऋजीको मन्द्रो होता नित्यो वाचा यजीयान् ॥२॥

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

स्वावृद्धदेवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी ।
विश्वे देवा अनु तत् ते यजुर्गुर्दुहे यवेनी दिव्यं घृतं वाः ॥३॥

3. When perfectly achieved is the immortality of the god-head, the immortality of the Light, men born in this world hold wide earth and heaven; all the gods follow in the track of that sacrificial act¹ of thine when the white cow is milked of her stream of divine Light.

अर्चामि वां कर्षायापो घृतस्नु छावाभूमो शुभृतं रोवसी मे ।
अह्ना यद् छावोऽसुनोतिमयन् सध्वा नो अत्र पितरा शिशोताम् ॥४॥

4. O earth and heaven, I sing to you the word of illumination, pouring your light make my work grow, may the two firmaments hear me; when the days and the heavens have come by the guidance of the force, may the Father and Mother quicken us here with the sweetness of the wine.

किं त्विन्नो रावा जगृहे कवस्याऽति व्रतं चक्रुमा को वि वेद ।
मित्रश्चिद्धि ष्मा जुहुराणो देवाञ्छ्लोको न यातामपि वाजो अस्ति ॥५॥

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

दुर्मन्त्रत्रामृतस्य नाम सलक्ष्मा यद्विषुरुपा भवाति ।
यमस्य यो मनवते सुमन्त्रवने तमृष्व पाह्यप्रयुञ्छन् ॥६॥

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

यस्मिन् देवा विदधे मादयन्ते विवस्वतः सवने धारयन्ते ।
सूर्ये ज्योतिरवसुर्पात्यस्तून् परि द्योतनि चरतो अजस्रा ॥७॥

7. The discovery of knowledge in which the gods find their rapture they hold in the house of the radiant sun; they have

¹ Or, sacrificial word

set in the sun its light, in the moon its rays and both circle unceasingly around its illumination.

यस्मिन् देवा मन्त्रानि संचरन्त्यपीच्छे न वक्मस्य विद्मः ।

मित्रो नो अत्रादितिरनागान् त्सविता देवो वरुणाय वोचत् ॥८॥

8. The thought in which the gods meet together, when it is occult we know not of it. May Mitra and the indivisible mother and the godhead of the creative sun declare us sinless to Varuna.

भुषी नो अग्ने सदनं सप्तस्ये युक्त्वा रथममृतस्य ब्रवितुम् ।

आ नो वह रोवसो देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥९॥

9. Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

VIMADA AINDRA OR PRAJAPATYA OR VASUKRIT VASUKRA

SUKTA 20

भद्रं नो अपि वातय मनः ॥१॥

1. Bring to us a happy mind.

अग्निमीळे भुजां यविष्ठं शासा मित्रं वुधंरीतुम् ।

यस्य धर्मन् त्वरेनीः सपर्यन्ति मातुरूषः ॥२॥

2. I pray the Fire, the friend who is irresistible in his own command, in whose law the white rays attend on the Sun-world, serve the teat of the mother.

यमासा कृपनीळं भासाकेतुं वर्धयन्ति ।

आजते श्रेणिदन् ॥३॥

3. Fire whom face to face a home of light, one who brings the ray of intuition by his lustre they increase; he blazes with his row of flaming tusks.

अथो विशां गातुरेति प्र यदानङ् दिवो अन्तान् ।
कविरन्नं दोषानः ॥४॥

4. He comes to us as a noble path for men when he travels to the ends of heaven; he is the seer and he lights up the sky.¹

जुषद्व्या मानुषस्योर्ध्वस्तस्थावृभ्वा यज्ञे ।
मिन्वन् त्सप पुर एति ॥५॥

5. Accepting the oblation of man he stands high exalted in the sacrifice, a skilful craftsman; he goes in our front building our home.

स हि क्षेमो हविर्यज्ञः श्रुष्टीदस्य गातुरेति ।
अग्निं देवा वाशीमन्तम् ॥६॥

6. He is our secure foundation, he is our offering, he is the sacrifice; his path goes swiftly to its goal: the gods call Fire with its adze.

यज्ञासाहं बुध इधेऽग्निं पूर्वस्य शेषस्य ।
अग्नेः सनुमायुमाहुः ॥७॥

7. I desire from the Fire, powerful for the sacrifice the work of the supreme bliss;² they speak of him as the living son of the stone.³

नरो ये के चास्मदा विधेत् ते वाम आ स्युः ।
अग्निं हविषा वर्धन्तः ॥८॥

8. Whatever men are with us may they in all ways abide in happiness making the Fire to grow by the offerings.

¹ Or, the cloud. ² Or, the work that brings the supreme bliss;

³ Or, of the Rock, or the Peak.

कृष्णः ह्येतोऽरुणो यामो अस्य ब्रध्न ऋण उत शोणो यशस्वान् ।
हिरण्यरूपं जनिता जजान ॥९॥

9. Black is his movement and white and luminous and crimson-red, it is large and straight and glorious; golden of form the father brought into being.

एवा ते अग्ने विमदो मनीषामूर्जो नपादमृतेभिः सजोषाः ।
गिर आ वसत् सुमतीरियान इषमूर्जं मुक्तिं विव्रमाभाः ॥१०॥

10. So, O Fire, rapturous thou bearest thy thinking mind, O son of energy, companioning the immortals, coming to us thou bearest thy words and thy right thinkings, thou bringest impelling force, energy, happy worlds of habitation, all.¹

SUKTA 21

आग्निं न स्ववृष्टिर्बिर्होतारं त्वा वृणीमहे ।
यज्ञाय स्तोमं बहिषे वि वो मदे शीरं पावकशोचिषं विव्रसते ॥१॥

1. By our self-purifications we elect thee, the Fire as our Priest of the call, for the sacrifice where strewn is the grass, — in the intoxication of your rapture, — intense with thy purifying light of flame, — and thou growest to greatness.

त्वाम् ते त्वामुवः शुग्धन्त्यइवराचसः ।
वेति त्वामुपसेचनी वि वो मदे ऋजोतिरग्न आहृतिर्विव्रसते ॥२॥

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

त्वे घर्माज आसते जुह्वभिः सिञ्चतीरिव ।
कृष्णा रूपाप्यर्जुना वि वो मदे विद्वा अधि मित्रो धिषे विव्रसते ॥३॥

¹ Or, Vimada, the rapturous one, coming carries to thee, O Fire, his thinking mind, to thee his words and his right thinkings, brings etc.

3. In thee the upholding laws reside; sprinkling out their contents as with ladle black forms and white — in the intoxication of your rapture — all glories thou holdest — and thou growest to greatness.

यमग्ने मन्यसे रयि सहसावन्नमस्य ।

तमा नो वाजसातये वि वो मदे यज्ञेषु चित्रमा भरा विवससे ॥४॥

4. O forceful and immortal Fire, whatever wealth thou deemest fit, that for the winning of the plenitudes, — in the intoxication of your rapture, — bring to us a wealth of various lights in the sacrifices, — and thou growest to greatness.

अग्निर्जातो अयर्वणा विदद्विद्वानि काव्या ।

भुवद् ब्रूतो विवस्वतो वि वो मदे प्रियो यमस्य काम्यो विवससे ॥५॥

5. The Fire born from Atharvan knows all seer-wisdoms, he becomes the messenger of the luminous sun, — in the intoxication of your rapture, — dear and desirable to the lord of the law, — and thou growest to greatness.

त्वां यज्ञेष्वीळतेजने प्रयत्यध्वरे ।

त्वं वसुनि काम्या वि वो मदे विद्या वषासि दाक्षुषे विवससे ॥६॥

6. Thee they pray in the sacrifices, O Fire, as the pilgrim-sacrifice goes on its way; all desirable treasures — in the intoxication of your rapture — thou foundest for the giver, and thou growest to greatness.

त्वां यज्ञेष्वृत्विजं चारुमग्ने नि वेदिरे ।

घृतप्रतीकं मनुषो वि वो मदे शुक्रं वेतिष्ठमक्षिर्विवससे ॥७॥

7. Thee as the Priest of the rite in the sacrifices men have seated, O Fire, beautiful, luminous of front, — in the intoxication of your rapture, — bright and, with thy eyes, most conscious of knowledge, — and thou growest to greatness.

अग्ने शुक्लेण शोचिषोर प्रथयसे बृहत् ।

अभिरुन्वन् वृषायसे वि वो मवे गर्भं वचासि जामिषु विवसते ॥८॥

8. O Fire, with thy bright light of flame thou spreadest the wide Vast, clamouring thou becomest the bull, — in the intoxication of your rapture, — and settest the child of the womb in the sisters, — and thou growest to greatness.

VATSAPRI BHALANDANA

SUKTA 45

दिवस्पतिं प्रथमं जज्ञे अग्निरस्मद् द्वितीयं परि जातवेदाः ।

तृतीयमस्तु नृमणा अजत्वमिन्धान एनं जरते स्वाधीः ॥१॥

1. Above heaven was the first birth of the Fire, over us was his second birth as the knower of all things born, his third birth was in the waters, a god-mind; him continuously one kindles and with one's thought perfectly fixed on him adores.

विद्यो ते अग्ने त्रेधा त्रयाणि विद्या ते धाम विभृता पुरुषा ।

विद्या ते नाम परमं गुहा यद्विद्या तमुत्तं यत् आजगम्य ॥२॥

2. O Fire, we know the triple three of thee, we know thy seats borne widely in many planes, we know thy supreme Name which is in the secrecy, we know that fount of things whence thou camest.

समुद्रे त्वा नृमणा अस्वन्तर्नृचक्षा ईषे विद्यो अग्न ऊधन् ।

तृतीये त्वा रजसि तत्स्थिवांसमपामुपस्थे महिषा अवर्धन् ॥३॥

3. He of the god-mind kindled thee in the Ocean, within the Waters, he of the divine vision kindled thee, O Fire, in the teat of heaven; the mighty ones made thee to grow where thou stoodest in the third kingdom, in the lap of the waters.

अक्वदग्निः स्तनयग्निव द्यौः क्षामा रेरिहृदोरुधः समञ्जन् ।

सद्यो जज्ञानो वि हीमिद्धो अस्थवा रोवसी भानुना भास्यन्तः ॥४॥

4. Fire cried aloud like heaven thundering, he licked the earth revealing its growths: when kindled and born, at once he saw all this that is; he shines out with his light between earth and heaven.

श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणः सोमगोपाः ।

वसुः सूनुः सहस्रो अप्सु राजा वि भात्यग्र उषसामिधानः ॥५॥

5. An exalter of glories, a holder of the riches, a manifester of thinking mind, a guardian of the wine of delight, a shining One, the son of force, the king in the Waters, he grows luminous as he burns up in the front of the dawns.

विश्वस्य केतुर्भुवनस्य गर्भं आ रोदसी अपृणाज्जायमानः ।

वीळुं विवद्विमभिनत् परायञ्जता यदग्निमयजन्त पञ्च ॥६॥

6. The ray of intuition of the universe, the child in the womb of the world, in his coming to birth he filled earth and heaven; going beyond them he rent even the strong mountain when the peoples of the five births sacrificed to the fire.

उशिक् पावको अरतिः सुमेषा मर्तेष्वग्निरमृतो नि धायि ।

इयति धूममरुधं भरिभ्रदुच्छुक्लेण शोचिषा ह्यमिनस्तन् ॥७॥

7. An aspirant and traveller and wise of mind, a purifying flame, the Fire who is set within as the immortal in mortals, he sends forth and carries a ruddy smoke striving with his bright flame of light to reach heaven.

दृशानो रुक्म उर्विया व्यसौद् दुर्मर्षमायुः श्रिये रुचानः ।

अग्निरमृतो अभवद्वयोभिर्यदेनं द्यौर्जनयत् सुरेताः ॥८॥

8. Visible, golden of light, widely he shone; resplendent in his glory he is life hard to violate: the Fire by his expandings became immortal when heaven with its strong seed had brought him to birth.

यस्ते अद्य कृणवद् अद्रशोचेऽप्युषं देव घृतवन्तमग्ने ।
प्र तं नय प्रतरं वस्यो मच्छामि सुम्नं देवमस्तं यविष्ठ ॥९॥

9. O god, O happy light, O Fire, he who has prepared for thee the luminous honeycomb¹ him lead forward towards a more opulent state, O youthful godhead, even to the bliss enjoyed by the gods.

आ तं भज सौमवसेष्वग्ने उष्यउष्य आ भज शस्यमाने ।
प्रियः सूर्ये प्रियो अग्ना भवात्युज्जातेन भिनददुज्जनित्वं ॥१०॥

10. O Fire, bestow on him his share in the things of inspired knowledge, in word upon word as it is spoken: he becomes dear to the sun, dear to Fire; upward he breaks with what is born in him, upward with the things that are to be born.

त्वामग्ने यजमाना अनु ह्यन् विद्वा वसु रधिरे वार्याणि ।
त्वया सह द्रविणमिच्छमाना व्रजं गोमन्तमुजिजो वि वदुः ॥११॥

11. O Fire, men who sacrifice to thee day after day hold in themselves all desirable riches; desiring the treasure in thy companionship, aspiring, they burst open the covered pen of the Ray-Cows.

अस्ताव्यग्निरनंतां सुखोबो बंसवानर ऋषिभिः सोमगोपाः ।
अद्वेषे छावापृथिवी ह्रुवेम देवा धत्त रयिमस्मे सुवीरम् ॥१२॥

12. The Fire has been affirmed in their lauds by the sages, he who is full of bliss for men, the Universal Godhead, guardian of the wine of delight. Let us invoke earth and heaven free from hostile powers; found in us, O gods, a wealth full of hero-mights.

SUKTA 46

प्र होता जातो महान् नभोविन्नुषद्वा सोदवपामुपस्थे ।
दधिर्यो धायि स ते वयांसि यन्ता वसूनि विधत्ते तनूपाः ॥१॥

¹ Or, the cake of light

1. The great Priest of the call has been born; the knower of the heavens, he who is seated in man, may he take his seat in the lap of the waters: he who upholds us and who is held in us, rules for thee his worshipper thy expandings and thy riches and is the protector of thy body.

इमं विषन्तो अपां सघस्ये पशुं न नष्टं पदैरनु गमन् ।
गुहा चतन्तमुशिजो नमोभिरिच्छन्तो धीरा भृगवोऽबिन्दन् ॥२॥

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

इमं त्रितो भूर्यद्विन्द्विच्छन् वैभूवसो मूर्धन्यध्यायाः ।
स शेवधो जात आ हर्म्येषु नाभिर्युवा भवति रोचनस्य ॥३॥

3. Him greatly desiring Trita, son of the master of wide riches,¹ found on the head of the light unslayable; he is born the youth who increases the felicity in our mansions and becomes the navel-centre of the luminous world.

मन्त्रं होतारमुशिजो नमोभिः प्राञ्चं यज्ञं नेतारमध्वराणाम् ।
विशामकुण्डभरति पावकं हव्यवाहं दधतो मानुषेषु ॥४॥

4. In their aspiration they created him by their obeisance and set him in men as the rapturous Priest of the call, the sacrificer ever-moving forward, the leader of the pilgrim-sacrifices, the traveller, the carrier of the offering, the purifying Flame.

प्र भूर्जयन्तं मह्यं विपोषां मूरा अमूरं पुरां दर्माणम् ।
नयन्तो गर्भं वनां धियं घुहिरिदमश्वं नार्वाणं घनर्वम् ॥५॥

5. He has come into being and leading him like a golden-maned war-horse, the great, the victorious, the founder of the Light, men ignorant, one who is free from ignorance, the render

¹ Trita the triple born from the All-pervading Substance,

of the cities, the child of the forests, whose wealth is the illumined word¹ — they established the thought.

नि पत्स्यासु त्रितः स्तभूयन् परिबीतो योनौ सीदवन्तः ।
अतः संगृभ्या विशां बभूना विधर्मणायन्त्रैरीयते नृन् ॥६॥

6. May Trita in the homesteads holding all firmly² take his session in his native seat within and all-encompassing; thence, a dweller in man's home, taking all into his grasp, by a wide law of his action, by unrestrained movements he journeys to the gods.

अस्याजरासो बभामरित्रा अर्चद्भूमासो अग्नयः पावकाः ।
विचतीचयः श्वात्रासो भुरण्यवो वनषवो वायवो न सोमाः ॥७॥

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

प्र जिह्वाया भरते वेपो अग्निः प्र व्युनानि वेतसा पृथिव्याः ।
तमायवः शुचयन्तं पावकं मन्द्रं होतारं बधिरे यजिष्ठम् ॥८॥

8. Fire carries with his tongue the illumination of wisdom, he carries in his consciousness earth's discoveries of knowledge; him men hold the illuminating and purifying rapturous Priest of the call most strong for sacrifice.

द्यावा यमग्निं पृथिवी जनिष्टायापस्त्वष्टा भृगवो यं सहोभिः ।
ईलेन्यं प्रथमं मातरिश्वा देवास्ततश्चर्मनवे यजत्रम् ॥९॥

9. This is the Fire to whom earth and heaven gave birth; and the waters, the form-maker and the Flame-Seers by their strengths, and life that grows in the mother and the gods have fashioned for man desirable, first and supreme, a master of sacrifice.

¹ Or, the illumination ² Or, setting himself firmly

यं त्वा देवा दधिरे हव्यबाहं पुरुस्पृहो मानुषातो यजत्रम् ।
स यामन्नने स्तुवते वयो धाः प्र देवयन् यशसः सं हि पूर्वोः ॥१०॥

10. Thou art he whom the gods have set as the carrier of the offerings and men with their many desires as the lord of sacrifice; so do thou, O Fire, found in thy journeying wide expansion for him who lauds thee and making him divine gather in him many glorious things.

DEVAS AND AGNI SAUCHIKA

SUKTA 51

महत् तदुल्बं स्थविरं तवासोद्येनाविष्टितः प्रविवेशिषापः ।
विदवा अपश्यद्बहुधा ते अग्ने जातवेदस्तन्वो देव एकः ॥१॥

1. Large was the covering and it was dense in which thou wert wrapped when thou didst enter into the waters; one was the god who saw thee but many and manifold were thy bodies which he saw, O Fire, O knower of all things born.

को मा ददशं कतमः स देवो यो मे तन्वो बहुधा पर्यपश्यत् ।
क्वाह मित्रावरुणा क्षियन्त्यग्नेविदवाः समिधो देवयानीः ॥२॥

2. Which of the gods was he who saw everywhere my bodies in many forms? O Mitra and Varuna, where then dwell all the blazings of the Fire which are paths of the gods?

ऐच्छाम त्वा बहुधा जातवेदः प्रविष्टमग्ने अस्त्वोषधेषु ।
तं त्वा यमो अचिकेज्वित्रभानो दशान्तरुष्यादतिरोचयानम् ॥३॥

3. We desire thee, O Fire, O knower of all things born, when thou hast entered manifoldly into the growths of the earth and into the waters; there the lord of the law grew aware of thee, O thou of the many diverse lights, shining luminous beyond the ten inner dwelling-places.

होत्रावर्ह वरुण बिभ्यद्वायं नेदेव मा युनजस्र देवाः ।
तस्य मे तन्वो बहुधा निविष्टा एतमर्थं न चिकेताहवग्निः ॥४॥

4. O Varuna, fearing the sacrificants' office that so the gods might not yoke me to that work; so my bodies entered manifoldly, for I, Fire, was not conscious of this goal of the movement.

एहि मनुर्देवयुयत्तकामोऽरंकृत्या तमसि क्षेप्यन्ते ।
सुगान् पचः कृनुहि देवयानान् बह्व हव्यानि सुमनस्यमानः ॥५॥

5. Come to us; the human being, god-seeking, is desirous of sacrifice, he has made all ready but thou dwellest in the darkness, O Fire. Make the paths of the journeying of the gods easy to travel, let thy mind be at ease, carry the offerings.

अग्नेः पूर्वं भ्रातरो अर्चमेतं रबीवाध्वानमन्वावरीवुः ।
तस्माद्विभ्रया वरुण दूरन्वायं गौरो न क्षेप्नोरविषे व्यायाः ॥६॥

6. The ancient brothers of the Fire chose this goal to be reached as charioteers follow a path; therefore in fear I came far away, O Varuna. I started back as a *gaur* from the bow-string of the archer.

कुर्मस्त आयुरजरं यदग्ने यथा युक्तो जातवेदो न रिष्याः ।
अथा ब्रह्मसि सुमनस्यमानो भागं देवेभ्यो हविषः सुजात ॥७॥

7. Since we make thy life imperishable, O Fire, O knower of all things born, so that yoked with it thou shalt not come to harm, then with thy mind at ease thou canst carry their share of the offering to the gods, O high-born Fire.

प्रयाजान् मे अनुयाजांसि केवलानूर्जस्वन्तं हविषो दत्त भागम् ।
घृतं चापां पुरुषं बोधवीनायग्नेश्च दीर्घमायुरस्तु देवाः ॥८॥

8. Give me the absolutes that precede and follow the sacrifice as my share of the oblation packed with the energy; give me the light from the waters and the soul from the plants and let there be long life for the Fire, O gods.

तव प्रयाजा अनुयाजाश्च केवल ऊर्ध्वस्वन्तो हविषः सन्तु भागाः ।
तवाग्ने यतोऽप्ययस्तु सर्वस्तुभ्यं नमन्तां प्रविशश्चतस्रः ॥९॥

9. Thine be the absolute precedents and consequents of the sacrifice, the portions packed with energy of the oblation; thine, O Fire, be all this sacrifice; may the four regions bow down to thee.

SUMITRA VADHRYASHWA

SUKTA 69

भद्रा अग्नेर्बध्नयश्च संवृशो बामी प्रजोतिः सुरजा ज्येतयः ।
यवीं सुमित्रा विशो अग्न इन्धते घृतेनाद्गतो जरते दधिघृतत् ॥१॥

1. Happy are the seeings of the Fire of the gelded Horse, pleasurable his guidance, delightful his approaches; when the friendly peoples set him ablaze in their front, fed with the oblations of the Light he flames up for his worshipper.

घृतमग्नेर्बध्नयश्च वर्धनं घृतमन्नं घृतम्बस्य मेदनम् ।
घृतेनाद्गत उर्विया वि पश्ये सूर्य इव रोचते सर्पिरासुतिः ॥२॥

2. The Light is the increasing of the Fire of the gelded Horse, Light is his food, Light is his fattening: fed with the oblation of the Light wide he spread; he shines as the Sun when there is poured on him its running stream.

यत् ते मनुर्यदनीकं सुमित्रः समीधे अग्ने तदिदं नवीयः ।
स रेवञ्छोच स गिरो जुषस्व स बाजं दधि स इह ध्रुवो धाः ॥३॥

3. The force of flame which thinking man, which the friendly one, set ablaze, this is that new force, O Fire; so opulently shine, so accept our words, so take the plenitude by violence, so found here the inspired knowledge.

यं त्वा पूर्वमीळितो बध्नयश्चः समीधे अग्ने स इदं जुषस्व ।
स नः स्तिपा उत भवा तनूपा दात्रं रक्षस्व यद्विदं ते अस्मे ॥४॥

4. That flame of thine of old which the gelded Horse, when prayed, set blazing high, O Fire who art that flame, this too accept; as that flame, become the protector of our stable erections and the protector of our bodies, guard this giving of thine which is here in us.

भवा शुम्नी वाघघश्चोत गोपा मा त्वा तारोदभिषातिर्बानास ।
शूर इव षृणुश्च्यवनः सुमित्रः प्र नु वोचं वाघघश्च्यस्य नाम ॥५॥

5. Become full of light, O gelded Horse, and become our protector, let not the assault of men pierce thee; thou art like a hero, a violent overthrower and the good Friend: lo, I have uttered the names of the Fire of the gelded Horse.

समज्जघा पर्वत्या बभूनि बासा वृत्राण्यार्या जिगेथ ।
शूर इव षृणुश्च्यवनो जनानां त्वमग्ने पृतनार्यूरभि ष्याः ॥६॥

6. Thou hast conquered the riches of the plains and the riches of the mountain, the destroyer foemen, and the Aryan freemen: like a hero art thou, a violent overthrower of men, O Fire, mayst thou overcome those who battle against us.

वीर्यतन्तुर्बृहदुसायमग्निः सहस्रस्तरीः शतनीय ऋभ्वा ।
द्युमान् द्युमत्सु नृभिर्मज्यमानः सुमित्रेषु दीवयो देवयत्सु ॥७॥

7. This Fire is the long Thread, the vast Bull, one with a thousand layers and a hundred leadings, he is the Craftsman; luminous in men luminous, made bright by the hands of men, may he flame out in the strivers after godhead, in the friendly people.¹

त्वे धेनुः सुवृषा जातवेदोऽसश्चतेव समना सर्वर्षक् ।
त्वं नृभिर्वक्षिणावद्भिरग्ने सुमित्रेभिरिष्यसे देवयद्भिः ॥८॥

8. In thee is the good milch-cow, O knower of all things born, as if unstayingly equal in its yield, giving its nectar-milk.

¹ In the Sumitras, the name of the Rishi; but throughout the hymn there is a double or symbolic meaning in the names.

O Fire, thou art set alight by men who have the intuitive judgment, strivers after godhead, the friendly people.

देवाश्चित् ते अमृता जातवेदो महिमानं वाघ्रघ्नश्च प्र वोचन् ।
यत् संपुच्छं मानुषीविश आयन् त्वं नृभिरत्यस्त्वावुषेभिः ॥९॥

9. Even the immortal gods proclaim thy greatness, O knower of all things born, O Fire of the gelded Horse. That which I sought by questioning, coming to the human peoples, thou hast conquered by men who grow by thee.¹

पितेव पुत्रमभिभरपस्थे त्वामग्ने बध्नघ्नश्चः सपर्यन् ।
जुषाणो अस्य समिधं यद्विष्टोत पूर्वा अवनोर्वाधितश्चित् ॥१०॥

10. Thee, as the father carries his son in his lap so the gelded Horse carried and tended thee, O Fire; O youthful god, accepting his fuel thou didst conquer even the supreme and mighty.

शश्वदग्निर्यघ्रघ्नश्चस्य शत्रून् नृभिर्जिगाय सुतसोमवद्भिः ।
समनं चिवदहश्चित्रभानोऽव वाघ्रघ्नश्चिबद्धश्चित् ॥११॥

11. Fire has ever conquered the enemies of the gelded Horse by men who have pressed the Soma-wine; O thou of the bright diverse lights, thou hast broken and cast down the foe that was equal and the foe that was mighty and thou hast given him increase.

अयमग्निर्यघ्रघ्नश्चस्य वृत्रहा सनकात् प्रेद्धो नमसोपवाक्यः ।
स नो अजामीस्त वा विजामीनभि तिष्ठ शर्यतो वाघ्रघ्नश्च ॥१२॥

12. This Fire is the slayer of the enemies of the gelded Horse, lit from of old and to be invoked with obeisance; so do thou assail those who attack him, both the uncompanioned and the one with many companions, O Fire of the gelded Horse.

¹ Or, who make thee grow in them.

SUKTA 70

इमां मे अग्ने समिधं बुधस्वेळस्यदे प्रति हर्षा घृताचीम् ।

वर्जन् पृथिव्याः सुविनत्ये अह्नामूर्ध्वो भव सुक्तो देवयज्या ॥१॥

1. O Fire, accept the fuel I give thee; in the seat of revelation take joy in the luminous Thought: on the high top of earth, in the brightness of the days, become high uplifted by worship of sacrifice to the gods, O strong of will!

आ देवानामध्यादेह यातु नराशंसो विश्वरूपेभिरश्वैः ।

ऋतस्य पथा नमसा मियेषो देवेभ्यो देवतमः सुषदत् ॥२॥

2. May he who travels in front of the gods, he who voices the godhead, come here with his horses of universal forms; pure and most divine, may he hasten with our obeisance on the path of the Truth to the gods.

शश्वतस्यवीळते दूत्याय हविष्मन्तो मनुष्यासो अग्निम् ।

वहिर्छरश्चः सुवृता रथेनादेवान् यस्मि नि षदेह होता ॥३॥

3. Men bringing their offerings ask for the Fire everlasting to be their envoy: so do thou with thy horses strong to bear and thy swiftly moving car bring to us the gods; take here thy seat as the Priest of the call.

वि प्रयतां देवजुष्टं तिरश्चा दीर्घं द्वाष्मा सुरभि मूत्वस्ते ।

अहेळता मनसा देव बहिरिन्द्रज्येष्ठा उशतो यस्मि देवान् ॥४॥

4. May the seat acceptable to the gods spread wide in us and all its long horizontal length become fragrant. Occupy that seat, O god, with a mind not inclining to wrath, and to the gods with Indra for their greatest offer sacrifice.

दिवो वा सानु स्पृशता वरीयः पृथिव्या वा मात्रया वि अषधम् ।

उशतोर्द्वारो महिषा महिद्भुवैवं रथं रथयुधारयध्वम् ॥५॥

5. Touch either heaven's superior peak or swing wide open with all the extent of earth, O doors of aspiration, who desire the chariot of the gods, hold in your greatness and by the great the divine car.

देवी दिवो दुहितरा सुशिल्ये उषासानस्ता सदातां नि योनौ ।
आ वां देवास उशतो उशन्त उरो सोदन्तु सुभगे उपस्थे ॥६॥

6. Let the two divine daughters of heaven, formed beautifully, dawn and night, sit in their native seat; O dawn and night, O you who aspire, may the gods aspiring sit on your wide lap, O blissful ones.

ऊर्ध्वो प्राचा बृहदग्निः समिद्धः प्रिया वायाम्यवितेरुपस्थे ।
पुरोहितावृत्त्विषा यज्ञे अस्मिन् बिदुष्टरा इविजमा यजेचाम् ॥७॥

7. High stands up the stone of the pressing, high the Fire is kindled, may it touch the vast and the seats dear to us in the lap of the infinite mother; O you who are vicars and ordinants of the rite in this sacrifice, you twain who have greater knowledge, may you win for us by sacrifice the Treasure.

तिन्नो देवीर्बहिरिषं वरीय आ सोदत चक्रमा वः स्थोनम् ।
मनुष्वस्रज्ञं सुषिता हवीषीळा देवी घृतपदी जुषन्त ॥८॥

8. O ye three goddesses, sit on the superior seat which we have made delightful for you; may the mother of Revelation and the two goddesses with the luminous feet accept our firmly placed offerings and our human worship of sacrifice.

देव त्वष्टर्यद्ध वास्तवमानद् यदङ्गिरसामभवः सचाभूः ।
स देवानां पाय उप प्र बिद्वानुशन् यस्मि इविजोदः सुरत्नः ॥९॥

9. O divine maker of forms, since thou hast reached beauty in thy works, since thou hast become companion in thy being to the Angiras seers, forward then to the goal of the journeyings of the gods, for thou knowest it! Aspiring, perfect in ecstasy, sacrifice to the gods, O giver of the treasure.

वनस्पते रशनया नियूया देवानां पाथ उप वक्षि विद्वान् ।
स्ववाति देवः कृणवद्वबोध्यवतां द्यावापृथिवी हवं मे ॥१०॥

- 10 O Tree, knowing the goal of the journeying of the gods, bear us to it binding with the radiant cord. May the god-head fashion the offerings in which he takes pleasure : may heaven and earth protect our call.

आग्ने वह वरुणमिष्टये न इन्द्रं दिवो मरुतो अन्तरिक्षात् ।
सीदन्तु बर्हिर्विश्व आ यजत्राः स्वाहा देवा अमृता मादयन्ताम् ॥११॥

11. O Fire, bring Varuna to our sacrifice, Indra from heaven, the Life-Gods from mid-air; may all the lords of sacrifice sit on our sacred seat, may the immortal gods take rapture in the *svāhā*.

AGNI SAUCHIKA OR VAISHWANARA OR SAPTI VAJAMBHARA

SUKTA 79

अपश्यमस्य महतो महित्वममर्त्यस्य मर्त्यासु विष्णु ।
नाना हनू विभृते सं भरेते असिन्वतो वप्सतो भूर्यत्तः ॥१॥

1. I have seen the greatness of this great one, the Immortal in the mortal peoples. The jaws of this abundant eater, separate and held apart, are brought close together, devouring, insatiable.

गुहा शिरो निहितमृषगक्षो असिन्वन्नस्ति जिह्वया वनानि ।
अत्राप्यस्मै पद्भिः सं भरन्त्युत्तानहस्ता नमसाधि विष्णु ॥२॥

2. His head is in the secrecy, his eyes wide apart, insatiable he eats up the forest with his tongue of flame. They bring together his foods for him with the pacings of their feet, their hands of obeisance are outstretched in the peoples.

प्र मातुः प्रतरं गृहमिच्छन् कुमारो न वीरुषः सर्पदुर्भीः ।
ससं न पक्वमविदच्छुचस्तं रिरिह्मांसं रिप उपस्थे अन्तः ॥३॥

3. Desiring the secret place of the mother farther beyond he crawls like a child over the wide growths of earth. One finds him shining like ripe corn, licking away the hurts, within in her lap.

तद्वामृतं रोदसी प्र ब्रवीमि जायमानो मातरा गर्भो अस्ति ।
नाहं देवस्य मर्त्यश्चिकेताऽग्निरङ्गा विवेताः स प्रवेताः ॥४॥

4. O heaven and earth, I declare to you that Truth of you, — in his very birth the child of your womb devours his parents. I am mortal and know not of the godhead; Fire is the all-conscious knower and he is the thinker.

यो अस्मा अन्नं तृष्वावधात्याज्यैर्घृतैर्जुहोति पुष्यति ।
तस्मै सहस्रमक्षिर्वि चक्षेऽग्ने विश्वतः प्रत्यङ्ङसि त्वम् ॥५॥

5. He who sets swiftly for him his food casts on him the out-pourings of light by which he is nourished, for him he sees with a thousand eyes: O Fire, thou frontest us on every side.

किं देवेषु त्यज एनश्चकर्थाग्ने पूच्छामि नु त्वामविद्वान् ।
अक्रौळन् क्रौळन् हरिरत्तवेऽबन् वि पर्वशश्चकर्त गामिवांसिः ॥६॥

6. What omission or sin hast thou done before the gods, I ask thee, O Fire, for I know not. In his play unplaying a tawny lion, eating only to devour, he has cut all asunder limb by limb, as a knife cuts the cow.

विषूचो अश्वान् युयुजे वनेजा ऋजोतिभो रज्ज्वाभिर्गृभीतान् ।
चक्षदे मित्रो वसुभिः सुजातः समानृघे पर्वश्चिर्वावृषातः ॥७॥

7. He who is born in the forests has yoked his horses tending all ways but caught back by straight-held reins. Mitra, well-born, has distributed to him the treasures and he has grown to completeness increasing in every member.

SUKTA 80

अग्निः संपि वाजंभरं ददात्यग्निर्वीरं धृत्यं कर्मनिष्ठां ।

अग्नी रोदसी वि चरत् सप्तञ्चरग्निर्नारीं वीरकुम्भं पुरंषिम् ॥१॥

1. Fire gives to us the Horse that carries the plenitude, Fire gives the Hero who has the inspired hearing and stands firm in the work; Fire ranges through earth and heaven revealing all things, Fire gives the Woman, the tenant of the city,¹ from whose womb is born the hero.

अग्नेरप्नसः समिदस्तु भद्राग्निर्महो रोदसी आ विवेश ।

अग्निरेकं चोदयत् सप्तत्त्वग्निर्वृत्राणि दयते पुरुषि ॥२॥

2. May there be a happy fuel for Fire at his labour, Fire enters into the great earth and heaven: Fire urges on one who is all alone in his battles, Fire cleaves asunder the multitude of the enemy.

अग्निर्हं त्वं जरतः कर्षयावाग्निर्वृषो निरवहज्जक्ष्यम् ।

अग्निरेत्रं घर्मं जक्ष्यदन्तरग्निर्नृमेघं प्रथयासुजत् सम् ॥३॥

3. Fire has protected the ear² of the worshipper,³ Fire burnt out the Waster⁴ from the waters; Fire delivered Atri within the blaze,⁵ Fire united man's sacrifice with its progeny.⁶

अग्निर्वाद् द्विषिं वीरपेशा अग्निर्हृषि यः सहस्रा सनोति ।

अग्निर्दिवि हव्यमा ततानाग्नेर्धामानि विभृता पुरत्रा ॥४॥

4. May Fire in the hero's shape give us the Treasure, may Fire give us the sage who wins the thousands; Fire has extended the offering in heaven, his are the planes upheld separately in many spaces.

¹ Or, the many-thoughted,

² "Tyam", "that other" ear, the inner ear which listens to inspired knowledge.

³ Sayana takes the two words "jarataḥ", "karṇam" as if they were one indicating the name of the Rishi "Jaratkarna".

⁴ Sayana renders "jarūtha" "a demon".

⁵ Sayana renders "in the hot cauldron in the earth".

⁶ Sayana renders "gave progeny to the Rishi Nrimedha".

अग्निमुषवेर्ध्वयो वि ह्वयन्तेऽग्निं नरो यामनि बाधितासः ।

अग्निं दधो अन्तरिक्षे पतन्तोऽग्निः सहस्रा परि याति गोनाम् ॥५॥

5. Fire the sages with their utterances call to every side, to Fire men call who are opposed in their march, to Fire the Birds flying in mid-air; Fire encircles the thousands of the Ray-Cows.

अग्निं विश ईळते मानुषीर्या अग्निं मनुषो नहुषो वि जाताः ।

अग्निर्गन्धर्वी पथ्यायुतस्याऽग्नेर्गन्धर्व्युतिर्धृत आ निषत्ता ॥६॥

6. Fire the peoples pray who are human, Fire men of different birth who dwell as neighbours, Fire brings the Gandharvi to the path of the Truth, the Fire's path of the ray-cows is settled in the Light.

अग्नये ब्रह्म ऋभस्ततक्षुरग्निं महामवोचामा सुवृष्टिम् ।

अग्ने प्राध्व जरितारं यविष्ठाजने महि द्रविणमा गजस्य ॥७॥

7. The divine craftsmen have fashioned the Wisdom-Word for the Fire, the Fire we have declared as a vast purification. O ever-youthful Fire, protect thy worshipper; O Fire, win for him by sacrifice the great Treasure.

PAYU BHARADWAJA

SUKTA 87

रक्षोहणं बाजिनमा जिघामि मित्रं प्रथिष्ठमुष यासि शर्म ।

शिशानो अग्निः ऋतुभिः समिद्धः स नो दिवा स रिषः पातु नक्तम् ॥१॥

1. I set ablaze Fire of the plenitude, the slayer of the Rakshasas, I approach him as a friend and the widest house of refuge;¹ the Fire has been kindled and grows intense by the workings of the will, may he protect us from the doer of hurt, by the day and by the night.

¹ Or, a widest peace;

अयोदंष्ट्रो अचिषा यातुषानानुप स्पृश जातवेदः समिद्धः ।

आ जिह्वया मूरदेवान् रभस्व क्रव्यादो वृक्त्व्यपि घत्स्वासन् ॥२॥

2. O knower of all things born, high-kindled, iron-tusked, touch with thy ray the demon-sorcerers; do violence to him with thy tongue of flame, the gods who kill,¹ the eaters of flesh, putting them off from us shut them into thy mouth.

उभोभयाविष्णुष धेहि दंष्ट्रा हिंस्रः शिशानोज्वरं परं च ।

उतान्तरिक्षे परि याहि राजञ्जम्भैः सं घेह्यभि यातुषानान् ॥३॥

3. Destruction, whetting set upon them both thy tusks, the higher and the lower, O thou who art of both worlds,² thou circle in the mid-air, O king, and snap up in thy jaws the demon-sorcerers.

यत्नैरिषूः संनयमानो अग्ने वाचा शल्यां यज्ञानिभिर्विहानः ।

ताभिविध्य हृदये यातुषानान् प्रतोचो बाहून् प्रति भङ्ग्येषाम् ॥४॥

4. Turning on them by our sacrifices thy arrows, O Fire, by our speech thy javelins, plastering them with thy thunderbolts pierce with these in their hearts the demon-sorcerers who confront us, break their arms.

अग्ने त्वच्चं यातुषानस्य भिन्धि हिंसाशनिर्हरसा हन्त्वेनम् ।

प्र पर्वाणि जातवेदः शृणीहि क्रव्यात् क्रविष्णुर्वि चिनोतु वृक्त्वम् ॥५॥

5. O Fire, tear the skin of the demon-sorcerer; let the cruel thunderbolt slay him in its wrath; rend his limbs, O knower of all things born; hungry for its flesh let the carrion-eater pick asunder his mangled body.

यत्रेदानीं पश्यति जातवेदस्तिष्ठन्तपग्न उत वा चरन्तम् ।

यद्वान्तरिक्षे पथिभिः पतन्तं तमस्ता विध्य शर्वा शिशानः ॥६॥

6. Wherever now thou seest him, O knower of all things born, whether standing or walking, or flying on the paths in the

¹ Or, the gods of ignorance, ² Or, O thou who hast both,

mid-air, a shooter sharpening his weapon, pierce him with thy arrow.

उतालब्धं स्पृणुहि जातवेद आलेभानादृष्टिभिर्यातुधानात् ।

अग्ने पूर्वो नि जहि शोशुचान आमावः स्विद्धास्तमवन्त्वेनोः ॥७॥

7. Rescue from the assault of the demon-sorcerer with his spears the man touched by his grasp, O knower of all things born, O Fire, blazing supreme slay these devourers of the flesh; let the brilliant birds of prey eat him up.

इह प्र ब्रूहि यतमः सो अग्ने यो यातुधानो य इदं कृणोति ।

तमा रभस्य समिधा यविष्ठ नृचक्षतश्चक्षुषे रन्धयनम् ॥८॥

8. Here proclaim which is he, O Fire, what demon-sorcerer, who is the doer of this deed? To him do violence with thy blaze, O youthful god, subject him to the eye of thy divine vision.

तीक्ष्णेनाने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुभ्यः प्र णय प्रचेतः ।

हिरं रक्षास्यभि शोशुचानं मा त्वा दभन् यातुधाना नृचक्षः ॥९॥

9. O Fire, guard with thy keen eye the sacrifice, lead it moving forward to the Shining Ones, O conscious thinker; O thou of the divine vision, when thou blazest fierce against the Rakshasas let not the demon-sorcerers overcome thee.

नृचक्षां रक्षः परि पश्य विष्णु तस्य त्रीणि प्रति शृणीह्यथा ।

तस्याग्ने पृष्टीर्हरसा शृणीहि त्रेधा मूलं यातुधानस्य वृश्च ॥१०॥

10. Divine of vision, see everywhere the Rakshasa in the peoples, cleave the three peaks of him; his flanks, O Fire, cleave with thy wrath, rend asunder the triple root of the demon-sorcerer.

त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति ।

तमचिधा स्फूर्जयज्जातवेदः समक्षमेनं गृणते नि वृद्धि ॥११॥

11. Triply may the demon-sorcerer undergo thy onrush, he who slays the Truth by falsehood; him overspreading with thy ray, O knower of all things born, fell down in front of him who hymns thee.

तदग्ने चक्षुः प्रति चेहि रेभे शफादजं येन पश्यसि यातुधानम् ।
अथर्ववज्ज्योतिषा देव्येन सत्यं धूर्वन्तमचितं न्योष ॥१२॥

12. Set in thy singer, O Fire, the eye with which thou seest the trampler with his hooves, the demon-sorcerer; even as did Atharvan, burn with the divine Light this being without knowledge who does hurt to the Truth.

यदग्ने अस्य मिथुना शपातो यद्वाचस्तुष्टं जनयन्त रेभाः ।
अन्योर्मनसः शरव्या जायते या तथा विष्य हृदये यातुधानान् ॥१३॥

13. The cursing with which today couples revile each other, the curses which are born in the imprecations of the singers, the arrow which is born from the mind of wrath, with that pierce through the heart the demon-sorcerers.

परा शुभोहि तपसा यातुधानान् पराग्ने रक्षो हरसा शुभोहि ।
पराचिषा मुरदेवाञ्छुभोहि परासुतुषो अग्निं शोशुचानः ॥१४॥

14. Away from us cleave by thy burning energy the demon-sorcerers, away from us cleave by the heat of thy wrath the Rakshasa, O Fire, away from us cleave by thy ray these slayer gods,¹ blazing away from us cleave these who glut themselves with men's lives.

परास्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु तृष्टाः ।
वाचास्तेनं शरव ऋच्छन्तु मर्मन् विषयत्यंतु प्रसिति यातुधानः ॥१५॥

15. May the gods cleave away today the crooked one, may harsh curses come to confront him, may the shafts enter into the vital part of one who thieves by speech, may he undergo the

¹ Or, the gods of ignorance,

onset of each and every one, the demon-sorcerer.

यः पौष्टवेयेण ऋषिषा समङ्गस्ते यो अङ्ग्येन पशुना यातुषानः ।
यो अङ्ग्याया भरति क्षीरमग्ने तेषां क्षीर्षाणि हरत्सापि वृश्च ॥१६॥

16. The demon-sorcerer who feeds on the flesh of human beings, who feeds on horses and on cattle, the one who carries away the milk of the Cow unslayable, cut asunder their necks with the flame of thy anger, O Fire.

संवत्सरीषं पय उन्मियायास्तस्य माशोष्ठातुषानो नृचक्षः ।
पौष्टवमग्ने यतमस्तितृप्सात् तं प्रत्यञ्चयषिषा विध्य मर्मन् ॥१७॥

17. O thou who hast the divine vision, let not the demon-sorcerer partake of the yearly milk of the shining cow; O Fire, whichever of them would glut himself on the nectar him pierce in front in his vital part with thy ray of light.

विषं गवां यातुषानाः पिबन्त्वा वृश्च्यन्तायदितये दुरेवाः ।
परैरान् देवः सविता ददातु परा भागवोषधीनां जयन्ताम् ॥१८॥

18. May the demon-sorcerers drink poison from the Ray-Cows, may they be cloven asunder who are of evil impulse before the infinite mother, may the divine sun betray them to thee, may they be deprived of their share of the growths of earth.

सनादग्ने मृणसि यातुषानान् न त्वा रक्षांसि पृतनासु जिग्युः ।
अनु बह सहमूरान् क्रव्यादो मा ते हेत्या मुक्षत वैङ्ग्यायाः ॥१९॥

19. Ever dost thou crush the demon-sorcerer, O Fire, never have the Rakshasas conquered thee in the battles; burn one by one from their roots the eaters of raw flesh, may they find no release from thy divine missile.

त्वं नो अग्ने अधरावुदस्तात् त्वं पश्चादुत रक्षा पुरस्तात् ।
प्रति ते ते अजरासस्तपिष्ठा अवशंसं शोशुचतो बहन्तु ॥२०॥

20. O Fire, do thou guard us from above and from below, thou

from behind and from the front; may those most burning ageless flames of thine blazing burn one who is a voice of evil.

पश्चात् पुरस्तादधरादुदक्तात् कविः काव्येन परि पाहि राजन् ।
सखे सखायमजरौ जरिष्णेऽग्ने मर्ता अमर्त्यस्त्वं नः ॥२१॥

21. From behind and from in front, from below and from above, a seer by thy seer-wisdom protect us, O king; a friend protect thy friend, ageless protect from old age, immortal protect us who are mortals, O Fire.

परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।
धृषद्वर्णं विवेदिवे हन्तारं भङ्गुरावताम् ॥२२॥

22. O forceful Fire, let us think of thee, the illumined sage as a fortress around us, one violent of aspect, slayer from day to day of the crooked ones.

विषेण भङ्गुरावतः प्रति ष्म रक्षसो बह ।
अग्ने तिग्मेन शोचिषा तपुरपाभिर्हृष्टिभिः ॥२३॥

23. Consume with poison the crooked Rakshasas; O Fire, burn them with thy keen flame, with thy fiery-pointed spears.

प्रत्यग्ने मियुना बह यातुषाला किमोदिता ।
सं त्वा शिशामि जागृह्यदब्धं विप्र मन्मभिः ॥२४॥

24. Burn the bewildered demon-sorcerer couples; I thee whet to sharpness, inviolate, with my thoughts, O illumined sage; awake.

प्रत्यग्ने हरसा हरः गृणीहि विश्वतः प्रति ।
यातुषानस्य रक्षसो बलं वि रुज वीर्यम् ॥२५॥

25. O Fire, cleave asunder their wrath with thy flame of wrath to every side; break utterly the strength, the energy of the Rakshasa, of the demon-sorcerer.

ARUNA VAITAHAVYA

SUKTA 91

सं जागृवद्भिर्जर्माण इध्यते दमे दमूना इषयन्निष्ठस्पदे ।
विश्वस्य होता हविषो वरेण्यो विभुविभावा सुषस्ता सत्तीयते ॥१॥

1. Adored by those who are wakeful, the dweller in the house is kindled in the house aspiring in the seat of revelation, the sacrificant of every offering, one Supreme,¹ wide of being, wide in light, a perfect friend to the man who seeks his friendship.

स दर्शतश्चोरतिथिर्गृहेगृहे वनेवने शिष्ये तत्त्ववीरिव ।
जनंजनं जन्यो नाति मन्यते विश आ क्षेति विश्वो विश्विषम् ॥२॥

2. In his visioned glory he lodges as the guest in every house, as a bird in forest and forest; he disdains not the peoples, universal he dwells in being and being, common to all he dwells in man and man.

सुदक्षो दक्षैः ऋतुनासि सुऋतुरग्ने कविः काव्येनासि विश्ववित् ।
वसुर्वसूनां क्षयसि त्वमेक इद् द्यावा च यानि पृथिवी च पुण्यतः ॥३॥

3. Thou art discerning in thy judgments, strong of will in thy workings of will, O Fire, an omniscient seer in thy seer-wisdoms; a possessor of riches thou rulest sole over all the riches nourished by earth and by heaven.

प्रजानन्नने तव पोनिमृत्वियश्चिच्छायास्थे घृतवन्तयासवः ।
आ ते चिकित्र उषसाविबेतयोऽरेपसः सूर्यस्येव रश्मयः ॥४॥

4. Thou hast known and reached thy luminous native seat where is the order of the Truth in the plane of revelation; free from stain of evil have come thy perceptions of knowledge like the white brilliances of the dawns,² like rays of the sun.

¹ Or, one desirable, ² Or, like the advents of the dawns,

तव श्रियो वर्ष्मस्येव विद्युत्तद्विद्ययादिवकिञ्च उषसां न केतवः ।
यदोषधोरभिसृष्टो वनानि च परि त्वयं चिनुषे अन्नमास्ये ॥५॥

5. Thy glories like lightnings from a storm cloud break into light of knowledge brilliant like the rays of intuition of the dawns; when loosed on the growths of earths and woods of pleasaunce thou seekest out thyself the food for thy mouth.¹

तमोषधोर्दधिरे गर्भमृत्विष्यं तमापो अग्निं जनयन्त मातरः ।
तमित् समानं वनिनश्च बीरुषोऽन्तर्बतोश्च सुवते च विद्वह ॥६॥

6. Him the growths of earth held as a child in the womb in whom was the order of the Truth, the Waters become the mothers of that Fire who gave him birth; he is the common child with whom the pleasaunce-woods and the plants of earth are pregnant and they are delivered of him always.

वातोपधूत इषितो वशां अनु तूषु यदन्ना वेविषद्वितिष्ठसे ।
आ ते यतन्ते रम्यो यथा पृथक् शर्षास्यन्ने अजराणि वसतः ॥७॥

7. Missioned, fanned by the wind when swiftly entering into thy food thou spreadest wide after thy desire, thy ageless hosts, as thou becomest, toil like chariot-warriors far apart.

मेधाकारं विदयस्य प्रसाधनमग्निं होतारं परिभूतमं मतिम् ।
तमिदमे हविष्या समानमित् तमिन्महे वृणते नान्यं त्वत् ॥८॥

8. Fire the creator of wisdom, the accomplisher of the discovery of knowledge, Fire the Priest of the call, the all-embracing thinker, him they choose universal in the little offering, him in the great, — not another, O Fire, than thou.

त्वामिदम् वृणते त्वायवो होतारमग्ने विदयेषु वेषसः ।
यदेवयन्तो दधति प्रयांसि ते हविष्मन्तो मनवो वृक्षतर्हिषः ॥९॥

9. The ordainers of the work, they who desire thee, choose thee as Priest of the call in their discoveries of knowledge when

¹ Or, heapest food in thy mouth.

the seekers of the godhead hold thy delight,¹ human beings who have plucked for thee the sacred grass of thy seat and have brought their offerings.

तवाग्ने होत्रं तव पोत्रमृत्विष्यं तव नेष्ट्रं त्वमग्निदृतायतः ।

तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥१०॥

10. O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The annunciation is thine, thou becomest the pilgrim-rite:² thou art the Priest of the Word and the master of the house in our home.

यस्तुभ्यमग्ने अमृताय मर्त्यः समिषा वाशदुत वा हविष्कृति ।

तस्य होता भवसि यासि दूत्यमुप ब्रूषे यजस्यध्वरीयसि ॥११॥

11.*

इमा अस्मे मतयो वाचो अस्मदां ऋचो गिरः सुष्टुतयः समग्मत ।

वसूयवो वसवे जातवेदसे वृद्धासु बिद्वर्षनो यासु चाकनत् ॥१२॥

12. For him these thoughts and utterances go forth from us, these words high and hymns of illumination and these high lauds and meet together seeking the riches for the master of riches, for the knower of all things born, and his desire is towards them.

इमां प्रत्नाय सुष्टुतिं नवीयसीं बोधेयमस्या उशते शुणोतु नः ।

भूया अन्तरा हृद्यस्य नित्यशो जायेष पत्य उशती सुवासाः ॥१३॥

13. I would speak to the ancient One a laud new to his desire, may he hear us; may it avail to touch his heart deep within like a wife beautifully robed for her lord's desire.

¹ Or, set before thee the things of thy delight,

² Or, thou art the priest of the pilgrim-rite: * Translation not found in MSS.

यस्मिन्नश्वास ऋषभास उक्षणो वशा मेघा अवसृष्टास आहताः ।
कोलालये सोमपृष्ठाय वेधसे हृदा मति जनये चारुमनये ॥१४॥

14. Fire to whom are loosed and offered our horses, our bulls and oxen and heifers and our rams, to Fire the nectar-drinker who bears on his beak the Soma-wine, to the ordainer of things, I beget a thinking full of beauty from my heart.

अहाव्यग्ने हविरास्ये ते स्नुचीव घृतं चम्बीव सोमः ।
वाजसनि रयिमत्से सुवीरं प्रशस्तं वेहि यशसं बृहन्तम् ॥१५॥

15. An oblation has been offered into thy mouth, O Fire, as if clarified butter in a ladle, as if Soma-wine in a bowl. Found in us the treasure in which are the heroes and which wins for us the plenitudes, — the treasure excellent¹ and glorious and vast.

JAMADAGNI BHARGAVA OR RAMA JAMADAGNYA

SUKTA 110

समिद्धो अद्य मनुषो दुरोणे देवो देवान् यजति जातवेदः ।
आ च वह मित्रमहश्चिकित्वान् त्वं दूतः कविरसि प्रवेताः ॥१॥

1. High-kindled today in the house of the human being, thou doest sacrifice a god to the gods, O knower of all things born; bring them to us as one who has knowledge, O friendly Light; for thou art the messenger, the seer, the thinker.

तनूनपात् पथ ऋतस्य यानान् मध्वा समञ्जस्त्वदया सुजिह्व ।
मन्मानि वोभिरुत यज्ञमन्धन् देवत्रा च कृणुह्यध्वरं नः ॥२॥

2. O son of the body, revealing the paths of our journeyings to the Truth make them sweet with the Wine of Delight, O thou with thy high tongue of flame; enriching with our thoughts

¹ Or, high-proclaimed

the mantras and the sacrifice set our pilgrim-sacrifice in the gods.

आजुह्वान ईडधो वन्द्यश्चाध्याह्मने वसुभिः सजोषाः ।
त्वं देवानामसि यद्वह होता स एनान् यक्षीषितो यजीयान् ॥३॥

3. One prayed and adored, O Fire, calling them to us arrive, companioned by the Shining Ones, O mighty One, thou art the summoner of the gods, so, missioned, strong to sacrifice, do them sacrifice.

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या युज्यते अग्ने मह्यम् ।
व्यु प्रयते बितरं वरीयो देवेभ्यो मदितये स्योनम् ॥४॥

4. An ancient seat of sacred grass is plucked this morn, in the direction of this earth, in front of the days, wide it spreads beyond a supernal seat of happy ease for the gods and the mother infinite.

व्यवस्यतोर्द्विष्या वि अयन्तां पतिभ्यो न जनयः शुम्भमानाः ।
देवीद्वारो बृहतोविश्वविन्वा देवेभ्यो भवत सुप्रायणाः ॥५॥

5. Widely expanding may they spring apart making themselves beautiful for us as wives for their lords; O divine doors, vast and all-pervading, be easy of approach to the gods.

आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।
दिव्ये योषणे बृहती सुररूपे अशि श्रियं शुकृपिशं दधाने ॥६॥

6. Let night and day come gliding to us and queens of sacrifice, sit close together in their place of session, the two divine women, great and golden, holding a supreme glory of brilliant form, —

दिव्या होतारा प्रथमा सुवाचा मिमाता यज्ञं मनुषो यजध्यै ।
प्रचोदयन्ता विदयेषु कारु प्राचीनं ज्योतिः प्रदिशा दिशन्ता ॥७॥

7. the two divine priests of the call, also, the first and perfect

in speech building the sacrifice of man that he may do worship, doers of the work impelling to the discoveries of knowledge, pointing by their direction to the ancient Light.

आ नो यज्ञं भारती तूयमेत्विष्ठा मनुष्यविहं चेतयन्ती ।
तिस्रो देवोर्बहिरेवं स्योनं सरस्वती स्वपसः सदन्तु ॥८॥

8. May Bharati come swiftly to our sacrifice, Ila awakening to knowledge here like a human thinker, and Saraswati, the three goddesses, — may they sit, perfect in their works, on this sacred seat of happy ease.

य इमे द्यावापृथिवी जनित्रो रूपैरपिशद् भुवनानि विद्वा ।
तमद्य होतरिषितो यजोयान् देवं त्वष्टारमिह यज्ञि विद्वान् ॥९॥

9. He who fashioned in their forms this earth and heaven, the Parents, and fashioned all the worlds, him today and here, O missioned Priest of the call, do thou worship, strong for sacrifice, having the knowledge, even the divine maker of forms.

उपावसूज त्वन्या समञ्जन् देवानां पाथ ऋतुया हवींषि ।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन ॥१०॥

10. Revealing by thy self-power the goal of the gods, release towards it in the order of the Truth our offerings. Let the tree and the divine accomplisher of the work and the Fire take the taste of the offering with the sweetness and the light.

सद्यो जातो व्यमिमीत यज्यग्निर्वैवानाशयवत् पुरोणाः ।
अस्य होतुः प्रदिश्यतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥११॥

11. As soon as he was born Fire measured out the shape of the sacrifice and became the leader who goes in front of the gods. In the speech of this Priest of the call which points out by its direction the Truth, may the gods partake of the oblation made *svāhā*.

UPASTUTA VARSHTIHAVYA

SUKTA 115

चित्र इच्छितोस्तद्वत् वक्ष्यो न यो मातरावप्येति गातवे ।

अनूषा यदि जीजनवधा च नु ववस सद्यो महि कृत्यं चरन् ॥१॥

1. Marvellous is the power to upbear of this young, this infant god, for he goes not to his two mothers to drink their milk, even though one without teats of plenty brought him to birth then as now, from the first he did his carrying, performing his mighty embassy.

अग्निर्हं नाम धार्यि वन्नपस्तमः सं यो वना युवते भस्मना दत्ता ।

अभिप्रमुरा जुह्वा स्वध्वर इतो न प्रोथमानो यवसे वृषा ॥२॥

2. Fire, verily, is established, a giver and mighty doer of works, he clings to the trees with his blazing tusks achieving the pilgrim-sacrifice with his besieging tongue of flame, he is like a snorting bull, master in his pasturage.

तं वो वि न वृषदं देवमन्वस इन्दुं प्रोथन्तं प्रवपन्तमर्णवम् ।

आसा वर्द्धि न शोचिषा विरप्तिनं महिन्नतं न सरजन्तवध्वनः ॥३॥

3. He is to you like a bird settled on a tree, like the divine moon-flow of the Soma-plant, like a clamorous spreading ocean; he is as one who carries in his mouth of flame, exuberant in strength, mighty in the way of his works, rushing on his paths.

वि यस्य ते जयसानस्याजर घक्षोर्न वाताः परि सन्त्यव्युताः ।

आ रष्वासो युयुषयो न सत्वनं त्रितं नशन्त प्र शिषन्त इष्टये ॥४॥

4. O ageless Fire, when thou rangest the spaces in thy will to burn, there are all around thee as if unsinking winds like joyful fighters, having the command for the seeking they march towards the warrior of the triple world.¹

¹ Or, Trita the warrior.

स इदग्निः कष्वतमः कष्वसत्ताऽग्न्यः परस्यान्तरस्य तरुषः ।
अग्निः पातु गुणतो अग्निः सूरोनग्निर्वदातु तेषामवो नः ॥५॥

5. This is the Fire, friend of the seer, himself the greatest of seers, who delivers from the inner foe; may Fire guard the speakers of the word, Fire the illumined seers, may he give his protection to them and to us.

वाजिन्तमाय सह्यसे सुपित्र्य तृषु ज्यवानो अनु जातवेदसे ।
अनुद्रे चिद्यो ष्वता वरं सते महिन्तमाय धन्वनेदविष्यते ॥६॥

6. O high-born, thou art he who moves swiftly in the wake of the knower of all things born, the Fire forceful and most full of the plenitude and even in the waterless desert for him who is there and desires it and is full of greatness, winnest by the violence of thy bow that which is supreme.

एवाग्निर्मर्तः सह सूरिभिर्बसुः ष्टवे सहसः सूनरो नृभिः ।
मित्रासो न ये सुधिता ऋतायवो छावो न धुम्नैरभि सन्ति मानवान् ॥७॥

7. This is the Fire who is lauded accompanied by mortal illumined seers, the Shining One,¹ strong and glad by men, they who are seekers of the Truth, and like well-established friends, like the heavens with their lights have power on human beings.

ऊर्जो नपात् सहसावन्निति त्वोपस्तुतस्य बन्धते वृषा वाक् ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥८॥

8. "O son of energy, O forceful One", so adores thee the mighty speech of Upastuta, thee let us laud, by thee may we be armed with the heroes, holding more and more an ever longer life.

इति त्वान्ने वृष्टिहव्यस्य पुत्रा उपस्तुतास ऋषयोऽबोचन् ।
तांश्च पाहि गुणतश्च सूरान् वषट्पठित्पूर्यासो अनक्षन्
नमो नम इत्पूर्यासो अनक्षन् ॥९॥

¹ Or, the master of riches,

9. Thus have extolled thee, O Fire, the sons of Vrishtihavya, the Upastuta Rishis;¹ protect them and the illuminates who speak the word, rising on high they have attained with the cry of *vaṣaṭ*, *vaṣaṭ*, with the cry of obeisance.

CHITRAMAHAS VASISHTHA

SUKTA 122

वसुं न चित्रमहसं गृणोषे दामं शेषमतिप्रियमद्विषेयम् ।
स रासते शुद्धो विद्वद्यसोऽग्निर्होता गृहपतिः सुवीर्यम् ॥१॥

1. I voice the Shining One with its richly varied lights,² the fair and happy, the guest in whom is nothing hostile; Fire, the Priest of the call, the master of the house gives the healing forces that sustain the world, he gives us the hero-energy.

जुषाणो अग्ने प्रति हर्य मे वचो विद्वानि विद्वान् वयुनानि सुक्तो ।
घृतनिर्णिग्नब्रह्मणे गातुमेरय तव देवा अजनयन्नु व्रतम् ॥२॥

2. O Fire, take pleasure in my word, let thy joy respond to it, for thou knowest all discoveries of knowledge, O strong will! Robed in light, put out a path for the Word, the gods have begotten all according to thy law of works.

सप्त धामानि परियन्मर्त्यो दक्षद्वाशुषे सुकृते मामहस्य ।
सुवीरेण रयिणाग्ने स्वाभुवा यस्त आनट् समिधा तं जुषस्य ॥३॥

3. Encompassing the seven planes, O immortal, giving to the giver, to the doer of good deeds, grow great;³ O Fire, with riches full of hero-strength crowding on him, accept the man who has come to thee with the fuel.

यज्ञस्य केतुं प्रथमं पुरोहितं हविष्मन्त ईळते सप्त बाजिनम् ।
गृध्रन्तमग्नि घृतपृष्ठमुक्षणं पृणन्तं देवं पृणते सुवीर्यम् ॥४॥

¹ Or, sages, extolled; ² Or, greatnesses, ³ Or, exalt him;

4. The seven givers of the offering pray the lord of plenitudes, the supreme Ray of intuition, the vicar of the sacrifice, Fire, the Bull with the luminous back who hears our words, the god who on him who satisfies him with gifts bestows fullness of heroic might.

त्वं दूतः प्रथमो वरेण्यः स ह्यमानो अमृताय मत्स्व ।

त्वां मर्जयन् मरुतो दाशुषो गृहे त्वां स्तोमेभिर्भृगवो वि रुचुः ॥५॥

5. Thou art the first and supreme messenger, as such when thou art called be rapturous for immortality: thee the life-powers make resplendent in the house of the giver, thee with their lauds the flame-seers made to shine out wide.

इषं दुहन्त्सुदुघां विद्वधायसं यत्तप्रिये यजमानाय मुक्तो ।

अग्ने घृतस्त्वुस्त्रिर्हृतानि दोषद्वैतियसं परित्यन्त्सुक्त्वयसे ॥६॥

6. In one to whom sacrifice is dear, for the giver of sacrifice, milking the force that is a good milch-cow, the force that founds all, O strong will, O Fire, thrice pouring light, illuminating the Truths, circling round our house and our sacrifice thou puttest forth thy strength of will.

त्वामिवस्या उषसो व्युष्टिषु दूतं कृष्णाना अयजन्त मानुषाः ।

त्वां देवा मह्याय्याय वावशुराज्यमग्ने निमृजन्तो अघ्वरे ॥७॥

7. Thee, O Fire, making their messenger men have offered sacrifice in the outshining of this dawn; thee the gods have increased for their growing to greatness making bright the oblation of light in the pilgrim-sacrifice.

नि त्वा वसिष्ठा अहन्त वाजिनं गृणन्तो अग्ने विद्वयेषु वेधसः ।

रायस्योषं यजमानेषु धारय यूयं पात स्वस्तिभिः सदा नः ॥८॥

8. The Vasishtas called thee within them; full of plenitude, voicing the Fire, ordainers of works in the discoverings of knowledge; uphold the increasing of the riches in the doers of the sacrifice, do you ever guard us with all kinds of weal.

AGNI PAVAKA

SUKTA 140

अग्ने तव अक्षो वयो महि भ्राजन्ते अर्चयो विभावसो ।
बृहद्भानो शवसा वाजमुक्थ्यं दधाति शशुषे कवे ॥१॥

1. O Fire, thy inspiration and thy growth and thy lights blaze in their greatness, O thou who shinest out with thy lustres; O great luminousness, O seer, thou foundest by thy strength for the giver a plenitude of utterance.

पावकवर्चाः शुक्लवर्चा अनूतवर्चा उदियषि भानुना ।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे ॥२॥

2. Purifying is thy flaming energy, bright is thy energy, inefficient is thy energy as thou ascendest with thy light — a son thou rangest and protectest the Parents and thou joinest together earth and heaven.

ऊर्जो नपाज्जातवेदः सुशस्तिभिर्यन्त्रस्व धीतिभिर्हितः ।
त्वे इषः सं वधुर्भूरिवर्यसश्चित्रोतयो वामजाताः ॥३॥

3. O son of energy, O knower of all things born, well-founded rejoice in our perfect utterances and our thinkings; in thee they have joined together impelling forces of many forms, richly varied in their prospering, born to charm and beauty.

इरज्यन्नने प्रययस्व जन्तुभिरस्ये रायो अमर्त्य ।
स दर्शतस्य वपुषो वि राजसि पृणक्षि सानसि क्रतुम् ॥४॥

4. O immortal Fire, ruling over creatures born, spread in us thy Riches; thou art master of¹ thy body of vision and thou satest thy conquering will.

इष्कर्तारमध्यरस्य प्रचेतसं क्षयन्तं राधसो महः ।
रातिं वामस्य सुभगां महोमिषं दधाति सानसि रयिम् ॥५॥

¹ Or, thou shinest out from

5. A thinker, an arranger of sacrifice, a master of great achievement thou foundest a bounty of delight and a great and fortunate impulsion and conquering Riches.

ऋतावानं महिषं विश्वदर्शतमग्निं सुम्नाय दधिरे पुरो जनाः ।
श्रुत्कर्णं सप्रयस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥६॥

6. Men have set in front this great Truth-possessing and all-seeing Fire for the bliss; thee who hast the ear that hears our words voice, wide-extended, one divine throughout the human generations.

MRIDIKA VASISHTHA

SUKTA 150

समिद्धश्चित् समिध्यसे देवेभ्यो हव्यवाहन ।
आदित्यं रुद्रैर्वसुभिर्न आ गहि मृळीकाय न आ गहि ॥१॥

1. Already kindled thou art kindled again for the gods, O carrier of the offering, come along with the sons of Aditi and with the Rudras and with the Shining Ones, come to us for grace.

इमं यत्नमिदं वचो जुजुषाण उपागहि ।
मर्तासिस्त्वा समिधान हवामहे मृळीकाय हवामहे ॥२॥

2. Accepting this sacrifice, this word come to us, we who are mortals call thee, O high-kindled Fire, we call thee for grace.

त्वाम् जातवेदसं विश्ववारं गृणे धिया ।
अग्ने देवा आ वह नः प्रियव्रतान् मृळीकाय प्रियव्रतान् ॥३॥

3. Thee I voice with my thought, the knower of all things born, in whom are all desirable things, O Fire, bring to us the gods whose law of working is dear to us, dear to us for their grace.

अग्निर्देवो देवानामभवत् पुरोहितोऽग्निं मनुष्या ऋषयः समोधिरे ।
अग्निं महो धनसाताबहं हुवे मृळीकं धनसातये ॥४॥

4. Fire, the god, became the vicar priest of the gods, Fire the human Rishis have kindled, Fire I call in the conquest of the riches of the vast, gracious for the conquest of the riches.

अग्निरत्रि भरद्वाजं गविष्ठिरं प्रावन्नः कण्वं त्रसदस्युमाह्वे ।
अग्निं वसिष्ठो हवते पुरोहितो मृळीकाय पुरोहितः ॥५॥

5. Fire protected Atri and Bharadwaja and Gavishtira, protected for us Kanwa and Trasadasyu in the battle, Fire Vasishtha the vicar priest calls, the vicar priest calls him for grace.

KETU AGNEYA

SUKTA 156

अग्निं हिन्यन्तु नो धियः सप्तिमाशुमिवाजिषु ।
तेन जेष्म धनं धनम् ॥१॥

1. May our thoughts speed the Fire on his way like a swift galloper in the battles, by him may we conquer every kind of wealth.

यया गा आकरामहे सेनयान्ने तबोत्या ।
तां नो हिन्य मघत्तये ॥२॥

2. The army by which we may make ours the Ray-Cows under thy guard, that army send to us¹ for the getting of plenty.

आग्ने स्तूरं रयि भर पृथुं गोमन्तमदिशनम् ।
अङ्गधि खं वर्तया पणिम् ॥३॥

3. Bring to us, O Fire, a stable wealth of the Ray-Cows and the

¹ Or, speed for us

horses of power, reveal heaven, turn away from us the evil Trafficker.

अग्ने नक्षत्रमजरमा सूर्यं रोहयो विधि ।
दधज्ज्योतिर्जनेभ्यः ॥४॥

4. O Fire, make to ascend the ageless traveller-star, the sun in heaven upholding the Light for me.

अग्ने केतुविज्ञायसि प्रेष्ठः श्रेष्ठ उपत्यसत् ।
बोधा स्तोत्रे वयो दधत् ॥५॥

5. O Fire, thou art the ray of intuition in creatures, most dear, most glorious, seated in the centre.¹ Awake, founding his expansion who lauds thee.

VATSA AGNEYA

SUKTA 187

प्राग्नये वाचमीरये वृषभाय क्षितीनाम् ।
स नः पर्वदति द्विषः ॥१॥

1. Send forth the word to the Fire, the bull of the worlds,² may he carry us through beyond the hostile forces.

यः परस्याः परावतस्तिरो धन्वातिरोचते ।
' स नः पर्वदति द्विषः ॥२॥

2. He who shines beyond the desert across the supreme Beyond, may he carry us through beyond the hostile forces.

यो रक्षांसि निजूर्वन्ति वृषा शुक्रेण शोचिषा ।
स नः पर्वदति द्विषः ॥३॥

3. He who destroys the Rakshasas, the bull with the brilliant

¹ Or, in the lap of the mother. ² Or, of the peoples,

light, may he carry us through beyond the hostile forces.

यो विश्वानि विपश्यति भुवना सं च पश्यति ।

स नः पर्वदति द्विषः ॥४॥

4. He who looks upon all the worlds and sees them wholly, may he carry us through beyond the hostile forces.

यो अत्य पारे रजसः कुक्षो अग्निरजायत ।

स नः पर्वदति द्विषः ॥५॥

5. Fire who is born brilliant on the further shore of this world, may he carry us through beyond the hostile forces.

SAMVANANA ANGIRASA

SUKTA 191

संसमिद्युवसे वृषभग्ने विश्वान्यर्थ आ ।

इच्छस्यदे समिध्यसे स नो वसुन्त्या भर ॥१॥

1. O Fire, O strong one, as master thou unitest us with all things and art kindled high in the seat of revelation; do thou bring to us the Riches.

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वं संजानाना उपासते ॥२॥

2. Join together, speak one word, let your minds arrive at one knowledge even as the ancient gods arriving at one knowledge partake each of his own portion.

समानो मन्त्रः समितिः समानो समानं मनः सह चित्तमेवाम् ।

समानं मन्त्रमभि मन्त्रये चः समानेन वो हविषा जुहोमि ॥३॥

3. Common Mantra have all these, a common gathering to union, one mind common to all, they are together in one

knowledge; I pronounce for you a common Mantra, I do sacrifice for you with a common offering.

समानी व आकूतिः समाना हृदयानि वः ।

समानमस्तु वो मनो यथा वः सुसहासति ॥४॥

4. One and common be your aspiration, united your hearts, common to you be your mind, — so that close companionship may be yours.

SUPPLEMENT

The following notes and studies found among Sri Aurobindo's early manuscripts, evidently unrevised, are printed here for their intrinsic value.

The First Rik of the Rig-veda

Madhuchchandas Vaishwamitra's Hymn
to Agni written in the Gayatri metre in which the first verse runs
in the *devabhāṣā*,

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥१॥

*Agnimīḷe purohiṭam yajñasya devamṛtvijam,
hotāram ratnadhātamam.*

and in English,

“Agni I adore, who stands before the Lord, the god who
seeth Truth, the warrior, strong disposer of delight.”

So the Rig-veda begins with an invocation to Agni, with the
adoration of the pure, mighty and brilliant God. “Agni (he who
excels and is mighty),” cries the Seer, “him I adore.” Why Agni
before all the other gods? Because it is he that stands before
Yajna, the Divine Master of things; because he is the god whose
burning eyes can gaze straight at Truth, at the *satyam*, the *viññā-
nam*, which is the Seer's own aim and desire and on which all
Veda is based; because he is the warrior who wars down and re-
moves all the crooked attractions of ignorance and limitation
(*asmajjuhurāṇam enaḥ*) that stand persistently in the way of the
Yogin; because as the vehicle of Tapas, the pure divine super-
conscious energy which flows from the concealed higher hemi-
sphere of existence, (*avyakta parārdha*), he more than any
develops and arranges Ananda, the divine delight. This is the
signification of the verse.

Who is this Yajna and what is this Agni? Yajna, the Master
of the Universe, is the universal living Intelligence who possesses

and controls His world; Yajna is God. Agni also is a living intelligence that has gone forth, is *śṛṣṭa* from that Personality to do His work and represent His power; Agni is a God. The material sense sees neither God nor gods, neither Yajna nor Agni; it sees only the elements and the formations of the elements, material appearances and the movements in or of those appearances. It does not see Agni, it sees a fire; it does not see God, it sees the earth green and the sun flaming in heaven and is aware of the wind that blows and the waters that roll. So too it sees the body or appearance of a man, not the man himself; it sees the look or the gesture, but of the thought behind look or gesture it is not aware. Yet the man exists in the body and thought exists in the look or the gesture. So too Agni exists in the fire and God exists in the world. They also live outside of as well as in the fire and outside of as well as in the world.

How do they live in the fire or in the world? As the man lives in his body and as thought lives in the look or the gesture. The body is not the man in himself and the gesture is not the thought in itself; it is only the man in manifestation or the thought in manifestation. So too the fire is not Agni in himself but Agni in manifestation and the world is not God in Himself but God in manifestation. The man is not manifested only by his body, but also and much more perfectly by his work and action. Thought is not manifested only by look and gesture, but also and much more perfectly by action and speech. So too, Agni is not manifested only by fire, but also and much more perfectly by all workings in the world, — subtle as well as gross material, — of the principle of heat and brilliance and force; God is not manifested only by this material world, but also and much more perfectly by all movements and harmonies of the action of consciousness supporting and informing material appearances.

What then is Yajna in Himself and what is Agni in himself? Yajna is Being, Awareness and Bliss; He is Sat with Chit and Ananda, because Chit and Ananda are inevitable in Sat. When in His Being, Awareness and Bliss He conceals Guna or quality, He is *nirguṇa sat*, impersonal being with Awareness and Bliss either gathered up in Himself and passive, they *nivṛtta*, He also

nivṛtta or working as a detached activity in His impersonal existence, they *pravṛtta*, He *nivṛtta*. Then He should not be called Yajna, because He is then aware of himself as the Watcher and not as the Lord of activity. But when in His being, He manifests Guna or quality He is *saguṇa sat*, personal being. Even then He may be *nivṛtta*, not related to His active awareness and bliss except as a Watcher of its detached activity; but He may also by His Shakti enter into their activity and possess and inform His universe (*praviśya, adhiṣṭhita*), He *pravṛtta*, they *pravṛtta*. It is then that He knows Himself as the Lord and is properly called Yajna. Not only is He called Yajna, but all action is called Yajna, and Yoga, by which alone the process of any action is possible, is also called Yajna. The material sacrifice of action is only one form of Yajna which, when man began to grow again material, took first a primary and then a unique importance and for the man of men stood for all action and all Yajna. But the Lord is the master of all our actions; for Him they are, to Him they are devoted, with or without knowledge (*avidhipūrvakam*) we are always offering our works to their Creator. Every action is, therefore, an offering to Him and the world is the altar of our life-long session of sacrifice. In this world-wide Karmakanda the mantras of the Veda are the teachers of right action (*ṛtam*) and it is therefore that the Veda speaks of Him as Yajna and not by another name.

This Yajna, who is the Saguna Sat, does not do works Himself, (that is by Sat), but He works in Himself, in Sat by His power of Chit, — by His Awareness. It is because He becomes aware of things in Himself by some process of Chit that things are created, brought out, that is to say, brought from His all-containing non-manifest Being into His manifest Self. Power and awareness, Chit and Shakti are one, and though we speak for convenience' sake of the Power of Chit, and call it Chich-chhakti, yet the expression should really be understood not as the Power of Chit, but Chit that is Power. All awareness is power and all power conceals awareness. When Chit that is Power begins to work, then She manifests Herself as kinetic force, Tapas, and makes it the basis of all activity. For, because all power is Chit subjectively, therefore all power is objectively attended with

light; but there are different kinds of light, because there are different manifestations of Chit. Seven rays have cast out this apparent world from the Eternal Luminousness which dwells like a Sun of ultimate being beyond its final annihilation, *āditya-vat tamasaḥ parastāt*, and by these seven rays in their subjectivity the subjective world and by these seven rays in their objectivity the phenomenal world is manifested. Sat, Chit, Ananda, Vijnana, Manas, Prana, Annam are the sevenfold subjectivity of the Jyotirmaya Brahman. Prakasha, Agni, Vidyut, Jyoti, Tejas, Dosha and Chhaya are His sevenfold objectivity. Agni is the Master of the vehicle of Tapas. What is this vehicle of Tapas of which Agni is the master? It is fiery light. Agni is the light of Tapas, its vehicle and continent. The Master is known by the name of his kingdom. Strength, heat, brilliance, purity, mastery of knowledge and impartiality are his attributes. He is Yajna manifest as the Master of the light of Tapas, through whom all kinetic energy of consciousness, thought, feeling or action is manifested in this world which Yajna has made out of His own being. It is for this reason that he is said to stand before Yajna. He or Vidyut or Surya full of him is the blaze of light in which the Yogins see God with the divine vision. He is the instrument of that universal activity in which Yajna at once reveals and conceals His being.

Agni is a god — He is of the Devas, the shining ones, the Masters of light — the great cosmic gamesters, the lesser lords of the Lila, of which Yajna is the Maheshwara, our Almighty Lord. He is fire and unbound or binds himself only in play. He is inherently pure and he is not touched nor soiled by the impurities on which he feeds. He enjoys the play of good and evil and leads, raises or forces the evil towards goodness. He burns in order to purify. He destroys in order to save. When the body of the Sadhaka is burned up with the heat of the Tapas, it is Agni that is roaring and devouring and burning up in him the impurity and the obstructions. He is a dreadful, mighty, blissful, merciless and loving God, the kind and fierce helper of all who take refuge in his friendship.

Knowledge was born to Agni with his birth — therefore he is called Jatavedas.

ANALYSIS

अग्निम् (*agnim*)

Agni is a Devata, one of the most brilliant and powerful of the masters of the intelligent mind. Man, according to Vedic psychology, consists of seven principles, in which the Atman cases itself, — *annam*, gross matter; *prāṇa*, vital energy; *manas*, intelligent mind; *vijñānam*, ideal mind; *ānanda*, pure or essential bliss; *cit*, pure or essential awareness; *sat*, pure or essential being. In the present stage of our evolution ordinary humanity has developed *annam*, *prāṇa* and *manas* for habitual use; and well-developed men are able to use with power the *vijñānam* acting not in its own habitation, स्वे दमे (*sve dame*), nor in its own *rūpa*, but *vijñānam* in the mind and as reasoning faculty, *buddhi*; extraordinary men are able to aid the action of *manas* and *buddhi* proper by the *vijñānam* acting in the intelligent mind indeed and so out of its proper sphere, but in its own form as ideal consciousness — the combination of *mānasika* and *vaijñānika* action making what is called genius, *pratibhānam*, a reflection or luminous response in the mind to higher ideation; the Yogin goes beyond to the *vijñānam* itself or, if he is one of the greatest Rishis, like Yajnavalkya, to the *ānanda*. None in ordinary times go beyond the *ānanda* in the waking state, for the *cit* and *sat* are only attainable in *suṣupti*, because only the first five sheaths or *pañcakoṣas* are yet sufficiently developed to be visible except to the men of the Satya Yuga and even by them the two others are not perfectly seen. From the *vijñānam* to the *annam* is the *aparārdha* or lower part of Existence where Vidya is dominated by Avidya; from the *ānanda* to the *sat* is the *parārdha* or higher half in which Avidya is dominated by Vidya and there is no ignorance, pain or limitation.

In man as he is at present developed, the intelligent mind is the most important psychological faculty and it is with a view to the development of the intelligent mind to its highest purity and capacity that the hymns of the Veda are written. In this mind there are successively the following principles; *sūkṣma anna*, refinement of the gross *anna* out of which the physical part of the *manahkoṣa* or *sūkṣma deha* is made; *sūkṣma prāṇa*, the

vital energy in the mind which acts in the *nāḍis* or nervous system of the *sūkṣma deha* and which is the agent of desire; *citta* or receptive consciousness, which receives all the impressions from without and within by *tāmasika* reaction, but, being *tāmasika*, does not make them evident to the *sāttvika* consciousness or intelligent awareness which we call knowledge, so that we remember with the *citta* everything noticed or unnoticed, but that knowledge is useless for our life owing to its lying enveloped in *tamas*; *hṛt* or the *rājasika* reaction to impressions which we call feeling or emotion, or, when it is habitual, character; *manas* or active definite sensational consciousness rendering impressions of all kinds into percept or concept by a *sāttvika* reaction called intelligence or thought which men share with the animals; *buddhi* or rational, imaginative and intellectually mnemonic faculty, observing, retaining, comparing, reasoning, comprehending, combining and creating, the amalgam of which functions we call intellect; *mānasa ānanda* or the pure bliss of existence manifesting through the impure mind, body and *prāṇa* impurely, i.e. mixed with pain of various kinds, but in itself pure, because disinterested, *ahaituka*; *mānasa tapas* or the pure will-power acting towards knowledge, feeling and deed, impurely through the impure mind, body and *prāṇa*, i.e. mixed with weakness, dull inertia and ignorance or error; but in itself pure because *ahaituka*, disinterested, without any ulterior purpose or preference that can interfere with truth of thought, act and emotion; *ahaituka sat* or pure realisation of existence, operating through the impure organs as *ahaṅkāra* and *bheda*, egoism and limitation, but in itself pure and aware of unity in difference, because disinterested, not attached to any particular form or name in manifestation; and finally, Atma or Self seated in mind. This Atman is Sat and Asat, positive and negative, *sadbrahman* and Shunyam Brahma; both positive and negative are contained in the *saḥ* or Vasudeva and *tat* or Parabrahman, and *saḥ* and *tat* are both the same. The *buddhi* again is divided into understanding (*medhā*), which merely uses the knowledge given by sensation and, like *manas*, *citta*, *hṛt* and *prāṇa*, is *adhīna*, *aniśa*, subject to sensation; reason or *buddhi* proper, (*smṛti* or *dhi*, also called *prajñā*), which is superior to sensation and contradicts it in the divided light of a higher know-

ledge; and direct *jñānam*, *satyam* or *sattvam* which is itself that light of higher knowledge. All these faculties have their own *devatās*, one or many, each with his *gaṇas* or subordinate ministers. The *jīva* or spirit using these faculties is called the *hansa*, he who flies or evolves upward; when he leaves the lower and rises to the *saccidānanda* in the mind, using *sat-cit* and *ānanda* only, and reposing in the *sadātman* or in Vasudeva, then he is called the Parabrahma, one who has gone or evolved to the highest in that stage of evolution. This is the fundamental knowledge underlying the Veda, the loss of which, aided by the corruption of the Nirukta, has led to the present confusion and degradation of its meaning.

Chandra is the devata of the *smṛti* or *prajñā*; Surya of the *satyam*; Indra of the understanding and *manas*; Vayu of the *sūkṣma prāṇa*; Mitra, Varuna, Aryama and Bhaga are the four masters of the emotional mind or character; Brihaspati of the *sahaituka cit* or Tapas of knowledge; Brahma of the *sahaituka sat*; Agni of the *sahaituka tapas* etc. This is only an indication. The various characteristics and energies of the gods are best developed by an examination of the Veda itself. The Gods strive to function perfectly for the Lord or Yajna, the Isha, Master of the *ādihāra* or sevenfold medium of manifestation; the Titans or Daityas, equally divine, try to upset this perfect functioning. Their office is to disturb that which is established in order to push man below or give him an opportunity of rising higher by breaking that which was good and harmonious in itself but imperfect, and in any case to render him dissatisfied with anything short of perfection and drive him continually to the Infinite, either by the *uttama gati* to Vasudeva or, if he will not have that, by the *adhama gati* to Prakriti. The Vedic Aryans sought to overcome the Daityas or Dasyus by the aid of the gods; afterwards the gods had themselves to be overcome in order that man might reach his goal.

Agni in the sphere of material energies is the master of *tejas*, the third and central material principle in the five known to Vedic science. Tejas itself is of seven kinds, *chāyā* or negative luminosity which is the principle of *annakoṣa*; twilight or *doṣa*, the basis of the *prāṇakoṣa* being *tejas* modified by *chāyā*; *tejas*

proper or simple clarity and effulgence, dry light, which is the basis of the *manahkoṣa*; *jyotis* or solar light, brilliance which is the basis of the *viññānakoṣa*; Agni or fiery light, which is the basis of the *citkoṣa*; *vidyut* or electrical illumination which is the basis of the *ānandakoṣa*; and *prakāśa* which is the basis of the *satkoṣa*. Each of the seven has its own appropriate energy; for the energy is the essential reality and the light only a characteristic accompaniment of the energy. Of all these Agni is the greatest in the world, greater even than *vidyut* — although the God of the Vaidyuta energy is Vishnu himself who is the Lord of the Ananda, the *vaidyuto mānavaḥ*, Electrical Man, of the Upanishads. In the *viññāna*, Surya as well as Vishnu, is greater than Agni, but here he and Vishnu both work under the dominant energy of Agni and for the satisfaction of Indra, — Vishnu in the Upanishads being younger than Indra, — Upendra. Translated into the language of physics, this means that Agni, commanding as he does heat and cold, is the fundamental active energy behind all phenomenon of light and heat; the Sun is merely a reservoir of light and heat, the peculiar luminous blaze of the sun being only one form of *tejas* and what we call sunlight is composed of the static energy of *prakāśa* or essential light which is the basis of the *satkoṣa*, the electrical energy or *vaidyutam*, and the *tejas* of Agni modified by the nature of Surya and determining all other forms of light. The *prakāśa* and *vaidyutam* can only become active when they enter into Agni and work under the conditions of his being and Agni himself is the supplier of Surya; he creates *jyotis*, he creates *tejas*, he creates, negatively, *chāyā*. Right or wrong, this is the physics of the Veda. Translated into the language of psychology, it means that in the intelligent mind, which now predominates, neither *jñānam* nor *ananda* can be fully developed, though essentially superior to mind; not even Soma, the rational *buddhi*, can really govern; but it is Indra full of Soma, the understanding based on the senses and strengthened by the *buddhi*, who is supreme and for whose satisfaction Soma, Surya, Agni and even the supreme Vishnu work. The reason on which man prides himself, is merely a link in evolution from the *manas* to the *viññānam* and must serve either the senses or the ideal cognition; if it has to work for itself it only leads to universal agnos-

ticism, philosophic doubt and the arrest of all knowledge. It must not be thought that the Veda uses these names merely as personifications of psychological and physical forces; it regards these gods as realities standing behind the psychological and physical operations, since no energy can conduct itself, but all need some conscious centre or centres from or through which they proceed. A doubt will naturally arise, how Vishnu, the supreme Lord, can be the Upendra of the Vedas. The answer is that, whatever energy is of supreme importance at a particular stage of the evolution, is taken up by Vishnu-Virat as his especial care. We have seen that the Ananda is now highest in the developed evolution. Vishnu is therefore now pre-eminently the Lord of the Ananda and when he comes down into the material world he stands in the Sun as the supreme electrical force involved in Agni and evolving out of him, which is the physical counterpart of Ananda and without which no action in the world can proceed. He is not inferior, he only subordinates himself, pretending to serve, while really by service he commands. But *upendratva* is not the highest plane of Vishnu's manifestation, the *param dhāma*; rather it is a special function here of the lowest *dhāma*. *Upendratva* is not *viṣṇutva* but only one of its workings.

Agni, therefore, is master of *tejas*, especially fiery *tejas*, and the agent of the *sahaituka tapas* in the mind. In the language of modern psychology, this *sahaituka tapas* is Will in action, — not desire, but Will embracing desire and exceeding it. It is not even choice, wish or intention. Will, in the Vedic idea, is essentially knowledge taking the form of force. Agni, therefore, is purely mental force, necessary to all concentration. Once we perceive this Vedic conception, we realise the immense importance of Agni and are in a position to understand the hymn we are studying.

The word Agni is formed from the root अग् (ag) with the nominal addition नि (ni). The root अग् (ag) is itself a derivative root from the primitive अ (a), meaning "to be", of which traces are found in many languages. The ग् (g) gives an idea of force and अग् (ag), therefore, means to exist in force, pre-eminently — to be splendid, strong, excellent and Agni means mighty, supreme, splendid, forceful, bright. We find the same root in the Greek *agathos*, good, meaning originally, strong, noble, brave;

agan, excessively; *agō*, I lead; Latin *ago*, *age*; *aglaos* (Gr.), bright, the names, *Agis*, *Agamemnon*, and in the Sanskrit अग्र (*agra*), अगस्ति (*agasti*). It is interchangeable with its brother root अज् (*aj*), from which some of the meanings of *agō* (Gr.) are derived. It seems also to have meant to love, from the idea of embracing, cf. Greek *agapē*, but in this sense the old Sanskrit preferred अङ्ग (*aṅg*). For the connection between the two roots, अग्, अङ्ग (*ag*, *aṅg*), cf. अङ्गति (*aṅgati*), in the sense of fire, अङ्गिराः (*aṅgirāḥ*), as a name of Agni, अङ्गारः (*aṅgārah*), a live coal.

ईळे (*īle*)

The root like all simple Sanskrit roots has two forms ईल् (*il*) and ईळ् (*īl*). The original root was ईल् (*il*) to love, embrace, flatter, praise, adore; the cerebral ईळ् (*īl*) is a later form, — a dialectical peculiarity belonging to some of the dominant races of the Dwapara Yuga, which established itself for a time but could not hold its own and either resolved itself back into ईल् (*il*) or was farther transformed into the soft cerebral ई (*i*) with which it was interchangeable. So we have the form ईड् (*iḍ*) in precisely the same sense. There is no idea necessarily involved of adoration to a superior, the dominant ideas being love, praise and desire. The meaning here is not “praise” or “worship”, but “desire”, “yearn for”.

पुरोहितम् (*purohitam*)

The words are two and not one. The sense of “priest, purohita”, put on the compound word in the later ceremonial interpretation of the Veda, is entirely absent in this hymn. The word पुरः (*purah*) was originally the genitive of पुर (*pur*) used adverbially. पुर (*pur*) meant door, gate, front, wall; afterwards, house or city; cf. the Greek *pulē*, a gate, *pulos*, a walled city or fort, *polis*, a city; so in front. हितम् (*hitam*) is the participial adjective from the root हि (*hi*) in the sense of to cast down, throw down, plant, place, which appears in Greek as *cheō*, I pour; ह्याः (*hayāḥ*), पुरोहितम् (*purohitam*) means therefore set or planted before.

यज्ञस्य (*yajñasya*)

The word यज्ञ (*yajña*) is of supreme importance in the Veda.

In the ceremonial interpretation यज्ञ (*yajña*) is always understood as sacrifice and no other conception admitted. The Veda cannot be understood as the source of all Indian spirituality and divine knowledge, if this materialistic interpretation is accepted. In reality यज्ञ (*yajña*) is the name of the supreme Lord Vishnu himself; it also means धर्म (*dharma*) or योग (*yoga*) and by a later preference of meaning it came to signify sacrifice, because sacrifice in the later Dwapara Yuga became the one dharma and yoga which dominated and more and more tended to replace all others. It is necessary to recover the proper meaning of this important word by Nirukta, and, in order to do it, to lay down briefly the principle of Nirukta.

The Sanskrit language is the *devabhāṣā* or original language spoken by men in Uttāra Meru at the beginning of the Manwantara; but in its purity it is not the Sanskrit of the Dwapara or the Kali, it is the language of the Satya Yuga based on the true and perfect relation of *vāk* and *artha*. Everyone of its vowels and consonants has a particular and inalienable force which exists by the nature of things and not by development or human choice; these are the fundamental sounds which lie at the basis of the Tantric *bijamantras* and constitute the efficacy of the mantra itself. Every vowel and every consonant in the original language had certain primary meanings which arose out of this essential Shakti or force and were the basis of other derivative meanings. By combination with the vowels, the consonants, and, without any combination, the vowels themselves formed a number of primary roots, out of which secondary roots were developed by the addition of other consonants. All words were formed from these roots, simple words by the addition again of pure or mixed vowel and consonant terminations with or without modification of the root and more complex words by the principle of composition. This language increasingly corrupted in sense and sound becomes the later Sanskrit of the Treta, Dwapara and Kali Yuga, being sometimes partly purified and again corrupted and again partly purified so that it never loses all apparent relation to its original form and structure. Every other language, however remote, is a corruption formed by detrition and perversion of the original language into a Prakrit or the Prakrit of a Prakrit and so on to

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

This particular root यज् (*yaj*) from which यज्ञ (*yajña*) is formed is a secondary root on the base of the consonant य (*y*), the Gunas of which are strength and tenderness applied to action, motion, formation and contact. The primary roots are य (*ya*), वि (*vi*) and यु (*yu*) with their lengthened forms या (*yā*), वी (*vī*) and यू (*yū*) — the original *devabhāṣā* recognising only three pure vowels, the rest being either modified or mixed vowels. The primary root of यज् (*yaj*) is य (*ya*) which means essentially to go quietly and persistently, to act or apply oneself quietly and with force and persistence, to master (knowledge or anything or person) by steady application, to come or bring into contact with gently or lovingly and effectively, to form or express clearly etc. The first sense appears, with its colour rubbed out, in the lengthened form या (*yā*), in यक् (*yakṣ*), in one of the meanings of यम् (*yam*) etc.; the second in यत् (*yat*) and यस् (*yaś*), the third in यज् (*yaj*), यम् (*yam*) and यन्त्र (*yantr*); the fourth in यज् (*yaj*) and याच् (*yāc*) which is originally a causal of यच् (*yac*) to give, now lost except in certain conjugational forms of यम् (*yam*), the fifth in one of the meanings of यम् (*yam*) to show, etc. Besides यच् (*yac*), there are other lost roots यल् (*yal*) to seek after, love, desire (Greek *iallō*), यस् (*yaś*) with a similar meaning, from which we have यशः (*yaśaḥ*) which was originally an adjective meaning lovely, charming, and a noun meaning sometimes an object of love or pursuit, sometimes beauty, ambition, fame etc., or love itself, favour, partiality. This is a brief example of the method followed by the original tongue as it can now be observed with its distinctions and shades confused and the colours of the words expunged.

In the root यज् (*yaj*) the force of the consonant ज् (*j*) determines the meaning. Its essential nature is swiftness, decisiveness, rapid brilliance, and restlessness. It has therefore a frequentative and intensive force. It means to love habitually and fervently,

so to worship, to adore. It means to give freely, wholly or continuously; from these shades comes the meaning of sacrifice. It means to master thoroughly, habitually, with a continual repetition of the act of mastery; the word यत् (*yat*) means endeavour, but यज् (*yaj*) can never have meant endeavour, it is too decisive and triumphant and must imply possession or mastery, action sense of its result. It means therefore to rule, govern, order, possess. That is why यज्ञ (*yajña*) is Vishnu, in the sense of the Almighty Ruler, the Master of man's action, body, thought, the supreme Lord ruling from the higher faculty in man, the *parārdha* or Sachchidananda.

यज्ञ (*yajña*) is formed by the addition of न (*na*), a nominal suffix which has the sense of action. It may be adjectival or nominal. It may convey the actor, the instrument, the manner or the sufferer of the action. यज्ञः (*yajñah*) therefore came to mean, he who rules; the governor or master; loving, adoring, also he who is loved; the means of mastery and so Yoga, in its processes, not in its realisations; the manner of mastery and so dharma, a rule of action or self-government; adoration or an act of worship, though this sense was usually kept for यजुः (*yajuh*), giving, offering, sacrifice. As the name of Vishnu it meant, predominantly, the Master who directs, compels and governs; but the idea of the Lover and Beloved, the Giver and the object of all actions, ritual and worship of all Karma also entered into it in the associations of the worshipper and sometimes became prominent.

The Vishnu Purana tells us that Vishnu in the Satya Yuga incarnates as Yajna, in the Treta as the conqueror and king, in the Dwapara as Vyasa, the compiler, codifier and law-giver. It is not meant that He incarnates as sacrifice. The Satya Yuga is the age of human perfection when a harmonious order is established, the perfect or *catuspād dharma* whose maintenance depends on the full and universal possession of Yoga or direct relation to God and that again on the continual presence of incarnate Vishnu as the Adored, the Master and centre of Dharma and Yoga. The *catuspād dharma* is the perfect harmony of the four Dharmas, Brahmanyam, Kshatram, Vaishyam and Shaudram; for this reason separate castes do not exist in the Satya Yuga. In

the Treta the Brahmanyam begins to fail, but remains as a subordinate force to help the Kshatram which then governs humanity. Mankind is maintained no longer by *vīryam* or Tapas easily sustained by inherent *brahmajñānam*, but by *vīryam* or Tapas sustaining the *brahmajñānam* with some difficulty and preventing its collapse. Vishnu incarnates as the Kshatriya, the incarnate centre of *vīryam* and Tapas. In the Dwapara, the Brahmanyam farther fails and turns into mere knowledge or intellectuality, the Kshatram becomes a subordinate force supporting the Vaishyam which has its turn of supremacy. The main qualities of the Vaishya are *kauśalam*, order and method, and therefore the Dwapara is the age of codification, ritual, Shastra, external appliances to maintain the failing internal spirituality; *dānam*, and therefore hospitality, liberality, the sacrifice and *dakṣiṇā* begin to swallow up other Dharmas — it is the *Yuga Yajñiya*, — the age of sacrifice; *bhoga*, and therefore the Veda is used for procuring enjoyment, in this world and the next, *bhogaiśvaryagatim prati*. Vishnu incarnates as the law-giver, ritualist and *śāstrakāra* to preserve the knowledge and practice of the Dharma by the aid of the intellect and *abhyāsa*, customary practice based on intellectual knowledge. In the Kali all breaks down except love and service, the Dharma of the Shudra by which humanity is maintained and from time to time purified; for the *jñānam* breaks down and is replaced by worldly, practical reason, the *vīryam* breaks down and is replaced by lazy mechanical appliances for getting things done lifelessly with the least trouble, *dāna*, *yajña* and *śastra* break down and are replaced by calculated liberality, empty ritual and tamasic social forms and etiquette. Love is brought in by the Avatars to break down these dead forms in order that the world may be rejuvenated and a new order and a new Satya Yuga emerge, when the Lord will again incarnate as Yajna, the supreme Vishnu in full manifestation of the *catuspād dharma*, knowledge, power, enjoyment and love.

It has been said that Vishnu in our present stage of evolution is pre-eminently the Lord of Ananda, but he is also the *sanmaya brahman* and the *tapomaya*. It is as the *sanmaya* that He is Yajna — Sat containing in it the Chit or Tapas and the Ananda. It must be remembered that while in the *aparārdha* we envisage

Brahman through thought, feeling, action etc., in the *parārdha* we envisage him through essential realisation superior to thought, feeling and action. In the Ananda we realise essential delight; in the Chit, essential energy, intelligence and will; in the Sat, essential truth or be-ness. The Sat is therefore called the *mahā-satyam* and *mahābrahman*, the highest truth in the manifestation, out of which everything proceeds. It is by this *mahāsatyam* — distinguished from ordinary *satyam* or *kāraṇam* called objectively *mahat* and subjectively *viññānam*, the fourth of the seven *bhūmis*, — that Vishnu as Yajna supports the dharma and yoga in the Satya Yuga. He is the *sadbrahman* in manifestation. We shall see when we deal with the word ऋत्विजम् (*rtvijam*), in what sense Agni stands before the Lord.

देवम् (*devam*)

A god — from the secondary root दिव् (*div*) to flash, gleam, vibrate, play. On the basis of the consonant द् (*d*) of which the Gunas are force, heavy violence, density, dense penetration, dense movement, we get दा (*dā*) to cut, दि (*di*) to vibrate and दु (*du*) to trouble and from दि (*di*) we get द्यु (*dyu*) and दिव् (*div*) or दीव् (*div*) meaning to vibrate shiningly, gleam, scintillate or play. The Devas are those who play in light, — their proper home is in the *viññānam*, महर्लोक (*maharloka*), *kāraṇa jagat*, where matter is *jyotirmaya* and all things luminous, स्वेन धाम्ना (*svena dhāmnā*), by their own inherent lustre, and where life is an ordered Lila or play. Therefore when the Bhagawata speaks of the power of seeing the life of the Gods in Swarga, it calls that particular siddhi देवकीशानुदर्शनम् (*devakriḍānudarśanam*), watching the sports of the gods, because all life is to them a sport or Lila. The Gods, however, dwell for us in the lower Swarloka, i.e., Chandraloka of which the summit is Kailasa and the basis Swarga with Pitriloka just above Swarga. Nevertheless even there they keep their *jyotirmaya* and *līlāmaya* nature, their luminous bodies and worlds of self-existent bliss free from death and care.

ऋत्विजम् (*rtvijam*)

This word is taken in the ceremonial interpretation of the

Veda in the later sense of Ritwik, a sacrificial priest, and it is explained by separating as ऋतु+इज् (rtu+ij), one who sacrifices seasonably. In reality, ऋत्विज् (rtvij) is a very old word compounded in ancient Sanskrit before the creation of the modern rules of Sandhi, and is composed of ऋत् (rt), truth, and विज् (vij), ecstasy or ecstatic. It means one who has the ecstasy of the truth or सत्यम् (satyam).

ऋत् (rt) is an abstract noun formed from the root ऋ (r) whose essential meaning was to vibrate, shake, dart, go straight; and its derivate meanings to reach, acquire, or else attack, hurt, injure, or to be erect, rise or raise; to shine; to think, realise truth, etc. From the sense of going straight in the secondary verb ऋज् (rj) with its adjective ऋजु (rju), straight, cf. Latin *rego, rectus*; ऋत् (rta) straight, right, true; ऋतम् (rtam), truth, right, established law or custom; — सत्यम् (satyam) applied to the Supreme Brahman as the *satyam* or *mahākāraṇam*; — ऋतु (rtu), rule, fixed order, fixed time or season; ऋषि (rṣi), a thinker, direct seer of truth, cf. Latin *reor*, I think, *ratio*, method, order, reason, proposition, etc. The obsolete word ऋत् (rt) meant directness, truth, law, rule, thought, सत्यम् (satyam).

विज् (vij) is noun or adjective from the verb विज् (vij) meaning to shake, be troubled, excited, tremble, to be ecstatic, joyous, full of rapture, felicity or ecstatic energy, cf. Latin *vigeo* and *vigor*, from which comes the English vigour. ऋत्विज् (rtvij) is therefore one who is ecstatic with the fullness of the truth or सत्यम् (satyam). Agni, it has been pointed out, is the god of the Tapas or energy at work disinterestedly on the intellectual plane, one of the higher gods working on the lower level in the service of the lower deity Indra. He proceeds straight from the *cit*, which, when active, is known as *mahātāpas* or *cicchakti*, the energy of the essential intelligence in the *sadbrahman*, Yajna or Vishnu. The Shakti begins creation by *kṣobha* or ecstatic vibration in the calm *sadātman* and this ecstatic vibration or विज् (vij), वेगः (vegah), goes out as speed, force, heat, तपः (tapah), or अग्नि (agni), the basis of life and existence. This Tapas born of the *cicchakti*, (Shakti, Devi, Kali, Prakriti) is full of the ecstatic movement of the *sat* or *mahāsatyam* manifesting itself. For this reason Agni is called ऋत्विज् (rtvij), vibrating ecstatic with the सत्यम् (satyam).

For the same reason he is called ज्ञातवेदाः (*jātavedāḥ*), he from whom the higher knowledge is born, because he holds in himself the Veda or *satyam* and manifests it; Tapas is the basis of all concentration of Chit, awareness (the *saṁnyama* of Patanjali) and it is by *saṁnyama* or concentration of awareness either on the object of the awareness (*rājayoga*) or on itself (*jñānayoga* and *adhyātmayoga*) that *satyam* and *veda* become directly self-manifest and luminous to the Yogin. Without the *saṁnyama* no Yoga is possible, no effective action of any kind is possible. When Brahma turned his mind to creation, it was the cry of "Tapas, Tapas" that was heard on the waters of the *kāraṇa samudra* (*mahākāraṇam* or *sadbrahman*). The immense importance of Agni as the *ṛtvij* to the Yogin, therefore, becomes manifest; and it is also clear why he is पुरोहितं यज्ञस्य (*purohitam yajñasya*) for it is the Tapas which stands before the *satyam*, which we reach before we can get the Sat. It is the *cicchakti* which takes us to the Sat, — the Devi, Shakti or Kali who brings us to Brahman, to Vasudeva, and Agni, her especial agent for Tapas in the mind, is therefore a special intermediary between us and Yajna, who, as has been seen, is Vishnu, Vasudeva or Brahman, in the Sachchidananda or *parārdha* on the intellectual plane, which is all man in the average has yet reached. This is the reason why Agni was so great a god to the Rishi. To mere sacrificers and ritualists he was great only as the god of fire indispensable in all their ritual, but to the Yogin he has a much greater importance, as great as that of Surya, the lord of illumination, and Soma, the lord of Amrita. He was one of the most indispensable helpers in the processes which the Veda illumines and assists.

होतास् (hotāram)

Here is another word of great importance in the Veda. In all existing interpretations of the Veda *hotā* is interpreted as the priest who offers the libation, हविः (*haviḥ*) as the libation and हु (*hu*) in the sense of pouring the offering. So fixed is this notion born of the predomination through several millenniums of the ceremonial meanings attached to all the important words of the Veda, that any other rendering would be deemed impossible.

But in the original Veda होता (*hotā*) did not mean a sacrificial priest, nor हविः (*haviḥ*) an offering. Agni may by a metaphorical figure be called a *purohita* of the sacrifice though the figure will not have any very great Sanskritic exactness, but he can in no sense be the one who pours the libation. He devours the libation, he does not offer or pour it. Hota, therefore, must have some other signification which, without outraging fact and common-sense, can be applied to Agni.

The root हु (*hu*), like the roots हा (*hā*) and हि (*hi*), is based on the consonant ह (*h*), the essential Gunas of which are aggression, violent action, impetuosity, loud breathing and so challenge, summons etc. This verb हु (*hu*) originally like ह (*ha*), हा (*hā*) and हि (*hi*) meant to strike or throw down, attack, slay, the vowel उ (*u*) adding a sense of pervasiveness which easily brought the idea of battle. We find, therefore, that this root meant to attack, fight, as in आहवः (*āhavaḥ*), battle; to call, shout, summons, as in ह्वे (*hve*), originally हवे (*have*) etc.; to throw, overthrow, destroy; to throw, pour, offer. From the last sense it came to have its more modern meaning. The transference from the sense of battle to the sense of sacrifice is paralleled by the Greek word *machē*, battle, which is certainly the same as the Sanskrit मक्खः (*makhaḥ*), sacrifice. It must be remembered that the Yoga was to the old Aryans a battle between the Devas and Daityas, the gods being the warriors who fought the Daityas for man and were made strong and victorious by the क्रिया (*kriyā*) or effective practices of Yoga; the Daityas being the Dasyus or enemies of Yajna and Yoga. This will become clearer and clearer as we proceed. This view of life as well as Yoga, which is only the sublimation of life, as a struggle between the Devas and Daityas is one of the most fundamental ideas of Veda, Purana, Tantra and every practical system in Hinduism. Agni is *par excellence* the warrior whom the Daityas must dread, because he is full of the *ahaituka tapas*, against which, if properly used and supported by the Yajamana, the Yogin, no evil force can prevail. The *ahaituka tapas* destroys them all. It is the mighty, effective and fighting force which once called in prepares perfect *siddhi* and an almost omnipotent control over our nature and our surroundings. Even when *aśuddha*, impure, Tapas fights the enemy, *tamas*, when

śuddha, when the very action of Agni, it brings *vīryam*, it brings *jñānam*, it brings *ānanda*, it brings *mukti*. होतारम् (*hotāram*) means therefore the warrior, the destroyer of the Daityas, *agni jātavedas*; *havis* and *hava* mean battle or strength in violent action, हु (*hu*) to fight.

रत्नधातमम् (*ratnadhātamam*)

Superlative of रत्न (*ratnadhā*), joy-giving, the disposer of delight. We have the root रत् (*rat*) as a derivative from the primary root र (*ra*). Three roots र (*ra*), रि (*ri*), रु (*ru*) are themselves variations of the elemental *śabda* र् (*r*), whose essential significance is tremulous continual vibration. र (*ra*) means essentially to vibrate, shake, quiver abroad, the vowel अ (*a*) conveying essentially absoluteness, wideness, want of limitation as opposed to the vowel इ (*i*) which gives a sense of relation and direction to a given point. From this essential sense come the derivative meanings, to play, to shine; as in रतम् (*ratam*), रत्न (*ratna*) a jewel, रतिः (*ratih*), रम् (*ram*), रञ्ज् (*rañj*), रजतम् (*rajatam*) silver, रजः (*rajah*) dust, रजनी (*rajani*), रात्रि (*rātri*) night etc. From the former meaning there comes the sense, to please, delight, love, adore, etc., as in रामा (*rāmā*), रामः (*rāmah*), राष् (*rādh*), रज् (*raj*), रजः (*rajah*), रजोगुण (*rajoguna*), etc. The word रत्न (*ratna*) in ancient Sanskrit from the root रत् (*rat*), had two sets of senses, delight, Ananda, pleasure, play, sexual intercourse, a thing of delight, mistress, etc., and splendour, light, lustre, brilliance, a brilliant, a jewel, — the modern sense. At first sight it would seem that lustre, brilliance is more appropriate to Agni, and it would apply well to the warrior who destroys the darkness of the mind, but the central idea of the hymn is not Agni as the master of light, — that is Surya, — but as the master of force, Tapas, which is the source out of which comes delight. The three terms of the *parārdha* are *sat*, *cit*, and *ānanda*. In *sat cit* abides and emerges from *sat*. As soon as it emerges, it generates the energy of *cicchakti* which plays throughout the universe; this play, रत्न (*ratna*), is *ānanda* in *cit* and it emerges from *cit*. All Tapas therefore generates *ānanda*, and the pure *sahaituka tapas* generates pure *sahaituka ānanda* which being universal, self-existent and by its nature incapable of any admixture of sorrow, is the most

sure, wide and intense. Therefore Agni is most joy-giving, a great disposer of delight. The word ढा (*dhā*) means to set, create, give, arrange; here it is the old Aryan substantive expressing the agent and often used adjectivally.

Riks of Madhuchchhandas

TRANSLATION AND NOTES : I.1.1-5

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥१॥

*Agnimīḷe purohitam yajñasya devamṛtvijam,
hotāraṁ ratnadhātamaṁ.*

Rik 1. ईळे (īḷe): to praise, in the ritualistic sense; but as a secondary root of ई (ī) ईळ् (īḷ) meant to seek, go towards, attain, desire, adore, pray, ask for (cf. मातरमन्नमेष्टु, *mataramannamaiṣṭa*, III. 48. 3). The former senses have been lost and only “to desire”, “pray” or “ask for” are left in later Sanskrit; but the other senses must have existed, as the idea of desiring, asking is never a primary sense of any root, but derived figuratively from the physical sense “to go, seek, approach”. We may therefore render ईळे (īḷe), either “seek”, “desire”, “adore” or “pray to”.

पुरोहितम् (*purohitam*): Sayana — “Purohita”, or else “placed in the front of the sacrifice as the *āhavanīya* fire”. The Purohita of the Veda is the representative power in the sacrifice who stands in front of the consciousness and the action and conducts it. This is always the force of the “placing in front” which is so common an idea in the hymns. Normally, this place belongs to Agni who leads the sacrifice.

देवम् (*devam*): Sayana — दानादिगुणयुक्तम् (*dānādiguṇayuktam*). Sayana’s dealing with the word Deva is peculiar. Sometimes he renders it simply “god”, sometimes he gives it some root values, दान (*dāna*), देवन (*devana*), sometimes he makes it mean the priest. There is not a single passage in the Veda where the ordinary sense “god”, “divine being” does not give a clear and sufficient and the best sense. No doubt, the Vedic poets never left out of sight its root meaning: the gods are the Shining Ones, the Lords of Light as are the Dasyus the Dark or Black Ones, the sons of Darkness.

ऋत्विजम् (*ṛtvijam*): “He who sacrifices at the right season” is the outward or ritualistic sense; but ऋतु (*rtu*), in the Veda, as we shall see, is the order of the truth, its arranged law, time, circumstance. Agni is the representative priest who sacrifices according to the law, order, season of the Ritam.

होतारम् (*hotāram*): Sayana — “because he utters the Mantra” and he quotes अहं होता स्तोमि (*aham hotā stauṃi*); but he renders it sometimes आह्वाता (*āhvātā*), sometimes होमनिष्पादकः (*homa-niṣpādakah*), sometimes gives us the choice. Undoubtedly, होता (*hotā*) is the priest of the oblation, who gives the offering, हु (*hu*) to offer, and not हू (*hū*) to call. The hymn was an attendant circumstance of the offering, therefore the invocation or praise might also fall to the part of the होता (*hotā*); but in the system of the Rig-veda the proper name for the reciter of the Mantra is ब्रह्मा (*brahmā*). Agni is the होतृ (*hotṛ*), Brihaspati the ब्रह्मा (*brahmā*).

रत्न (*ratna*): Sayana — यागफलरूपाणां रत्नानामतिशयेन धारयितारं पोषयितारं वा (*yāgaphalarūpāṇām ratnānāmatisayena dhārayitāram poṣayitāram vā*). धा (*dhā*) to hold and to nourish (cf. धात्री, *dhātri*, nurse). But in other passages he takes रत्नं=रमणीयं धनं (*ratnam = ramaṇīyam dhanam*) which shows that he took it to mean literally “that which is delightful” and made it=wealth, as he makes द्युम्न (*dyumna*)=that which is shining, and renders it “wealth”. We need not follow him. रत्नं (*ratnam*) means “delight” or Ananda (cf. रम्, रतिः, रण्, रण्य, राध्, रञ्ज्, *ram, ratiḥ, raṇ, raṇva, rādh, rañj*, etc.), just as द्युम्नम् (*dyumnām*) means “light”. धा (*dhā*) is to hold or else to place.

Translation: RITUALISTIC

I praise Agni, the Purohita¹ of the sacrifice, the god,² the Ritwik, the Hota who holds very much wealth.

Translation: PSYCHOLOGICAL

I seek the God-Will, the Priest set in front of our sacrifice, the divine offerer who sacrifices in the order of the truth, who disposes utterly the delight.

¹ Or, who is set in front ² Or, bountiful,

अग्निः पूर्वैर्बहिर्ऋषिभिरौषो नूतनैस्त ।
स देवा एह वक्षति ॥२॥

*Agniḥ pūrvebhirṛṣibhirīdyo nūtanairuta,
sa devān eha vakṣati.*

Rik 2. ऋषिः (*ṛṣiḥ*): lit. “seeker, attainer”, so “knower”, from ऋष् (*ṛṣ*) to go. इह देवान् (*iha devān*): the divine powers into the mortal life and mortal being. वक्षति (*vakṣati*)=वह् + स + ति (*vah + sa + ti*). This स (*sa*) seems to have been either frequentative in force, “he constantly or habitually bears”, or intensive, “he entirely bears”, or desiderative, “he wills or intends to bear”. From the latter sense we have the use of स् (*s*) for the future, cf. नी (*nī*), नेष्यामि (*neṣyāmi*), Gr. *luō*, I loose, *lusō*, I shall loose, and English, I will go, where the desiderative “will=wish, intend” has acquired the sense of a simple future.

Translation:

The God-Will is desirable as to the ancient sages, so to the new, for it is he that bringeth here the gods.

अग्निना रयिमाशनावत् पोषमेव दिवेदिवे ।
यासां वीरवत्तमम् ॥३॥

*Agninā rayimaśnavat poṣameva divedive,
yaśasam vīravattamam.*

Rik 3. अशनावत् (*aśnavat*): Sayana — प्राप्नोति (*prāpnoti*), but the form gives a certain semi-imperative sense or the idea of a rule of action or law of occurrence. “He shall attain.” अश् (*aś*) to possess, have, obtain, enjoy; Greek *echō*, I have.

यासां (*yaśasam*): Sayana — दानादिना यज्ञोपुक्तं (*dānādinā yaśoyuktam*), so “famous”; but “a famous and men-fullest wealth” seems an absurd way of talking. यश् (*yaś*) is literally to go, strive towards, attain; here it means success, fame; also from another sense “to shine”=“splendour”; it is connected in sense with या (*yā*), यत्

(yat), यस् (yas). We have in the Veda रयि (rayi), wealth or felicity, often described as expansive, pervading, breaking down obstacles on the way. There is therefore no inappropriateness or violence in rendering it “enjoyment that attains” or “victorious riches”.

वीरवत्तमम् (vīravattamam): Sayana — अतिशयेन पुत्रभृत्यादिवीरपुरुषोपेतम् (atīśayena putrabhṛtyādivīrapuruṣopetam). It is absurd to take वीर=पुत्र (vīra=putra) as Sayana does; it means “men, heroes, strengths” and is often the equivalent of नृ (nr) which is never used for servants in the Rig-veda.

रयिम् (rayim): There are two words, रयि (rayi) from रि (ri) to go and रयि (rayi) from रि (ri) to attain, enjoy. The latter means “enjoyment” or the things enjoyed, “felicity, prosperity, riches”. The former sense is found in the Upanishad where रयि (rayi), movement or matter is opposed to प्राण (prāṇa), life.

Translation: RITUALISTIC

By Agni one attains a wealth daily increasing, famous and most full of men.

Translation: PSYCHOLOGICAL

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

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
, स इद् देवेषु गच्छति ॥४॥

*Agne yam yajñamadhvaram viśvataḥ paribhūrasi,
sa id deveṣu gacchati.*

Rik 4. अध्वरम् (adhvaram): Sayana — हिसारहितम् (himsārahitam), because it is not destroyed by the Rakshasas, from अ (a) privative+dhvara (ध्व, dhvr to hurt). But अध्वर (adhvara) is used by itself to mean sacrifice and it is quite impossible that the word “unhurt” used by itself can have come to mean sacrifice. It must

express some essential quality of the sacrifice or it could not thus have been singled out. It is a notable fact that अध्वर (*adhvara*) is continually used for the sacrifice when there is a question of the sacrifice travelling or moving on the path towards the gods, as here. I therefore take अध्वर (*adhvara*) from an original root अध् (*adh*) to move and connect it with अध्वन् (*adhvan*), path; it means the moving or travelling sacrifice, the sacrifice regarded as a pilgrimage of the soul or its gifts towards the gods.

Translation: RITUALISTIC

O Agni, the unhurt sacrifice that thou encompassest on all sides, that goes to the gods.

Translation: PSYCHOLOGICAL

O God-Will, whatsoever sacrifice in the path thou encompassest with thy being on every side, that indeed arrives to the gods.

अग्निर्होता कविक्रतुः सत्यश्चित्राश्रवस्तमः ।

देवो देवेभिरा गमत् ॥५॥

*Agnirhotā kavikratuḥ satyaścitraśravastamah,
devo devebhirā gamat.*

Rik 5. कविक्रतुः (*kavikratuḥ*): Sayana takes कवि (*kavi*) here= कान्त (*krānta*) and क्रतुः (*kratuḥ*)=either knowledge or work. It means then the priest whose work or whose knowledge moves. But there is absolutely no reason to take कवि (*kavi*) in any other than its natural and invariable sense. कवि (*kavi*) is the seer, the one who has the divine or supramental knowledge. क्रतु (*kratu*): from कृ (*kr*) or rather old root कृ (*kra*) to divide, to do, make, shape, work. From the sense "divide" comes that of the discerning mind, Sayana's प्रज्ञान (*prajñāna*); cf. Greek *kritos*, judge etc.; and this is the sense of *karuthi* in Tamil which means mind. But from the sense "to do" क्रतु (*kratu*) means (1)

work, (2) power of work, strength, cf. Greek *kratos*, strength, (3) will or working force of the mind. For this last sense cf. Isha Upanishad कृतो कृतम् स्मर (*krato kṛtam smara*) where the collocation कृतो कृतम् (*krato kṛtam*) shows that that power of the mind is meant which conducts or dictates the work or action. Agni is the divine Seer-Will that works with the perfect supramental knowledge.

सत्यः (*satyaḥ*): Sayana explains “true in its fruits”; but the collocation of “seer-will” and श्रवस् (*śravas*), inspired knowledge, indicates rather the sense “true in his being” and therefore “true in knowledge”, श्रवस् (*śravas*), and “in will” क्रतुः (*kratuḥ*). श्रवस् (*śravas*) is the supramental knowledge called the Truth, ऋतम् (*ṛtam*), the Vijnana of the Upanishads. कविक्रतुः (*kavikratuḥ*) means having the will that is full of that knowledge, the *viññānamaya* will, the divine *āññāna*, सत्यः (*satyaḥ*) means “*viññānamaya* in his substance”.

चित्रश्रवस्तमः (*citraśravastamaḥ*): Sayana — ‘having most varied kinds of fame’, — an insipid and meaningless epithet for a god. श्रवस् (*śravas*) is used like श्रुति (*śruti*) to indicate the inspired hymn; it must therefore be capable of meaning inspired knowledge. There are two kinds of supramental knowledge, दृष्टि (*dṛṣṭi*) and श्रुति (*śruti*), sight and hearing, revelation and inspiration, but श्रवस् (*śravas*) is usually used to indicate the knowledge gained by the supramental faculties.

Translation: RITUALISTIC

Agni, the priest, who sets in motion the knowledge (or work), true in his fruit, very varied in his fame, may he come with the gods.

Translation: PSYCHOLOGICAL

The God-Will, Priest of our offering, true in his being, with the will of the seer, with richest variety of inspired knowledge, may he come to us divine with the powers divine.

The Vamadeva Hymns to Agni

INTRODUCTION

THE interpretation of the Rig-veda is perhaps the most difficult and disputed question with which the scholarship of today has to deal. This difficulty and dispute are not the creation of present-day criticism; it has existed in different forms since very early times. To what is this incertitude due? Partly, no doubt, it arises from the archaic character of a language in which many of the words were obsolete when ancient Indian scholars tried to systematise the traditional learning about the Veda, and especially the great number of different meanings of which the old Sanskrit words are capable. But there is another and more vital difficulty and problem. The Vedic hymns are full of figures and symbols, — of that there can be no least doubt, — and the question is, what do these symbols represent, what is their religious or other significance? Are they simply mythological figures with no depth of meaning behind them? Are they the poetic images of an old Nature-worship, mythological, astronomical, naturalistic, symbols of the action of physical phenomena represented as the action of the gods? Or have they another and more mystic significance? If this question could be solved with any indubitable certitude, the difficulty of language would be no great obstacle; certain hymns and verses might remain obscure, but the general sense, drift, purport of the ancient hymns could be made clear. But the singular feature of the Veda is that none of these solutions, at least as they have been hitherto applied, gives a firm and satisfactory outcome. The hymns remain confused, bizarre, incoherent, and the scholars are obliged to take refuge in the gratuitous assumption that this incoherence is a native character of the text and does not arise from their own ignorance of its central meaning. But so long as we can get no farther than this point, the doubt, the debate must continue.

A few years ago I wrote a series of articles in which I sugges-

ted an explanation of the ambiguous character of the Veda. My suggestion hinged on this central idea that these hymns were written in a stage of religious culture which answered to a similar period in Greece and other ancient countries, — I do not suggest that they were contemporary or identical in cult and idea, — a stage in which there was a double face to the current religion, an outer for the people, *profanum vulgus*, an inner for the initiates, the early period of the Mysteries. The Vedic Rishis were mystics who reserved their inner knowledge for the initiates; they shielded them from the vulgar by the use of an alphabet of symbols which could not readily be understood without the initiation, but were perfectly clear and systematic when the signs were once known. These symbols centred around the idea and forms of the sacrifice; for the sacrifice was the universal and central institution of the prevailing cult. The hymns were written round this institution and were understood by the vulgar as ritual chants in praise of the Nature-gods, Indra, Agni, Surya Savitri, Varuna, Mitra and Bhaga, the Ashwins, Ribhus, Maruts, Rudra, Vishnu, Saraswati, with the object of provoking by the sacrifice the gifts of the gods, — cows, horses, gold and other forms of wealth of a pastoral people, victory over enemies, safety in travel, sons, servants, prosperity, every kind of material good fortune. But behind this mask of primitive and materialistic naturalism, lay another and esoteric cult which would reveal itself if we once penetrated the meaning of the Vedic symbols. That once caught and rightly read, the whole Rig-veda would become clear, consequent, a finely woven, yet straightforward tissue.

According to my theory the outer sacrifice represented in these esoteric terms an inner sacrifice of self-giving and communion with the gods. These gods are powers, outwardly of physical, inwardly of psychical nature. Thus Agni outwardly is the physical principle of fire, but inwardly the god of the psychic godward flame, force, will, Tapas; Surya outwardly the solar light, inwardly the god of the illuminating revelatory knowledge; Soma outwardly the moon and the Soma-wine or nectarous moon-plant, inwardly the god of the spiritual ecstasy, Ananda. The principal psychical conception of this inner Vedic cult was the idea of the Satyam, Ritam, Brihat, the Truth, the Law, the

Vast. Earth, Air and Heaven symbolised the physical, vital and mental being, but this Truth was situated in the greater Heaven, base of a triple Infinity actually and explicitly mentioned in the Vedic Riks, and it meant therefore a state of spiritual and supramental illumination. To get beyond earth and sky to Swar, the Sun-world, seat of this illumination, home of the gods, foundation and seat of the Truth, was the achievement of the early Fathers, *pūrve pitaraḥ*, and of the seven Angiras Rishis who founded the Vedic religion. The solar gods, children of Infinity, Adityas, were born in the Truth and the Truth was their home, but they descended into the lower planes and had in each plane their appropriate functions, their mental, vital and physical cosmic motions. They were the guardians and increasers of the Truth in man and by the Truth, *ṛtasya pathāḥ*, led him to felicity and immortality. They had to be called into the human being and increased in their functioning, formed in him, brought in or born, *devavīti*, extended, *devatāti*, united in their universality, *vaiśvadevya*.

The sacrifice was represented at once as a giving and worship, a battle and a journey. It was the centre of a battle between the Gods aided by Aryan men on one side and the Titans or destroyers on the opposite faction, Dasyus, Vritras, Panis, Rakshasas, later called Daityas and Asuras, between the powers of the Truth or Light and the powers of falsehood, division, darkness. It was a journey, because the sacrifice travelled from earth to the gods in their heaven, but also because it made ready the path by which man himself travelled to the Home of the Truth. This journey opposed by the Dasyus, thieves, robbers, tearers, besiegers (Vritras) was itself a battle. The giving was an inner giving. All the offerings of the outer sacrifice, the cow and its yield, the horse, the Soma were symbols of the dedication of inner powers and experiences to the Lords of Truth. The divine gifts, result of the outer sacrifice, were also symbols of inner divine gifts, the cows of the divine light symbolised by the herds of the sun, the horse of strength and power, the son of the inner godhead or divine man created by the sacrifice, and so through the whole list. This symbolic duplication was facilitated by the double meaning of the Vedic words; *go*, for instance, means both cow

and ray; the cows of the dawn and the sun, Heaven's *boes Helioi*, are the rays of the sun-god, Lord of Revelation, even as in Greek mythology Apollo the sun-god is also the Master of poetry and of prophecy. *Ghṛta* means clarified butter, but also the bright thing; *soma* means the wine of the moon-plant, but also delight, honey, sweetness, *madhu*. This is the conception, all other features are subsidiary to this central idea. The suggestion seems to me a perfectly simple one, neither out of the way and recondite, nor unnatural to the mentality of the early human peoples.

There are certain *a priori* objections which can be brought against this theory. One may be urged against it from the side of Western scholarship. It may be objected that there is no need for all this mystification, that there is no sign of it in the Veda unless we choose to read it into the primitive mythology, that it is not justified by the history of religion or of the Vedic religion, that it was a refinement impossible to an ancient and barbaric mind. None of these objections can really stand. The Mysteries in Egypt and Greece and elsewhere were of a very ancient standing and they proceeded precisely on this symbolic principle, by which outward myth and ceremony and cult-objects stood for secrets of an inward life or knowledge. It cannot therefore be argued that this mentality was non-existent, impossible in antique times or any more impossible or improbable in India, the country of the Upanishads, than in Egypt and Greece. The history of ancient religion does show a transmutation of physical Nature-gods into representatives of psychical powers or rather an addition of psychical to physical functions; but the latter in some instances gave place to the less external significance. I have given the example of Helios replaced in later times by Apollo; just so in the Vedic religion Surya undoubtedly becomes a god of inner light, the famous Gayatri verse and its esoteric interpretation are there to prove it as well as the constant appeal of the Upanishads to Vedic Riks or Vedic symbols taken in a psychological and spiritual sense, e.g. the four closing verses of the Isha Upanishad. Hermes, Athena represent in classical mythology psychical functions, but were originally Nature-gods, Athena probably a dawn-goddess. I contend that Usha in the

Veda shows us this transmutation in its commencement. Dionysus the wine-god was intimately connected with the Mysteries; he was given a similar role to Soma, the wine-god of the Vedas.

But the question is whether there is anything to show that there was actually such a doubling of functions in the Veda. Now, in the first place, how was the transition effected from the alleged purely materialistic Nature-worship of the Vedas to the extraordinary psychological and spiritual knowledge of the Upanishads unsurpassed in their subtlety and sublimity in ancient times? There are three possible explanations. First, this sudden spirituality may have been brought in from outside; it is hastily suggested by some scholars that it was taken from an alleged highly spiritual non-Aryan southern culture; but this is an assumption, a baseless hypothesis for which no proof has been advanced; it rests as a surmise in the air without foundation. Secondly, it may have developed from within by some such transmutation as I have suggested, but subsequent to the composition of all but the latest Vedic hymns. Still, even then, it was effected on the basis of the Vedic hymns; the Upanishads claim to be a development from the Vedic knowledge, Vedanta, repeatedly appeal to Vedic texts, regard Veda as a book of knowledge. The men who gave the Vedantic knowledge are everywhere represented as teachers of the Veda. Why then should we rigidly assume that this development took place subsequent to the composition of the bulk of the Vedic mantras? For the third possibility is that the whole ground had already been prepared consciently by the Vedic mystics. I do not say that the inner Vedic knowledge was identical with the Brahma-vada. Its terms were different, its substance was greatly developed, much lost or rejected, much added, old ideas shed, new interpretation made, the symbolic element reduced to a minimum and replaced by clear and open philosophic phrases and conceptions. Certainly, the Vedic mantras had already become obscure and ill-understood at the time of the Brahmanas. And still the ground work may have been there from the beginning. It is, of course, in the end a question of fact; but my present contention is only that there is no *a priori* impossibility, but rather a

considerable probability or at least strong possibility in favour of my suggestion. I will put my argument in this way. The later hymns undoubtedly contain a beginning of the Brahmovada; how did it begin, had it no root origins in the earlier mantras? It is certain that some of the gods, Varuna, Saraswati, had a psychological as well as a physical function. I go further and say that this double function can everywhere be traced in the Veda with regard to other gods, as for instance, Agni and even the Maruts. Why not then pursue the inquiry on these lines and see how far it will go? There is at least a *prima facie* ground for consideration, and to begin with, I demand no more. An examination of the actual text of the hymns can alone show how far the inquiry will be justified or produce results of a high importance.

Another *a priori* objection comes from the side of orthodox tradition. What it amounts to is an objection to go behind the authority of Sayana, who belongs to an age at least two or three thousand years later than the Veda, and of Yaska, the ancient lexicographer. Besides, the Veda is currently regarded as *karmakāṇḍa*, a book of ritual works, the Vedānta only as *jñānakāṇḍa*, a book of knowledge. In an extreme orthodox standpoint it is objected that reason, the critical faculty, the historical argument have nothing to do with the question; the Vedas are beyond such tests, in form and substance eternal, in interpretation only to be explained by traditional authority. That attitude is one with which I am not concerned; I am seeking for the truth of this matter and I cannot be stopped by a denial of my right to seek for any truth contrary to tradition. But if in a more moderate form the argument be that when there is an unbroken and consistent ancient tradition, there is no justification in going behind it, then the obvious reply is that there is no such thing. Sayana moves amidst a constant uncertainty, gives various possibilities, fluctuates in his interpretations. Not only so, but though usually faithful to the ritualistic and external sense he distinguishes and quotes occasionally various ancient schools of interpretation, one of which is spiritual and philosophic and finds the sense of the Upanishads in the Veda. Even he feels himself obliged sometimes, though very rarely, to follow its suggestions. And if we go back to the earliest times we

see that the Brahmanas give a mystically ritualistic interpretation of the Veda, the Upanishads treat the Riks as a book not of ritual, but of spiritual knowledge. There is therefore nothing fantastically new or revolutionary in an attempt to fix the psychological and spiritual purport of the Rig-veda.

A last objection remains that the interpretation of the Veda has been a field for the exercise of the most extraordinary ingenuity, each attempt arriving at widely different results, and mine is only one ingenuity the more. If it were so, then I stand in good company. The interpretations of Sayana are packed with the most strained and far-fetched ingenuities, which not unoften light-heartedly do violence to grammar, syntax, order, connection, on the idea that the Rishis were in no way restrained by these things. Yaska is 'full of etymological and other ingenuities, some of them of a most astonishing kind. The scholarship of Europe has built up by a system of ingenious guesses and deductions a new version and evolved the history, true or imaginative, of an Aryan invasion and a struggle between Aryan and Dravidian which was never before suspected in the long history of Vedic interpretation. The same charge has been brought against Swami Dayananda's commentary. Nevertheless, the universality of the method does not make it valid, nor have I any need to take refuge in this excuse, which is not a justification. If my or any interpretation is got by a straining of the text, a licentious or fantastic rendering or a foreign importation, then it can have no real value. The present volume, which I hope to make the first of a series, is intended to show my method actually at work and dispel this objection by showing the grounds and justification. '

I hold that three processes are necessary for a valid interpretation of the Veda. First, there must be a straightforward rendering word by word of the text which shall stick to a plain and simple sense at once suggested by the actual words, no matter what the result may be. Then, this result has to be taken and it has to be seen what is its actual purport and significance. That meaning must be consistent, coherent with itself; it must show each hymn as a whole in itself proceeding from idea to idea, linked together in sequence, as any literary creation of the human

mind must be linked which has not been written by lunatics or is not merely a string of disconnected cries. It is impossible to suppose that these Rishis, competent metrists, possessed of a style of great power and mobility, composed without the sequence of ideas which is the mark of all adequate literary creation. And if we suppose them to be divinely inspired, mouthpieces of Brahman or the Eternal, there is no ground for supposing that the divine wisdom is more incoherent in its word than the human mind, it should rather be more luminous and satisfying in its totality. Finally, if a symbolic interpretation is put on any part of the text, it must arise directly and clearly from suggestions and language of the Veda itself and must not be brought in from outside.

A few words may be useful on each of these points. The first rule I follow is to try to get at the simplest and straightforward sense to which the Rik is open, not to strain, twist and involve. The Vedic style is terse, but natural, it has its strong brevities and some ellipses, but all the same it is essentially simple and goes straight to its object. Where it seems obscure, it is because we do not know the meaning of the words or miss the clue to the idea. Even if at one or two places, it seems to be tortured, that is no reason why we should put the whole Veda on the rack or even in these places torture it still worse in the effort to get at a sense. Where the meaning of a word has to be fixed, this difficulty comes either because we have no clue to the true meaning or because it is capable in the language of several meanings. In the latter case I follow certain fixed canons. First, if the word is one of the standing terms of the Veda intimately bound up with its religious system, then I must first find one single meaning which attaches to it wherever it occurs; I am not at liberty to vary its sense from the beginning according to my pleasure or fancy or sense of immediate fitness. If I interpret a book of obscure Christian theology, I am not at liberty to interpret freely the constantly recurring word *grace* sometimes as the influx of the divine favour, sometimes as one of the three Graces, sometimes as charm of beauty, sometimes as grace marks in an examination, sometimes as the name of a girl. If in one it evidently bears this or that sense and can have no other, if it has no reference to the ordinary

meaning, then indeed it is different; but I must not put in one of these other meanings where the normal sense fits the context. In other cases I may have greater freedom, but this freedom must not degenerate into licence. Thus the word *ṛtam* may signify, we are told, truth, sacrifice, water, motion and a number of other things. Sayana interprets freely without obvious rule or reason according to any of them and sometimes gives us no alternative; not only does he interpret it variously in different hymns, but in three different senses in the same hymn or even in the same line. I hold this to be quite illegitimate. *Ritam* is a standing term of the Veda and I must take it consistently. If I find truth to be its sense in that standing significance, I must so interpret it always, unless in any given passage it evidently means water or sacrifice or the man who has gone and cannot mean truth. To translate so striking a phrase as *ṛtasya panthāḥ* in one passage as the "path of truth", in another "the path of sacrifice", in another "the path of water", in another "the path of the one who has gone" is a sheer licence, and if we follow such a method, there can be no sense for the Veda except the sense of our own individual caprice. Then again we have the word *Deva*, which undoubtedly means in ninety-nine places out of a hundred, one of the shining ones, a god. Even though this is not so vital a term as *ṛtam*, still I must not take it in the sense of a priest or intelligent man or any other significance, where the word 'god' gives a good and sufficient meaning unless it can be shown that it is undoubtedly capable of another sense in the mouth of the Rishis. On the other hand, a word like *ari* means sometimes a fighter, one's own champion, sometimes a hostile fighter, assailant, enemy, sometimes it is an adjective and seems almost equivalent to *arya* or even *ārya*. But mark that these are all well-connected senses. Dayananda insists on a greater freedom of interpretation to suit the context. *Saindhava*, he says, means a horse or rock-salt; where it is a question of eating we must interpret as salt, where it is a question of riding, as horse. That is quite obvious; but the whole question in the Veda is, what is the bearing of the context, what are its connections? If we interpret according to our individual sense of what the context ought to mean, we are building on quicksands. The only safe rule is to fix the sense usually current in the

Veda and admit variations only where they are evident from the context. Where the ordinary sense makes a good meaning, I ought to accept it; it does not at all matter that that is not the meaning I should like it to have or the one suitable to my theory of the Veda. But how to fix the meaning? We can evidently do it only on the totality or balance of the evidence of all the passages in which the word occurs and, after that, on its suitability to the general sense of the Veda. If I show that *ṛtam* in all passages can mean truth, in a great number of passages, but not by any means all, sacrifice, in only a few water, and in hardly any, motion, and this sense, truth, fits in with the general sense of the Veda then I consider I have made out an unanswerable case for taking it in that significance. In the cases of many words this can be done; in others we have to strike a balance. There remain the words of which frankly we do not know the meaning. Here we have to use the clue of etymology and then to test the meaning or possible meanings we arrive at by application to the passages in which the word occurs, taking into consideration where necessary not only the isolated Riks, but the context around, and even the general sense of Veda. In a few cases the word is so rare and obscure that only a quite conjectural meaning can be attached to it.

When we have got the rendering of the text, we have to see to what it amounts. Here what we have to do is to see the connections of the ideas in the verse itself, next its connection if any, with the ideas in the verses that precede and follow and with the general sense of the hymn; next parallel passages and ideas and hymns and finally the place of the whole in the scheme of ideas of the Veda. Thus in IV.7 we have the line अग्ने कदा त आनुषम् भुवद् देवस्य चेतनम्, and I render it, "O Flame, when shall there be in uninterrupted sequence the awakening (to knowledge or consciousness) of thee the god (the shining or luminous One)?" But the question I have to put is this, "Does this mean the constant burning of the physical fire on the altar and the ordered sequence of the physical sacrifice, or does it mean the awakening to constant developing knowledge or ordered conscious action of knowledge of the divine Flame in man?" I note that in the next Rik (3) Agni is described as the possessor of truth (or of sacrifice?), the entirely wise, ऋतावानं विचेतसम्, (in 4) as the vision or

knowledge, the perception shining for each creature, केतुं ... भृगवाणं विशेविशे, (in 5) as the Priest who knows, होतारं ... चिकित्वांसम्, (in 6) as the bright one in the secrecy who has perfect knowledge, चित्रं ... गुहा हितम् सुवेदम्, (in 7 and 8) as coming possessed of the truth for the sacrifice when the gods rejoice in the seat of the Truth, as the messenger, ऋतस्य धामन् रणयन्त देवाः ... वेरघ्वराय सवमिदृतावा कृत ईयसे. All this is ample warrant for taking Agni not merely as the physical flame on the altar, but as a flame of divine knowledge guiding the sacrifice and mediating between man and the gods. The balance is also, though not indisputably, in favour of taking it as a reference to the inner sacrifice under the cover of the outer symbols; for why should there be so much stress on divine knowledge if the question were only of a physical sacrifice for physical fruits? I know that he is the priest, sage, messenger, eater, swift traveller and warrior. How are these ideas, both successive and interwoven in the Veda, connected together? Is it the physical sacred flame that is all these things or the inner sacred flame? There is sufficient warrant even in provisionally taking it for the inner flame; but to be sure I cannot rely on this one Rik. I have to note the evolution of the same ideas in other hymns, to study all the hymns dedicated to Agni or in which he is mentioned, to see whether there are passages in which he is undoubtedly the inner flame and what light they shed on his whole physiognomy. Only then shall I be in a position to judge certainly the significance of the Vedic Fire.

This example will show the method I follow in regard to the third question, the interpretation of the Vedic symbols. That there are a mass of figures and symbols in the hymns, there can be no doubt. The instances in this 7th hymn of the Fourth Mandala are sufficient by themselves to show how large a part they play. In the absence of any contemporary evidence of the sense which the Rishis attached to them, we have to seek for their meaning in the Veda itself. Obviously, where we do not know we cannot do without a hypothesis, and my hypothesis is that of the outer material form as a significant symbol of an inner spiritual meaning. But this or any hypothesis can have no real value if it is brought in from outside, if it is not suggested by the words and indications of the Veda itself. The Brahmanas are

too full of ingenuities; they read too much and too much at random into the text. The Upanishads give a better light and we may get hints from later work and even from Sayana and Yaska, but it would be dangerous at once to read back literally the ideas of a later mentality into this exceedingly ancient scripture. We must start from and rely on the Veda to interpret the Veda. We have to see, first, whether there are any plain and evident psychological and spiritual conceptions, what they are, what clue they give us, secondly, whether there are any indications of psychological meanings for physical symbols and how the outer physical is related to the inner psychological side. Why, for instance, is the Flame Agni called the seer and knower? Why are the rivers called the waters that have knowledge? Why are they said to ascend or get on the mind? And a host of other similar questions. The answer again must be found by a minute comparative study of the Vedic hymns themselves. In this volume I proceed by development. I take each hymn, get at its first meaning; I see whether there are any psychological indications and what is their force and what their interweaving and relation to the other surrounding ideas. I proceed thus from hymn to hymn linking them together by their identical or similar ideas, figures, expressions. In this way it may be possible to arrive at a clear and connected interpretation of the Veda.

This method supposes that the hymns of the Rig-veda are one whole composed by different Rishis, but on the basis of a substantially identical and always similar knowledge and one system of figures and symbols. This, I think, is evident on the very surface of the Veda. The only apparent exceptions are certain hymns, mostly in the tenth Mandala, which seem to belong to a later development, some almost purely ritualistic, others more complex and developed in symbol than the body of the Riks, others clearly announcing philosophical ideas with a modicum of symbol, the first voices which announce the coming of the Upanishads. Some hymns are highly archaic, others of a more clear and relatively modern type. But for the most part throughout we find the same substance, the same images, ideas, standing terms, the same phrases and expressions. Otherwise the problem would be insoluble; as it is, the Veda itself

gives a key to the Veda.

The hymns I have chosen for a beginning are the fifteen hymns of Vamadeva to Agni. I take them in the order that suits me, for the first few are highly charged with symbol and therefore to us obscure and recondite. It is better to proceed from the simple to the difficult, for so we shall get better the preliminary clue which may help us through the obscurity of the earlier hymns.

Agni, the Lord of Fire, is physically the god of the sacrificial flame, the fire found in the tinders, in the plants, in the waters, the lightning, the fire of the sun, the fiery principle of heat and light, *tapas*, *tejas*, wherever it is found. The question is whether he is also the same principle in the psychical world. If he is, then he must be that psychological principle called Tapas in the later terminology. The Vedic Agni has two characteristics, knowledge and a blazing power, light and fiery force. This suggests that he is the force of the universal Godhead, a conscious force or Will instinct with knowledge, — that is the nature of Tapas, — which pervades the world and is behind all its workings. Agni then in the psychical and spiritual sense of his functions would be the fire of a Will doing the works of its own inherent and innate knowledge. He is the seer, कविः, the supreme mover of thought, प्रथमो मनोता, the mover too of speech and the Word, उपवक्ता जनानाम्, the power in the heart that works, हृदिस्थं क्रतुम्, the impeller of action and movement, the divine guide of man in the act of sacrifice. He is the Priest of the sacrifice, Hotri, he who calls and brings the gods and gives to them the offering, the Ritwik, who sacrifices in right order and right season, the purifying priest, Potri, the Purohita, he who stands in front as the representative of the sacrificer, the conductor of the sacrifice, Adhwar-yu; he combines all the sacred offices. It is evident that these functions all belong to the divine Will or conscient power in man which awakes in the inner sacrifice. This Fire has built all the worlds; this creative Power, Agni Jatavedas, knows all the births, all that is in the worlds; he is the messenger who knows earth, knows how to ascend the difficult slope of heaven, *āro-dhanam divaḥ*, आरोहणं दिवः, knows the way to the home of the Truth; he mediates between God and man. These things apply

only with difficulty to the god of physical fire; they are of a striking appropriateness if we take a larger view of the divine nature and functions of the god Agni. He is a god of the earth, a force of material being, अवमः; but he seems to be a vital (Pranic) force of will in desire, devouring, burning through his own smoke; and again he is a mental power. Men see him like heaven with stars क्षामिष स्तुभिः; heaven and the mid-world and earth are his portion. But again he is a god of Swar, one of the solar deities; he manifests himself as Surya; he is born in the Truth, a master of Truth, a guardian of Truth and Immortality, a getter and keeper of the shining herds, the eternal Youth, and he renews the youth of these mystic cattle. He is triply extended in the Infinite. All these functions cannot be predicated of the god of physical fire; but they are all just attributes of the conscient divine Will in man and the universe. He is the horse of battle and the horse of swiftness and again he gives the white horse; he is the son and he creates for man the son. He is the warrior and he brings to man the heroes of his battle. He destroys by his flame the Dasyu and the Rakshasa; he is a Vritra-slayer. Are we to see here the slayer only of mortal Dravidians or of the demons who oppose the sacrifice? He is born in a hundred ways; from the plants, from the tinder, from the waters. His parents are the two Aranis, but again his parents are Earth and Heaven, and there is a word which seems to combine both meanings. Are not the two Aranis then a symbol of Earth and Heaven, Agni born for mortals from the action of the diviner mental on the material being? The ten sisters are his mothers, — the ten fingers, says the scholiast; yes, but the Veda describes them as the ten thoughts or thought-powers, दश चिन्तः. The seven rivers, the mighty ones of heaven, the waters that have knowledge, the waters of Swar are also his mothers. What is the significance of this symbolism, and can we really interpret it as only and solely a figurative account of natural phenomena, of the physical principle or works of Fire? There is at least here, to put the thing in its lowest terms, a strong possibility of a deeper psychological functioning of Agni. These are the main points for solution. Let us see then how the physiognomy of Agni evolves in the Riks; keeping our minds open, let us examine whether the hypothesis

of Agni as one of the Gods of the Vedic Mysteries is tenable or untenable. And that means, whether the Veda is a semi-barbaric book of ritual hymns, the book of a primitive Nature-worship or a scripture of the seers and mystics.

MANDALA IV SUKTA 7 MANTRAS 1-3

अयमिह प्रथमो षायि षातृभिर्होता यजिष्ठो अश्वरेष्वीडिषः ।
यमप्यवानो भृगवो विरुद्वर्चनेषु चित्रं विभ्वं विशेविशे ॥१॥

अयं this (before you) होता Hotri, प्रथमः first or supreme, यजिष्ठः (यष्टुतमः) most strong for sacrifice, अश्वरेषु ईडिषः adorable in the (pilgrim) sacrifices इह षायि has here been set षातृभिः by the Ordainers (of things), यं he whom अप्यवानः भृगवः Apnavana and the Bhrigus विरुद्वः made to shine, वर्चनेषु चित्रं luminous (or variegated) in the woods (or in the logs), विभ्वं pervading, विशे-विशे for creature and creature or for each (human) being.

CRITICAL NOTES

षातृभिः : Sayana explains षातृ as one who does action for the sacrifice, therefore a priest. But षातारः here would more naturally signify the gods, creators and ordainers of things, though it is possible to take it as the arrangers of the sacrificial action. The close collocation षायि षातृभिः can hardly be void of all significance. The gods are those who place or arrange the order of creation, set each thing in its place, to its law and its function; they have set Agni here, इह. 'Here' may mean in the sacrifice, but more generally 'it would mean here on earth.

होता : Sayana takes sometimes as "the summoner of the gods", sometimes "the performer of the Homa, the burned offering". In fact it contains both significances. Agni as Hotri calls the gods to the sacrifice by the Mantra and, on their coming, gives to them the offering.

अश्वरेषु : the word अश्वर is explained by the Nirukta as meaning literally अहिंसः, "unhurting", अ+श्वर from ध्व, and so, the unhurt sacrifice, and so simply sacrifice. Certainly, it is used as an adjective qualifying यज्ञ, अश्वरो यज्ञः. It must therefore express some

characteristic so inherent in the sacrifice as to be able to convey by itself that significance. But how can the “unhurting” come to mean by itself the sacrifice? I suggest that as in असुर it is a mistake to take the अ as preventive, असुर comes from असु (not अस्) and means strong, forceful, mighty, अघ्वर is similarly formed from अघ्वन्, path, journey. It means the pilgrim-sacrifice, the sacrifice which travels from earth to heaven, led by Agni along the path of the gods. If we must take the word from घृ, it is better to take the ordinary sense of घृ, not crooked, straight, and then it would still mean the sacrifice which goes straight undeviating by the straight path to the gods, ऋजु, पन्था अनुसरः.

ईड्यः : Sayana: “who is praised or hymned” by the Ritwiks. But it must then mean “worthy to be hymned”. ईड्, ईड् must have meant originally to go, approach; it came to mean to pray to, ask for, desire, याचामहे. I take it in the sense of “desirable” or “adorable”.

वनेषु : वन means in the Veda tree, wood, but also log, timber. चित्रः : Sayana takes चित्र sometimes चायनीयं=पूज्यं, sometimes विचित्र, varied or wonderful. Here “variedly beautiful”. It is in this last sense of varied light or beauty that I take it in all passages in the Veda as in इन्द्र चित्रमानो. I can see no reason for taking it anywhere as पूजनीय.

विभ्वः : Sayana: “lord”. But विभु in Rig-veda means certainly “widely becoming” or “wide in being” or “pervading, abundant, opulent”. I find no passage in which it must mean lord, the later classical sense. विभ्व must bear the same sense as विभु.

Translation :

“Lo, here has been set by the Ordainer, the Priest of the offering, the supreme, the most mighty in sacrifice, one to be adored in the pilgrim-sacrifices, whom Apnavana and the Bhrigus made to shine out all-pervading, rich in hues, in the woods, for each human creature.”

This is the first Rik; it contains nothing of an undoubtedly psychological significance. In the external sense it is a statement of the qualities of Agni as priest of the sacrifice. He is pointed to in his body of the sacrificial fire kindled, put there in his place

or sent by the priests. It amounts to an obvious statement that this sacred flame is a great power for the sacrifice; that he is the chief of the gods who has to be hymned or adored, that Apnavana and other Bhrigus first discovered the (sacrificial?) use of the fire and caused it to be used by all men. The description here of the forest fire seems inappropriate unless it is meant that they got the idea by seeing Agni burning widely and beautifully as a forest fire or that they discovered it by seeing the fire produced by the clashing of boughs or that they first lit it in the shape of a forest fire. Otherwise it is an ornamental and otiose description.

But if we assume for the moment that behind this image Agni is hinted at as the Hotri of the inner sacrifice, then it is worth seeing what these images mean. The first words tell us that this flame of conscient Will, this great thing within us, अयमिह, has been set here in man by the Gods, the creators of the order of the world, to be the power by which he aspires and calls the other divine Forces into his being and consecrates his knowledge, will, joy, and all the wealth of his inner life as a sacrificial action to the Lords of the Truth. These first words then amount for the initiate to a statement of the fundamental idea of the Vedic mysteries, the meaning of the sacrifice, the idea of a God-will in man, the Immortal in mortals, अमर्त्यं...मर्त्येषु. This flame is spoken of as the supreme or first power. The godward will leads all the other godward powers; its presence is the beginning of the movement to the Truth and Immortality and the head too of the march. It is the greatest power in the conduct of the mystic discipline, यजिष्ठ, the most mighty for sacrifice. Man's sacrifice is a pilgrimage and the divine Will its leader; therefore it is that which we must adore or pray to or ask for its presence in each sacrificial action.

The second line of the Rik gives us a statement of the first discovery or birth of this Flame among men. For the spirit is there concealed in man, *guhā hita*, as it is said in Veda and Upanishad, in the inner cave of our being; and his will is a spiritual will, hidden there in the spirit, present indeed in all our outward being and action; for all being and action are of the spirit, but still its real nature, its native action is concealed, altered, not manifest in the material life in its true nature of a

spiritual force. This is a fundamental idea of Vedic thinking; and if we keep it well in mind, we shall be able to understand the peculiar imagery of the Veda. Earth is the image of the material being; material being, delight, action, etc. are the growths of Earth; therefore their image is the forests, the trees, plants, all vegetation, वन, वनस्पति, ओषधि. Agni is hidden in the trees and plants, he is the secret heat and fire in everything that grows on earth, वनेषु. All that we take pleasure in in the material life, could not be or grow without the presence of the secret flame of the spirit. The awakening of the fire by the friction of the Aranis, the rubbing together of the two pieces of tinder-wood is one way of making Agni to shine out in his own form, रूपे, but this is said elsewhere to have been the work of the Angiras Rishis. Here the making of Agni so to shine is attributed to Apnavana and the Bhrigus and there is no indication of the method. It is simply indicated that they made him to shine out so that he burned with a beauty of varied light in the woodlands, a pervading presence, वनेषु विश्वं विश्वम्. This must mean in the esoteric symbolism a rich and varied manifestation of the flame of divine will and knowledge in the physical life of man, seizing on its growths, all its being, action, pleasure, making it its food, अन्नम्, and devouring and turning it into material for the spiritual existence. But this manifestation of the spirit in the physical life of man was made available by the Bhrigus to each human creature विश्वे-विश्वे — we must presume, by the order of the sacrifice. This Agni, this general flame of the divine Will-force, was turned by them into the Hotri of the sacrifice.

The question remains, who are the Bhrigus of whom we may suppose that Apnavana is in this action at least the head or chief? Is it simply meant to preserve a historical tradition that the Bhrigus like the Angiras Rishis were founders of the esoteric Vedic knowledge and discipline? But this supposition, possible in itself, is contradicted by the epithet भृगुवाणम् in verse 4 which evidently refers back to this first Rik. Sayana interprets there, “acting like Bhrigu” and to act like Bhrigu is to shine. We find this significant fact emerge, admitted even by the ritualistic commentator in spite of his attachment to a rational matter of fact, that some at least of the traditional Rishis and their families are

symbolic in their character. The Bhrigus in the Veda (भृग् to burn) are evidently burning powers of the Sun, the Lord of Knowledge, just as the Angiras Rishis are very evidently the seven lustres of Agni, सप्त चाग्नानि, — Sayana says the live coals of the fire, but that is a mere etymological ingenuity — the hints are everywhere in the Veda, but it is made quite clear in the tenth Mandala. The whole idea, then, comes out with convincing luminosity. It is the powers of the revelatory knowledge, the powers of the seer-wisdom, represented by the Bhrigus who make this great discovery of the spiritual will-force and make it available to every human creature. Apnavana means he who acts or he who attains and acquires. It is the seer-wisdom that scales and attains in the light of the revelation which leads the Bhrigus to the discovery. This completes the sense of the Rik.

It will be at once said that this is an immense deal to read into this single Rik, and that there is here no actual clue to any such meaning. No actual clue, indeed, only covert hints, which it is easy to pass over and ignore, — that was what the Mystics intended the *profanum vulgus*, not excluding the uninitiated Pundit, should do. I bring in these meanings from the indications of the rest of the Veda. But in the hymn itself so far as this first Rik goes, it might well be a purely ritualistic verse. But only if it is taken by itself. The moment we pass on, we land full into a mass of clear psychological suggestions. This will begin to be apparent even as early as the second verse.

अग्ने कदा त आनुषग् भुवद्देवस्य चेतनम् ।
अथा हि त्वा जगृभिरे मर्तासो विस्वीडयम् ॥२॥

अग्ने O Agni, कदा when ते देवस्य चेतनं the awakening to knowledge (consciousness) of thee the god आनुषग् भुवत् may it be continuously (in uninterrupted sequence). अथा हि for then (or, now indeed) मर्तासः mortals त्वा जगृभिरे have seized (taken and held) thee विस्व ईड्यं adorable in (human) beings (or among the peoples).

CRITICAL NOTES

देवस्य: Sayana takes देव sometimes in the sense of “god”, sometimes as equivalent simply to an epithet “shining”. The Gods are called देवाः because they are the Shining Ones, the Children of Light; and the word may well have recalled always that idea to the Rishis; but I do not think देव is ever in the Veda merely a colourless epithet; in all passages the sense “god” or “divine” gives excellent sense and I see no good reason for taking it otherwise.

चेतनं: Sayana takes=तेजः, but चित् does not mean to shine, it means always, “to be conscious, aware, know”, चेतति, चेतयति=knows, causes to know, चेतस्=heart, mind, knowledge, चेतन्यं, चेतना=consciousness, चित्तं=heart, consciousness, mind. To take it here=light, except by figure, is deliberately to dodge without any justification the plain psychological suggestion.

अथा: अ-था=in this or that way, thus, but also then or now. Sayana takes it=therefore with भुवत् preparing for हि=because, for this reason : why thy light should be continuous? because... (a very forced structure absolutely unnatural and contrary to order, movement and the plain sequence of sense).

जगृन्निरे: a Vedic form, taken by the grammarians as derived from ग्रह् to seize, by change of ह् to ञ्, more probably an old root गृञ् and a peculiar archaic formation. If the force is “for him they seize”, the perfect (tense) giving the sense of an already completed action, in English one would (say) “will have seized”, i.e. “when thou knowest continuously”. Or take अथा=now, “now indeed they have seized but have not yet the आनुष्णं चेतनम्”. But this does not make so good a sense and brings in besides an awkward inversion and ellipse.

Translation:

“O Flame, when shall thy awakening to knowledge be a continuous sequence? For then shall men have seized on thee as one to be adored in creatures.”

Here we get the first plain psychological suggestion in the

word चेतनम्. But what is the sense of this continuous knowing or awakening to knowledge of Agni? First, we may try to get rid of the psychological suggestion, take चेतनं=consciousness, and the consciousness of the fire as simply a poetic figure for its burning. But against this we have the repetition of the phrase in the आनुषक् चेतनं in the अग्निर्देवस्य आनुषक् चिकित्वांसं of Rik 5 which certainly means conscious knowledge and not merely burning; the next verse (3) in which the idea of चेतनं is taken up and the word itself echoed in the two opening words ऋतावानं विचेतसं, possessed of truth, complete in knowledge (wisdom), applied to the god. To shut one's eyes to this emphatic indication and take चेतनं=merely ज्वलनं would be a mere dodge. Does it then mean the continuous burning of the flame of the physical sacrifice, but with this idea that the flame is the body of the god and indicates the presence of the conscious deity? But in what then does the knowledge or wisdom of Agni consist? It may be said that he is wise only as the होता, a seer, कविः, who knows the way to heaven (Verse 8). But what then of the ऋतावानं विचेतसम्? That must surely refer to some greater knowledge, some great Truth which Agni possesses. Does it at all refer to a god of physical Fire alone or to the knowledge and wisdom of an inner Fire, the flame of the God-Force or God-Will in man and the world, देवस्य, the shining One, the Guest, the Seer, अतिथिः कविः?

I take it in this sense. The Rishi cries to this inner Flame, "When wilt thou shine in me continuously, on the altar of my sacrifice; when wilt thou be a constant force of knowledge to give all the uninterrupted sequence, relation, order, completeness of the revelations of wisdom, speaking always and wholly its words, काव्यानि?" If it refers at all to the inner flame, this must be the sense. We must remember that in the Vedic symbolism it was by the continuous sacrifice all round the symbolic year, the nine or the ten months of the sacrifice of the Angirases, that the Sun, Master of the Truth, the Wisdom, was recovered from the cave of darkness. The repeated single sacrifice is only a preparation for this continuity of the revealing Flame. It is only then that men not only awake Agni from time to time, by repeated pressure, but have and hold continuously the inner flame of will and knowledge, a present godhead, the one whom

we then see and adore in all conscious thinking beings. Or we may take the last two *padas* in the sense “now indeed they seize” etc. and we will have to take it in the opposite sense, i.e., that for the present men do not have this continuous flame, but only lay hold of him for the actual duration in the effort of sacrifice. This is possible, but does not make so natural a sense; it arises less simply and directly from the actual words. It is in the next two Riks (3, 4) that the present action of Agni before his आनुषक् चेतनं is described, while in Rik 5 the Rishi returns to the idea of the greater continuous flame of knowledge, repeating the आनुषक् चेतनं still more significantly in the आनुषक् चिकित्वांसं of that verse. This seems to me the evident natural order of the thought in the Sukta.

ऋतावानं विवेतसं पश्यन्तो ग्रामिव स्तुभिः ।
विश्वेषामध्वराणां हस्कर्तारं दमेदमे ॥३॥

पश्यन्तः they see him ऋतावानं (ऋतवन्तम्) having the truth, विवेतसं completely wise ग्रामिव स्तुभिः like heaven with stars, हस्कर्तारं the maker to shine विश्वेषामध्वराणां of all (pilgrim) sacrifice दमे-दमे (गृहे गृहे) in house and house.

CRITICAL NOTES

ऋतावानम्, ऋत+वन्=ऋतावान्

The Vedic suffix वन् has the same force as the classical वत्, ऋतावा=ऋतवान्, ऋत from root ऋ to go. Hence the sense ‘water’. The sense ‘truth’ may=what is learned, literally, what we go in search of and attain or what we go over and so learn (of ऋषि), but it may also come from the idea of straightness, latin *rectum*, ऋजु. How it comes to mean sacrifice is not so clear, perhaps from the idea of rite, observance, rule, विधि, or a line followed, cf. Latin *regula*, rule; or again action, कर्म, and so the sacrificial action; verbs of motion often bear also the sense of action, cf. चरितं, वृत्तम्. ऋतावा, says Sayana, often may mean possessed of truth or possessed of sacrifice. But here he takes it=truthful, free from deceit,

अमायिनम्. Elsewhere he takes सत्य used as an epithet of Agni, सत्यफल, giving a true fruit of the sacrifice. Oftenest he takes ऋत=यज्ञ. But it is perfectly evident here that ऋतावानं must mean truth-having, in whatever sense we may take the truth of Agni.

विचेतसः Sayana: विशिष्टज्ञानं, having a special, a great knowledge; in Veda प्रचेताः and विचेताः are distinguished very much as प्रज्ञान and विज्ञान in the Upanishads and later Sanskrit; चेतः or चित्ति stands for ज्ञान, the latter word being classical and not Vedic. प्र gives the idea of knowledge directed towards an object, प्रचेताः=intelligent, wise in a general sense (thus Sayana takes प्रकृष्टज्ञानः and makes no distinction between the words). वि means widely, pervadingly or else in high degree; विचेताः means then having a complete or great or perfect knowledge, knowledge of the whole and the parts.

हस्कर्तारः from हस् to shine, shining (from which comes the sense, to smile) and कृ to make. Sayana says प्रकाशकम्; illuminer of the sacrifices.

दमे-दमेः the Vedic word (Greek *domos*, Latin *domus*) means always "house"; it is not used in the later classical sense of "subduing, control", etc.

Translation:

"They see the master of truth, the complete in wisdom like a heaven with stars, the illuminer of all pilgrim-sacrifices in house and house."

In this Rik the word विचेतसं evidently takes up the चेतनं of the last Rik; it means complete in knowledge and is coupled with ऋतावानं, truth-having, possessed of truth; it is the god Agni, not the physical fire who is described by these epithets. Therefore ते चेतनं in the last Rik must mean Agni "awakening to knowledge" or Agni's awakening of man to knowledge, — for चेतयति means letting to know or to cause to know, and cannot mean the burning of the physical flame. But what is this truth and knowledge of Agni? It is associated again in the next verse with his function of illumining the sacrifice, अप्यवराणां हस्कर्तारम्. What is the illumination he gives to the sacrifice? And what is meant by saying that

he is seen "like a heaven with stars". Sayana with much scholastic ingenuity, but in characteristic disregard of all good taste and literary judgment, says that the scattering sparks of the fire are like stars, therefore Agni is like heaven, — though there is no reason to suppose that the स्तुतिः here are shooting stars; I cannot imagine any poet with eyes in his head and a judgment and sense of proportion in his brain so describing a fire burning on an altar. But if it does not mean that, then we have here a purely ornamental description and very bad, exaggerated and vicious ornament at that. All that the verse will then mean is that men see this wise and truthful Agni in the physical form of the sacrificial fire shedding light by its flames on the whole business of the sacrifice. The two epithets are also then otiose ornament; there is then absolutely no connection between the idea of Agni's wisdom and the image of the heaven with stars or the illumination of the sacrifice which is the main idea of the verse.

I go on the hypothesis, not, I think, an unfair one, that the Vedic Rishi Vamadeva like other poets wrote with some closer connection than that between their ideas. We must remember that in the last verse he has desired, what he has not got, the continuous knowledge of Agni and said that then indeed men hold and possess him. But how do they see him before that continuously, though after the Bhrigus have found him for the utility of each human being? They see him as the master of truth, the complete in knowledge, but as we must suppose, — they do not yet possess him in all his truth or his complete knowledge; for he is seen only as a heaven with stars and as an illuminer of their sacrifices. A heaven with stars is heaven at night without the light of the sun. Agni in the Veda is described as shining even in the night, giving light in the night, burning through the nights till there comes the dawn, — which too is brought by him aiding Indra and the Angirasas. If the meaning of Agni is the inner flame, this gets a striking, appropriate and profound meaning. In the Veda darkness or night is the symbol of the ignorant mentality, as is the day and its sunlight of the illumined mentality. But before there is the day or the continuous knowledge, the illuminations of Agni are like stars in the nocturnal heavens. Heaven is the mental as Earth is the physical being; all the truth

and knowledge of Agni is there, but hidden only by the darkness of night. Men know that this Light is there pervading the skies but see only the stars which Agni has kindled as his fires of illumination in these heavens.

A Great God has been Released

TRANSLATION AND EXPLANATION : V.1*

1. Agni by the fuel heaped by the peoples has awakened towards the coming Dawn as towards the sun-cow coming; like the waters spouting up for wide flowing, his flames move towards the heaven.
2. The Priest of the offering awoke for sacrifice to the gods, Agni stood up high in the dawn and perfect-minded; the gathered force of him was seen reddening when he was entirely kindled; a great god has been released out of the darkness.
3. When so he has put forth the tongue of his multitude, pure is the activity of Agni with the pure herd of his rays; then is the goddess discerning yoked to her works in a growing plenty; she upward-straining, he high-uplifted, he feeds on her with his flaming activities.
4. Towards Agni move the minds of the seekers after the God-head, as their eyes move in the Surya; when the two unlike Dawns bring him forth, he is born a white steed of being in the van of the days.¹
5. He is born full of delight at the head of the days helpful in the helpful gods, active in those that take their joy; in each of our homes establishing his seven ecstasies Agni, Priest of the offering, takes seat in his might for the sacrifice.
6. Mighty for sacrifice Agni of the offerings takes his seat in the lap of the Mother, in that rapturous middle world, young and a seer, seated in many homes of his dwelling, full of the

* For the original text refer to pp. 201-203. ¹ Or, at the head of our forces.

Truth, upholding our actions and therefore kindled in the mid-spaces.

7. Verily, it is this Agni, the illumined seer who perfects us in these lower activities, the master of offering, that they adore with obeisances and submission; who stretched out the double firmament by the force of the Truth, him they strengthen¹ with the rich droppings, the eternal master of substance.
8. Strong ever, he grows stronger housed in his own seat in us, and home, our guest auspicious to us; master-bull with the thousand horses of thy flame, strong with that Strength, O Agni, by thy might thou art in front of all others.
9. At once, O Agni, thou passest beyond all others in him to whom thou makest thyself manifest in thy splendid beauty, adorable and full of body and widely luminous, the beloved guest of the human peoples.
10. To thee, O vigorous Agni, the continents² bring their oblation from near and bring from afar; perceive the perfected mind in one most happy, for wide and mighty is the blessed peace of thee, O Agni.
11. O luminous Agni, mount today thy perfect and luminous chariot with the masters of the sacrifice; thou knowest those paths, bring then hither through the wide mid-world the gods to eat of our offerings.
12. Utterance have we given to the word of our delight for the seer who hath understanding, for the lord who is mighty; firm in the light one by submission to him reaches in Agni a fixity, even as in heaven, so here golden bright and vast-expanding.

¹ Or, brighten ² Or, the peoples

EXPLANATION

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, *vaco vandāru*, an expression of delight and adoration, a stoma, or stabilising Mantra intended to fix in the soul the sevenfold delight of Agni, *damedame sapta ratnā* (Rik 5), and assure that state of perfected and happy mentality, pure in perception, light and calm in the emotional parts, *bhandiṣṭhasya*, the summation of the truth 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, *mahān devastamaso niramoci* 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.

अबोध्यग्निः समिधा जनानां प्रति वेनुमिषायतोमुषासम् ।
यद्वा इव प्र वयामुज्जिह्वानाः प्र भानवः सिस्रते नाकमञ्च ॥१॥

Abodhi agniḥ samidhā janānām
prati dhemum iva āyatīm uṣāsam;
Yahvā iva pra vayām ujjihānāḥ
pra bhānavaḥ sisrate nākam accha.

Force, pure, supreme and universal, has in man awakened; divine power is acting, revealed, in the consciousness of the creature born into matter, *janānām*. It wakes when the fuel has been perfectly heaped, *abodhi samidhā*, — that power, plenty and richness of being on which this cosmic force in us is fed and which minister to intensity and brightness. It wakes towards the coming dawn of illumination, as to the Sun-cow, the cow of Surya, the illumination of the ideal life and the ideal vision entering the soul that works imprisoned in the darkness of Matter. The flames of the divine activity in us are pointing upwards to-

wards heaven, mounting up from the lower levels of our being to the heights of the pure mind, *sisrate nākam accha*, and their rising is like the wide gushing up into manifestation of waters that have been hidden. For it is a great god that has been released out of the darkness, *mahān devastamaso niramoci*.

The two familiar images in *dhemu* and in *yahvā* are intended to convey directly in one, suggest obliquely by the simile in the other, the inseparable companionship of divine power with the divine light and the divine being. All the gods are indeed *uṣarbudhaḥ*; 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 touched the mortal mind, it is on its way, approaching, *āyatīm*, like a cow coming from a 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 and 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 and widely from their prison and their secrecy in our mortal natures; for in vitalised matter, in mind enmeshed in material vitality, the ideal and spiritual self are always concealed and await release and manifestation; in this mortal that immortal is covered and curtained in and lives and works behind the veil, *martyeṣu devam amartyam*. Therefore is the uprush of divine force in the great release felt to be the wide uprush of divine being and consciousness, *yahvā iva pra vayām ujjiḥānāḥ*.

अबोधि होता यजयाय देवानूध्वो अग्निः सुमताः प्रातरस्यात् ।
समिद्धस्य रशवर्दिनि पात्रो महान् देवस्तमसो निरमोचि ॥२॥

*Abodhi hotā yajathāya devān
 ūrdhvo agniḥ sumanāḥ prātar asthāt;
 Samiddhasya ruśad adarśi pājah
 mahān devastamaso niramoci.*

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 who stands up in the dawn of the illumination to offer to the gods, to each great god his portion, to Indra a pure and deified mentality, to Vayu a pure and divine vital joy and action, to the four great Vasus, Varuna, Mitra, Bhaga and Aryaman the greatneses, felicities, enjoyments and strengths of perfected being, to the Ashwins the youth of the soul and its raptures and swiftnesses, to Daksha and Saraswati, Ila, Sarama and Mahi the activities of the Truth and Right, to the Rudras, Maruts and Adityas the play of physical, vital, mental and ideative activities. Agni has stood up in the dawning illumination high uplifted in the pure mentality, *ūrdhva*, with a perfected mind, *sumanāḥ*. He purifies in his rising the temperament and fixes on it the seal of peace and joy; he purifies the intellectuality and makes it fit to receive the activity of the illuminating Truth and Infinite Rightness which is beyond intellect. Great is the god who has been released out of the darkness 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. *Mahān devastamaso niramoci*. For now that he has been perfectly kindled, it is no longer God's occasional flamings that visit our nature, but His collected and perfect force, *pājah*, that is seen reddening in our heavens.

The first verse is preoccupied with the idea of the self-illumination of Agni, the *bhānavah*, the flames of Force manifesting Knowledge as its essential nature — for Force is nothing but Knowledge shaped into creative energy and the creations of energy, and veiled by its shape, as a man's soul is veiled by his mind and 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, this aspect of illumination and manifestation is stressed and enlarged. In the second verse the native aspect of the divine Force as a mighty power of action consummating and purifying is brought out with an equal force and insistence. It is as the Hota that Agni awakes; in this illumination of the dawn that comes with him to man, *prātaḥ*, he stands up with the intellect and emotional temperament perfected and purified, sun for the great offering of man's whole internal and external life and activity to God in the gods, *yajathāya devān*, fulfilling the upward impulse, *ūrdhva*, which raises matter towards life, life towards mind, mind towards ideality and spirit, and thus consummating God's intention in the creature. In the next verse the nature of this human uplifting, this upward straining of the mind through heart and intellect to ideal Truth and Love and Right, is indicated and particularised in an image of great poetical force and sublimity.

यदौ यजस्य रसानामजीगः शुचिरङ्गते शुचिभिर्गोभिरग्निः ।
आद् दक्षिणा युज्यते वाजयन्त्युतानामूर्ध्वो अघयज्जुह्विः ॥३॥

Yadīm gaṇasya raśanām ajigaḥ
śucir aṅkte śucibhir gobhir agniḥ;
Ād dakṣiṇā yujyate vājayanti
uttānām ūrdhvo adhayat juhūbhiḥ.

When so he has put forth the tongue of enjoyment of his host, *yadīm gaṇasya raśanām ajigaḥ*, Agni has put forth his powers for an uplifted and perfect activity, *ruśad adarśi pājaḥ*, — for redness is always the symbolic colour of action and enjoyment. This *pājas*, 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 *gaṇaḥ* 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 fire of *gaṇaḥ*, — each with his tongue of flame licking the mid-air, (*surabhā u loke* — *madhye iddhaḥ* in Verse 6), enjoying that is to say the vital energies and vital pleasure (*aśva* and *ghṛta*), which

support this higher action. Supported by this vital joy and force Agni acts, *an̥kte agniḥ*; but the enjoyment is not impure and unilluminated enjoyment of the unuplifted creature, — he is *śuciḥ*, purely bright, not smoky with unpurified Pranic impulses, and his flames of action are in their nature pure flames of illumination, *śucibhiḥ gobhiḥ*. In modern diction, when the divine force has so far purified us, our activities and enjoyments are not darkened and troubled with striving and clouded vital desires which strain dimly towards a goal, but, not being *ṛtajā*, know not what they should seek, how they should seek it, in what force and by what methods and stages, our action becomes a pure illumination, our enjoyment a pure illumination; by the divine illuminations as their motive force, essence and instrument, our actions and enjoyments are effected. We see just the 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 and 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, *vājayanti*, is yoked or applied to its work under these new conditions. Dakshina, the discriminative intellect is the energy of *dakṣa*, master of the works or unerring right discernment but unerring in the ideality, in *mahas* or *viṣṇāna*, his and her own home, not unerring in the intellect, but only straining towards hidden truth and right out of the mental dualities of right and wrong, truth and falsehood. This deputy and messenger of the Ritam Brihat seated in *manas* as reason, discernment, intellect, can only attain its end and fulfill its mission when Agni, the divine Force, manifests in the Prana and Manas and uplifts her to the ideal plane of consciousness. Therefore in this new activity she is described as straining and extending herself upwards, *uttānām*, to follow and reach Agni where are his topmost planes, *ūrdhva*, in the ideal being. From there he leans down and feeds on her, *adhayat*, through the flames of the 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 चक्षुषीष सूर्ये सं चरन्ति ।

यवीं सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्ने अह्नाम् ॥४॥

*Agnimacchā devayatām manāmsi
cakṣūṁśiva sūrye saṁ caranti;
Yad im suvāte uṣasā virūpe
śveto vājī jāyate agre ahnām.*

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 and Surya, of *manas* and *cakṣus*, and 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 ideal 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 stumbings 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, *devayantaḥ*, *amṛtaṁ sapantaḥ*, 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 and the gods, each doing its own function and preserving its right relation with its superior and inferior fellows. Therefore in those who are attaining this nature of godhead, *devayatām*, their sense-minds strain towards Agni, the divine force of Right Being and Right Action, *satyam ṛtam*, — they tend, that is to say, to have the right

state, *bhāva* 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 and impulse or deflection by the sense-impacts and sense-reactions. The sensational mind confines itself then to its proper work of receiving passively the impacts of the vital and material and mental outer world and the illuminations of Surya and of pouring out on the world in its reaction to the impacts, not its own hasty and distorted responses, but the pure force and action of Agni which works in the world, pure, right and unerring, and seizes on it to possess and 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 activity 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 and Dawn are the two unlike mothers who jointly give birth to Agni, Night, the *avyakta*, unmanifest state of knowledge and being, the power of Avidya, Dawn, the *vyakta*, manifest state of knowledge and 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 on the activities of Avidya, the activities of unillumined mind, life and body by which the god in us grows out of matter towards spirit, out of earth up to heaven, Dawn manifesting him again, more and more, until he is ready here for his continuous, pure and perfect activity. When this point of our journey towards perfection is reached he is born, *śveto vājī*, in the van of the days. We have here one of those great Vedic figures with a double sense in which the Rishis at

once revealed and concealed their high knowledge, revealed it to the Aryan mind, concealed it from the un-Aryan. 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 Brihadaranyaka Upanishad; but the horse here is not, as in the Upanishad, *aśva*, the horse of vital and material being in the state of life-force, but *vāji*, 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 *br̥hat* 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 and illumination of our being which is the true basis of the complete and unassailable *siddhi* in the yoga, the only basis on which right knowledge, right thinking, right living, right enjoyment can be firmly, vastly and perpetually seated. He appears therefore in the van of the days, the great increasing states of illuminated force and 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 the idea is taken up, repeated and 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 ।
दमेवमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजोयान् ॥५॥

Janiṣṭa hi jenyo agre ahnām
, hito hiteṣu aruṣo vaneṣu;
Dame-dame sapta ratnā dadhānaḥ
agnir hotā ni ṣasādā yajīyān.

This divine force is born victorious by its very purity and infinity over all the hostile forces that prevent, obstruct, limit or strive to destroy our accomplished freedoms, powers, illuminations and widenesses; by his victory he ushers in the wide days of the *siddha*, for which these nights and dawns of our human life are the preparatory movements. He is effective and helpful

in the effective powers that work out for our good the movements of this lower life towards immortal strength and power, he is active and joyous, *aruṣaḥ*, in those that take the delight of these movements and to prepare us for the immortal bliss and ecstasy of the divine nature. Manifesting progressively that Ananda, he the force of God establishes and maintains in each house of our habitation, in each of our five bodies, in each of our seven levels of conscious existence, the seven essential forms of Ananda, 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 and 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 ṣṇunā bṛhatā vartamānam*, establishes and 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 and mind, or life, body, mind and idea, *dame-dame dadhānaḥ*. Thus manifesting God's bliss in us he takes his seat in those houses, domiciled, *damūnāḥ*, as we have it in other Suktas, and in those worlds, to perform as the *hotā* in his greater might for the sacrifice, greater than the might of other gods or greater than he has hitherto possessed, the offering of human life into the immortal being, *ā daivyaṃ janam, yajathāya devān*.

In a culminating Rik which at once completes the first half of the Sukṭa and introduces a new movement, the Rishi once more takes up the closing thought of this verse and carries it out into a fuller conclusion.

अग्निर्होता न्यसीदद् यजीयानुपत्ये मातुः सुरभा उ लोके ।
युवा कविः पुरनिःष्ठ ऋतावा कृष्टोनामुत मय्य इहः ॥६॥

*Agnir hotā ni asidad yajiyān
upasthe mātuh surabhā u loke;*

*Yuvā kaviḥ puruniṣṭha ṛtāvā
dhartā kṛṣṇinām uta madhya iddhaḥ.*

Agni thus takes his seat 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 of his mother in that rapturous middle world. 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 and 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 and ecstasy because life-energy and 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 and use the rebellious earthly material for its purposes. Agni sits in the lap of the mother, on the principle of body in the material human being, occupying there the vitalised mind consciousness which is man's present centre of activity and bringing into it the mightier bliss of the rapturous middle world to support and enlarge even the vital and physical activities and enjoyments of our earthly existence. He sits there in the human sacrifice, full of eternal youth and vigour, *yuvā*, in possession of the ideal truth and knowledge, in possession of the unerring rightness of the liberated pure ideal life and consciousness, *kaviḥ ṛtāvā*, and releasing that truth and right in many purposes and activities, *puruniṣṭhaḥ*, for he works all these results as the upholder of men in their actions and efforts and labours, *dhartā kṛṣṇinām*, — he is that in all his forms of force from the mere physical heat in earth and in our bodies to the divine Tapas in us and without us by which God affects and supports the existence of the cosmos; and because he is thus supremely the upholder of human life and activity, therefore he is kindled in the mid-space; the seat is on the fullness of the realised mind-consciousness in the microcosm, in the rapturous mid-world of fulfilled life-energy in the macrocosm. There kindled, awakened and manifested in man, *samidhā abodhi*, *samiddhaḥ*, he does his work for upward-climbing humanity. Thus by the return in

iddhaḥ to the words and the idea with which he started, the Rishi marks the close of the first movement of thought.

WORD-FORMATION

from

**Material for a full Philological Reconstruction of
the old Aryabhasha from which the Indo-Aryan
and Dravidian languages are derived.**

Word-Formation

THE language of man is not framed on earth, but in heaven, as indeed are all things that the earth-soul uses in this mortal journey. By the threefold energy of eternal truth, manifesting force and sustaining delight everything is created as a type in the world of ideas, the *mahat* of the ancients, in the principle of self-manifest and perfectly arranged knowledge, it is diversely developed by the more discursive but less sure-footed agencies of intellectual mind. Imagination hunts after new variations, memory and association corrupt, analogy perverts, sensation, emotion, pleasure seize violent and partial satisfaction. Hence, change, decay, death, rebirth, — the law of the world. All this takes place in the descent into the world of mind and the world of matter. Therefore mankind has one original language based on certain eternal types of sound, developed by certain laws of rhythmic variation, perfectly harmonious and symmetrical in its structure and evolution. This is the *devabhāṣā* and is spoken in the Satyayuga. Then it suffers change, detrition, collapse. Innumerable languages, dialects, vernaculars are born. The guardians of the sacred language attempt always to bring back the early purity, but even they cannot do it; they reconstruct it from time to time, compromise with the new tendencies, preserve something of the skeleton, lose the flesh, blood, sinew, much of the force and spirit. This reconstructed language they call Sanskrit; all else Prakrit.

The backbone of the skeleton is composed of the roots of the original language that survive; the rest is the various principles of word-formation. Accordingly in the languages of the world which are nearest to the old secret language, the ancient Aryan languages, there is one common element, the roots, the elemental word-formations from the roots and so much of the original significance as survives variety of mental development playing on different lines and to different purposes. The object of this treatise is to provide a reasoned basis, built up on the

facts of the old languages, Sanskrit, Greek, Latin, German, Celtic, Tamil, Persian, Arabic, for a partial reconstruction, not of the original *devabhāṣā*, but of the latest forms commonly original to the variations in these languages. I shall take the four languages, Sanskrit, Greek, Latin and Tamil first, to build up my scheme and then support it by the four other tongues. I omit all argument and handling of possible objections, because the object of this work is suggestive and constructive only, not apologetic. When the whole scheme is stated and has been worked out on a more comprehensive scale than is possible in the limits I have here set myself, the time will come for debate. Over an uncompleted exegesis, it would be premature.

I shall first indicate the principle on which the roots of the *devabhāṣā* were formed. All Shabda (*vāk*) as it manifests out of the *ākāśa* by the force of *mātarīśvan*, the great active and creative energy, and is put in its place in the flux of formed things (*apas*) carries with it certain definite significances (*artha*). These are determined by the elements through which it has passed. *Śabda* appears in the *ākāśa*, travels through *vāyu*, the second element in which *sparsā* is the vibration; by the vibrations of *sparsā*, it creates in *tejas*, the third element, certain forms, and so arrives into being with these three characteristics, first, certain contactual vibrations, secondly, a particular kind of *tejas* or force, thirdly, a particular form. These determine the *bhāva* or general sensation it creates in the mind and from that sensation develop its various precise meanings according to the form which it is used to create.

BIBLIOGRAPHICAL NOTE

HYMNS TO THE MYSTIC FIRE, containing translations of hymns to Agni from Mandalas 1, 2 and 6 of the Rig-veda, was first published in 1946 with a Foreword by Sri Aurobindo.

An enlarged edition of **HYMNS TO THE MYSTIC FIRE** was issued in 1952 and contained the following additional material:

- 1) Revised translations of the "Hymns of the Atris" which had appeared originally in the *Arya* and subsequently had been published in **ON THE VEDA**.
- 2) Translations of other hymns to Agni which had hitherto remained unpublished. A few of these had been found in Sri Aurobindo's earlier manuscripts and included as they had stood.

Barring some forty hymns not translated, all the remaining Agni-Hymns of the Rig-veda were presented in this volume.

For the purposes of the Sri Aurobindo Birth Centenary Edition the 1952 enlarged edition has been used as "Copy". However, the entire text has been rechecked and several corrections are made. A few hymns to Agni and the article, "The Doctrine of the Mystics", have been shifted from **ON THE VEDA** to this volume. In the first two editions of **HYMNS TO THE MYSTIC FIRE** this article was only partly reproduced.

Certain notes and studies found among Sri Aurobindo's manuscripts dealing with the hymns to Agni and with "Word-formation" from his material for a full philological reconstruction of the old Aryabhasha, have been added here as a supplement.