

Companion to
Hymns to the Mystic Fire

Volume II

Word by word construing in Sanskrit and English

of

Selected Verses of the Rig-veda

Compiled By

Mukund Ainapure

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

cited in *The Complete Works of Sri Aurobindo* Volume 16, *Hymns to the Mystic Fire – Part II – Mandala 1, 3 & 4*

- **Padpātha**

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

- **Sri Aurobindo's English Translation**

matched word-by-word with *Padpātha*, with explanatory notes

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

By Mukund Ainapure

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॥श्री अरविन्दचरणारविन्दौ॥

At the Lotus Feet

of

Sri Aurobindo

Prologue

Sri Aurobindo

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

The Complete Works of Sri Aurobindo

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

Hymns to the Mystic Fire

Volume 16 *Hymns to the Mystic Fire* (HMF) comprises Sri Aurobindo's translations of and commentaries on hymns to Agni in the Rig Veda. It is divided into three parts:

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

II - Other Hymns to Agni: Translations of hymns to Agni that Sri Aurobindo did not include in the edition of *Hymns to the Mystic Fire* published during his lifetime. An appendix to this part contains his complete translations of the first hymn of the Rig Veda, showing how his approach to translating the Veda changed over the years. **This publication covers verses from Part II (Mandala 1, 3 & 4).** Remaining verses will be covered in the forthcoming publication.

III - Commentaries and Annotated Translations: Pieces from Sri Aurobindo's manuscripts in which he commented on hymns to Agni or provided annotated translations of them.

Companion to *Hymns to the Mystic Fire*

Companion to *Hymns to the Mystic Fire* is meant as an aid to the systematic study of *Hymns to the Mystic Fire* (Volume 16 – The Complete Works of Sri Aurobindo - CWSA -, Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for those interested in Sri Aurobindo's mystical interpretation of the Veda.

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

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

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

Acknowledgements

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

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Part Two

Other Hymns to Agni

Mandala 1, 3 & 4

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

MANDALA ONE

Madhuchchandas Vaishwamitra

Sukta 1

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजं ।

होतारं रत्नधातमं ॥ 1.1.1 ॥

अग्निम्¹ ईळे² पुरःऽहितम्³ यज्ञस्य⁴ देवम्⁵ ऋत्विजम्⁶ ।

होतारम्⁷ रत्नऽधातमम्⁸ ॥

1. ¹The Fire ²I pray, ⁵the divine ³vicar ⁴of the sacrifice and ⁶ordinant of the rite, ⁷the Summoner (or, priest of the offering) ⁸who most founds the ecstasy. [16/117]

[Alt.]

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

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

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

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

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

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

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

I adore Agni the god, the Purohit of the sacrifice, the Ritwik, the Hota, most delight-

placing. [16/550]

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

⁶rtvijam. the drashta, seer or rishi, the one who has vision of spiritual truth [16/468]. This word is taken in the ceremonial interpretation of the Veda in the later sense of Ritwik, a sacrificial priest, and it is explained by separating as ऋतु + इज् one who sacrifices seasonably. In reality, ऋत्विज् is a very old word compounded in ancient Sanskrit before the creation of the modern rules of Sandhi, and is composed of ऋत् truth and विज्, ecstasy or ecstatic. It means one who has the ecstasy of the truth or satyam. [16/480]

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।

स देवाँ एह वक्षति ॥ 1.1.2 ॥

अग्निः¹ पूर्वेभिः² ऋषिभिः³ ईड्यः⁴ नूतनैः⁵ उत⁶ ।

सः⁷ देवान्⁸ आ⁹ इह¹⁰ वक्षति¹¹ ॥

2. ¹The Fire, ⁴desirable ²to the ancient ³seers, ⁶so even ⁵to the new, — ^{11a}may ⁷he ^{9,11b}come [bring] to us ⁸with the gods. [16/117]

[Alt.]

¹The Flame ⁴adorable ²by the ancient ³sages ⁴is adorable ⁶too ⁵by the new. ⁷He ^{9,11}brings ¹⁰here ⁸the Gods. [SABCL-11/39]

Agni adorable to the sages of old, adorable to the new, holds up the gods with force & might. [16/465]

Agni whom the ancient seers desired, the modern too adore; for in his strength he beareth all the Gods. [16/510]

Agni desirable to the seers of old no less than to those of today, mightily he beareth up the gods. [16/533]

Agni adored by the ancient seers is adorable still to the new, for he brings here the gods. [16/539]

The God-Will is desirable as to the ancient sages, so to the new, for 'tis he that bringeth here the gods. [16/542]

अग्निना रयिमश्नवत्पोषमेव दिवेदिवे ।

यशसं वीरवत्तमं ॥ 1.1.3 ॥

अग्निना¹ रयिम्² अश्नवत्³ पोषम्⁴ एव⁵ दिवेऽदिवे⁶ ।

यशसम्⁷ वीरवत्तमम्⁸ ॥

3. ¹By the Fire ³one obtains ²a wealth ⁴that increases ⁶day by day, ⁷glorious and ⁸full of hero-powers. [16/117]

[Alt.]

¹By the Flame ³one enjoys ²a treasure that ⁵verily ⁴increases ⁶day by day, ⁷glorious, ⁸most full of hero-power. [SABCL-11/39]

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

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

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

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

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

² Rayi which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth. [15/139]; That richness and abundance in the soul full of divine possessions which is its spiritual prosperity or felicity, an image of the infinite store of the divine Bliss and by which it advances to an ever greater and more richly-equipped wideness of its being. [15/429 fn 6]

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।

स इद्देवेषु गच्छति ॥ 1.1.4 ॥

अग्ने¹ यम्² यज्ञम्³ अध्वरम्⁴ विश्वतः⁵ परिभूः⁶ असि⁷ ।

सः⁸ इत्⁹ देवेषु¹⁰ गच्छति¹¹ ॥

4. ¹O Fire, ⁴the pilgrim ³sacrifice ²which ^{6,7}thou encompassest ⁵on every side, ¹¹reaches ¹⁰the gods. [16/117]

[Alt.]

¹O Flame! ⁴the pilgrim-³sacrifice ⁵on every side ²of which ⁷thou art ⁶with the environing being, ⁸that ⁹truly ¹¹goes ¹⁰among the Gods. [SABCL-11/39]

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

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

O Agni, the Lord below whom thou encompassest with thy being on every side, is the same that moveth in the gods. [16/535]

O Agni, whatsoever material sacrifice thou encompassed with thy being on every side, that goes to the gods. [15/539]

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

³yajñam. The Vedic sacrifice is, psychologically, a symbol of cosmic and individual activity become self-conscious, enlightened and aware of its goal. All the powers and potentialities of the human life are offered up, in the symbol of a sacrifice, to the divine Life in the Cosmos. [15/278-9]

⁴adhvara - the word for sacrifice, is really an adjective and the full phrase is adhvara *yajña*, sacrificial action travelling on the path, the sacrifice that is of the nature of a progression or journey. Agni, the Will, is the leader of the sacrifice [15/333]. The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal - the vastness, the true existence, the light, the felicity - and it is called upon to discover and keep the good, the straight and the happy path to the goal, the arduous, yet joyful road of the Truth. [15/377; 16/24]

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।

देवो देवेभिरा गमत् ॥ 1.1.5 ॥

अग्निः¹ होता² कविऽक्रतुः³ सत्यः⁴ चित्रश्रवःऽतमः⁵ ।

देवः⁶ देवेभिः⁷ आ⁸ गमत्⁹ ॥

5. ¹Fire, ²priest of the call, ³the seer-will ⁵rich in brilliant inspirations, ^{8,9}may he come to us, ⁶a god ⁷with the gods. [16/118]

[Alt.]

¹The Flame, ²the summoner, ³the Seer-Will, ⁴true and ⁵most full of richly varied listenings, ^{8,9}may he come ⁶a God ⁷with the Gods. [SABCL-11/39]

^{9a}May ¹Agni, ²priest of the offering ³whose will towards action is that of the seer, ⁴who is true, ⁵most rich in varied inspiration, ^{8,9b}come, ⁶a god ⁷with the gods. [15/63]

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

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

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

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

The God-Will, priest of our offering, true in his being, with the will of the seer, with richest variety of inspired knowledge, may he come to us divine with the powers divine. [16/545]

Agni, the priest of the oblation (or, of the summoning), the seer-will (or he whose work, whose sacrifice or whose power-of- works is a seer's), the true, who has most richly-varied (inspired) knowledge, may he come, a god with the gods. [16/546]

[Expln. - 15/65-6]

³Psychologically, then, we may take Agni to be the divine will perfectly inspired by divine Wisdom, and indeed one with it, which is the active or effective power of the Truth-consciousness. This is the obvious sense of the word *kavikratuḥ*, he whose active will or power of effectivity is that of the seer, works, that is to say, with the knowledge which comes by the truth-consciousness and in which there is no misapplication or error. The epithets that follow confirm this interpretation.

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

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

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

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

⁵śravas - means literally hearing and from this primary significance is derived its secondary sense, “fame”. But, psychologically, the idea of hearing leads up in Sanskrit to another sense which we find in *śravaṇa*, *śruti*, *śruta*, — revealed knowledge, the knowledge which comes by inspiration. [15/63]

यदंग दाशुषे त्वमग्ने भद्रं करिष्यसि ।

तवेत्तत्सत्यमंगिरः ॥ 1.1.6 ॥

यत्¹ अङ्ग² दाशुषे³ त्वम्⁴ अग्ने⁵ भद्रम्⁶ करिष्यसि⁷ ।

तव⁸ इत्⁹ तत्¹⁰ सत्यम्¹¹ अङ्गिरः¹² ॥

6. ²O ⁵Fire, ⁶the happy good ¹that ⁴thou ⁷wilt create ³for the giver, is ¹⁰That ¹¹Truth ⁸of thee, ¹²O Angiras. [16/118]

[Alt.]

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

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

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

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

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

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

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

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

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयं ।

नमो भरत एमसि ॥ 1.1.7 ॥

उप¹ त्वा² अग्ने³ दिवेऽदिवे⁴ दोषाऽवस्तः⁵ धिया⁶ वयम्⁷ ।

नमः⁸ भरन्तः⁹ आ¹⁰ इमसि¹¹ ॥

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

[Alt.]

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

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

O Agni, to thee yearning if day by day we embrace thee with our mind and bear the law, then thou growest in mastery and might: — [16/466]

To thee, O Agni who protectest us in darkness day by day, if with hearts full of self-surrender we come, then thou towerest to thy height, [16/510]

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

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

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

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

राजंतमध्वराणां गोपामृतस्य दीदिवि ।

वर्धमानं स्वे दमे ॥ 1.1.8 ॥

राजन्तम्¹ अध्वराणाम्² गोपाम्³ ऋतस्य⁴ दीदिविम्⁵ ।

वर्धमानम्⁶ स्वे⁷ दमे⁸ ॥

8. ¹To thee, who rulest ²the sacrifices of the Way, ⁵the shining ³Guardian ⁴of the Truth, ⁶growing ⁷in thy own ⁸home. [16/118]

[Alt.]

¹To thee, who reignest over ²our pilgrim-sacrifices, ⁵luminous ³guardian ⁴of the Truth, ⁶increasing ⁷in thy own ⁸home. [SABCL-11/40]

¹To thee who shinest out ²from the sacrifices (or, ¹who governest ²the sacrifices), ³guardian ⁴of the Truth and ⁵its illumination, ⁶increasing ⁷in thy own ⁸home.” [15/64]

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

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

Thee, the ruler and protector of all creatures here below, a splendour of the Immortal increasing in its home. [16/538]

To thee, who rulest over all below, guardian of immortality, a brilliance increasing in its home. [16/540]

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

स नः पितेव सूनवेऽग्ने सूपायनो भव ।

सचस्वा नः स्वस्तये ॥ 1.1.9 ॥

सः¹ नः² पिताऽइव³ सूनवे⁴ अग्ने⁵ सुऽउपायनः⁶ भव⁷ ।

सचस्व⁸ नः⁹ स्वस्तये¹⁰ ॥

9. ⁵O Fire, ⁷be ⁶easy of access ²to us ³like a father ⁴to his son; ⁸cleave ⁹to us ¹⁰for our weal. [16/118]

[Alt.]

¹Therefore, ⁷be ⁶easy of access ²to us ³as a father ⁴unto his son, ⁸cling ⁹to us ¹⁰for our happy state. [SABCL-11/40]

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

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

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

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

Medhatithi Kanwa

Sukta 12

अग्निं दूतं वृणीमहे होतारं विश्ववेदसं ।
अस्य यज्ञस्य सुक्रतुं ॥ 1.12.1 ॥

अग्निम्¹ दूतम्² वृणीमहे³ होतारम्⁴ विश्वऽवेदसम्⁵ ।
अस्य⁶ यज्ञस्य⁷ सुऽक्रतुम्⁸ ॥

1. ³We choose ¹Agni, ⁴the summoner, ⁵the all-knowing, ²the messenger, ⁸the will effective ⁶of this ⁷sacrifice. [16/118]

[Alt.]

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

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

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

अग्निमग्निं हवीमभिः सदा हवंत विश्पतिं ।
हव्यवाहं पुरुप्रियं ॥ 1.12.2 ॥

अग्निम्¹अग्निम्¹ हवीमऽभिः² सदा³ हवन्त⁴ विश्पतिम्⁵ ।
हव्यऽवाहम्⁶ पुरुऽप्रियम्⁷ ॥

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

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे ।
असि होता न ईड्यः ॥ 1.12.3 ॥

अग्ने¹ देवान्² इह³ आ⁴ वह⁵ जज्ञानः⁶ वृक्तऽबर्हिषे⁷ ।
असि⁸ होता⁹ नः¹⁰ ईड्यः¹¹ ॥

3. ¹O Fire, ⁶thou being born ³hither ^{4,5}bear ²the Gods ⁷for the sacrificer who spreads the holy seat, ⁸thou art ¹⁰our ¹¹desirable ⁹summoning priest. [16/119]

ताँ उशतो वि बोधय यदग्ने यासि दूत्यं ।

देवैरा सत्सि बर्हिषि ॥ 1.12.4 ॥

तान्¹ उशतः² वि³ बोधय⁴ यत्⁵ अग्ने⁶ यासि⁷ दूत्यम्⁸ ।

देवैः⁹ आ¹⁰ सत्सि¹¹ बर्हिषि¹² ॥

4. ⁶O Fire, ⁵when ⁷thou goest ⁸as our envoy [on an embassy – 1.71.4], ⁴awaken ¹them ³up ²who desire our offerings. ¹¹Take thy seat ⁹with the Gods ^{10,12}on the holy grass. [16/119]

²uśataḥ. The word is from the root उश् and must therefore mean “desire, wish, yearning out, aspiration”.

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

घृताहवन दीदिवः प्रति ष्म रिषतो दह ।

अग्ने त्वं रक्षस्विनः ॥ 1.12.5 ॥

घृतऽआहवन¹ दीदिऽवः² प्रति³ स्म⁴ रिषतः⁵ दह⁶ ।

अग्ने⁷ त्वम्⁸ रक्षस्विनः⁹ ॥

5. ⁷O Fire, ⁸thou ¹who art called by the offerings of clarity, ⁸thou ²shining one, ^{3,4}do thou oppose and ⁶burn down ⁵the haters ⁹that confine. [16/119]

¹ghṛtam - Clarified butter, yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light [15/395 fn 6]; The clarity or brightness of the solar light in the human mentality [15/243].

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा ।

हव्यवाङ् जुह्वास्यः ॥ 1.12.6 ॥

अग्निना¹ अग्निः² सम्³ इध्यते⁴ कविः⁵ गृहऽपतिः⁶ युवा⁷ ।

हव्यऽवाट्⁸ जुहुऽआस्यः⁹ ॥

6. ¹By the Fire ^{4a}is ²the fire ³perfectly ^{4b}kindled, ⁵the seer, ⁶the lord of the house, ⁷the youth, ⁸the bearer of offering ⁹whose mouth receives the offerings. [16/119]

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे ।

देवममीवचातनं ॥ 1.12.7 ॥

कविम्¹ अग्निम्² उप³ स्तुहि⁴ सत्यऽधर्माणम्⁵ अध्वरे⁶ ।

देवम्⁷ अमीवऽचातनम्⁸ ॥

7. ²To the divine Flame, ¹the seer, ⁵him whose law of being is the Truth, ⁷the shining one,

⁸the destroyer of all evils, ³approach and ⁴chant the hymn of praise [⁶in the sacrifice – 7.3.1]. [16/120]

यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति ।

तस्य स्म प्राविता भव ॥ 1.12.8 ॥

यः¹ त्वाम्² अग्ने³ हविःऽपतिः⁴ दूतम्⁵ देव⁶ सपर्यति⁷ ।

तस्य⁸ स्म⁹ प्रऽअविता¹⁰ भव¹¹ ॥

8. ³O Flame, ⁶O divine ⁵messenger, ⁴the lord of the offerings ¹who ⁷waits ²on thee, ⁸of him ¹¹become ¹⁰the protector. [16/120]

⁷serves [8.44.15]

यो अग्निं देववीतये हविष्माँ आविवासति ।

तस्मै पावक मृळय ॥ 1.12.9 ॥

यः¹ अग्निम्² देवऽवीतये³ हविष्मान्⁴ आऽविवासति⁵ ।

तस्मै⁶ पावक⁷ मृळय⁸ ॥

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

स नः पावक दीदिवोऽग्ने देवाँ इहा वह ।

उप यज्ञं हविश्च नः ॥ 1.12.10 ॥

सः¹ नः² पावक³ दीदिवः⁴ अग्ने⁵ देवान्⁶ इह⁷ आ⁸ वह⁹ ।

उप¹⁰ यज्ञम्¹¹ हविः¹² च¹³ नः¹⁴ ॥

10. ⁴O shining ⁵Flame, thou ¹who ³purifiest, ⁷hither ^{8,9}bear ⁶the Gods ¹⁰to ¹⁴our ¹²offerings ¹³and ¹⁰to ¹⁴our ¹¹sacrifice. [16/120]
-

स नः स्तवान आ भर गायत्रेण नवीयसा ।

रयिं वीरवतीमिषं ॥ 1.12.11 ॥

सः¹ नः² स्तवानः³ आ⁴ भर⁵ गायत्रेण⁶ नवीयसा⁷ ।

रयिम्⁸ वीरऽवतीम्⁹ इषम्¹⁰ ॥

11. ¹Thou ³adored ⁷by our fresh ⁶Gayatri rhythms ^{4,5}bring ²for us ⁸the felicity and ¹⁰force ⁹full of hero's strength. [16/120]

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

¹⁰ iṣam. impulsion [7.5.8]; The power that enables us to make the journey through the night of our being to the divine Light [15/413 *fn* 2]

अग्ने शुक्रेण शोचिषा विश्वाभिर्देवहूतिभिः ।

इमं स्तोमं जुषस्व नः ॥ 1.12.12 ॥

अग्ने¹ शुक्रेण² शोचिषा³ विश्वाभिः⁴ देवहूतिभिः⁵ ।

इमम्⁶ स्तोमम्⁷ जुषस्व⁸ नः⁹ ॥

12. ¹O Fire, ³with thy lustres ²white, and ⁴all ⁵thy divine hymns that summon the Gods,
⁸come and accept ⁶this ^{7,9}hymn that we affirm. [16/120]

⁷stomam - or stubh is the Word considered as a power which affirms and confirms in the settled rhythm of things. [15/322]; From *stu* to establish firmly. Stoma is the psalm, the hymn of praise; it is the expression in the potency of speech of those qualities in the Lord of Mental Force — or whatever other Master of being is praised, — which the sadhaka is either calling to his aid or aspires to bring out in his own being and activity. The expression of a quality in inspired & rhythmic speech tends by the essential nature of mantra to bring forward & establish in habitual action that which was formerly latent or vague in the nature. For this reason the psalm is stoma, that which establishes or confirms. [14/374]

Sukta 13

सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते ।

होतः पावक यक्षि च ॥ 1.13.1 ॥

सुऽसमिद्धः¹ नः² आ³ वह⁴ देवान्⁵ अग्ने⁶ हविष्मते⁷ ।

होतः⁸ पावक⁹ यक्षि¹⁰ च¹¹ ॥

1. ⁶O Fire! ¹perfectly kindled, ^{3,4}bear ⁵the gods ⁷to him who has the offerings, ⁹O Thou who purifiest! ⁸Thou summoner! ¹⁰sacrifice ⁵to the gods. [16/121]

[Alt.] ¹When thou hast been increased to thy height, ^{3,4}bring ²for us ⁵the gods, ⁶O Agni, ⁷to me who hold ready the offering, ⁸O priest of the sacrifice, ⁹O purifier ¹¹and ¹⁰apply thyself to thy work. [14/207]

मधुमंतं तनूनपाद्यज्ञं देवेषु नः कवे ।

अद्या कृणुहि वीतये ॥ 1.13.2 ॥

मधुऽमन्तम्¹ तनूऽनपात्² यज्ञम्³ देवेषु⁴ नः⁵ कवे⁶ ।

अद्य⁷ कृणुहि⁸ वीतये⁹ ॥

2. ²O Son of the body! ⁷Now ⁸make ³the sacrifice ¹honied ⁴for the gods (or ¹full of honey ⁴among the gods) ⁹for their enjoyment, ⁶O seer. [16/121]

[Alt.] ²O son of force, ¹honey-sweet ⁸do thou make ³the yajna ⁴to the gods ⁵for us ⁷today, ⁶O seer, ⁹that manifestation may be. [14/207]

नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये ।

मधुजिह्वं हविष्कृतं ॥ 1.13.3 ॥

नराशंसम्¹ इह² प्रियम्³ अस्मिन्⁴ यज्ञे⁵ उप⁶ ह्वये⁷ ।

मधुऽजिह्वम्⁸ हविःऽकृतम्⁹ ॥

3. ³Him, the beloved, ^{6,7}I call ²hither ⁴to this ⁵sacrifice, ⁹he who creates the offerings, ⁸possessed of honied tongue. [16/121]

[Alt] ^{6,7}I call ²here ⁴in this ⁵yajna ³on the beloved, ¹the strong expresser of things, ⁸the honey-tongued ⁹maker of the oblation. [14/207]

अग्ने सुखतमे रथे देवाँ ईळित आ वह ।

असि होता मनुर्हितः ॥ 1.13.4 ॥

अग्ने¹ सुखऽतमे² रथे³ देवान्⁴ ईळितः⁵ आ⁶ वह⁷ ।
असि⁸ होता⁹ मनुःऽहितः¹⁰ ॥

4. ¹O Fire! ⁵Thou who art adored, ^{6,7}bring here ⁴the gods ²in thy happiest ³car; (for) ⁸thou art ⁹the summoner ¹⁰established by man. [16/121]
[Alt.] ¹O Agni, ^{6,7}bring, ⁵adored, ⁴the gods ³in a car ²of utter ease; ⁸thou art ¹⁰the thinker, the beneficent, ⁹the priest of the oblation. [14/207]

स्तृणीत बर्हिःानुषग्घृतपृष्ठं मनीषिणः ।
यत्रामृतस्य चक्षणं ॥ 1.13.5 ॥

स्तृणीत¹ बर्हिः² आनुषक्³ घृतऽपृष्ठम्⁴ मनीषिणः⁵ ।
यत्र⁶ अमृतस्य⁷ चक्षणम्⁸ ॥

5. ⁵O Thinkers! ¹spread you ²the holy seat ³continuous and true in order, ⁴sprinkled with clear offerings (of clarified butter), ⁶to where is ⁸the vision ⁷of immortality.
[Alt.] ¹Strew ²the flame ³without a break, ⁵O ye wise of heart, ⁴the flame with shining back, ⁶where ^{8a}the vision ⁷of immortality ^{8b}has been seen. [14/207]
[Alt.] ¹Strew ²the sacrificial seat ³without flaw or crevice, ⁴richly bright of surface, ⁵O ye thinkers, ⁶where is ⁸the tasting ⁷of immortality. [14/70]
[Expln.] The sacrificial seat (*barhiḥ*) anointed with the shining ghee (*ghṛta'pṛṣṭham*) is in symbol the fullness of the mind (*barhiḥ*) clarified and purified (*strṇīta*), continuously bright and just in its activity, without flaw or crevice (*ānuṣak*), richly bright of surface (*ghṛta'pṛṣṭham*) and therefore receiving without distortion the messages of the ideal faculty (*manīṣiṇaḥ*)? It is in this (*yatra*) clear, pure and rightly ordered state of his thinking and emotional mind (*manīṣiṇaḥ*) that man gets the first taste (*caḥṣaṇam*) of the immortal life (*amṛtasya*) to which he aspires, *yatrāmritasya chakshanam*, through the joy of the self-fulfilling activity of God's Truth in him. [14/70]

³ānuṣak. Without interruption or gap; As the Purohita, the representative priest in the sacrifice and the leader in the van of its march, He stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth. [15/442 *fn* 2]

[Incomplete – in HMF]

Sukta 14

ऐभिरग्ने दुवो गिरो विश्वेभिः सोमपीतये ।

देवेभिर्याहि यक्षि च ॥ 1.14.1 ॥

आ¹ एभिः² अग्ने³ दुवः⁴ गिरः⁵ विश्वेभिः⁶ सोमपीतये⁷ ।

देवेभिः⁸ याहि⁹ यक्षि¹⁰ च¹¹ ॥

1. ⁶With all ²these ⁸gods, ³O Agni, ^{9a}thou ⁴who art the activity ⁵of speech, ^{1,9b}arrive ¹¹and ¹⁰do thy work [¹⁰perform the sacrifice ⁷for the drinking of Soma]. [16/122]

आ त्वा कण्वा अहूषत गृणन्ति विप्र ते धियः ।

देवेभिरग्न आ गहि ॥ 1.14.2 ॥

आ¹ त्वा² कण्वाः³ अहूषत⁴ गृणन्ति⁵ विप्र⁶ ते⁷ धियः⁸ ।

देवेभिः⁹ अग्ने¹⁰ आ¹¹ गहि¹² ॥

2. ²On thee, ¹⁰O Agni, ³the Kanwas ^{1,4}have called, ⁷for thee, ⁶O master of wisdom, ⁸their movements of understanding ⁵become articulate; ^{11,12}arrive, ¹⁰O Agni, ⁹with the gods. [16/122]

इन्द्रवायू बृहस्पति मित्राग्निं पूषणं भगं ।

आदित्यान्मारुतं गणं ॥ 1.14.3 ॥

इन्द्रवायू¹ बृहस्पतिम्² मित्रा³ अग्निम्⁴ पूषणम्⁵ भगम्⁶ ।

आदित्यान्⁷ मारुतम्⁸ गणम्⁹ ॥

3. [The Kanwas have called] ¹On Indra and Vayu, ²Brihaspati, on ³Mitra and ⁴Agni, ⁵Pushan, ⁶Bhaga, ⁷the Adityas and ⁸the Marut ⁹host. [16/122]

प्र वो भ्रियंत इंदवो मत्सरा मादयिष्णवः ।

द्रप्सा मध्वश्चमूषदः ॥ 1.14.4 ॥

प्र¹ वः² भ्रियन्ते³ इन्दवः⁴ मत्सराः⁵ मादयिष्णवः⁶ ।

द्रप्साः⁷ मध्वः⁸ चमूषदः⁹ ॥

4. ²For you ⁴the nectar streams ^{1,3}are filled in, ⁵rapturous and ⁶maddening, ⁷dripping ⁸sweetness, ⁹into their vessel they settle down. [16/122]

ईळते त्वामवस्यवः कण्वासो वृक्तबर्हिषः ।

हविष्मंतो अरंकृतः ॥ 1.14.5 ॥

ईळते¹ त्वाम्² अवस्यवः³ कण्वासः⁴ वृक्तऽबर्हिषः⁵ ।
हविष्मन्तः⁶ अरम्ऽकृतः⁷ ॥

5. ²Thee ⁴the Kanwas ³protected ¹adore, ⁵when they have manifested the Flame, ⁶hold the offering and ⁷have set their array. [16/122]

³who crave for your safeguard [2.6.6]; ⁵when they have placed the sacred grass [8.60.17]
(⁶hold the offering) ⁷made ready and sufficient [2.1.7]

घृतपृष्ठा मनोयुजो ये त्वा वहति वह्नयः ।
आ देवान्त्सोमपीतये ॥ 1.14.6 ॥

घृतऽपृष्ठाः¹ मनःऽयुजः² ये³ त्वा⁴ वहन्ति⁵ वह्नयः⁶ ।
आ⁷ देवान्⁸ सोमऽपीतये⁹ ॥

6. ¹Shining of flank, ²yoked to the mind, ⁶the bearers ³that ⁵bear ⁴thee and ^{7,5}bear to us ⁸the gods ⁹to drink the Soma- wine, [16/122]

[Alt.] ⁷Bring ⁹for the drinking of the Soma ⁸the gods, ³who, ¹bright of surface, ²yoked to the mind, ⁶as thy bearers, ⁵bear ⁴thee along; ...[14/63]

तान्यजत्राँ ऋतावृधोऽग्ने पत्नीवतस्कृधि ।
मध्वः सुजिह्व पायय ॥ 1.14.7 ॥

तान्¹ यजत्रान्² ऋतऽवृधः³ अग्ने⁴ पत्नीऽवतः⁵ कृधि⁶ ।
मध्वः⁷ सुजिह्व⁸ पायय⁹ ॥

7. ...⁶make ¹them [Gods] ²active to the Yajna, ⁴O Agni, ³they increase by truth, ⁵they have with them their female powers; ⁹make them drink ⁷the sweetnesses, ⁸O keen of tongue. [16/123]

[Alt.] ... ¹them ²in their sacrificial place ^{6a}do thou, ⁴O Agni, ^{6b}make ³to increase in truth and ⁵join to them their female powers; ⁸O sweet-tongued, ⁹make them to drink ⁷of the sweetness. [14/63]

ये यजत्रा य ईड्यास्ते ते पिबंतु जिह्वया ।
मधोरग्ने वषट्कृति ॥ 1.14.8 ॥

ये¹ यजत्राः² ये³ ईड्याः⁴ ते⁵ ते⁶ पिबन्तु⁷ जिह्वया⁸ ।
मधोः⁹ अग्ने¹⁰ वषट्कृति¹¹ ॥

8. ¹Those that are ²active to Yajna, ³those that are ⁴adorable, ^{7a}let ^{5,6}both of them ^{7b}drink ⁸with thy tongue, ¹⁰O Agni, ⁹the heady sweetness of the wine. [16/123]

आकीं सूर्यस्य रोचनाद्विश्वादेवाँ उषर्बुधः ।

विप्रो होतेह वक्षति ॥ 1.14.9 ॥

आकीम्¹ सूर्यस्य² रोचनात्³ विश्वान्⁴ देवान्⁵ उषःऽबुधः⁶ ।

विप्रः⁷ होता⁸ इह⁹ वक्षति¹⁰ ॥

9. ¹From ³the world of the lustre ²of the sun ⁷the seer, ⁸the priest of the offering ¹⁰bringeth [⁹here] [⁴all] ⁵the gods ⁶that wake to the dawn. [16/123]
-

विश्वेभिः सोम्यं मध्वग्न इन्द्रेण वायुना ।

पिबा मित्रस्य धामभिः ॥ 1.14.10 ॥

विश्वेभिः¹ सोम्यम्² मधु³ अग्ने⁴ इन्द्रेण⁵ वायुना⁶ ।

पिब⁷ मित्रस्य⁸ धामऽभिः⁹ ॥

10. ¹With all of them, ⁴O Agni, ⁷drink thou ³the sweetness ²of the Soma-wine, ⁵with Indra and ⁶Vayu and ⁸Mitra's ⁹lustres. [16/123]
-

त्वं होता मनुर्हितोऽग्ने यज्ञेषु सीदसि ।

सेमं नो अध्वरं यज ॥ 1.14.11 ॥

त्वम्¹ होता² मनुःऽहितः³ अग्ने⁴ यज्ञेषु⁵ सीदसि⁶ ।

सः⁷ इमम्⁸ नः⁹ अध्वरम्¹⁰ यज¹¹ ॥

11. ¹Thou, ²the priest of the oblation, ³thinker and friend, ⁶sittest, ⁴O Agni, ⁵at the Yajnas, ⁷therefore ^{11a}do thou set thyself ⁸to this ^{11b}action of sacrifice ⁹of ours. [16/123]

³established by man [1.13.4]; ¹¹offer sacrifice [5.21.1]

युक्त्वा ह्यरुषी रथे हरितो देव रोहितः ।

ताभिर्देवाँ इहा वह ॥ 1.14.12 ॥

युक्त्व¹ हि² अरुषीः³ रथे⁴ हरितः⁵ देव⁶ रोहितः⁷ ।

ताभिः⁸ देवान्⁹ इह¹⁰ आ¹¹ वह¹² ॥

12. ¹Yoking, ⁶O God, ⁴in thy chariot ³the rosy and ⁵the green and ⁷the crimson, ⁸by these ^{11,12}bear ¹⁰hither ⁹the gods. [16/123]

³ruddy mares [1.72.10]; ⁵shining [7.5.5]

Shunahshepa Ajigarti

Sukta 26

वसिष्वा हि मियेध्य वस्त्राण्यूर्जा पते ।
सेमं नो अध्वरं यज ॥ 1.26.1 ॥

वसिष्वा¹ हि² मियेध्य³ वस्त्राणि⁴ ऊर्जाम्⁵ पते⁶ ।
सः⁷ इमम्⁸ नः⁹ अध्वरम्¹⁰ यज¹¹ ॥

1. ¹Gird on ⁴thy robes, ³O thou adorable one, — ⁶master ⁵of all abounding might, ¹¹conduct ⁸this ⁹our ¹⁹oblation. [16/124]

नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः ।
अग्ने दिवित्मता वचः ॥ 1.26.2 ॥

नि¹ नः² होता³ वरेण्यः⁴ सदा⁵ यविष्ठ⁶ मन्मभिः⁷ ।
अग्ने⁸ दिवित्मता⁹ वचः¹⁰ ॥

2. ⁵Settle ¹down, — for thou art ⁴the supreme ³offerer of sacrifice, ⁶O young, ⁹strong and brilliant Agni, — ⁷by the thoughts of my meditation ¹⁰into my speech. [16/124]

आ हि ष्मा सूनवे पितापिर्यजत्यापये ।
सखा सख्ये वरेण्यः ॥ 1.26.3 ॥

आ¹ हि² स्म³ सूनवे⁴ पिता⁵ आपिः⁶ यजति⁷ आपये⁸ ।
सखा⁹ सख्ये¹⁰ वरेण्यः¹¹ ॥

3. ^{2a}Because ^{1,7}he doeth sacrifice ⁵as a father ⁴for his son, ⁶as a lover ⁸for his lover, ⁹as a comrade ¹⁰for his comrade, ^{2b}therefore ¹¹is he the supreme offerer. [16/124]

आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा ।
सीदन्तु मनुषो यथा ॥ 1.26.4 ॥

आ¹ नः² बर्हिः³ रिशादसः⁴ वरुणः⁵ मित्रः⁶ अर्यमा⁷ ।
सीदन्तु⁸ मनुषः⁹ यथा¹⁰ ॥

4. ^{8a}May ⁴the destroyers of the foe, ⁵Varuna, ⁶Mitra and ⁷Aryaman, ^{1,8b}sit down ³on the sacred rushes ¹⁰as ⁹human friends might sit. [16/124]

पूर्व्य होतरस्य नो मंदस्व सख्यस्य च ।

इमा उ षु श्रुधी गिरः ॥ 1.26.5 ॥

पूर्व्य¹ होतः² अस्य³ नः⁴ मन्दस्व⁵ सख्यस्य⁶ च⁷ ।

इमाः⁸ ऊं⁹ सु¹⁰ श्रुधि¹¹ गिरः¹² ॥

5. ¹O ancient ²Priest of the offering, ⁵rejoice ³in this ⁴our ⁶friendship, ^{10,11}hearken ⁸to these ¹²my words. [16/124]
-

यच्चिद्धि शश्वता तना देवंदेवं यजामहे ।

त्वे इद्भूयते हविः ॥ 1.26.6 ॥

यत्¹ चित्² हि³ शश्वता⁴ तना⁵ देवम्⁶ देवम्⁶ यजामहे⁷ ।

त्वे⁸ इत्⁹ हूयते¹⁰ हविः¹¹ ॥

6. ³For ^{1,2}whatsoever ⁴with lasting ⁵substance ⁷we sacrifice ⁶to god and god, ^{8,9}always 'tis on thee that ¹¹the offering ¹⁰is cast. [16/125]
-

प्रियो नो अस्तु विश्वपतिर्होता मन्द्रो वरेण्यः ।

प्रियाः स्वग्नयो वयं ॥ 1.26.7 ॥

प्रियः¹ नः² अस्तु³ विश्वपतिः⁴ होता⁵ मन्द्रः⁶ वरेण्यः⁷ ।

प्रियाः⁸ सुऽअग्नयः⁹ वयम्¹⁰ ॥

7. ^{3a}May ⁴this master of the peoples ^{3b}be ¹dear ²to us, ⁶the delightful and ⁷supreme ⁵offerer of sacrifice, and to him ^{3a}may ¹⁰we ^{3b}be ⁸dear and ⁹full of the strengths of Agni. [16/125]
-

स्वग्नयो हि वार्यं देवासो दधिरे च नः ।

स्वग्नयो मनामहे ॥ 1.26.8 ॥

सुऽअग्नयः¹ हि² वार्यम्³ देवासः⁴ दधिरे⁵ च⁶ नः⁷ ।

सुऽअग्नयः⁸ मनामहे⁹ ॥

8. ²For ⁴when the gods ¹are full of the strengths of Agni, ⁵then they hold firmly ⁷for us ³the supreme good; ⁸full of the strengths of Agni ⁹may we be in our meditation. [16/125]
-

अथा न उभयेषाममृत मर्त्यानां ।

मिथः संतु प्रशस्तयः ॥ 1.26.9 ॥

अथ¹ नः² उभयेषाम्³ अमृत⁴ मर्त्यानाम्⁵ ।

मिथः⁶ सन्तु⁷ प्रशस्तयः⁸ ॥

9. ¹Then ⁷should ³both exchange their [⁶mutual – 1.68.4] ⁸full expressions of being, ^{4,5}the immortals giving to mortal men, man to the deathless gods. [16/125]

⁴amṛta. The word is not अमृतं but अमृतः, used like अक्षरः, to connote the Divine Personality, the imperishable being who is not subject to life or death, who as eternal, unchangeable Sat is the source of the principle of Immortality in the world. [16/507]

विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः ।

चनो धाः सहसो यहो ॥ 1.26.10 ॥

विश्वेभिः¹ अग्ने² अग्निभिः³ इमम्⁴ यज्ञम्⁵ इदम्⁶ वचः⁷ ।

चनः⁸ धाः⁹ सहसः¹⁰ यहो¹¹ ॥

10. ²O Agni, enrich ¹with all ³thy strengths and ⁹confirm, thou ¹¹masterful user ¹⁰of force,
⁴this ⁵my sacrifice, ⁶this ⁷my speech, ⁸this ⁸delight. [16/125]

¹¹son [8.19.12]

Sukta 27

अश्वं न त्वा वारवंतं वंदध्या अग्निं नमोभिः ।

सम्राजंतमध्वराणां ॥ 1.27.1 ॥

अश्वम्¹ न² त्वा³ वारऽवन्तम्⁴ वन्दध्यै⁵ अग्निम्⁶ नमःऽभिः⁷ ।

सम्ऽराजन्तम्⁸ अध्वराणाम्⁹ ॥

1. ²As ¹the swift strength ⁴that bringeth blessings ⁵I adore ³thee ⁷with obeisances, ⁶the strong Agni, ⁸supreme and king ⁹over all below. [16/126]
⁹of the pilgrim-sacrifices [8.102.7]

स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः ।

मीद्वान् अस्माकं बभूयात् ॥ 1.27.2 ॥

सः¹ घ² नः³ सूनुः⁴ शवसा⁵ पृथुऽप्रगामा⁶ सुऽशेवः⁷ ।

मीद्वान्⁸ अस्माकम्⁹ बभूयात्¹⁰ ॥

2. ^{10a}May ¹he ^{10b}be ²always ⁸full of loving kindness ⁹to us, ⁷auspicious, happy, ^{6b}moving out ⁵by his flashing brilliance ^{6a}far and wide. [16/126]
[Alt.] ^{10a}May ¹he ^{10b}be ²always ⁸bounteous (3.16.3) ⁹to us, ⁷blissful (7.4.8), ^{6b}moving out (प्रगामा) ⁵in his might (3.3.9) ^{6a}far and wide (पृथु).

स नो दूराच्चासाच्च नि मर्त्यादघायोः ।

पाहि सदमिद्विश्वायुः ॥ 1.27.3 ॥

सः¹ नः² दूरात्³ च⁴ आसात्⁵ च⁶ नि⁷ मर्त्यात्⁸ अघऽयोः⁹ ।

पाहि¹⁰ सदम्¹¹ इत्¹² विश्वऽआयुः¹³ ॥

3. ³Far ⁴and ⁵near ^{7,10}do thou protect ²us ^{11,12}continuously ¹³by the universal vitality ⁸from mortal ⁹sickness of our life. [16/126]

इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसं ।

अग्ने देवेषु प्र वोचः ॥ 1.27.4 ॥

इमम्¹ ऊं² सु³ त्वम्⁴ अस्माकम्⁵ सनिम्⁶ गायत्रम्⁷ नव्यांसम्⁸ ।

अग्ने⁹ देवेषु¹⁰ प्र¹¹ वोचः¹² ॥

4. ¹²Speak ¹¹forth ³perfectly, ⁹O Agni, ¹⁰among the gods ¹this ⁵our ^{7a}chant [sacred song – 8.38.1] ⁸new-⁶framed ^{7b}of saving power. [16/126]

आ नो भज परमेष्वा वाजेषु मध्यमेषु ।

शिक्षा वस्वो अंतमस्य ॥ 1.27.5 ॥

आ¹ नः² भज³ परमेषु⁴ आ⁵ वाजेषु⁶ मध्यमेषु⁷ ।

शिक्ष⁸ वस्वः⁹ अन्तमस्य¹⁰ ॥

5. ^{1,3}Cleave ²to us ⁴in our higher ⁶stabilities and ⁷in our middle, ⁸teach us ¹⁰thy utmost ⁹reach of being. [16/126]

³bestow [10.45.10] ²on us; ⁶plenitudes [3.27.8], ⁷havings [1.36.2];

⁹treasures [1.71.9]

विभक्तासि चित्रभानो सिंधोरूर्मा उपाक आ ।

सद्यो दाशुषे क्षरसि ॥ 1.27.6 ॥

विऽभक्ता¹ असि² चित्रऽभानो³ सिन्धोः⁴ ऊर्मो⁵ उपाके⁶ आ⁷ ।

सद्यः⁸ दाशुषे⁹ क्षरसि¹⁰ ॥

6. ³O richly-lustred, ²thou art he who ⁷dweldest ⁶over against ⁵the swelling waters ⁴of the ocean and ¹distributest them, ¹⁰thou flowest down ⁸immediately ⁹on the giver. [16/126]
- ⁷are there [5.17.4] ⁶close to [4.10.5]

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः ।

स यंता शश्वतीरिषः ॥ 1.27.7 ॥

यम्¹ अग्ने² पृत्सु³ मर्त्यम्⁴ अवाः⁵ वाजेषु⁶ यम्⁷ जुनाः⁸ ।

सः⁹ यन्ता¹⁰ शश्वतीः¹¹ इषः¹² ॥

7. ¹Whomso, ⁴though a mortal, ²O Agni, ⁸thou impellest ³in his struggles, ⁷whomso ⁶in his holdings, ⁹he ¹⁰attaineth ¹⁰to enduring ¹²masteries. [16/127]

नकिरस्य सहन्त्य पर्येता कयस्य चित् ।

वाजो अस्ति श्रवाय्यः ॥ 1.27.8 ॥

नकिः¹ अस्य² सहन्त्य³ परिऽएता⁴ कयस्य⁵ चित्⁶ ।

वाजः⁷ अस्ति⁸ श्रवाय्यः⁹ ॥

8. ³O god of force, ⁸there is ⁷a substance of plenty ⁹that is of the Inspiration and ⁴it embraces in its circuit ^{5,6}any plane whatsoever of being; [16/127]

[Alt.] ¹None can be [6.7.5] ³forceful [5.23.1] ²over him

स वाजं विश्वचर्षणिरर्वद्विरस्तु तरुता ।

विप्रेभिरस्तु सनिता ॥ 1.27.9 ॥

सः¹ वाजम्² विश्वऽचर्षणिः³ अर्वत्ऽभिः⁴ अस्तु⁵ तरुता⁶ ।
विप्रेभिः⁷ अस्तु⁸ सनिता⁹ ॥

9. ¹Therefore do thou, ³the universal strength that labours, ^{5,6a}bring ⁴by thy strong fighters ²that richness of plenty ^{6b}to its goal (of fullness) and ⁷by thy wise seers ⁸hold it ⁹safe. [16/127]

²vāja represents that amount & substantial energy of the stuff of force in the *dhanam* brought to the service of the sacrificer for the great *Jivayaja*, our daily & continual life-sacrifice. [14/128]

जराबोध तद्विविद्धि विशेषे यज्ञियाय ।

स्तोमं रुद्राय दृशीकं ॥ 1.27.10 ॥

जराऽबोध¹ तत्² विविद्धि³ विशेषे⁴ यज्ञियाय⁵ ।
स्तोमम्⁶ रुद्राय⁷ दृशीकम्⁸ ॥

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

³extend, accomplish, perform [Apte]

स नो महँ अनिमानो धूमकेतुः पुरुश्चन्द्रः ।

धिये वाजाय हिन्वतु ॥ 1.27.11 ॥

सः¹ नः² महान्³ अनिऽमानः⁴ धूमऽकेतुः⁵ पुरुऽचन्द्रः⁶ ।
धिये⁷ वाजाय⁸ हिन्वतु⁹ ॥

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

⁹speed [10.156.1]

स रेवाँ इव विशपतिर्दिव्यः केतुः शृणोतु नः ।

उक्थैरग्निर्बृहद्भानुः ॥ 1.27.12 ॥

सः¹ रेवान्ऽइव² विशपतिः³ दैव्यः⁴ केतुः⁵ शृणोतु⁶ नः⁷ ।
उक्थैः⁸ अग्निः⁹ बृहत्ऽभानुः¹⁰ ॥

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

²(as one) rich with treasure [7.1.23]

नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः ।

यजाम देवान्यदि शक्नवाम मा ज्यायसः शंसमा वृक्षि देवाः ॥ 1.27.13 ॥

नमः¹ महद्भ्यः² नमः³ अर्भकेभ्यः⁴ नमः⁵ युवभ्यः⁶ नमः⁷ आशिनेभ्यः⁸ ।

यजाम⁹ देवान्¹⁰ यदि¹¹ शक्नवाम¹² मा¹³ ज्यायसः¹⁴ शंसम्¹⁵ आ¹⁶ वृक्षि¹⁷ देवाः¹⁸ ॥

13. ¹Obeisance ²to the Great Gods! ³obeisance ⁴to the lesser! ⁵obeisance ⁶to the young!
⁷obeisance ⁸to them who are (old?) keen and swift! ⁹may we do sacrifice ¹⁰to the gods
¹²to the utmost of our capacity, ^{17a}may ¹⁵our self-expression ¹³not ^{16,17b}be mutilated, ^{14,18}O
ye elder-gods. [16/128]

¹⁸devāḥ. The Devas are the sattwic and rajasic powers of the sukshma worlds, Swar and Bhuvar, who govern or assist the operations of intelligence and energy in man [16/468]. The gods are the jyotir-maya beings of the tejomaya, luminous Chandraloka or Swar and jyotirmaya, brilliant Suryaloka or Mahar, the two heavens attainable by mortals [16/491]. *Chandra* is the devata of the smriti or prajna; *Surya* of the satyam; *Indra* of the understanding and manas; *Vayu* of the sukshma prana; *Mitra*, *Varuna*, *Aryama* and *Bhaga* are the four masters of the emotional mind or character; *Brihaspati* of the sahaituka chit; *Brahma* of the sahaituka sat; *Agni* of the sahaituka tapas etc. [16/471]

Sukta 36

प्र वो यद्द्वं पुरूणां विशां देवयतीनां ।

अग्निं सूक्तेभिर्वचोभिरीमहे यं सीमिदन्य ईळते ॥ 1.36.1 ॥

प्र¹ वः² यद्द्वम्³ पुरूणाम्⁴ विशाम्⁵ देवऽयतीनाम्⁶ ।

अग्निम्⁷ सुऽउक्तेभिः⁸ वचःऽभिः⁹ ईमहे¹⁰ यम्¹¹ सीम्¹² इत्¹³ अन्ये¹⁴ ईळते¹⁵ ॥

1. ³The master ⁴of many ⁵peoples ⁶who labour towards the godhead, ^{1,10}we seek ²for you ⁹with words ⁸of perfect expression, ⁷Agni ¹¹whom ¹⁴others ¹³also ¹²everywhere ¹⁵desire. [16/128]

जनासो अग्निं दधिरे सहोवृधं हविष्मन्तो विधेम ते ।

स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥ 1.36.2 ॥

जनासः¹ अग्निम्² दधिरे³ सहःऽवृधम्⁴ हविष्मन्तः⁵ विधेम⁶ ते⁷ ।

सः⁸ त्वम्⁹ नः¹⁰ अद्य¹¹ सुऽमनाः¹² इह¹³ अविता¹⁴ भव¹⁵ वाजेषु¹⁶ सन्त्य¹⁷ ॥

2. ¹Men ³hold ²Agni in them ⁴as the increaser of strength. ⁵With offerings ⁶we dispose the sacrifice ⁷for thee, ^{8,9}do thou then ¹⁵become ¹¹today ¹⁰to us ¹²perfect-minded and ¹⁴our keeper ¹³here ¹⁶in our havings, ¹⁷O thou who art of the truth of being. [16/128]

⁶may we ordain the sacrifice [8.43.11];

¹⁴protector [3.19.5], guardian [5.4.9]

¹⁶in the plenitudes [3.27.8; 5.23.1; 8.38.1]

प्र त्वा दूतं वृणीमहे होतारं विश्ववेदसं ।

महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥ 1.36.3 ॥

प्र¹ त्वा² दूतम्³ वृणीमहे⁴ होतारम्⁵ विश्वऽवेदसम्⁶ ।

महः⁷ ते⁸ सतः⁹ वि¹⁰ चरन्ति¹¹ अर्चयः¹² दिवि¹³ स्पृशन्ति¹⁴ भानवः¹⁵ ॥

3. ²Thee ⁴we choose ¹out ³for our messenger, ⁵the priest of offering ⁶who hast universal knowledge; ⁷when thou art greatened ⁹in thy being ⁸thy ¹²flames ¹¹range ¹⁰wide, ⁸thy ¹⁵lustres ¹⁴touch ¹³the heavens. [16/129]

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिंधते ।

विश्वं सो अने जयति त्वया धनं यस्ते ददाश मर्त्यः ॥ 1.36.4 ॥

देवासः¹ त्वा² वरुणः³ मित्रः⁴ अर्यमा⁵ सम्⁶ दूतम्⁷ प्रत्नम्⁸ इन्धते⁹ ।
विश्वम्¹⁰ सः¹¹ अग्ने¹² जयति¹³ त्वया¹⁴ धनम्¹⁵ यः¹⁶ ते¹⁷ ददाश¹⁸ मर्त्यः¹⁹ ॥

4. ¹The gods even ³Varuna and ⁴Mitra and ⁵Aryaman ⁹light ²thee ⁶utterly, ⁸the ancient ⁷messenger; ¹⁰all ¹⁵wealth ¹¹that ¹⁹mortal ¹³conquers ¹⁴by thee, ¹²O Agni, ¹⁶who ¹⁷to thee ¹⁸has given. [16/129]

मन्द्रो होता गृहपतिरग्ने दूतो विशामसि ।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत ॥ 1.36.5 ॥

मन्द्रः¹ होता² गृहऽपतिः³ अग्ने⁴ दूतः⁵ विशाम्⁶ असि⁷ ।
त्वे⁸ विश्वा⁹ सम्ऽगतानि¹⁰ व्रता¹¹ ध्रुवा¹² यानि¹³ देवाः¹⁴ अकृण्वत¹⁵ ॥

5. [⁴O, Agni,] ⁷Thou art ¹the rapturous ²priest of the sacrifice and ³master of this house and ⁵the envoy ⁶of creatures; ⁸in thee ¹⁰are met together ⁹all ¹²the steadfast ¹¹laws of action ¹³which ¹⁴the gods ¹⁵have made. [16/129]

¹¹*vratā* called the Aryan or divine workings, those of the divine law of the Truth to be revealed in man. The Dasyu or un-Aryan, whether human or superhuman, is he who is void of these diviner workings (*avratam*), opposes them in his darkened consciousness and tries to destroy them in the world. The Lords of Darkness are therefore called Dasyus, the Destroyers. [15/525 *fn* 7]

त्वे इदग्ने सुभगे यविष्ट्य विश्वमा हूयते हविः ।
स त्वं नो अद्य सुमना उतापरं यक्षि देवान्सुवीर्या ॥ 1.36.6 ॥

त्वे¹ इत्² अग्ने³ सुऽभगे⁴ यविष्ट्य⁵ विश्वम्⁶ आ⁷ हूयते⁸ हविः⁹ ।
सः¹⁰ त्वम्¹¹ नः¹² अद्य¹³ सुऽमनाः¹⁴ उत¹⁵ अपरम्¹⁶ यक्षि¹⁷ देवान्¹⁸ सुऽवीर्या¹⁹ ॥

6. ²It is ¹in thee, ³O Agni, ⁵young and mighty, ⁴because thou art rich in joy that ⁶every ⁹offering ^{7,8}is cast, ¹⁰therefore do ¹¹thou ¹³today ¹⁵and ¹⁶hereafter, ¹⁴perfect of mind, ¹⁷offer [¹²for us] ¹⁸to the gods ¹⁹perfected energies. [16/129]

तं घेमिन्त्था नमस्विन उप स्वराजमासते ।
होत्राभिरग्निं मनुषः समिन्धते तितिर्वासो अति सिन्धः ॥ 1.36.7 ॥

तम्¹ घट्² ईम्³ इत्था⁴ नमस्विनः⁵ उप⁶ स्वऽराजम्⁷ आसते⁸ ।
होत्राभिः⁹ अग्निम्¹⁰ मनुषः¹¹ सम्¹² इन्धते¹³ तितिर्वासः¹⁴ अति¹⁵ सिन्धः¹⁶ ॥

7. ¹He ²it is, ³whom ⁷as the self-ruler, ⁵men who have attained submission [⁴rightly] ^{6,8}adore; ⁹by the greatness of the oblation ¹¹men ¹³light ¹²entirely ¹⁰Agni ¹⁴when they have broken ¹⁵through ¹⁶their opposers. [16/129]

घन्तो वृत्रमतरत्रोदसी अप उरु क्षयाय चक्रिरे ।
भुवत्कण्वे वृषा द्युमन्याहुतः क्रंददश्चो गविष्टिषु ॥ 1.36.8 ॥

घ्नन्तः¹ वृत्रम्² अतरन्³ रोदसी⁴ अपः⁵ उरु⁶ क्षयाय⁷ चक्रिरे⁸ ।
भुवत्⁹ कण्वे¹⁰ वृषा¹¹ द्युम्नी¹² आऽहुतः¹³ क्रन्दत्¹⁴ अश्वः¹⁵ गोऽङ्घ्रिषु¹⁶ ॥

8. ¹They smite ²Vritra the coverer and ³pass beyond ⁴the two firmaments, and ⁸they make ⁶the wide kingdom ⁷their home. ^{9a}May ¹¹the mighty One ^{9b}become ¹⁰in Kanwa ^{12a}luminous energy ¹³fed with the offerings, ¹⁵the Steed of Life ¹⁴neighing ¹⁶in the stations [pastures] of the kine. [16/130]

[Alt.] [Human beings (manuṣaḥ)] ¹slaying ²the Coverer ³have crossed ⁴beyond both earth and heaven and ⁸made ⁶the wide ⁷world for their dwelling place. [15/152]

⁴rodasī. We must note that it is not Heaven the father and Earth the mother that are indicated, but the two sisters, *Rodasi*, feminine forms of heaven and earth, who symbolise the general energies of the mental and physical consciousness. [15/312]

⁶uru. equivalent to *brhat*, the Vast, and indicates the infinite freedom of the Truth-consciousness. [15/77]
^{15,16} while the Cow (go) is the symbol of consciousness in the form of knowledge, the Horse (aśva) is the symbol of consciousness in the form of force. [15/119]

सं सीदस्व महँ असि शोचस्व देववीतमः ।

वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतं ॥ 1.36.9 ॥

सम्¹ सीदस्व² महान्³ असि⁴ शोचस्व⁵ देवऽवीतमः⁶ ।
वि⁷ धूमम्⁸ अग्ने⁹ अरुषम्¹⁰ मियेध्य¹¹ सृज¹² प्रशस्त¹³ दर्शतम्¹⁴ ॥

9. ^{1,2}Take thy established seat; ³wide ⁴art thou, ⁵shine in thy purity ⁶revealing utterly the godhead; ¹²pour ⁷forth, [⁹O Agni,] ¹¹O thou of the sacrifice, ¹⁰thy red active ⁸smoke of passion, ¹³thou wide-manifested, ¹⁴that full of vision. [16/130]

¹¹miyedhya. मियेध्य = मेध्य; fit for sacrifice [Monier-Williams]

यं त्वा देवासो मनवे दधुरिह यजिष्ठ हव्यवाहन ।

यं कण्वो मेध्यातिथिर्धनस्पृतं यं वृषा यमुपस्तुतः ॥ 1.36.10 ॥

यम्¹ त्वा² देवासः³ मनवे⁴ दधुः⁵ इह⁶ यजिष्ठम्⁷ हव्यऽवाहन⁸ ।
यम्⁹ कण्वः¹⁰ मेध्यऽतिथिः¹¹ धनऽस्पृतम्¹² यम्¹³ वृषा¹⁴ यम्¹⁵ उपऽस्तुतः¹⁶ ॥

10. ²Even thou ¹whom ³the gods ⁵have set ⁶here ⁴for man ⁷most strong for the sacrifice, ⁸O bearer of the offering, ⁹whom ¹⁰Kanwa ¹¹Medhyatithi ⁵has established ¹²as a seizer for him of his desired wealth, ¹³whom ¹⁴the mighty Indra and ¹⁶all who establish him by the song of praise; [16/130]

यमग्निं मेध्यातिथिः कण्व ईध ऋतादधि ।

तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमग्निं वर्धयामसि ॥ 1.36.11 ॥

यम्¹ अग्निम्² मेध्यऽअतिथिः³ कण्वः⁴ ईधे⁵ ऋतात्⁶ अधि⁷ ।
तस्य⁸ प्र⁹ इषः¹⁰ दीदियुः¹¹ तम्¹² इमाः¹³ ऋचः¹⁴ तम्¹⁵ अग्निम्¹⁶ वर्धयामसि¹⁷ ॥

11. ^{1a}Even that ²Agni ^{1b}whom ³Medhyatithi ⁴Kanwa ⁵has kindled high ⁷upon ⁶the Truth, ^{11a}may ⁸his ¹⁰impulses ^{11b}blaze ⁹forth, ¹²him may ¹³these ¹⁴fulfilling Words, ¹⁵him, even ¹⁶Agni, ¹⁷may we increase. [16/130]

¹⁴rcāḥ. Hymns of illumination [10.91.12]; *Rk*, connected with the word *arka* which means light or illumination, is the Word considered as a power of realisation in the illuminating consciousness. [15/322]

रायस्पूरधिं स्वधावोऽस्ति हि तेऽग्ने देवेष्वाप्यं ।

त्वं वाजस्य श्रुत्यस्य राजसि स नो मृळ महौ असि ॥ 1.36.12 ॥

रायः¹ पूरधिं² स्वधाऽवः³ अस्ति⁴ हि⁵ ते⁶ अग्ने⁷ देवेषु⁸ आप्यम्⁹ ।

त्वम्¹⁰ वाजस्य¹¹ श्रुत्यस्य¹² राजसि¹³ सः¹⁴ नः¹⁵ मृळ¹⁶ महान्¹⁷ असि¹⁸ ॥

12. ²Complete ¹our felicities, ³O thou who hast the self-fixity; ⁵for ⁶with thee, ⁷O Agni, ⁴is ⁹effectivity ⁸in the gods; ¹⁰thou ¹³rulest ¹¹over the wealth ¹²of inspired knowledge. ^{16a}Show ¹⁴thou then ^{16b}favour ¹⁵to us, ¹⁷great ¹⁸art thou. [16/130-1]

³O Master of the self-law [5.3.5]; ⁹alliance [7.15.1]

ऊर्ध्वं ऊ षु ण ऊतये तिष्ठा देवो न सविता ।

ऊर्ध्वो वाजस्य सनिता यदंजिभिर्वाघद्विर्विह्वयामहे ॥ 1.36.13 ॥

ऊर्ध्वः¹ ऊं² सु³ नः⁴ ऊतये⁵ तिष्ठ⁶ देवः⁷ न⁸ सविता⁹ ।

ऊर्ध्वः¹⁰ वाजस्य¹¹ सनिता¹² यत्¹³ अञ्जिऽभिः¹⁴ वाघत्ऽभिः¹⁵ विऽह्वयामहे¹⁶ ॥

13. ³Utterly ¹high uplifted ⁶stand ⁴for our ⁵growth, ⁸like ⁷the god ⁹Savitri; ¹⁰'tis from these heights ¹²that thou becomest the saviour ¹¹of our store ¹³when ¹⁶we call on thee with [*]. [16/131]

¹¹vājasya. wealth [1.36.12]; * [¹⁴anointed (3.10.4) ¹⁵singers of the word (1.58.7)]

ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह ।

कृधी न ऊर्ध्वाचरथाय जीवसे विदा देवेषु नो दुवः ॥ 1.36.14 ॥

ऊर्ध्वः¹ नः² पाहि³ अंहसः⁴ नि⁵ केतुना⁶ विश्वम्⁷ सम्⁸ अत्रिणम्⁹ दह¹⁰ ।

कृधि¹¹ नः¹² ऊर्ध्वान्¹³ चरथाय¹⁴ जीवसे¹⁵ विदाः¹⁶ देवेषु¹⁷ नः¹⁸ दुवः¹⁹ ॥

14. ¹High-raised ^{5,3}protect ²us ⁴from the evil ⁶by the perceiving mind, ¹⁰burn ⁸utterly ⁷every ⁹eater of our being; ^{11,12,13}raise us too on high ¹⁴for action, ¹⁵for life; ¹⁶distribute ¹⁷among the gods ¹⁸our ¹⁹activity. [16/131]

⁶with the ray of intuition [10.8.1]

पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः ।

पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य ॥ 1.36.15 ॥

पाहि¹ नः² अग्ने³ रक्षसः⁴ पाहि⁵ धूर्तेः⁶ अराव्णः⁷ ।

पाहि⁸ रीषतः⁹ उत¹⁰ वा¹¹ जिघांसतः¹² बृहत्भानो¹³ यविष्ठ्य¹⁴ ॥

15. ¹Protect ²us, ³O Agni, ⁴from the Rakshasa, ⁵protect ²us ⁶from the harm ⁷of the undelighting, ⁸protect ²us ⁹from him who assails ^{10,11}and ¹²him who would slay us, ¹³O Vast of lustres, ¹⁴O mighty and young. [16/131]

घनेव विष्वग्वि जह्वाराव्णस्तपुर्जभ यो अस्मध्नुक् ।

यो मर्त्यः शिशीते अत्यक्तुभिर्मानः स रिपुरीशत ॥ 1.36.16 ॥

घनाऽइव¹ विष्वक्² वि³ जहि⁴ अराव्णः⁵ तपुःऽजम्भ⁶ यः⁷ अस्मऽध्नुक्⁸ ।

यः⁹ मर्त्यः¹⁰ शिशीते¹¹ अति¹² अक्तुभिः¹³ मा¹⁴ नः¹⁵ सः¹⁶ रिपुः¹⁷ ईशत¹⁸ ॥

16. ¹As with thick falling blows ^{3,4}scatter ²utterly (or ^{3,4}scatter ¹like clouds ²to every side) ⁵all the powers of undelight, ⁶O devourer of their force (or ⁶destroyer of affliction), and ⁷him who ⁸would do us harm; ⁹whatsoever ¹⁰mortal being ¹²exceeds us ¹¹by the keenness ¹³of his actions, ^{18a}may ¹⁶he ¹⁴not ¹⁷as our enemy ^{18b}have mastery ¹⁵over us. [16/131]

⁶(O Agni) with his burning jaws [1.58.5]; with burning tusks [8.23.4]

अग्निर्वन्ने सुवीर्यमग्निः कण्वाय सौभगं ।

अग्निः प्रावन्मित्रो मेध्यातिथिमग्निः साता उपस्तुतं ॥ 1.36.17 ॥

अग्निः¹ वन्ने² सुवीर्यम्³ अग्निः⁴ कण्वाय⁵ सौभगम्⁶ ।

अग्निः⁷ प्र⁸ आवत्⁹ मित्रा¹⁰ उत¹¹ मेध्यऽअतिथिम्¹² अग्निः¹³ सातौ¹⁴ उपस्तुतम्¹⁵ ॥

17. ¹Agni ²has won ³perfected energy ⁵for Kanwa and ²has won ⁶perfected enjoyment; ⁷Agni ^{8,9}protects for him ¹⁰all friendly things, [¹¹and] ¹³Agni ¹⁴keeps ever in safe being ¹²Medhyatithi ¹⁵who has confirmed him by the song of praise. [16/132]

अग्निना तुर्वशं यदुं परावत उग्रादेवं हवामहे ।

अग्निर्नयन्नववास्त्वं बृहद्रथं तुर्वीतिं दस्यवे सहः ॥ 1.36.18 ॥

अग्निना¹ तुर्वशम्² यदुम्³ पराऽवतः⁴ उग्रादेवम्⁵ हवामहे⁶ ।

अग्निः⁷ नयत्⁸ नवऽवास्त्वम्⁹ बृहत्ऽरथम्¹⁰ तुर्वीतिम्¹¹ दस्यवे¹² सहः¹³ ॥

18. ¹By Agni ⁶we call ²Turvasha and ³Yadu and ⁵Ugradeva ⁴from the upper kingdoms; ⁷Agni ⁸has led ⁹to a new dwelling ¹⁰Brihadratha and ¹¹Turviti (or ¹¹Turviti ¹⁰of wide delight), ¹³a power ¹²against the foe. [16/131]

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।

दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥ 1.36.19 ॥

नि¹ त्वाम्² अग्ने³ मनुः⁴ दधे⁵ ज्योतिः⁶ जनाय⁷ शश्वते⁸ ।

दीदेथ⁹ कण्वे¹⁰ ऋतऽजातः¹¹ उक्षितः¹² यम्¹³ नमस्यन्ति¹⁴ कृष्टयः¹⁵ ॥

19. ⁴Man ⁵establisheth ²thee ¹within, ³O Agni, ⁶as a light ⁸for the eternal ⁷birth; ⁹mayest thou burn brightly ¹⁰in Kanwa ¹¹manifested in the Truth and ¹²increased in being, ¹³thou to whom ¹⁵the doers of action ¹⁴bow down. [16/132]
-

त्वेषासो अग्नेरमवंतो अर्चयो भीमासो न प्रतीतये ।

रक्षस्विनः सदमिद्यातुमावतो विश्वं समत्रिणं दह ॥ 1.36.20 ॥

त्वेषासः¹ अग्नेः² अमऽवन्तः³ अर्चयः⁴ भीमासः⁵ न⁶ प्रतिऽइतये⁷ ।

रक्षस्विनः⁸ सदम्⁹ इत्¹⁰ यातुऽमावतः¹¹ विश्वम्¹² सम्¹³ अत्रिणम्¹⁴ दह¹⁵ ॥

20. ¹Impetuous, ^{2a}O Agni, and ³forceful are ^{2b}thy ⁴flames, ⁵terrible and ⁶not ⁷to be approached; ⁹always ¹⁵thou do burn ¹³utterly ⁸the powers who detain and ¹¹the powers who are vessels of suffering, ¹⁰yea, ¹²every ¹⁴devourer. [16/132]
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Nodhas Gautama

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नू चित्सहोजा अमृतो नि तुन्दते होता यदूतो अभवद्विवस्वतः ।

वि साधिष्ठेभिः पथिभी रजो मम आ देवताता हविषा विवासति ॥ 1.58.1 ॥

नु¹ चित्² सहःऽजाः³ अमृतः⁴ नि⁵ तुन्दते⁶ होता⁷ यत्⁸ दूतः⁹ अभवत्¹⁰ विवस्वतः¹¹ ।

वि¹² साधिष्ठेभिः¹³ पथिऽभिः¹⁴ रजः¹⁵ ममे¹⁶ आ¹⁷ देवऽताता¹⁸ हविषा¹⁹ विवासति²⁰ ॥

1. ¹Now ²again he [the summoner-priest] ¹⁰has become ⁹the envoy ¹¹of the illumined one; ⁴the Immortal ³born of force ^{5,6}tramples on his way and ¹³by most effective ¹⁴paths, ¹⁵the middle world ^{12,16}has measured out into form. ^{17,20}He illumines ¹⁹by the power of the food-offering ¹⁸in the creation of the gods. [16/133]

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

आ स्वमद्म युवमानो अजरस्तृष्वविष्यन्नतसेषु तिष्ठति ।

अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानु स्तनयन्नचिक्रदत् ॥ 1.58.2 ॥

आ¹ स्वम्² अद्म³ युवमानः⁴ अजरः⁵ तृषु⁵ अविष्यन्⁶ अतसेषु⁷ तिष्ठति⁸ ।

अत्यः⁹ न¹⁰ पृष्ठम्¹¹ प्रुषितस्य¹² रोचते¹³ दिवः¹⁴ न¹⁵ सानु¹⁶ स्तनयन्¹⁷ अचिक्रदत्¹⁸ ॥

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

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

क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः ।

रथो न विक्ष्वंजसान आयुषु व्यानुषग्वार्या देव ऋण्वति ॥ 1.58.3 ॥

क्राणा¹ रुद्रेभिः² वसुऽभिः³ पुरःऽहितः⁴ होता⁵ निऽसत्तः⁶ रयिषाट्⁷ अमर्त्यः⁸ ।

रथः⁹ न¹⁰ विक्षु¹¹ ऋञ्जसानः¹² आयुषु¹³ वि¹⁴ आनुषक्¹⁵ वार्या¹⁶ देवः¹⁷ ऋण्वति¹⁸ ॥

3. ¹He is the doer of the work ²with the Rudras and ³the Vasus, ⁴the vicar of sacrifice and ⁶seated ⁵offering priest, ⁸the Immortal, ⁷the conqueror of treasures. ¹⁷The godhead ¹²shining ¹¹among the peoples ¹³of these living beings ¹⁰is like ⁹our chariot and ^{14,18}moves ¹⁵uninterruptedly ¹⁶to desirable things. [16/133]

[Alt.] ¹The doer ⁴set in front ²by (or with) Rudras & ³Vasus, ⁵the priest ⁶seated within ⁷conquering felicity, ⁸immortal, ¹⁷the god ¹¹in human creatures ¹²shining (or moving) ¹⁰like ⁹a chariot ^{14,18}bears abroad (or brings) ¹⁵uninterruptedly ¹⁶desired blessings. [14/447]

वि वातजूतो अतसेषु तिष्ठते वृथा जुहूभिः सृण्या तुविष्वणिः ।

तृषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ॥ 1.58.4 ॥

वि¹ वातऽजूतः² अतसेषु³ तिष्ठते⁴ वृथा⁵ जुहूभिः⁶ सृण्या⁷ तुविऽस्वनिः⁸ ।

तृषु⁹ यत्¹⁰ अग्ने¹¹ वनिनः¹² वृषऽयसे¹³ कृष्णम्¹⁴ ते¹⁵ एम¹⁶ रुशत्¹⁷दूर्मे¹⁷ अजर¹⁸ ॥

4. ⁸Many-voiced, ²urged by the breath of the wind, ⁴he stands ¹abroad ⁵easily ³among the trunks ⁷with the series ⁶of his mouths of flame. ¹⁴Black is ¹⁵thy ¹⁶trail, ¹⁸O ageless ¹¹Flame, ¹⁰when ⁹swiftly ¹³thou puttest forth thy male might ¹²upon the woodlands, ¹⁷O wave of lustrous fire. [16/134]

[Alt.] ²Impelled by the Wind (Pranic force) ^{1,4}he spreads ³among the trees ⁵easily ⁶with his flames of the offering ⁷in a moving chain ⁸he many-sounding; ¹⁰when, ¹¹O Agni, ¹³thou playest the bull ¹²with the things of the woodland, ¹⁴black is ¹⁵thy ¹⁶path, ¹⁷O red-billowed, ¹⁸O undecaying. [14/447]

तपुर्जभो वन आ वातचोदितो यूथे न साह्वान् अव वाति वंसगः ।

अभिब्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ॥ 1.58.5 ॥

तपुऽजम्भः¹ वने² आ³ वातऽचोदितः⁴ यूथे⁵ न⁶ साह्वान्⁷ अव⁸ वाति⁹ वंसगः¹⁰ ।

अभिऽब्रजन्¹¹ अक्षितम्¹² पाजसा¹³ रजः¹⁴ स्थातुः¹⁵ चरथम्¹⁶ भयते¹⁷ पतत्रिणः¹⁸ ॥

5. ^{8,9}He ranges ⁶like ⁷a conquering ¹⁰bull ^{8,9}ranges ⁵among the herd. ⁴Impelled by the blast ⁹he is blowing like a storm ⁸down ²in the wood ¹with his burning jaws ¹¹even while he travels ¹³with the mass of his might ¹²the unwasted ¹⁴middle world. Then ¹⁸the winged things of heaven ¹⁷are afraid and ¹⁵all that stands and ¹⁶all that moves. [16/134]

¹²inexhaustible [8.72.10]

दधुष्ट्वा भृगवो मानुषेषु रयिं न चारुं सुहवं जनेभ्यः ।

होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ॥ 1.58.6 ॥

दधुः¹ त्वा² भृगवः³ मानुषेषु⁴ आ⁵ रयिम्⁶ न⁷ चारुम्⁸ सुऽहवम्⁹ जनेभ्यः¹⁰ ।

होतारम्¹¹ अग्ने¹² अतिथिम्¹³ वरेण्यम्¹⁴ मित्रम्¹⁵ न¹⁶ शेवम्¹⁷ दिव्याय¹⁸ जन्मने¹⁹ ॥

6. ³The Bhrigus ^{5,1}set ²thee, ¹²O Fire, ⁴among human beings ⁷like ⁸a beautiful ⁶treasure, ⁹one swift to the call ¹⁰of men, ¹¹an offering priest and ¹⁴desirable ¹³guest, ¹⁶like ¹⁷a happy ¹⁵friend ¹⁸for the divine ¹⁹birth. [16/134]

होतारं सप्त जुह्वो यजिष्ठं यं वाघतो वृणते अध्वरेषु ।
अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नं ॥ 1.58.7 ॥

होतारम्¹ सप्त² जुह्वः³ यजिष्ठम्⁴ यम्⁵ वाघतः⁶ वृणते⁷ अध्वरेषु⁸ ।
अग्निम्⁹ विश्वेषाम्¹⁰ अरतिम्¹¹ वसूनाम्¹² सपर्यामि¹³ प्रयसा¹⁴ यामि¹⁵ रत्नम्¹⁶ ॥

7. ⁹The Flame is ¹a priest ⁴strong for sacrifice and ²the seven ³offering energies ⁷choose ⁵him ⁸in the rites of the path ⁶for the singer of the word. ¹¹He is one who wins by battle ¹⁰all ¹²riches. ¹³I serve him ¹⁴with my delight and ¹⁵travel ¹⁶to the ecstasy. [16/134]

³juhvaḥ. flames of offering [2.10.6]; flames of oblation [6.11.2]; ladles [8.44.5]

⁶vāghataḥ - Vāghat may mean the sacrificial priest because he is the one who calls to the deity in the chant of the brahma, the sacred hymn. It may also mean one who increases in being, in his brahma, his soul, who is getting vāja or substance. [14/152]

अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो मित्रमहः शर्म यच्छ ।
अग्ने गृणंतमंहस उरुष्योर्जो नपात्पूर्भिरायसीभिः ॥ 1.58.8 ॥

अच्छिद्रा¹ सूनो² सहसः³ नः⁴ अद्य⁵ स्तोतृभ्यः⁶ मित्रमहः⁷ शर्म⁸ यच्छ⁹ ।
अग्ने¹⁰ गृणन्तम्¹¹ अंहसः¹² उरुष्य¹³ ऊर्जः¹⁴ नपात्¹⁵ पूःभिः¹⁶ आयसीभिः¹⁷ ॥

8. ²O Son ³of Force, ⁷O friendly greatness, ⁹give ⁵on this day ⁶to men who hymn thee, ⁸the joys of a bliss ¹in which there is no wound or fissure. ¹⁰O Flame, ¹⁵Child ¹⁴of Might, ^{13a}keep ¹¹thy singer ^{13b}far ¹²from evil ¹⁷with thy iron ¹⁶walls. [16/135]

⁸śarma - The peace, joy and full satisfaction in the mental, vital and physical being [15/407 fn 6].

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

भवा वरूथं गृणते विभावो भवा मघवन्मघवद्भ्यः शर्म ।
उरुष्याग्ने अंहसो गृणंतं प्रातर्मक्षू धियावसुर्जगम्यात् ॥ 1.58.9 ॥

भव¹ वरूथम्² गृणते³ विभाऽवः⁴ भव⁵ मघऽवन्⁶ मघवत्⁷भ्यः⁸ शर्म⁹ ।
उरुष्य⁹ अग्ने¹⁰ अंहसः¹¹ गृणन्तम्¹² प्रातः¹³ मक्षु¹⁴ धियावसुः¹⁵ जगम्यात्¹⁶ ॥

9. ⁴O wide-lustrous Flame, ¹become ²an armour ³to thy singer. ⁶King of Riches, ⁵become ⁸that bliss ⁷to the lords of the riches. ⁹Keep far ¹¹from evil ¹²thy singer, ¹⁰O Fire. ¹³At dawn ^{16a}may he ¹⁴quickly ^{16b}come ¹⁵rich with thought. [16/135]

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

Sukta 59

वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।

वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनाँ उपमिद्ययन्थ ॥ 1.59.1 ॥

वयाः¹ इत्² अग्ने³ अग्नयः⁴ ते⁵ अन्ये⁶ त्वे⁷ विश्वे⁸ अमृताः⁹ मादयन्ते¹⁰ ।

वैश्वानर¹¹ नाभिः¹² असि¹³ क्षितीनाम्¹⁴ स्थूणाऽइव¹⁵ जनान्¹⁶ उपऽमि¹⁷ ययन्थ¹⁸ ॥

1. ⁶Other ⁴flames are ²only ¹branches ⁵of thy stock, ³O Fire. ⁸All ⁹the immortals ^{10a}take ⁷in thee ^{10b}their rapturous joy. ¹¹O universal Godhead, ¹³thou art ¹²the navel-knot ¹⁴of the earths and their inhabitants; ¹⁶all men born ¹⁸thou controllest and ¹⁷supportest ¹⁵like a pillar. [16/135; 15/574]

मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः ।

तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदार्याय ॥ 1.59.2 ॥

मूर्धा¹ दिवः² नाभिः³ अग्निः⁴ पृथिव्याः⁵ अथ⁶ अभवत्⁷ अरतिः⁸ रोदस्योः⁹ ।

तम्¹⁰ त्वा¹¹ देवासः¹² अजनयन्त¹³ देवम्¹⁴ वैश्वानर¹⁵ ज्योतिः¹⁶ इत्¹⁷ आर्याय¹⁸ ॥

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

आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरेऽग्ना वसूनि ।

या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥ 1.59.3 ॥

आ¹ सूर्ये² न³ रश्मयः⁴ ध्रुवासः⁵ वैश्वानरे⁶ दधिरे⁷ अग्ना⁸ वसूनि⁹ ।

या¹⁰ पर्वतेषु¹¹ ओषधीषु¹² अप्सु¹³ या¹⁴ मानुषेषु¹⁵ असि¹⁶ तस्य¹⁷ राजा¹⁸ ॥

3. ³As ^{5a}the firm ⁴rays ^{5b}sit steadfast ²in the Sun, ⁹all treasures ^{1,7}have been placed ⁶in the universal godhead and ⁸flame. ¹⁸King ¹⁶art thou ¹⁷of all ⁹the riches ¹⁰that are ¹²in the growths of the earth and ¹¹the hills and ¹³the waters and ⁹all the riches ¹⁴that are ¹⁵in men. [16/136; 15/574]

बृहती इव सूनवे रोदसी गिरो होता मनुष्यो न दक्षः ।

स्वर्वते सत्यशुष्माय पूर्वीर्वैश्वानराय नृतमाय यद्हीः ॥ 1.59.4 ॥

बृहती¹ इव² सूनवे³ रोदसी⁴ गिरः⁵ होता⁶ मनुष्यः⁷ न⁸ दक्षः⁹ ।

स्वःऽवते¹⁰ सत्यऽशुष्माय¹¹ पूर्वीः¹² वैश्वानराय¹³ नृतमाय¹⁴ यद्हीः¹⁵ ॥

4. ⁴Heaven and Earth ^{1a}grow ²as if ^{1b}vaster worlds ³to the Son. He ⁶is the priest of our

sacrifice and ⁵sings our words ⁸even as might ⁷a man ⁹of discerning skill. ¹³To Vaishwanara, ¹⁴for this most strong god ¹⁰who brings with him the light of the sun-world, ¹²its many ¹⁵mighty waters ¹¹because his strength is of the truth. [16/136; 15/575]

दिवश्चित्ते बृहतो जातवेदो वैश्वानर प्र रिरिचे महित्वं ।

राजा कृष्टीनामसि मानुषीणां युधा देवेभ्यो वरिवश्चकर्थ ॥ 1.59.5 ॥

दिवः¹ चित्² ते³ बृहतः⁴ जातऽवेदः⁵ वैश्वानर⁶ प्र⁷ रिरिचे⁸ महिऽत्वम्⁹ ।

राजा¹⁰ कृष्टीनाम¹¹ असि¹² मानुषीणाम्¹³ युधा¹⁴ देवेभ्यः¹⁵ वरिवः¹⁶ चकर्थ¹⁷ ॥

5. ⁶O universal godhead, ⁵O knower of all things born, ³thy ⁹excess of greatness ^{7,8}overflows ²even ⁴the Great ¹Heaven. ¹²Thou art ¹⁰the king ¹¹of the toiling ¹³human peoples and ¹⁴by battle ¹⁷madest ¹⁶the supreme good ¹⁵for the gods. [16/136; 15/575]

प्र नू महित्वं वृषभस्य वोचं यं पूरवो वृत्रहणं सचंते ।

वैश्वानरो दस्युमग्निर्जघन्वाँ अधूनोत्काष्ठा अव शंबरं भेत् ॥ 1.59.6 ॥

प्र¹ नु² महिऽत्वम्³ वृषभस्य⁴ वोचम्⁵ यम्⁶ पूरवः⁷ वृत्रऽहनम्⁸ सचन्ते⁹ ।

वैश्वानरः¹⁰ दस्युम्¹¹ अग्निः¹² जघन्वान्¹³ अधूनोत्¹⁴ काष्ठाः¹⁵ अव¹⁶ शम्बरम्¹⁷ भेत्¹⁸ ॥

6. ⁵I have spoken ³the greatness ⁴of the Bull ⁶to whom ⁷the Purus ⁹cling and ⁸he slays for us the covering Vritras. ¹⁰The universal Godhead and ¹²Flame ¹³has slain ¹¹the Destroyers and ¹⁴hastened ¹⁵the waters on the way and ¹⁸broken ¹⁶down ¹⁷Shambara. [16/136]

²Now, ⁵I have spoken ¹aloud [6.8.1]; ⁷the men [10.4.1]; the multitudes [5.23.3]

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

वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो विभावा ।

शातवनेये शतिनीभिरग्निः पुरुणीथे जरते सूनृतावान् ॥ 1.59.7 ॥

वैश्वानरः¹ महिम्ना² विश्वऽकृष्टिः³ भरत्⁴स्वाजेषु⁴ यजतः⁵ विभाऽवा⁶ ।

शातऽवनेये⁷ शतिनीभिः⁸ अग्निः⁹ पुरुऽनीथे¹⁰ जरते¹¹ सूनृताऽवान्¹² ॥

7. ¹This is the universal godhead who ²by his greatness ³labours in all the peoples, the ⁶lustrous ⁵master of sacrifice, ⁹the Flame ⁸with hundredfold treasures ¹¹is uttering the hymn of adoration ⁴among the Bharadwajas ¹⁰in Purunitha ⁷son of Shatavana. ¹²This is he who has the word of the Truth. [16/137; 15/575]

⁴भरत् those who brought (1.60.1) वाजः plenitude (5.15.5); ⁷वन Enjoyer (6.6.3) शत of hundred (sacrifices)

¹⁰नीथ guide on the way (3.12.5; 4.3.16) पुरु of many (5.2.4)

Sukta 60

वह्निं यशसं विदथस्य केतुं सुप्राव्यं दूतं सद्योऽर्थं ।

द्विजन्मानं रयिमिव प्रशस्तं रातिं भरद्वागवे मातरिश्वा ॥ 1.60.1 ॥

वह्निम्¹ यशसम्² विदथस्य³ केतुम्⁴ सुप्रऽअव्यम्⁵ दूतम्⁶ सद्यःऽअर्थम्⁷ ।

द्विऽजन्मानम्⁸ रयिम्ऽइव⁹ प्रऽशस्तम्¹⁰ रातिम्¹¹ भरत्¹² भृगवे¹³ मातरिश्वा¹⁴ ॥

1. ¹⁴The Lord of Life who breathes in the Mother ¹²brought ¹³to the Bhrgu ⁹like a treasure ¹⁰expressed by the word, ¹¹a lavish felicity, ⁸a twice-born god, ²a glorious ¹upholder, ⁴a thought-vision ³of the knowledge, ⁶a messenger ⁵who makes good advance and ⁷comes in a moment to the object of his journey. [16/137]

¹carrier flame [3.11.4]; bearer (of offerings) [7.7.5]

¹⁰excellent or high-proclaimed [10.91.15], voiced [7.1.1];

¹³flame-seers [4.7.1; 1.127.7]

अस्य शासुरुभयासः सचन्ते हविष्मन्त उशिजो ये च मर्ताः ।

दिवश्चित्पूर्वो न्यसादि होतापृच्छयो विश्पतिर्विक्षु वेधाः ॥ 1.60.2 ॥

अस्य¹ शासुः² उभयासः³ सचन्ते⁴ हविष्मन्तः⁵ उशिजः⁶ ये⁷ च⁸ मर्ताः⁹ ।

दिवः¹⁰ चित्¹¹ पूर्वः¹² नि¹³ असादि¹⁴ होता¹⁵ आऽपृच्छयः¹⁶ विश्पतिः¹⁷ विक्षु¹⁸ वेधाः¹⁹ ॥

2. ³Two are the races ⁴who cling ¹to this ²teacher; ^{6a}the gods ⁷who ^{6b}desire in heaven ⁸and ^{9a}men ⁷who ^{9b}are mortals ⁵bring[inging] him the food-offering. ¹²One who was before [¹¹even] ¹⁰heaven ^{13,14}has sat down ¹⁵as the priest of sacrifice, ¹⁶one to be questioned, ¹⁷a lord of the peoples ¹⁸among the peoples, ¹⁹a creator. [16/137]

¹⁶one to be respected [Monier-Williams];

¹⁹ordainer of works [6.16.3]

तं नव्यसी हृद आ जायमानमस्मत्सुकीर्तिर्मधुजिह्वमश्याः ।

यमृत्विजो वृजने मानुषासः प्रयस्वन्त आयवो जीजनन्त ॥ 1.60.3 ॥

तम्¹ नव्यसी² हृदः³ आ⁴ जायमानम्⁵ अस्मत्⁶ सुऽकीर्तिः⁷ मधुऽजिह्वम्⁸ अश्याः⁹ ।

यम्¹⁰ ऋत्विजः¹¹ वृजने¹² मानुषासः¹³ प्रयस्वन्तः¹⁴ आयवः¹⁵ जीजनन्त¹⁶ ॥

3. ⁶Our ²new ⁷glory-song of him ^{4,9}enjoys ⁸the honey-tongued god ⁵in his birth ³from the heart of man, ¹⁰whom ¹³human ¹⁵living beings ¹⁶beget ¹²in the strength, ¹⁴delight for their offering, ¹¹sacrificers in the seasons. [16/137]

¹²(in) the struggle [6.11.6];

¹⁴bringing the pleasant offering [5.20.3]

उशिक्पावको वसुर्मानुषेषु वरेण्यो होताधायि विक्षु ।

दमूना गृहपतिर्दम आँ अग्निर्भुवद्रयिपती रयीणां ॥ 1.60.4 ॥

उशिक्¹ पावकः² वसुः³ मानुषेषु⁴ वरेण्यः⁵ होता⁶ अधायि⁷ विक्षु⁸ ।

दमूनाः⁹ गृहपतिः¹⁰ दमे¹¹ आ¹² अग्निः¹³ भुवत्¹⁴ रयिपतिः¹⁵ रयीणाम्¹⁶ ॥

4. ⁵A desirable ⁶priest ⁷was set ⁸in the peoples, ¹a desiring god, ²a purifying ³Vasu ⁴in men, ⁹a dweller in the home, ¹⁰a master of the house ¹¹in the mansion; ¹³the Flame ^{12,14}becomes ¹⁵a lord ¹⁶of many treasures. [16/138]

¹¹ The house in the Veda is a constant image for the bodies that are dwelling-places of the soul [15/297];
The human system, the house of the soul. [16/606]

¹⁵ treasure-master [1.72.1]

तं त्वा वयं पतिमग्ने रयीणां प्र शंसामो मतिभिर्गोतमासः ।

आशुं न वाजंभरं मर्जयंतः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ 1.60.5 ॥

तम्¹ त्वा² वयम्³ पतिम्⁴ अग्ने⁵ रयीणाम्⁶ प्र⁷ शंसामः⁸ मतिभिः⁹ गोतमासः¹⁰ ।

आशुम्¹¹ न¹² वाजम्भरम्¹³ मर्जयन्तः¹⁴ प्रातः¹⁵ मक्षु¹⁶ धियावसुः¹⁷ जगम्यात्¹⁸ ॥

5. ⁵O Flame, ³we ¹⁰the Gotamas ^{14a}making ²thee ^{14b}clear and bright ¹²like ¹¹a swift horse ¹³who brings our plenty ^{7,8}give expression ²to thee ⁹by our thoughts, ⁴to the lord ⁶of treasures. ¹⁵At dawn ^{18a}may he ¹⁶quickly ^{18b}come ¹⁷rich with thought. [16/138]

¹⁰Masters of Light [1.77.5]

Sukta 74

उपप्रयंतो अध्वरं मंत्रं वोचेमाग्नये ।
आरे अस्मे च शृण्वते ॥ 1.74.1 ॥

उपऽप्रयन्तः¹ अध्वरम्² मन्त्रम्³ वोचेम⁴ अग्नये⁵ ।
आरे⁶ अस्मे⁷ च⁸ शृण्वते⁹ ॥

1. ¹As we move forward ²to the path of the sacrifice ⁴let us speak out ³the word of our thought ⁵to Agni ⁹who hears us ⁶from afar ⁸and ⁷from within. [16/138; 555]

[Alt.] ¹Advancing on the journey ²of the sacrifice ⁴let us express ³the thought ⁵to the Flame ⁹who heareth us ⁶from afar ⁸and ⁹heareth ⁷from within. [16/560]

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

यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु ।
अरक्षद्दाशुषे गयं ॥ 1.74.2 ॥

यः¹ स्नीहितीषु² पूर्व्यः³ सम्ऽजग्मानासु⁴ कृष्टिषु⁵ ।
अरक्षत्⁷ दाशुषे⁸ गयम्⁹ ॥

2. ¹He who ³supreme (ancient, first) ⁵in the worlds of our action ²that pour forth the clarity ⁴meeting together (or, ⁵when our labours ²that drip their fruit ⁴combine together), ⁷protects ⁸for the giver ⁹his attaining (or movement). [16/138; 555]

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

उत ब्रुवन्तु जंतव उदग्निर्वृत्रहाजनि ।
धनंजयो रणेरणे ॥ 1.74.3 ॥

उत¹ ब्रुवन्तु² जन्तवः³ उत्⁴ अग्निः⁵ वृत्रहा⁶ अजनि⁷ ।
धनम्ऽजयः⁸ रणेऽरणे⁹ ॥

3. ¹Yea, ^{2a}let ³all creatures born (^{2b}be able to) ^{2c}say, “⁴Up ⁵Agni ⁷comes into being, ⁶slayer of Vritras, ⁸conqueror of our wealth ⁹in battle after battle.” [16/139; 555]

[Alt.] ¹Yea and ^{2a}let ³men ^{2b}say, “⁵The Flame ⁶that slays the Coverer ^{4,7}has risen into birth, ⁸conqueror of our wealth ⁹in fight after fight.” [16/563]

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

यस्य दूतो असि क्षये वेषि हव्यानि वीतये ।

दस्मत्कृणोष्यध्वरं ॥ 1.74.4 ॥

यस्य¹ दूतः² असि³ क्षये⁴ वेषि⁵ हव्यानि⁷ वीतये⁸ ।

दस्मत्⁹ कृणोषि¹⁰ अध्वरम्¹¹ ॥

4. ¹He (the sacrificer) whose ²messenger ³thou art ⁴to his home, ⁵thou takest ⁷his offerings ⁸on their journey (or, ⁵takest ⁷his offerings ⁸on *thy journey* to be eaten *by the gods*; or ⁵comest ⁷to the offerings); ¹⁰thou makest ⁹effective ¹¹his path of sacrifice. [16/139; 555]

[Alt.] ⁴When in man's dwelling-place ³thou art ²the envoy, ⁵thou takest ⁷his offerings ⁸to be enjoyed by the gods (or ⁸thou comest ⁵to carry ⁷his offerings) and ¹⁰thou makest ⁹effective ¹¹the journey of his sacrifice;... [16/565]

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

तमित्सुहव्यमंगिरः सुदेवं सहस्रो यहो ।

जना आहुः सुबर्हिषं ॥ 1.74.5 ॥

तम्¹ इत्² सुऽहव्यम्³ अङ्गिरः⁴ सुऽदेवम्⁵ सहसः⁷ यहो⁸ ।

जनाः⁹ आहुः¹⁰ सुऽबर्हिषम्¹¹ ॥

5. ^{1,2}Him (the sacrificer) ⁹men ¹⁰call ³the man complete in his offering, ⁵complete in his gods, ¹¹complete in his base of sacrifice, ⁴O Angiras, ⁸O Son ⁷of Force. [16/139; 555]

[Alt.] ...¹him ²verily ⁹men ¹⁰speak of as ³perfect in his oblations, ⁵perfect in his godheads present, ¹¹perfect in the wide seat of his sacrifice. [16/565]

[Expln.] The man then becomes perfect in his sacrifice; the offering is effective (*su'havyam*), the godheads are completely manifested (*su'devam*), the base of sacrifice in

the soul includes all the various planes of our being (*su'barhiṣam*). The Divine Force, the Angiras (*aṅgiraḥ*), the puissance of Seer Will and the Son (*yaho*) of Strength (*sahasah*) overpowering the Panis and Vritras (*vṛtra'hā* – 1.74.3), effects this completeness. [16/557]

आ च वहसि ताँ इह देवाँ उप प्रशस्तये ।

हव्या सुश्रंद्र वीतये ॥ 1.74.6 ॥

आ¹ च² वहसि³ तान्⁴ इह⁵ देवान्⁶ उप⁷ प्रशस्तये⁸ ।

हव्या⁹ सुश्रन्द्र¹⁰ वीतये¹¹ ॥

6. ^{1,3}Thou bringest both ⁴those ⁶gods ⁵here ^{7,8}that we may express them ²and ^{1,3}bearest, ¹⁰O rich in delight, ⁹the offerings ¹¹on their journey. [16/139; 555]

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

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

[Expln.] There are always two aspects of Agni's embassy (*dūtyāni*) which seem to be inconsistent with each other, one the bringing (*vahāsi*) of the gods (*devān*) to eat of the oblations (*vītaye*) in the house of the sacrifice (*kṣaye* – 1.74.4), the other the taking of the oblations to be eaten by the gods (*vītaye*) in mid-air or heaven. Psychologically, the sense is clear enough. The Seer-Will first bears (*vahāsi*) man's activities to the higher planes by his purified consecration of them to the Godhead. This is the first part of the embassy. Then comes the time for the descent of the divine Powers into the human mind & body, at first temporary, to enjoy (*vītaye*) there the activities offered to them (*havyā*), each activity to its proper god. [16/566-7]

or, ⁸to be expressed and ¹¹to eat ⁹the offerings [16/139]

न योरुपब्दिरश्व्यः शृण्वे रथस्य कच्चन ।

यदग्ने यासि दूत्यं ॥ 1.74.7 ॥

न¹ योः² उपब्दिः³ अश्व्यः⁴ शृण्वे⁵ रथस्य⁶ कत्⁷ चन⁸ ।

यत्⁹ अग्ने¹⁰ यासि¹¹ दूत्यम्¹² ॥

7. ^{1,7,8}No ³tramp ⁵is heard ⁴of the horses ⁶of thy chariot ²in its going ⁹when ¹¹thou goest ¹²on

thy embassy, ¹⁰O Agni. [16/139; 555]

[Alt.] ¹No ³sound ⁴of horses ⁵is heard ^{7,8}at all ⁶from thy chariot ²in its motion, ⁹when ¹⁰O Agni, ¹¹thou goest ¹²on thy embassy. [16/568]

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

त्वोतो वाज्यहयोऽभि पूर्वस्मादपरः ।

प्र दाश्वान् अग्ने अस्थात् ॥ 1.74.8 ॥

त्वाऽऊतः¹ वाजी² अहयः³ अभि⁴ पूर्वस्मात्⁵ अपरः⁶ ।

प्र⁷ दाश्वान्⁸ अग्ने⁹ अस्थात्¹⁰ ॥

8. ¹By thee fostered ²the horse *of life* ^{4,10}goes ³undeviating, ⁶each one after ⁵that which preceded it, and ⁸the giver of sacrifices ^{7,10}progresses, ⁹O Agni. [16/139; 556]

[Alt.] ¹Fostered by thee, ²steed ⁵following ⁶after steed ³undeviating ⁴reaches the goal, (so), ⁹O Flame, ⁸the giver of the sacrifice ¹⁰goes ever ⁷forward. [16/569]

[Alt.] ¹Fostered by thee, ⁶the later ⁸sacrificer ^{4,5}following him who went before (or simply sacrificer after sacrificer) ¹⁰goes ⁷forward ³undeviating, ²rich in the plenitudes. [16/569]

उत द्युमत्सुवीर्यं बृहदग्ने विवाससि ।

देवेभ्यो देव दाशुषे ॥ 1.74.9 ॥

उत¹ द्युमत्² सुवीर्यम्³ बृहत्⁴ अग्ने⁵ विवाससि⁶ ।

देवेभ्यः⁷ देव⁸ दाशुषे⁹ ॥

9. ¹Yea, and ⁶thou lodgest throughout *his* being ⁹for the giver ¹and ⁷his gods, ⁸O God, ⁵Agni, ⁴a vast and ²luminous ³completeness of energy. [16/140; 556]

[Alt.] ¹Yea, and ⁹for him who giveth ⁷to the divine Ones, ⁸thou, O divine, ⁵O Flame, ⁶lodgest wide in all his being ³a perfect forcefulness ⁴vast and ²illumined. [16/570]

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

Sukta 77

कथा दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः ।

यो मर्त्येष्वमृत ऋतावा होता यजिष्ठ इत् कृणोति देवान् ॥1.77.1॥

कथा¹ दाशेम² अग्नये³ का⁴ अस्मै⁵ देवजुष्टा⁶ उच्यते⁷ भामिने⁸ गीः⁹ ।

यः¹⁰ मर्त्येषु¹¹ अमृतः¹² ऋतऽवा¹³ होता¹⁴ यजिष्ठः¹⁵ इत्¹⁶ कृणोति¹⁷ देवान्¹⁸ ॥

1. ¹How ²shall we give ³to Agni? ⁵For him ⁴what ⁹Word ⁶accepted by the Gods ⁷is spoken, ⁸for the lord of the brilliant flame? ⁵for him ¹⁰who ¹¹in mortals, ¹²immortal, ¹³possessed of the Truth, ¹⁴priest of the oblation ¹⁵strongest for sacrifice, ¹⁷creates ¹⁸the gods?
[16/140; 15/277]

[Alt.] ¹How ²shall we give ³unto the Flame? ⁴What ⁹word ⁷is spoken ⁸to the lord of fiery light ⁶to which the gods shall cleave, ³the Flame ¹⁰who ¹²immortal ¹¹in mortals, ¹³possessed of the Truth, ¹⁴a priest of the offering ^{15a}most mighty ¹⁶indeed ^{15b}for sacrifice, ¹⁷forms ¹⁸the gods? [16/583]

[Expln. - 15/279-81]

¹⁻³ “How must we give to Agni?” (*kathā dāśema agnaye*) asks the Rishi. The word for the sacrificial giving, *dāśema*, means literally distribution; it has a covert connection with the root *daś* in the sense of discernment. The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic Powers to whose province they by right belong.

^{4,5,9} The solution of the problem depends on right realisation, and right realisation starts from the right illuminative Word, expression of the inspired Thought which is sent to the seer out of the Vast. Therefore the Rishi asks farther, “What word is uttered to Agni?” (*kā asmai ucyate gīḥ*) What word of affirmation, what word of realisation?

⁶ The Word must be accepted by other divine Powers (*deva’juṣṭā*), that is, it must bring out some potentiality in the nature or bring into it some light of realisation by which the divine Workers may be induced to manifest in the superficial consciousness of humanity and embrace openly their respective functions.

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

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

¹⁴⁻¹⁸ Therefore is he the priest of the offering (*hotā*), strongest or most apt for sacrifice (*yajīṣṭhaḥ*), he who, all-powerful, follows always the law of the Truth (*ṛtāvā*). By this self-guided Truth, by this knowledge that works out as an unerring Will in the Cosmos, he fashions (*kr̥ṇoti*) the gods (*devān*) in mortals (*martyeṣu*).

यो अध्वरेषु शंतम ऋतावा होता तमू नमोभिरा कृणुध्वम्
अग्निर्यद् वेर्मताय देवान्त्स चा बोधाति मनसा यजाति ॥1.77.2॥

यः¹ अध्वरेषु² शमूऽतमः³ ऋतऽवा⁴ होता⁵ तम्⁶ ऊं⁷ नमःऽभिः⁸ आ⁹ कृणुध्वम्¹⁰ ।
अग्निः¹¹ यत्¹² वेः¹³ मर्ताय¹⁴ देवान्¹⁵ सः¹⁶ च¹⁷ बोधाति¹⁸ मनसा¹⁹ यजाति²⁰ ॥

2. ¹He who ²in the sacrifices ⁵is the priest of the offering, ³full of peace, ⁴full of the Truth, ⁶him ⁷verily ^{9,10}form in you ⁸by your surrenderings; ¹²when ¹¹Agni ¹³manifests ¹⁴for the mortals ¹⁵the gods, ¹⁶he ¹⁷also ¹⁸has perception of them and ¹⁹by the mind ²⁰offers to them the sacrifice. [16/140; 15/276]

[Expln.] By constant submission to the Truth, surrenderings, *namobhiḥ*, we create in ourselves (*ā kr̥ṇudhvam*) that image of the divine Will which is full of peace (*śam'tamaḥ*), because it is assured of the Truth and the Law (*ṛta'vā*). The Divine Will (*agnih*) becomes present and conscient (*veḥ*) in a human mind (*manasā*) and enlightens it (*bodhāti*) with the divine Knowledge (*devān*). [15/281-2]

⁴ ṛta'vā - It is the Seer-Will and possesses the Truth, therefore it is the priest of the offering most powerful for sacrifice. In other words, it will know the right way to sacrifice and find the right word for creating the Truth-powers. [16/583]

¹³enters ¹⁵into the gods [16/140 *fn*]

स हि क्रतुः स मर्यः स साधुर्मित्रो न भूदद्भुतस्य रथीः
तं मेधेषु प्रथमं देवयन्तीर्विश उप ब्रुवते दस्ममारीः ॥1.77.3॥

सः¹ हि² क्रतुः³ सः⁴ मर्यः⁵ सः⁶ साधुः⁷ मित्रः⁸ न⁹ भूत्¹⁰ अद्भुतस्य¹¹ रथीः¹² ।
तम्¹³ मेधेषु¹⁴ प्रथमम्¹⁵ देवऽयन्तीः¹⁶ विशः¹⁷ उप¹⁸ ब्रुवते¹⁹ दस्मम्²⁰ आरीः²¹ ॥

3. ²For ¹he is ³the will, ⁴he is ⁵the Strength, ⁶he is ⁷the effecter of perfection, ⁹even as ⁸Mitra ¹⁰he becomes ¹²the charioteer ¹¹of the Supreme. ¹³To him, ¹⁵the first, ¹⁴in the rich-offerings ¹⁷the people ¹⁶seeking the godhead ^{18,19}utter the word, ²¹the Aryan people ²⁰to the fulfiller. [16/140; 15/276]

[Expln.] Agni is the power of conscious Being, called by us will, effective behind the workings of mind and body (*kratuḥ*). Agni is the strong God within (*maryaḥ*, the strong, the masculine) who puts out his strength against all assailing powers, who forbids inertia, who repels every failing of heart and of force, who spurns out all lack of manhood. Agni actualises what might otherwise remain as an ineffectual thought or

aspiration. He is the doer of the Yoga (*sādhu*); divine smith labouring at his forge, he hammers out our perfection. Here he is said to become the charioteer (*rathīh*) of the Supreme (*adbhutasya*). The Supreme and Wonderful that moves and fulfils Itself “in the consciousness of another”, effects that motion with this Power as charioteer (*rathīh*) holding the reins of the activity. Mitra (*mitrah*) also, the lord of Love and Light is even such a charioteer. When therefore the race of mortals turn consciously towards the great aim and, offering their enriched capacities to the Sons of Heaven, seek to form the divine in themselves (*deva’yantīh*), it is to Agni, first and chief (*prathamam*), that they lift the realising thought (*medheṣu*), frame the creative Word (*upa bruvate*). For they are the Aryans (*ārīh*) who do the work and accept the effort, the vastest of all works, the most grandiose of all efforts, and he is the power that embraces Action and by Action fulfils the work (*dasmam*). [15/282-3]

स नो नृणां नृतमो रिशादा अग्निर्गिरोऽवसा वेतु धीतिम्
तना च ये मघवानः शविष्ठा वाजप्रसूता इषयन्त मन्म ॥1.77.4॥

सः¹ नः² नृणाम्³ नृतमः⁴ रिशादाः⁵ अग्निः⁶ गिरः⁷ अवसा⁸ वेतु⁹ धीतिम्¹⁰ ।
तना¹¹ च¹² ये¹³ मघवानः¹⁴ शविष्ठाः¹⁵ वाजप्रसूताः¹⁶ इषयन्त¹⁷ मन्म¹⁸ ॥

4. ^{9a}May (⁶Agni,) ¹this ⁴strongest ³of the Powers and ⁵devourer of the destroyers
^{9b}manifest ⁸by his presence ⁷the Words and ¹⁰their understanding, ¹²and ^{17a}may ¹³they
who ¹¹in their extension ¹⁴are lords of plenitude ¹⁵brightest in energy ¹⁶pour forth their
plenty and ^{17b}give their impulsion ¹⁸to the thought. [16/141; 15/277]

[Expln.] Therefore it is this (*sah*) Will which annihilates all forces commissioned to destroy the effort (*riśādāh*), this strongest (*nr’tamah*) of all the divine Puissances (*nrṇām*) in which the supreme Purusha has imaged Himself, that must bestow its presence (*avasā vetu*) on these human vessels. There it will use the mind as instrument of the sacrifice and by its very presence (*avasā*) manifest (*vetu*) those inspired and realising Words (*giraḥ*) which are as a chariot framed for the movement of the gods, giving to the Thought that meditates (*dhītim*) the illuminative comprehension which allows the forms of the divine Powers to outline themselves in our waking consciousness. Then may those other mighty Ones who bring with them the plenitudes of the higher life (*magha’vānaḥ*), Indra and the Ashwins, Usha and Surya, Varuna and Mitra and Aryaman, assume with that formative extension (*tanā*) of themselves in the human being their most brilliant energies (*śaviṣṭhāh*). Let them create their plenty in us, pouring it forth (*vāja’prasūtāh*) from the secret places of our being so as to be utilisable in its daylight tracts and let their impulsions urge upward (*iṣayanta*) the divinising thought in Mind (*manma*), till it transfigures itself in the supreme lustres. [15/283-4]

Or, ^{9b}enter ⁷into the words and ¹⁰the thinking [16/141 *fn*]

एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः

स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान् ॥1.77.5॥

एव¹ अग्निः² गोतमेभिः³ ऋतऽवा⁴ विप्रेभिः⁵ अस्तोष्ट⁶ जातऽवेदाः⁷ ।

सः⁸ एषु⁹ द्युम्नम्¹⁰ पीपयत्¹¹ सः¹² वाजम्¹³ सः¹⁴ पुष्टिम्¹⁵ याति¹⁶ जोषम्¹⁷ आ¹⁸ चिकित्वान्¹⁹ ॥

5. ¹Thus ^{6a}has ²Agni ⁴possessed of the Truth ^{6b}been affirmed ³by the masters of light, ⁷the knower of the worlds ⁵by clarified minds. ⁸He ¹¹shall foster ⁹in them ¹⁰the force of illumination, ¹²he too ¹³the plenty; ¹⁴he ^{18,16}shall attain ¹⁵to increase and ¹⁷to harmony ¹⁹by his perceptions. [16/141; 15/277]

[Expln.] The hymn closes. Thus (*eva*), in inspired words, has the divine Will, Agni (*agniḥ*), been affirmed by the sacred chant (*astōṣṭa*) of the Gotamas (*gotamebhiḥ*). The Rishi uses his name and that of his house as a symbol word; we have in it the Vedic go in the sense “luminous”, and Gotama means “entirely possessed of light”. For it is only those that have the plenitude of the luminous intelligence by whom (*gotamebhiḥ*) the master of divine Truth (*ṛta’vā*) can be wholly received and affirmed (*astōṣṭa*) in this world of an inferior Ray, *gotamebhir ṛtāvā*. And it is upon those whose minds are pure, clear and open, *vipra*, that there can dawn the right knowledge of the great Births (*jātavedāḥ*) which are behind the physical world and from which it derives and supports its energies, *viprebhir jātavedāḥ*. Agni is *Jatavedas*, knower of the births, the worlds. He knows entirely the five worlds and is not confined in his consciousness to this limited and dependent physical harmony. He has access even to the three highest states of all, to the udder of the mystic Cow, the abundance of the Bull with the four horns. From that abundance he will foster (*pīpayat*) the illumination (*dyumnam*) in these Aryan seekers, swell (*puṣṭim*) the plenty (*vājam*) of their divine faculties. By that fullness and plenty of his illumined perceptions (*cikivān*) he will unite (*joṣam*) thought with thought, word with word, till the human Intelligence is rich and harmonious enough to support and become the divine Idea. [15/284]

⁷who knows all things born [2.4.1];

¹⁷(to) favour [8.19.28]

Kutsa Angirasa

Sukta 94

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।

भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.1 ॥

इमम्¹ स्तोमम्² अर्हते³ जातवेदसे⁴ रथम्⁵ इव⁵ सम्⁶ महेम⁷ मनीषया⁸ ।

भद्रा⁹ हि¹⁰ नः¹¹ प्रमतिः¹² अस्य¹³ सम्¹⁴ सदि¹⁴ अग्ने¹⁵ सख्ये¹⁶ मा¹⁷ रिषाम¹⁸ वयम्¹⁹ तव²⁰ ॥

1. ¹This is [the song for] ⁴the omniscient who knows the law of our being and ³is sufficient to his works; ^{6,7}let us build [greaten – 7.2.3] ²the song of his truth ⁸by our thought and ⁵make it as if a chariot on which he shall mount. ^{13,14}When he dwells with us, then ⁹a happy ¹²wisdom ¹¹becomes ours. ²⁰With him [With You, ¹⁵O Agni] ¹⁶for friend ¹⁹we ¹⁷cannot ¹⁸come to harm. [16/141; 15/568]

[Alt.] ¹This ²hymn ³for the Exalted One ⁴to whom Knowledge appeareth ^{6,7}let us construct ⁸with the intellect ⁵as if it were a chariot (for him); ¹⁰for ⁹auspicious is ¹³his ¹²mind of thought ¹¹to us ¹⁴in the assembly. ¹⁵O Agni, ^{16a}(secure) in ²⁰thy ^{16b}friendship ^{17,18,19}may we come not to harm. [16/587]

³who has the power [5.7.2]; ¹⁴in the rendezvous of this god [7.4.3]; ¹⁵O Agni, ²⁰with your ¹⁶friendship [Lit.]

यस्मै त्वमायजसे स साधत्यनर्वा क्षेति दधते सुवीर्यं ।

स तूताव नैनमश्रोत्यंहतिरग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.2 ॥

यस्मै¹ त्वम्² आऽयजसे³ सः⁴ साधति⁵ अनर्वा⁶ क्षेति⁷ दधते⁸ सुवीर्यम्⁹ ।

सः¹⁰ तूताव¹¹ न¹² एनम्¹³ अश्रोति¹⁴ अंहतिः¹⁵ अग्ने¹⁶ सख्ये¹⁷ मा¹⁸ रिषाम¹⁹ वयम्²⁰ तव²¹ ॥

2. ^{1,4}Whosoever ²makes him ³his priest of the sacrifice ⁵reaches the perfection that is the fruit of his striving, ⁷[dwelling in] a home on a height of being ⁶where there is no warring and no enemies; ⁸he confirms in himself ⁹an ample energy; ¹⁰he ¹¹is safe in his strength, ¹⁵evil ^{12,14}cannot lay its hand ¹³upon him. (rest as in 1.94.1) [16/142; 15/568]

[Alt.] ¹For whom ²thou, ¹⁶O Agni, ³workest at the Yoga, ⁴he ⁵attains fulfilment, ⁷he sits ⁸established ⁶free from enemies, ⁹who finds the full force of being; ¹⁰he ¹¹flourishes and ¹⁵evil ¹²cannot ¹⁴enjoy possession ¹³of him. ¹⁶O Agni, secure ²¹in thy ¹⁷friendship ^{18,19,20}may we come not to harm. [16/589]

⁹perfected energy [1.36.17]; complete hero-might [5.13.5]

शकेम त्वा समिधं साधया धियस्त्वे देवा हविरदंत्याहुतं ।

त्वमादित्याँ आ वह तान्ह्युश्मस्यग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.3 ॥

शकेम¹ त्वा² सम्ऽइधम्³ साधय⁴ धियः⁵ त्वे⁶ देवाः⁷ हविः⁸ अदन्ति⁹ आऽहुतम्¹⁰ ।

त्वम्¹¹ आदित्यान्¹² आ¹³ वह¹⁴ तान्¹⁵ हि¹⁶ उश्मसि¹⁷ अग्ने¹⁸ सख्ये¹⁹ मा²⁰ रिषाम²¹ वयम्²² तव²³ ॥

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

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

[Alt.; Lit.] ¹May we have strength ^{3a}to kindle ²you ^{3b}to your height, ⁴may you perfect ⁵our thoughts. ⁶In you ⁸all that we give ¹⁰must be thrown ⁹that it may become a food ⁷for the gods; ¹¹you ^{13,14}shall bring to us ¹²the godheads of the infinite consciousness ¹⁵whom [16; indeed] ¹⁷we desire. (rest as in 1.94.1)

⁸haviḥ in the Veda is anything spiritual, mental, vital or material offered to the gods so as to strengthen them each in their proper activity. The base of the Vedic system is this idea of the interchange of offices between god & man, man surrendering his inner & outer gains to the gods so that they by their activity in him & his concerns may repay him, as is their habit, a thousandfold [16/590]; The oblation signifies always action (*karma*) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention. [15/281]

भरामेधमं कृणवामा हवींषि ते चितयंतः पर्वणापर्वणा वयं ।

जीवातवे प्रतरं साधया धियोऽग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.4 ॥

भराम¹ इधम्² कृणवाम³ हवींषि⁴ ते⁵ चितयन्तः⁶ पर्वणाऽपर्वणा⁷ वयम्⁸ ।

जीवातवे⁹ प्रऽतरम्¹⁰ साधय¹¹ धियः¹² अग्ने¹³ सख्ये¹⁴ मा¹⁵ रिषाम¹⁶ वयम्¹⁷ तव¹⁸ ॥

4. ^{1a}Let ⁸us ^{1b}gather ²fuel ⁵for it, ^{3a}let ⁸us ^{3b}prepare ⁵for it ⁴offerings, ^{6a}let ⁸us ^{6b}make ourselves conscious ⁷of the jointings of its times and its seasons. ¹¹It shall so perfect ¹²our thoughts ¹⁰that they shall extend our being and ⁹create for us a larger life. (rest as in 1.94.1) [16/142; 15/569]

[Alt.] ^{1a}May ⁸we ^{1b}heap ²the fuel ⁵of thee and ³make ⁴the offerings ⁶heaping them up ⁷both complete and incomplete; ¹⁰forcefully ⁹for the life ¹¹perfect ¹²the faculties of our understanding; ¹³O Agni, ^{14a}secure ¹⁸in thy ^{14b}friendship ^{15,16,17}may we come not to harm. [16/592]

[Alt.; Lit.] ^{1a}Let ⁸us ^{1b}gather ²fuel ⁵for you, ^{3a}let ⁸us ^{3b}prepare ⁵for you ⁴offerings, ^{6a}let ⁸us ^{6b}make ourselves conscious ⁷of the jointings of your times and your seasons. ¹¹You shall so perfect ¹²our thoughts that they ¹⁰shall extend our being and ⁹create for us a larger life. (rest as in I.94.1)

¹⁰a more opulent state [10.45.9]

विशां गोपा अस्य चरन्ति जंतवो द्विपच्च यदुत चतुष्पदक्नुभिः ।

चित्रः प्रकेत उषसो महँ अस्यग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.5 ॥

विशाम्¹ गोपाः² अस्य³ चरन्ति⁴ जन्तवः⁵ द्विऽपत्⁶ च⁷ यत्⁸ उत⁹ चतुःऽपत्¹⁰ अक्नुभिः¹¹ ।

चित्रः¹² प्रऽकेतः¹³ उषसः¹⁴ महान्¹⁵ असि¹⁶ अग्ने¹⁷ सख्ये¹⁸ मा¹⁹ रिषाम²⁰ वयम्²¹ तव²² ॥

5. ²This is the guardian of the world and ¹its peoples, ²the shepherd ¹of all these herds; ^{8,7}all ⁵that is born ⁴moves ³by his ¹¹rays and is compelled by his flame, ^{9,7}both ⁶the two-footed ⁷and ¹⁰the four-footed ⁵creatures. ¹⁶This is ¹²the rich and ¹⁵great ¹³thought-awakening ¹⁴of the Dawn within. (rest as in 1.94.1) [16/142; 15/569]

[Alt.] ²He is the protector ¹of the peoples, ³by his ¹¹drivings ⁵all living beings ⁴range whether ⁶the two-footed or ¹⁰the four-footed; ¹⁶thou art ¹²the various ¹³perception ¹⁴of the Dawn, ¹⁵mighty ¹⁶art thou; ¹⁷O Agni, ^{18a}secure in ²²thy ^{18b}friendship ^{19,20,21}may we come to no harm. [16/592]

¹¹radiances [10.3.4]; ¹²wonderfully manifold [1.66.3]; many-hued [10.1.2]; ¹³conscious perception [7.11.1]

त्वमध्वर्युत होतासि पूर्व्यः प्रशास्ता पोता जनुषा पुरोहितः ।

विश्वा विद्वँ आर्त्विज्या धीर पुष्यस्यग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.6 ॥

त्वम्¹ अध्वर्युः² उत³ होता⁴ असि⁵ पूर्व्यः⁶ प्रऽशास्ता⁷ पोता⁸ जनुषा⁹ पुरःऽहितः¹⁰ ।

विश्वा¹¹ विद्वान्¹² आर्त्विज्या¹³ धीर¹⁴ पुष्यसि¹⁵ अग्ने¹⁶ सख्ये¹⁷ मा¹⁸ रिषाम¹⁹ वयम्²⁰ तव²¹ ॥

6. ²This is the priest who guides the march of the sacrifice, [³and] ⁶the first and ancient ⁴who calls to the gods and gives the offerings; ⁷his is the command ³and ⁸his the purification; ⁹from his birth ¹⁰he stands in front the vicar of our sacrifice. ¹²He knows ¹¹all ¹³the works of this divine priesthood, for he is ¹⁴the Thinker ¹⁵who increases in us. (rest as in 1.94.1) [16/143; 15/569]

[Alt.] ¹Thou ⁵art ²the Adhwaryu and ⁴the Hota ³also ⁶from of old, ⁷the controller & ⁸purifier of beings, ¹⁰the Purohita; ¹²thou knowest, ¹⁴O wise one, ¹¹all ¹³the functions of the Ritwik & (by that knowledge) ¹⁵increasest; ¹⁶O Agni, ^{17a}secure in ²¹thy ^{17b}friendship, ^{18,19,20}may we come not to harm. [16/593]

[Alt.; Lit.] ¹You ⁵are ²the priest who guides the march of the sacrifice, [³and] ⁶the first and ancient ⁴who calls to the gods and gives the offerings; ⁷yours is the command ³and ⁸yours the purification; ⁹from your birth ¹⁰you stand in front the vicar of our sacrifice.

¹²You know ¹¹all ¹³the works of this divine priesthood, for you are ¹⁴the Thinker ¹⁵who increases in us. (rest as in 1.94.1)

²leader of the pilgrim-rite [4.6.4]; ⁷the priest of the annunciation [2.5.4]

⁸the priest of the purification [4.9.3];

¹³the works of the Ritwij – the priest of the order of the work (sacrifice) [10.2.1]; ¹⁵nurtures (us) [6.2.1]

यो विश्वतः सुप्रतीकः सदृङ्ङसि दूरे चित्संतळिदिवाति रोचसे ।

रात्र्याश्चिदंधो अति देव पश्यस्यग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.7 ॥

यः¹ विश्वतः² सुऽप्रतीकः³ सदृङ्ङ⁴ असि⁵ दूरे⁶ चित्⁷ सन्⁸ तळित्ऽङ्ग⁹ अति¹⁰ रोचसे¹¹ ।

रात्र्याः¹² चित्¹³ अन्धः¹⁴ अति¹⁵ देव¹⁶ पश्यसि¹⁷ अग्ने¹⁸ सख्ये¹⁹ मा²⁰ रिषाम²¹ वयम्²² तव²³ ॥

7. ³The faces of this God ²are everywhere and ¹he ^{3a}fronts ²all things ^{3b}perfectly; ¹he ⁴has the eye and the vision: ⁶when we see him from afar, ⁷yet ⁹he seems near to us, ¹¹so brilliantly he shines ¹⁰across the gulfs. ¹⁷He sees ¹⁵beyond [¹³even] ¹⁴the darkness ¹²of our night, ¹⁷for his vision is ¹⁶divine. (rest as in 1.94.1) [16/143; 15/569]

[Alt.] ^{5a}Thou ¹who ^{5b}art ²everywhere ³in thy beauty and ⁴hast vision, ⁶discerning afar, ¹¹shinest ¹⁰exceedingly ⁹like the lightning, ¹⁷thou seest, ¹⁶O god, ¹⁵beyond ¹⁴the darkness ¹²of the night. ¹⁸O Agni, ^{19a}secure in ²³thy ^{19b}friendship ^{20,21,22}may we come not to harm. [16/594]

[Alt.; Lit.] ⁵You are ²everywhere and ¹the one who ³fronts all things perfectly; ¹the one who ⁴has the eye and the vision: we see you ⁶from afar, ⁷yet ⁹you seem near to us, ¹¹so brilliantly you shine ¹⁰across the gulfs. ¹⁷You see ¹⁵beyond [¹³even] ¹⁴the darkness ¹²of our night, for ¹⁷your vision is ¹⁶divine. (rest as in 1.94.1)

पूर्वो देवा भवतु सुन्वतो रथोऽस्माकं शंसो अभ्यस्तु दूढ्यः ।

तदा जानीतोत पुष्यता वचोऽग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.8 ॥

पूर्वः¹ देवाः² भवतु³ सुन्वतः⁴ रथः⁵ अस्माकम्⁶ शंसः⁷ अभि⁸ अस्तु⁹ दुःऽध्यः¹⁰ ।

तत्¹¹ आ¹² जानीत¹³ उत¹⁴ पुष्यत¹⁵ वचः¹⁶ अग्ने¹⁷ सख्ये¹⁸ मा¹⁹ रिषाम²⁰ वयम्²¹ तव²² ॥

8. ²O you godheads, ^{3a}let ⁶our [⁴Soma-giver – 5.34.6] ⁵chariot ^{3b}be always ¹in front, ^{9a}let ⁶our ⁷clear and strong word ^{8,9b}overcome ¹⁰all that thinks the falsehood. ²O you godheads, ^{12,13}know for us, know in us ¹¹that Truth, [¹⁴and] ¹⁵increase ¹⁶the speech that finds and utters it. (rest as in 1.94.1) [16/143; 15/570]

[Alt.] ^{3a}May ⁶ours, ²O ye gods, ^{3b}be ¹the pristine ⁵delight ⁴of him who expresses (the nectar), ^{9a}may ¹⁰strong ⁷self-expression ^{9b}be ⁶with us; ¹¹that ¹⁶word ^{12,13}do ye know ¹⁴& ¹⁶in that word ¹⁵increase. ¹⁷O Agni, ^{18a}secure in ²²thy ^{18b}friendship, ^{19,20,21}may we come to no harm. [16/595]

वधैर्दुःशंसाँ अप दूढ्यो जहि दूरे वा ये अंति वा के चिदत्रिणः ।

अथा यज्ञाय गृणते सुगं कृध्यग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.9 ॥

वधैः¹ दुःशंसान्² अप³ दुःऽध्यः⁴ जहि⁵ दूरे⁶ वा⁷ ये⁸ अन्ति⁹ वा¹⁰ के¹¹ चित्¹² अत्रिणः¹³ ।

अथ¹⁴ यज्ञाय¹⁵ गृणते¹⁶ सुऽगम्¹⁷ कृधि¹⁸ अग्ने¹⁹ सख्ये²⁰ मा²¹ रिषाम²² वयम्²³ तव²⁴ ॥

9. ¹With blows that slay ^{3,5}cast from our path, ¹⁹O thou Flame, ²the powers that stammer in the speech ⁷and ⁴stumble in the thought, ¹³the devourers of our power and our knowledge ⁸who ⁶leap at us from near ¹⁰and ⁹shoot at us from afar. [¹⁴Then] ¹⁸make ¹⁵the path of the sacrifice ¹⁷a clear and happy journeying [¹⁶for him who hymns thee - 10.87.11]. (rest as in 1.94.1) [16/143; 15/570]

[Alt.] ^{3,5}Drive away ¹with thy smittings impetuously ²those who are opposed to expansion, ⁷or ⁸such as ⁶from afar (stand) against me ¹⁰or ^{8,11,12}all such ¹³as are devourers, ¹⁴then ¹⁸make ¹⁷an easy path ¹⁵for the sacrifice ¹⁶to express itself. ¹⁹O Agni, ^{20a}secure in ²⁴thy ^{20b,c}friendship, ^{21,22,23}may we come not to harm. [16/598]

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

यद्युक्था अरुषा रोहिता रथे वातजूता वृषभस्येव ते रवः ।

आदिन्वसि वनिनो धूमकेतुनाग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.10 ॥

यत्¹ अयुक्थाः² अरुषा³ रोहिता⁴ रथे⁵ वातऽजूता⁶ वृषभस्यऽइव⁷ ते⁸ रवः⁹ ।

आत्¹⁰ इन्वसि¹¹ वनिनः¹² धूमऽकेतुना¹³ अग्ने¹⁴ सख्ये¹⁵ मा¹⁶ रिषाम¹⁷ वयम्¹⁸ तव¹⁹ ॥

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

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

[16/599]

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

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

अध स्वनादुत बिभ्युः पतत्रिणो द्रप्सा यत्ते यवसादो व्यस्थिरन् ।

सुगं तत्ते तावकेभ्यो रथेभ्योऽग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.11 ॥

अध¹ स्वनात्² उत³ बिभ्युः⁴ पतत्रिणः⁵ द्रप्साः⁶ यत्⁷ ते⁸ यवसऽअदः⁹ वि¹⁰ अस्थिरन्¹¹ ।

सुऽगम्¹² तत्¹³ ते¹⁴ तावकेभ्यः¹⁵ रथेभ्यः¹⁶ अग्ने¹⁷ सख्ये¹⁸ मा¹⁹ रिषाम²⁰ वयम्²¹ तव²² ॥

11. ¹At ²the noise of thy coming ³even ⁵they that wing in the skies ⁴are afraid, ⁷when ⁸thy

[⁶flames – 8.19.31] ⁹eaters of the pasture ^{10,11}go abroad in their haste. ¹³So ¹²thou makest clear thy path to thy kingdom that ¹⁴thy ¹⁶chariots ¹²may run towards it easily. (rest as in 1.94.1) [16/144; 15/570]

¹Then [1.72.10]; ¹¹range ¹⁰around [1.65.4]

अयं मित्रस्य वरुणस्य धायसेऽवयातां मरुतां हेळो अद्भुतः ।

मृळा सु नो भूत्वेषां मनः पुनरग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.12 ॥

अयम्¹ मित्रस्य² वरुणस्य³ धायसे⁴ अवऽयाताम्⁵ मरुताम्⁶ हेळः⁷ अद्भुतः⁸ ।

मृळ⁹ सु¹⁰ नः¹¹ भूत्¹² एषाम्¹³ मनः¹⁴ पुनः¹⁵ अग्ने¹⁶ सख्ये¹⁷ मा¹⁸ रिषाम¹⁹ वयम्²⁰ तव²¹ ॥

12. ¹This dread and tumult of thee [‘the noise of thy coming’ from the previous verse], is it not ⁸the wonderful and exceeding ⁷wrath ⁶of the gods of the Life [Maruts] ⁵rushing down on us ⁴to found here ³the purity of the Infinite [Varuna], ²the harmony of the Lover [Mitra]? ⁹Be gracious, ¹⁶O thou fierce Fire, ^{12a}let ¹³their [Maruts’] ¹⁴minds ^{12b}be ¹⁵again ^{10a}sweet ¹¹to us and ^{10b}pleasant. (rest as in 1.94.1) [16/144; 15/571]

देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुध्वरे ।

शर्मन्त्स्याम तव सप्रथस्तमेऽग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.13 ॥

देवः¹ देवानाम्² असि³ मित्रः⁴ अद्भुतः⁵ वसुः⁶ वसूनाम्⁷ असि⁸ चारुः⁹ अध्वरे¹⁰ ।

शर्मन्¹¹ स्याम¹² तव¹³ सप्रथःऽतमे¹⁴ अग्ने¹⁵ सख्ये¹⁶ मा¹⁷ रिषाम¹⁸ वयम्¹⁹ तव²⁰ ॥

13. ¹God ³art thou ²of the gods, for thou art the [⁵wonderful] ⁴lover and friend; ⁶richest ⁸art thou ⁷of the masters of the Treasure, ⁶the founders ⁷of the home, ⁸for thou art ⁹very bright and pleasant ¹⁰in the pilgrimage and the sacrifice. ¹⁴Very wide and far-extending is ^{11a}the peace of ¹³thy ^{11b}beatitude; ¹²may that be ¹¹the home of our abiding! (rest as in 1.94.1) [16/144; 15/571]

¹¹home of bliss [3.15.5]; peace or house of refuge [10.6.1];

¹⁵O Agni ¹⁴(who has the) perfect breadth [5.65.5]

तत्ते भद्रं यत्समिद्धः स्वे दमे सोमाहुतो जरसे मृळयत्तमः ।

दधासि रत्नं द्रविणं च दाशुषेऽग्ने सख्ये मा रिषामा वयं तव ॥ 1.94.14 ॥

तत्¹ ते² भद्रम्³ यत्⁴ सम्⁵इद्धः⁵ स्वे⁶ दमे⁷ सोमऽआहुतः⁸ जरसे⁹ मृळयत्¹⁰ऽतमः¹⁰ ।

दधासि¹¹ रत्नम्¹² द्रविणम्¹³ च¹⁴ दाशुषे¹⁵ अग्ने¹⁶ सख्ये¹⁷ मा¹⁸ रिषाम¹⁹ वयम्²⁰ तव²¹ ॥

14. ¹That is ^{3a}the bliss ²of him ^{3b}and the happiness; for then is this Will ¹⁰very gracious and joy-giving ⁴when ⁶in its own divine ⁷house, ⁵lit into its high and perfect flame, ⁹it is adored by our thoughts and ⁸satisfied with the wine of our delight. Then ¹¹it lavishes ¹²its deliciousness, ¹⁴then it returns ¹³in treasure and substance ¹⁵all that we have given into its hands. (rest as in 1.94.1) [16/145; 15/571]

[Alt.] ¹¹it establishes [1.140.9] ¹²the delight [1.140.11] ¹⁴and ¹³the treasure and substance ¹⁵(in) the giver of the sacrifice [2.1.11]

यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वमदिते सर्वताता ।

यं भद्रेण शवसा चोदयासि प्रजावता राधसा ते स्याम ॥ 1.94.15 ॥

यस्मै¹ त्वम्² सुद्रविणः³ ददाशः⁴ अनागाः⁵ त्वम्⁶ अदिते⁷ सर्वताता⁸ ।

यम्⁹ भद्रेण¹⁰ शवसा¹¹ चोदयासि¹² प्रजावता¹³ राधसा¹⁴ ते¹⁵ स्याम¹⁶ ॥

15. ²O thou ⁷infinite and indivisible Being, ⁵it is thou ever that ^{8a}formest ⁵the sinless ^{8b}universalities of the spirit by our sacrifice; ¹²thou compellest and inspirest thy favourites ^{10a}by ¹⁵thy ^{10b}happy and ¹¹luminous forcefulness, ¹³by the fruitful ¹⁴riches of thy joy. ⁹Among them ¹⁶may we be numbered. (rest as in 1.94.1) [16/145; 15/571]

[Alt.] ⁶O thou ⁷infinite and indivisible Being (³well-endowed with substances), ⁵it is thou (त्वम्) ever ^{8b}that formest (ताता) ⁵the sinless (अनागाः) ^{8a}universalities of the spirit (सर्व) by our sacrifice (¹for the one ⁴who has given to thee – 1.36.4); ¹²thou compellest and inspirest ⁹thy favourites (such giver) ¹⁵by thy ¹⁰happy and ¹¹luminous forcefulness, ¹³by the fruitful ¹⁴riches of thy joy. ¹⁶Among them may we be numbered.

^{8a}all-forming labour [6.12.2;6.15.18]; ¹²gives the impulse (impellest) [8.75.6]

¹³full of progeny [3.16.3]

¹⁴which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth [15/139]

स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्र तिरेह देव ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 1.94.16 ॥

सः¹ त्वम्² अग्ने³ सौभगत्वस्य⁴ विद्वान्⁵ अस्माकम्⁶ आयुः⁷ प्र⁸ तिर⁹ इह¹⁰ देव¹¹ ।

तत्¹² नः¹³ मित्रः¹⁴ वरुणः¹⁵ ममहन्ताम्¹⁶ अदितिः¹⁷ सिन्धुः¹⁸ पृथिवी¹⁹ उत²⁰ द्यौः²¹ ॥

16. [³O Agni!] ²Thou art ⁵the knower ⁴of felicity and ^{8,9}the increaser ¹⁰here ⁶of our ⁷life and ^{8,9}advancer ⁷of our being! Thou art ¹¹the godhead! [*Incomplete] [16/145;15/572]
- * [¹²That ^{16a}may ¹⁴the Lords of Harmony (Mitra) and ¹⁵Wideness (Varuna) ^{16b}increase ¹³in us, ¹⁷the Mother infinite (Aditi) and ¹⁸the great ocean and ¹⁹earth ²⁰and ²¹heaven - 16/147]
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Sukta 95

द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते ।

हरिरन्यस्यां भवति स्वधावांछुक्रो अन्यस्यां ददृशे सुवर्चाः ॥ 1.95.1 ॥

द्वे¹ विरूपे² चरतः³ सुऽअर्थे⁴ अन्याऽअन्या⁵ वत्सम्⁶ उप⁷ धापयेते⁸ ।

हरिः⁹ अन्यस्याम्¹⁰ भवति¹¹ स्वधाऽवान्¹² शुक्रः¹³ अन्यस्याम्¹⁴ ददृशे¹⁵ सुवर्चाः¹⁶ ॥

1. ¹Day and Night ²have different forms, but ³are travellers ⁴to one perfect goal; ^{7,8}they suckle ⁵alternately ⁶the divine Child. ¹⁰In our day ¹¹he becomes ⁹the brilliant Sun and ¹²is master of the law of his nature; ¹⁴through our night ¹⁵he [Agni] is visible ¹³in the purity of his brightness and ¹⁶the energy of his lustres. [16/145]

दशमं त्वष्टुर्जनयंत गर्भमतंद्रासो युवतयो विभृत्रं ।

तिग्मानीकं स्वयशसं जनेषु विरोचमानं परि षीं नयन्ति ॥ 1.95.2 ॥

दश¹ इमम्² त्वष्टुः³ जनयन्त⁴ गर्भम्⁵ अतन्द्रासः⁶ युवतयः⁷ विऽभृत्रम्⁸ ।

तिग्मऽअनीकम्⁹ स्वऽयशसम्¹⁰ जनेषु¹¹ विऽरोचमानम्¹² परि¹³ सीम्¹⁴ नयन्ति¹⁵ ॥

2. ¹Ten powers of the Thought, ⁷young and ⁶sleepless goddesses, ⁴gave birth ²to this ⁵child ³of the Maker ⁸who is carried very variously and widely. ¹⁵They lead him ¹²abroad ¹⁴through the world ¹²in a flaming splendour, ⁹his keen power of light ¹⁰self-lustrous ¹¹in all things born. [16/146]

¹The ten Brides, sisters - the subtle ones [9.1.7 – 15/85];

⁸ vi'bhr̥trāḥ - The image in vibhr̥trāḥ suggests the upholding of the thought of the Truth in all the principles of our being or, to put it in the ordinary Vedic image, the seven-headed thought in all the seven waters, apsu dhiyaṃ dadhiṣe (5.45.11). [15/200]

⁹intense [5.19.5] flame-force [4.5.15]; ¹⁰self-glorious [5.17.2; 8.60.11]; ¹⁴everywhere [1.36.1]

त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।

पूर्वामनु प्र दिशं पार्थिवानामृत-प्रशासद्वि दधावनुष्टु ॥ 1.95.3 ॥

त्रीणि¹ जाना² परि³ भूषन्ति⁴ अस्य⁵ समुद्रे⁶ एकम्⁷ दिवि⁸ एकम्⁹ अप्ऽसु¹⁰ ।

पूर्वाम्¹¹ अनु¹² प्र¹³ दिशम्¹⁴ पार्थिवानाम्¹⁵ ऋतून्¹⁶ प्रऽशासत्¹⁷ वि¹⁸ दधौ¹⁹ अनुष्टु²⁰ ॥

3. There are ¹three ²births ⁵of him ⁴that seek to come into being ³around us, ⁷one is ⁶in the ocean of the infinite, ⁸one is ⁸in the heavens, ⁹one is ¹⁰in the waters that descend from the heavens. In the supreme region of mind, [¹²following – 4.4.2] ¹¹the eastern ^{13,14}direction ¹⁵of earthly beings, ¹⁷he declares ¹⁶the seasons of their sacrifice and ^{18,19}ordains them ²⁰in their succession. [16/146]

क इमं वो निण्यमा चिकेत वत्सो मातृजनयत स्वधाभिः ।

बह्वीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥ 1.95.4 ॥

कः¹ इमम्² वः³ निण्यम्⁴ आ⁵ चिकेत⁶ वत्सः⁷ मातृः⁸ जनयत⁹ स्वधाभिः¹⁰ ।

बह्वीनाम्¹¹ गर्भः¹² अपसाम्¹³ उपऽस्थात्¹⁴ महान्¹⁵ कविः¹⁶ निः¹⁷ चरति¹⁸ स्वधाऽवान्¹⁹ ॥

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

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

¹⁰by the self-laws [3.26.8]; ¹⁹faithful to his self-law [4.12.3]

आविष्टयो वर्धते चारुरासु जिह्वानामूर्ध्वः स्वयशा उपस्थे ।

उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥ 1.95.5 ॥

आविःऽत्यः¹ वर्धते² चारुः³ आसु⁴ जिह्वानाम्⁵ ऊर्ध्वः⁶ स्वऽयशाः⁷ उपऽस्थे⁸ ।

उभे⁹ त्वष्टुः¹⁰ बिभ्यतुः¹¹ जायमानात्¹² प्रतीची¹³ सिंहम्¹⁴ प्रति¹⁵ जोषयेते¹⁶ ॥

5. ³Very bright and pleasant ²he increases ⁴in them [the waters] and ¹is made manifest; ⁸in the lap ⁵of their crooked windings, he is ⁶straight-exalted and ⁷self-lustrous. ⁹Heaven and earth both ¹¹had fear ¹⁰of their Maker ¹²in his birth; ^{13,15}they are driven trembling towards ¹⁴the young lion and ¹⁶woo him to their love. [16/146]

³beautiful [1.72.2]; ⁶high exalted [8.19.10]; ⁷self-glorious [5.17.2; 8.60.11]

⁹Day and Night - Yaska [14.460]; ¹³they are fronting [4.3.2]; they turned to meet [5.12.1]

उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।

स दक्षाणां दक्षपतिर्बभूवांजति यं दक्षिणतो हविर्भिः ॥ 1.95.6 ॥

उभे¹ भद्रे² जोषयेते³ न⁴ मेने⁵ गावः⁶ न⁷ वाश्राः⁸ उप⁹ तस्थुः¹⁰ एवैः¹¹ ।

सः¹² दक्षाणाम्¹³ दक्षऽपतिः¹⁴ बभूव¹⁵ अञ्जन्ति¹⁶ यम्¹⁷ दक्षिणतः¹⁸ हविःऽभिः¹⁹ ॥

6. ³They woo him to their love ⁴like ⁵women and ¹both ²grow full of happiness. ⁶The thoughts of the Light ^{9,10}come ⁸voiceful to him ¹¹in all their movements ⁷like ⁸lowing cows and ¹²he ¹⁵becomes ¹⁴the master ¹³of all judgments and discernings ¹⁷whom ¹⁶men anoint ¹⁹with their offerings ¹⁸on the right hand of the altar. [16/147]

¹both [Heaven and Earth from 1.95.5]; ⁷⁻¹⁰as if lowing cows come to their calf [14/460];

¹⁸ the Ritwiks on the right side of the *aavahaniya* [14/460]

उद्यंयमीति सवितेव बाहू उभे सिचौ यतते भीम ऋञ्जन् ।

उच्छुक्रमत्कमजते सिमस्मान्वा मातृभ्यो वसना जहाति ॥ 1.95.7 ॥

उत्¹ यम्यमीति² सविताऽइव³ बाहू⁴ उभे⁵ सिचौ⁶ यतते⁷ भीमः⁸ ऋञ्जन्⁹ ।

उत्¹⁰ शुक्रम¹¹ अत्कम्¹² अजते¹³ सिमस्मात्¹⁴ नवा¹⁵ मातृभ्यः¹⁶ वसना¹⁷ जहाति¹⁸ ॥

7. ³Like the creating Sun ²he lifts ¹up ⁴his arms to heaven and ⁸terrible in his force, ⁹adorning ⁵both his wives, ⁷he labours ⁹working into brightness ⁵both these fields ⁶of his outpouring; ¹³he drives ¹⁰upward ¹¹the shining ¹²veil of thought ¹⁴from all that is; ¹⁸he plucks off ¹⁵their new ¹⁷robes ¹⁶from his mothers. [16/146]

⁵[both Heaven and Earth or Day and Night – from 1.95.5];

⁹crowning [3.4.7]

त्वेषं रूपं कृणुत उत्तरं यत्संपृचानः सदने गोभिरद्धिः ।

कविर्बुध्नं परि मर्मज्यते धीः सा देवताता समितिर्बभूव ॥ 1.95.8 ॥

त्वेषम्¹ रूपम्² कृणुते³ उत्तरम्⁴ यत्⁵ सम्पृञ्चानः⁶ सदने⁷ गोभिः⁸ अत्भिः⁹ ।

कविः¹⁰ बुध्नम्¹¹ परि¹² मर्मज्यते¹³ धीः¹⁴ सा¹⁵ देवताता¹⁶ सम्पृञ्चिः¹⁷ बभूव¹⁸ ॥

8. ⁵When ⁶he joins himself ⁷in his seat and home ⁸to the rays of the Truth and ⁹to its streams, ⁵when ³he makes for himself ⁴that higher ¹flaming ²form of his, then ¹⁰as the seer and ¹⁴thinker ^{12,13}he delivers into a bright clearness ¹¹that divine foundation. ¹⁶In our forming of the godheads, ¹⁵it is he that is [¹⁸becomes] ¹⁷their union and coming together [assembly - 10.11.8]. [16/146]

उरु ते ज्रयः पर्येति बुध्नं विरोचमानं महिषस्य धाम ।

विश्वेभिरग्ने स्वयशोभिरिद्धोऽदब्धेभिः पायुभिः पाह्यस्मान् ॥ 1.95.9 ॥

उरु¹ ते² ज्रयः³ परि⁴ एति⁵ बुध्नम्⁶ विरोचमानम्⁷ महिषस्य⁸ धाम⁹ ।

विश्वेभिः¹⁰ अग्ने¹¹ स्वयशः¹² ऽभिः¹³ इद्धः¹⁴ अदब्धेभिः¹⁵ पायुभिः¹⁶ पाहि¹⁷ अस्मान्¹⁸ ॥

9. ³The speed ²of thee ^{4,5}encompasses ¹the wideness, ⁶the foundation, ⁷the far-shining ⁹abode ⁸of the vast Godhead. ¹¹O Flame, ¹³lit into thy full height ¹⁶guard ¹⁷us ¹⁰with all thy universal ¹²self-illuminings, ¹⁵guards ¹⁴invincible. [16/146]

धन्वन्स्रोतः कृणुते गातुमूर्मि शुक्रैरूर्मिभिरभि नक्षति क्षां ।

विश्वा सनानि जठरेषु धत्तेऽन्तर्नवासु चरति प्रसूषु ॥ 1.95.10 ॥

धन्वन्¹ स्रोतः² कृणुते³ गातुम्⁴ ऊर्मिम्⁵ शुक्रैः⁶ ऊर्मिऽभिः⁷ अभि⁸ नक्षति⁹ क्षाम्¹⁰ ।

विश्वा¹¹ सनानि¹² जठरेषु¹³ धत्ते¹⁴ अन्तः¹⁵ नवासु¹⁶ चरति¹⁷ प्रसूषु¹⁸ ॥

10. ³He creates ¹on our desert earth ²the stream, ⁴the moving ⁵billow, and ^{6a}by its shining ⁷waves ^{6b}of light ^{8,9}he ascends ¹⁰to the heavens; ¹⁴he holds ¹¹all ¹²old and lasting things ¹³in his bellies and ¹⁷moves ¹⁶in all new ¹⁸births. [16/147]

एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 1.95.11 ॥

एव¹ नः² अग्ने³ सम्ऽइधा⁴ वृधानः⁵ रेवत्⁶ पावक⁷ श्रवसे⁸ वि⁹ भाहि¹⁰ ।

तत्¹¹ नः¹² मित्रः¹³ वरुणः¹⁴ ममहन्ताम्¹⁵ अदितिः¹⁶ सिन्धुः¹⁷ पृथिवी¹⁸ उत¹⁹ द्यौः²⁰ ॥

11. ¹So, ³O Flame, ⁵increase ^{4a}by the fuel that ²we ^{4b}heap for thee; and, ⁷O purifier, ¹⁰shine ⁹wide and ⁶opulently ⁸that we may possess inspired knowledge. ¹¹That ^{15a}may ¹³the Lords of Harmony (Mitra) and ¹⁴Wideness (Varuna) ^{15b}increase ¹²in us, ¹⁶the Mother infinite (Aditi) and ¹⁷the great ocean and ¹⁸earth ¹⁹and ²⁰heaven. [16/147]
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Sukta 96

स प्रत्नथा सहसा जायमानः सद्यः काव्यानि बळधत्त विश्वा ।

आपश्च मित्रं धिषणा च साधंदेवा अग्निं धारयद्रविणोदां ॥ 1.96.1 ॥

सः¹ प्रत्नऽथा² सहसा³ जायमानः⁴ सद्यः⁵ काव्यानि⁶ बट्⁷ अधत्त⁸ विश्वा⁹ ।

आपः¹⁰ च¹¹ मित्रम्¹² धिषणा¹³ च¹⁴ साधन्¹⁵ देवाः¹⁶ अग्निम्¹⁷ धारयन्¹⁸ द्रविणःऽदाम्¹⁹ ॥

1. ²As of old ³by force ¹he ⁴is born and ⁵in his very birth ⁷infallibly ⁸he lays his hands ⁹on all ⁶seer-seeings and wisdoms; ¹³the Thought ¹¹and ¹⁰the heavenly waters ¹⁵bring to perfection ¹²this friend of beings. ¹⁶The godheads ¹⁸hold ¹⁷the Flame ¹⁹that gives the treasure. [16/147]

⁵at once [5.1.9]; immediately [1.27.6]

स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनां ।

विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयद्रविणोदां ॥ 1.96.2 ॥

सः¹ पूर्वया² निऽविदा³ कव्यता⁴ आयोः⁵ इमाः⁶ प्रऽजाः⁷ अजनयत्⁸ मनूनाम्⁹

विवस्वता¹⁰ चक्षसा¹¹ द्याम्¹² अपः¹³ च¹⁴ देवाः¹⁵ अग्निम्¹⁶ धारयन्¹⁷ द्रविणःऽदाम्¹⁸ ॥

2. ²By the supreme and original ³inmost knowledge of the being, ⁴the knowledge that does the works of the seer, ¹he ⁸brought into being ⁶these ⁷children ⁵of men, ⁹the thinkers, and ¹⁰by his wide-shining ¹¹eye of vision ⁸created ¹²heaven ¹⁴and ¹³its waters. ¹⁵The godheads ¹⁷hold ¹⁶the Flame ¹⁸that gives the treasure. [16/147]

तमीळत प्रथमं यज्ञसाधं विश आरीराहुतमृजसानं ।

ऊर्जः पुत्रं भरतं सृप्रदानुं देवा अग्निं धारयद्रविणोदां ॥ 1.96.3 ॥

तम्¹ ईळत² प्रथमम्³ यज्ञऽसाधम्⁴ विशः⁵ आरीः⁶ आऽहुतम्⁷ ऋञ्जसानम्⁸ ।

ऊर्जः⁹ पुत्रम्¹⁰ भरतम्¹¹ सृप्रऽदानुम्¹² देवाः¹³ अग्निम्¹⁴ धारयन्¹⁵ द्रविणःऽदाम्¹⁶ ॥

3. ¹Him ²desire and adore, for he is ³the first and chief ⁴who brings to perfect accomplishment your sacrifice, since he takes all ⁷offering ⁶of the Aryan ⁵peoples and ⁸makes them to shine with light; he is ¹⁰the son ⁹of Energy, ¹¹the bringer of boons, ¹²the flood of strength. ¹³The godheads ¹⁵hold ¹⁴the Flame ¹⁶that gives the treasure. [16/148]

स मातरिश्वा पुरुवारपुष्टिर्विदद्गातुं तनयाय स्वर्वित् ।

विशां गोपा जनिता रोदस्योर्देवा अग्निं धारयद्रविणोदां ॥ 1.96.4 ॥

सः¹ मातरिश्वा² पुरुवार³ पुष्टिः⁴ विदत्⁵ गातुम्⁶ तनयाय⁷ स्वःऽवित्⁸ ।
विशाम्⁹ गोपाः¹⁰ जनिता¹¹ रोदस्योः¹² देवाः¹³ अग्निम्¹⁴ धारयन्¹⁵ द्रविणःऽदाम्¹⁶ ॥

4. ¹He is ²Life that swells in the mother of things, the Life-god ⁴who nurses in his bosom ³many blessings, ⁵finds ⁶the path ⁷for the Son of men and ⁸discovers the country of Light, ¹⁰protector ⁹of the peoples, ¹¹father ¹²of earth and heaven. ¹³The godheads ¹⁵hold ¹⁴the Flame ¹⁶that gives the treasure. [16/148]

[Alt.] ²Matarishwan (the Life-god, Vayu) ⁴increasing ³the many desirable things (the higher objects of life) ⁵discovered ⁶the path ⁷for the Son, ⁸discovered Swar. [15/221]

नक्तोषासा वर्णमामेम्याने धापयेते शिशुमेकं समीची ।

द्यावाक्षामा रुक्मो अंतर्वि भाति देवा अग्निं धारयंद्रविणोदां ॥ 1.96.5 ॥

नक्तोषसा¹ वर्णम्² आमामेम्याने³ धापयेते⁴ शिशुम्⁵ एकम्⁶ सम्ऽईची⁷ ।
द्यावाक्षामा⁸ रुक्मः⁹ अन्तः¹⁰ वि¹¹ भाति¹² देवाः¹³ अग्निम्¹⁴ धारयन्¹⁵ द्रविणःऽदाम्¹⁶ ॥

5. ¹Night and Dawn ³are working to shape ²that highest hue of things, different, ⁴they suckle ⁶one ⁵child, ⁷they are united equals; ¹⁰between ⁸our earth and heavens are born the ¹¹widenesses of his ⁹golden ¹²light. ¹³The godheads ¹⁵hold ¹⁴the Flame ¹⁶that gives the treasure. [16/148]

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

रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वेः ।

अमृतत्वं रक्षमाणास एनं देवा अग्निं धारयंद्रविणोदां ॥ 1.96.6 ॥

रायः¹ बुध्नः² सम्ऽगमनः³ वसूनाम्⁴ यज्ञस्य⁵ केतुः⁶ मन्मऽसाधनः⁷ वेः⁸ ।
अमृतत्वं⁹ रक्षमाणासः¹⁰ एनम्¹¹ देवाः¹² अग्निम्¹³ धारयन्¹⁴ द्रविणःऽदाम्¹⁵ ॥

6. He is ²the foundation ¹of the opulence of the beatitude, ³the bringer together ⁴of its treasures; he is ⁶the conscious eye ⁵of our sacrifice who [⁸comes – 6.15.14 and] ⁷accomplishes and perfects the thought in the word of man. ¹²The godheads, ¹⁰guarding ⁹immortality, ¹⁴hold ¹¹the ¹³Flame ¹⁵that gives the treasure. [16/148]

⁹The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature. [15/470 fn 1]

नू च पुरा च सदनं रयीणां जातस्य च जायमानस्य च क्षां ।
सतश्च गोपां भवतश्च भूरेर्देवा अग्निं धारयद्द्रविणोदां ॥ 1.96.7 ॥

नु¹ च² पुरा³ च⁴ सदनम्⁵ रयीणाम्⁶ जातस्य⁷ च⁸ जायमानस्य⁹ च¹⁰ क्षाम्¹¹ ।
सतः¹² च¹³ गोपाम्¹⁴ भवतः¹⁵ च¹⁶ भूरेः¹⁷ देवाः¹⁸ अग्निम्¹⁹ धारयन्²⁰ द्रविणः²¹ऽदाम्²¹ ॥

7. ¹Now ²and ³of old he is ⁵the seat ⁶of all felicities, ¹¹continent ⁷of all that is born ⁸and ⁹all that is coming into birth, ¹⁴guardian ¹²of that which is ¹⁶and ¹⁷the much ¹⁵that becomes, — ¹⁸the godheads ²⁰hold ¹⁹the Flame ²¹that gives the treasure. [16/150]

द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य प्र यंसत् ।
द्रविणोदा वीरवतीमिषं नो द्रविणोदा रासते दीर्घमायुः ॥ 1.96.8 ॥

द्रविणः¹ऽदाः¹ द्रविणसः² तुरस्य³ द्रविणः⁴ऽदाः⁴ सनरस्य⁵ प्र⁶ यंसत्⁷ ।
द्रविणः⁸ऽदाः⁸ वीरवतीम्⁹ इषम्¹⁰ नः¹¹ द्रविणः¹²ऽदाः¹² रासते¹³ दीर्घम्¹⁴ आयुः¹⁵ ॥

8. ^{7a}May ^{1,4}this giver of treasure ^{6,7b}extend to us ²treasure ³which hastens to its home, and ⁵the treasure which is lasting and eternal; ^{8,12}he is the giver of treasure and ¹³he shall give ¹¹to us ⁹heroic energy ¹⁰of impulsion and ¹³lavish ¹¹on us ¹⁴long ¹⁵existence. [16/150]

एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि ।
तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 1.96.9 ॥

एव¹ नः² अग्ने³ सम्⁴ऽइधा⁴ वृधानः⁵ रेवत्⁶ पावक⁷ श्रवसे⁸ वि⁹ भाहि¹⁰ ।
तत्¹¹ नः¹² मित्रः¹³ वरुणः¹⁴ ममहन्ताम्¹⁵ अदितिः¹⁶ सिन्धुः¹⁷ पृथिवी¹⁸ उत¹⁹ द्यौः²⁰ ॥

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

Sukta 97

अप नः शोशुचदघमग्ने शुशुग्ध्या रयिं ।

अप नः शोशुचदघं ॥ 1.97.1 ॥

अप¹ नः² शोशुचत्³ अघम्⁴ अग्ने⁵ शुशुग्धि⁶ आ⁷ रयिम्⁸ ।

अप⁹ नः¹⁰ शोशुचत्¹¹ अघम्¹² ॥

1. [⁵O Agni] ^{1,3}Burn away ²from us ⁴the sin, ^{7,6}flame out on us ⁸the bliss. ^{9,11}Burn away ¹⁰from us ¹²the sin! [16/150; 15/572]

सुक्षेत्रिया सुगातुया वसूया च यजामहे ।

अप नः शोशुचदघं ॥ 1.97.2 ॥

सुक्षेत्रिया¹ सुगातुऽया² वसुऽया³ च⁴ यजामहे⁵ ।

अप⁶ नः⁷ शोशुचत्⁸ अघम्⁹ ॥

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

प्र यद्भृदिष्ठ एषां प्रास्माकासश्च सूरयः ।

अप नः शोशुचदघं ॥ 1.97.3 ॥

प्र¹ यत्² भृदिष्ठः³ एषाम्⁴ प्र⁵ अस्माकासः⁶ च⁷ सूरयः⁸ ।

अप⁹ नः¹⁰ शोशुचत्¹¹ अघम्¹² ॥

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

प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयं ।

अप नः शोशुचदघं ॥ 1.97.4 ॥

प्र¹ यत्² ते³ अग्ने⁴ सूरयः⁵ जायेमहि⁶ प्र⁷ ते⁸ वयम्⁹ ।

अप¹⁰ नः¹¹ शोशुचत्¹² अघम्¹³ ॥

4. ²That ³thy ⁵seers, ⁴O Flame divine, ^{1,6}may multiply and ⁹we ^{7,6}be new-born ⁸as thine, -- ^{10,12}burn away ¹¹from us ¹³the sin! [16/151; 15/572]

प्र यदग्नेः सहस्वतो विश्वतो यंति भानवः ।

अप नः शोशुचदघं ॥ 1.97.5 ॥

प्र¹ यत्² अग्नेः³ सहस्वतः⁴ विश्वतः⁵ यन्ति⁶ भानवः⁷।

अप⁸ नः⁹ शोशुचत्¹⁰ अघम्¹¹ ॥

5. ²When ⁷the flaming rays ³of thy [Agni's] ⁴might ^{1,6}rush abroad ⁵on every side violently, -
^{8,10}burn away ⁹from us ¹¹the sin! [16/151; 15/573]
-

त्वं हि विश्वतोमुख विश्वतः परिभूरसि।

अप नः शोशुचदघं ॥ 1.97.6 ॥

त्वम्¹ हि² विश्वतः³ऽमुख³ विश्वतः⁴ परिऽभूः⁵ असि⁶।

अप⁷ नः⁸ शोशुचत्⁹ अघम्¹⁰ ॥

6. God, ³thy faces are everywhere! ¹thou ^{5,6}besiegest us ⁴on every side with thy being.
^{7,9}Burn away ⁸from us ¹⁰the sin! [16/151; 15/573]
-

द्विषो नो विश्वतोमुखाति नावेव पारय।

अप नः शोशुचदघं ॥ 1.97.7 ॥

द्विषः¹ नः² विश्वतः³ मुख⁴ अति⁵ नावाऽइव⁶ पारय⁷।

अप⁸ नः⁹ शोशुचत्¹⁰ अघम्¹¹ ॥

7. ^{7a}Let ⁴thy face ^{3a}front ¹the Enemy ^{3b}wherever he turns; ^{7b}bear ²us ⁶in thy ship ⁵over the
dangerous waters. ^{8,10}Burn away ⁹from us ¹¹the sin! [16/151; 15/573]
-

स नः सिंधुमिव नावयाति पर्षा स्वस्तये।

अप नः शोशुचदघं ॥ 1.97.8 ॥

सः¹ नः² सिन्धुम्³ इव⁴ नावया⁵ अति⁶ पर्ष⁷ स्वस्तये⁸।

अप⁹ नः¹⁰ शोशुचत्¹¹ अघम्¹² ॥

8. ⁴As ⁵in a ship ³over the ocean, ⁷bear ²us ⁶over ⁸into thy felicity. ^{9,11}Burn away ¹⁰from us
the ¹²sin! [16/152; 15/573]
-

Dirghatamas Auchathya

Sukta 140

वेदिषदे प्रियधामाय सुद्युते धासिमिव प्र भरा योनिमग्नये ।

वस्त्रेणैव वासया मन्मना शुचिं ज्योतीरथं शुक्रवर्णं तमोहनं ॥ 1.140.1 ॥

वेदिऽसदे¹ प्रियऽधामाय² सुऽद्युते³ धासिम्ऽइव⁴ प्र⁵ भर⁶ योनिम्⁷ अग्नये⁸ ।

वस्त्रेणऽइव⁹ वासय¹⁰ मन्मना¹¹ शुचिम्¹² ज्योतिःऽरथम्¹³ शुक्रऽवर्णम्¹⁴ तमःऽहनम्¹⁵ ॥

1. ^{5,6}Offer ⁴like a secure seat ⁷that womb ⁸to Agni ³the utterly bright ¹who sits upon the altar and ²his abode is bliss; ¹⁰clothe ¹¹with thought ⁹as with a robe ¹⁵the slayer of the darkness ¹²who is pure and ¹³charioted in light and ¹⁴pure bright of hue. [16/152; 600]

⁴like a foundation [1.62.3; 5.12.4]; ⁶bring [1.12.11; 4.2.13; 1.4.7]

⁷the original home [5.67.1], the world from which this being was born [4.50.2]

¹⁴white; *sukra*, a white brightness [16/600]

अभि द्विजन्मा त्रिवृदन्नमृज्यते संवत्सरे वावृधे जग्धमी पुनः ।

अन्यस्यासा जिह्वया जेन्यो वृषा न्यन्येन वनिनो मृष्ट वारणः ॥ 1.140.2 ॥

अभि¹ द्विऽजन्मा² त्रिऽवृत्³ अन्नम्⁴ ऋज्यते⁵ संवत्सरे⁶ वावृधे⁷ जग्धम्⁸ इम्⁹ पुनः¹⁰ ।

अन्यस्य¹¹ आसा¹² जिह्वया¹³ जेन्यः¹⁴ वृषा¹⁵ नि¹⁶ अन्येन¹⁷ वनिनः¹⁸ मृष्ट¹⁹ वारणः²⁰ ॥

2. ²The twice-born Agni ⁵moves (intense) ¹about ³his triple ⁴food; ⁸it is eaten and ⁶with the year ⁹it ⁷has grown ¹⁰again; ¹³with the tongue and ¹²mouth ¹¹of the one ¹⁴he is the strong master and ¹⁵enjoyer, ¹⁷with the other ²⁰he engirdles and ^{16,19}crushes in his embrace ¹⁸his delightful things. [16/152; 600]

¹³with his tongue ¹²in the presence ¹¹of the one [16/600]; ¹⁴conqueror [1.71.4]; ¹⁵male [1.140.6]

¹⁸pleasant woods [10.91.6]; ¹⁹sexual contact [16/600]; ²⁰cover, surround [16/600]

कृष्णप्रुतौ वेविजे अस्य सक्षिता उभा तरेते अभि मातरा शिशुं ।

प्राचाजिह्वं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं वर्धनं पितुः ॥ 1.140.3 ॥

कृष्णप्रुतौ¹ वेविजे² अस्य³ सऽक्षितौ⁴ उभा⁵ तरेते⁶ अभि⁷ मातरा⁸ शिशुम्⁹ ।

प्राचाऽजिह्वम्¹⁰ ध्वसयन्तम्¹¹ तृषुऽच्युतम्¹² आ¹³ साच्यम्¹⁴ कुपयम्¹⁵ वर्धनम्¹⁶ पितुः¹⁷ ॥

3. ²He gives energy of movement ⁵to both ³his ⁸mothers ¹on their dark path, ⁴in their common dwelling and ⁶both make their way ⁷through ⁹to their child [or, ⁷following ⁹their child] for ¹⁰his tongue is lifted upward, ¹¹he destroys and ¹²rushes swiftly through

and ^{13,14}should be chosen, ¹⁶increasing ¹⁷his father. [16/152; 600]

[Expl.] Heaven and Earth, Mind and Body (*ubhā mātārā*) dwelling together in one frame or in one material world (*sa'kṣitau*) move in the darkness of ignorance (*kr̥ṣṇaprutau*), they pass through it (*tarete*) by following (*abhi*) the divine Force which is born to their activities (*śiśum*). Kupaya (*kupayam*) is of doubtful significance. The father (*pituh*) is the Purusha or else Heaven in the sense of the higher spiritual being. [16/600]

मुमुक्ष्वो मनवे मानवस्यते रघुद्रुवः कृष्णसीतास ऊ जुवः।

असमना अजिरासो रघुस्यदो वातजूता उप युज्यंत आशवः ॥ 1.140.4 ॥

मुमुक्ष्वः¹ मनवे² मानवस्यते³ रघुद्रुवः⁴ कृष्णसीतासः⁵ ऊं⁶ जुवः⁷।

असमनाः⁸ अजिरासः⁹ रघुस्यदः¹⁰ वातजूताः¹¹ उप¹² युज्यन्ते¹³ आशवः¹⁴ ॥

4. ²For the thinker ³becoming man ⁴his swift hastening ⁷impulsions ⁵dark and bright ¹desire freedom; ⁹active, ¹⁰rapid, ⁸quivering, ^{12,13}they are yoked to their works, ¹⁴swift steeds and ¹¹driven forward by the Breath of things. [16/153; 600]

आदस्य ते ध्वसयंतो वृथेरते कृष्णमभ्वं महि वर्पः करिक्रतः।

यत्सीं महीमवनिं प्राभि मर्मृशदभिश्चसन्स्तनयन्नेति नानदत् ॥ 1.140.5 ॥

आत्¹ अस्य² ते³ ध्वसयन्तः⁴ वृथा⁵ ईरते⁶ कृष्णम्⁷ अभ्वम्⁸ महि⁹ वर्पः¹⁰ करिक्रतः¹¹।

यत्¹² सीम्¹³ महीम्¹⁴ अवनिम्¹⁵ प्र¹⁶ अभि¹⁷ मर्मृशत्¹⁸ अभिश्चसन्¹⁹ स्तनयन्²⁰ एति²¹ नानदत्²² ॥

5. [¹Then] ³They ²for him ⁴destroy and ⁶speed ⁵lightly on [or, ⁶speed and ⁵pervade] ¹¹creating ⁷his dark being ⁸of thickness and ⁹his mighty ¹⁰form of light; ¹²when ¹⁶reaching forward ^{17,18}he touches [¹³on every side] ¹⁴the Vast [¹⁵plane] of Being, ^{19,21}he pants towards it and, ²⁰thundering, ²²cries aloud. [16/153; 600]

^{14,15}*Mahimavanim* might mean the vast earth, but *avani* in the Veda is used in the original sense - *sapta avanayah* [16/600-1]

भूषन्न योऽधि बभ्रूषु नमन्ते वृषेव पत्नीरभ्येति रोरुवत्।

ओजायमानस्तन्वश्च शुंभते भीमो न शृंगा दविधाव दुर्गृभिः ॥ 1.140.6 ॥

भूषन्¹ न² यः³ अधि⁴ बभ्रूषु⁵ नमन्ते⁶ वृषाऽइव⁷ पत्नीः⁸ अभि⁹ एति¹⁰ रोरुवत्¹¹।

ओजायमानः¹² तन्वः¹³ च¹⁴ शुंभते¹⁵ भीमः¹⁶ न¹⁷ शृङ्गा¹⁸ दविधाव¹⁹ दुःऽगृभिः²⁰ ॥

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

⁵*Babhrusu*, the cows, *arunayah* of a later verse -- knowledge in the mortal mind. [16/601]

स संस्तिरो विष्टिरः सं गृभायति जानन्नेव जानतीर्नित्य आ शये ।
पुनर्वर्धते अपि यंति देव्यमन्यद्वर्षः पित्रोः कृण्वते सचा ॥ 1.140.7 ॥

सः¹ सम्ऽस्तिरः² विऽस्तिरः³ सम्⁴ गृभायति⁵ जानन्⁶ एव⁷ जानतीः⁸ नित्यः⁹ आ¹⁰ शये¹¹ ।
पुनः¹² वर्धन्ते¹³ अपि¹⁴ यन्ति¹⁵ देव्यम्¹⁶ अन्यत्¹⁷ वर्षः¹⁸ पित्रोः¹⁹ कृण्वते²⁰ सचा²¹ ॥

7. ¹He whether ²contracted in being or ³wide-extended ⁵seizes on them ⁴utterly; [⁷verily] ⁶he knowing, ⁸they knowing ⁹the eternal Agni ^{10,11}enjoys [or, ^{10,11}lies with] them, ¹²then again ¹³they increase ¹⁴and ¹⁵go ¹⁶to the state divine; ²¹uniting, ¹⁷another ¹⁸form ²⁰they make ¹⁹for the Father and Mother. [16/153; 601]

तमग्रुवः केशिनीः सं हि रेभिर ऊर्ध्वास्तस्थुर्मम्रुषीः प्रायवे पुनः ।
तासां जरां प्रमुंचन्तेति नानददसुं परं जनयंजीवमस्तृतं ॥ 1.140.8 ॥

तम्¹ अग्रुवः² केशिनीः³ सम्⁴ हि⁵ रेभिरे⁶ ऊर्ध्वाः⁷ तस्थुः⁸ मम्रुषीः⁹ प्र¹⁰ आयवे¹¹ पुनः¹² ।
तासाम्¹³ जराम्¹⁴ प्रऽमुञ्चन्¹⁵ एति¹⁶ नानदत्¹⁷ असुम्¹⁸ परम्¹⁹ जनयन्²⁰ जीवम्²¹ अस्तृतम्²² ॥

8. ³Bright with their flowing tresses they [²move forward and ⁵indeed] ^{6a}take ⁴utter ^{6b}delight ¹of him, ⁹they who were about to perish, ⁸stand up ⁷on high ¹²once more ^{10,11}for his coming; ¹⁵for he loosens from them ¹³their ¹⁴decay and ¹⁶goes to them ¹⁷shouting high, ²⁰he creates ¹⁹supreme ¹⁸force and ²²unconquerable ²¹life. [16/154; 601]

⁹मम्रुषीः *Mamrusih* is uncertain. It may be dead or dying [16/601]

अधीवासं परि मातू रिहन्नह तुविग्रेभिः सत्वभिर्याति वि ज्रयः ।
वयो दधत्पद्वते रेरिहत्सदानु श्येनी सचते वर्तनीरह ॥ 1.140.9 ॥

अधीवासम्¹ परि² मातुः³ रिहन्⁴ अह⁵ तुविऽग्रेभिः⁶ सत्वऽभिः⁷ याति⁸ वि⁹ ज्रयः¹⁰ ।
वयः¹¹ दधत्¹² पत्ऽवते¹³ रेरिहत्¹⁴ सदा¹⁵ अनु¹⁶ श्येनी¹⁷ सचते¹⁸ वर्तनिः¹⁹ अह²⁰ ॥

9. ⁴Tearing ²about her ¹the robe that conceals ³the mother ⁸he moves on ⁹utterly ¹⁰to the Delight ⁷with the creatures of pure Being ⁶who manifest the Force; ¹²he establishes ¹¹the wideness, ¹⁴he breaks through to the goal ¹³for this traveller, ^{18a}even though ¹⁷swift-rushing ^{18b}he cleaves ¹⁵always ¹⁶to ¹⁹the paths. [16/154; 601]

⁴रिहन्, रेरिहत् are uncertain – [16/601]

अस्माकमग्ने मघवत्सु दीदिह्वध श्वसीवान्वृषभो दमूनाः ।
अवास्या शिशुमतीरदीदेर्वमेव युत्सु परिजर्भुराणः ॥ 1.140.10 ॥

अस्माकम्¹ अग्ने² मघवत्ऽसु³ दीदिहि⁴ अध⁵ श्वसीवान्⁶ वृषभः⁷ दमूनाः⁸ ।
अवऽअस्य⁹ शिशुऽमतीः¹⁰ अदीदेः¹¹ वर्मऽइव¹² युत्ऽसु¹³ परिऽजर्भुराणः¹⁴ ॥

10. ⁴Burn bright ¹for us, ²O Agni, ³in our fullnesses, ⁵henceforth ⁷be the strong master and ⁸inhabit in us ⁶with the sisters; ⁹casting away from thee ¹⁰those of them that are infant minds ¹¹thou shouldst burn bright ¹⁴encompassing us all about ¹²like a cuirass [armour] ¹³in our battles. [16/154; 601]

इदमग्ने सुधितं दुर्धितादधि प्रियादु चिन्मन्मनः प्रेयो अस्तु ते ।

यत्ते शुक्रं तन्वो रोचते शुचि तेनास्मभ्यं वनसे रत्नमा त्वं ॥ 1.140.11 ॥

इदम्¹ अग्ने² सुधितम्³ दुःधितात्⁴ अधि⁵ प्रियात्⁶ ऊं⁷ चित्⁸ मन्मनः⁹ प्रेयः¹⁰ अस्तु¹¹ ते¹² ।

यत्¹³ ते¹⁴ शुक्रम्¹⁵ तन्वः¹⁶ रोचते¹⁷ शुचि¹⁸ तेन¹⁹ अस्मभ्यम्²⁰ वनसे²¹ रत्नम्²² आ²³ त्वम्²⁴ ॥

11. ¹This, ²O Agni, ³is that which is well-established ⁵upon ⁴the ill placed; ^{7,8}even ⁶out of this blissful ⁹mentality ¹¹may there be born ¹²to thee ¹⁰that greater bliss. ¹⁹By that ¹³which ¹⁷shines ¹⁵bright and pure ¹⁴from thy ¹⁶body, ²⁴thou ²¹winnest ²⁰for us ²²the delight. [16/154; 601]

रथाय नावमुत नो गृहाय नित्यारित्रां पद्वतीं रास्यग्ने ।

अस्माकं वीराँ उत नो मघोनो जनांश्च या पारयाच्छर्म या च ॥ 1.140.12 ॥

रथाय¹ नावम्² उत³ नः⁴ गृहाय⁵ नित्यऽरित्राम्⁶ पद्वतीम्⁷ रासि⁸ अग्ने⁹ ।

अस्माकम्¹⁰ वीरान्¹¹ उत¹² नः¹³ मघोनः¹⁴ जनान्¹⁵ च¹⁶ या¹⁷ पारयात्¹⁸ शर्म¹⁹ या²⁰ च²¹ ॥

12. ⁸Thou givest ⁴us, ⁹O Agni, ¹for chariot ³and ⁵for home ²a ship ⁷travelling ⁶with eternal progress of motion ¹⁷that ^{18a}shall carry ¹⁰our ¹¹strong spirits ¹²and ¹³our ¹⁴spirits of fullness ^{18b}across ¹⁵the births ¹⁶and ^{18b}across ¹⁹the peace. [16/155; 601]

अभी नो अग्न उक्थमिज्जुगुर्या द्यावाक्षामा सिन्धवश्च स्वगूर्ताः ।

गव्यं यव्यं यंतो दीर्घाहिषं वरमरुण्यो वरंत ॥ 1.140.13 ॥

अभि¹ नः² अग्ने³ उक्थम्⁴ इत्⁵ जुगुर्याः⁶ द्यावाक्षामा⁷ सिन्धवः⁸ च⁹ स्वऽगूर्ताः¹⁰ ।

गव्यम्¹¹ यव्यम्¹² यन्तः¹³ दीर्घा¹⁴ अहा¹⁵ इषम्¹⁶ वरम्¹⁷ अरुण्यः¹⁸ वरन्त¹⁹ ॥

13. ^{6a}Mayest thou, ³O Agni, ^{1a}about ²our ⁴Word ^{1b}for thy pivot ^{6b}bring to light for us ⁷Heaven and Earth ⁹and ⁸the rivers ¹⁰that are self-revealed; ^{13a}may ¹⁸the Red Ones ^{13b}reach ¹¹to knowledge and ¹²strength and ¹⁴long ¹⁵days of light, ¹⁹may they choose ¹⁶the force and ¹⁷the supreme good. [16/155; 601]

MANDALA THREE

Vishwamitra Gathina

Sukta 1

सोमस्य मा तवसं वक्ष्यग्ने वह्निं चकर्थं विदथे यजध्यै ।

देवाँ अच्छा दीद्यद्युजे अद्रिं शमाये अग्ने तन्वं जुषस्व ॥ 3.1.1 ॥

सोमस्य¹ मा² तवसम्³ वक्षि⁴ अग्ने⁵ वह्निम्⁶ चकर्थं⁷ विदथे⁸ यजध्यै⁹ ।

देवान्¹⁰ अच्छ¹¹ दीद्यत्¹² युञ्जे¹³ अद्रिम्¹⁴ शम्ऽआये¹⁵ अग्ने¹⁶ तन्वम्¹⁷ जुषस्व¹⁸ ॥

1. ⁴Bear ²me ³that I may be strong ¹to hold the Wine, ⁵O Fire, ⁷for thou hast made me ⁶a carrier-flame ⁹of sacrifice ⁸in the getting of knowledge: ¹²I shine ¹¹towards ¹⁰the gods, ^{13a}I put ¹⁴the stone ^{13b}to its work, ¹⁵I accomplish the labour (or, I attain to peace); ¹⁶O Fire, ¹⁸take delight ¹⁷in my body. [16/156]

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

[Alt.] ⁵O divine Strength, ⁴bear ²me up, ⁷thou who hast made me ³strong to bear ⁸in the knowledge ¹the Soma ⁹for life's sacrifice; ¹²brightening ¹¹towards ¹⁰the gods ¹³I yoke to them ¹⁴my settled being and ¹⁵tranquillise it; ¹⁸cleave, ¹⁶O Agni, ¹⁷to my body. [16/627]

[Expln.] Agni, the pure tapas, has made (*cakartha*) the sacrificer, Viswamitra, by establishing him in the higher knowledge (*vidathe*), a fit vessel (*vahnim*) for the divine Ananda (*somasya*) which is to be offered up in Yogic action & enjoyment to the gods (*yajadhya*). He calls upon the god to sustain his lower parts (*vakṣi*) and maintain him in full strength (*tavasam*) for that divine burden. Then, sustained by Agni, his whole nature flames up (*dīdyat*) in divine force from its natural mortality towards (*accha*) the divinity of the gods (*devān*) and he attains that pure stillness of the mind & life-energies (*śam'āye*) which is the foundation of the higher life. He prays to Agni to cleave (*juṣasva*) to his body (*tanvam*), that is, to dwell constantly as pure divine tapas in his corporeal & mortal being so as to sustain permanently that higher life. [16/611]

प्राञ्चं यज्ञं चकृम वर्धतां गीः समिद्धिरग्निं नमसा दुवस्यन् ।

दिवः शशासुर्विदथा कवीनां गृत्साय चित्तवसे गातुमीषुः ॥ 3.1.2 ॥

प्राञ्चम्¹ यज्ञम्² चकृम³ वर्धताम्⁴ गीः⁵ समित्ऽभिः⁶ अग्निम्⁷ नमसा⁸ दुवस्यन्⁹ ।

दिवः¹⁰ शशासुः¹¹ विदथा¹² कवीनाम्¹³ गृत्साय¹⁴ चित्¹⁵ तवसे¹⁶ गातुम्¹⁷ ईषुः¹⁸ ॥

2. ³We have made ²the sacrifice ¹with its forward movement, ^{4a}may ⁵the Word ^{4b}increase in us; ⁶with the fuel, ⁸with the obeisance ^{9a}they have set ⁷the Fire ^{9b}to its work. ¹⁰The heavens ¹¹have declared ¹²the discoveries of knowledge ¹³of the seers and ¹⁸they have willed ¹⁷a path ¹⁶for the strong and ¹⁴wise. [16/156]

[Alt.] ³We have offered ¹the high ²sacrifice, ^{4a}let ⁵Speech ^{4b}increase in us; ⁶by the fuel of their activities, ⁸by devout submission ^{9a}men have set ⁷Agni ^{9b}to his workings, ¹¹they have taught ¹²the realisations ¹⁰of heaven ¹³of the seers, yea, ¹⁸they have had power ¹⁷to chant them ¹⁴to the man who hungers after them ¹⁵& ¹⁶has strength (to bear their force). [16/612]

[Alt.] ^{1,3}We have turned towards the supreme ²our sacrifice, ^{4a}may ⁵our expression ^{4b}increase! ⁶By fuel of his burning, ⁸by worship of submission ^{9a}they have set ⁷Agni ^{9b}to his workings, ¹¹they have declared ¹⁰in the heaven of mind ¹²the perceptions ¹³of the seers and ¹⁶for the strong ¹⁴desiring soul ¹⁸they yearn ¹⁷towards their farther journey. [16/627]

[Alt.] ³We have made ²the sacrifice ¹to ascend towards the supreme, ^{4a}let ⁵the Word ^{4b}increase. ⁶With kindlings of his fire, ⁸with obeisance of submission ^{9a}they set ⁷Agni ^{9b}to his workings; ¹¹they have given expression ¹⁰in the heaven ¹²to the knowings ¹³of the seers and ¹⁸they desire ¹⁷a passage for him [Agni] ¹⁶in his strength, ¹⁴in his desire of the word. [15/115]

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

[Expln.] Viswamitra has offered the supreme sacrifice of the Ananda to the gods; he prays that as a result the power of divine speech by which men chant (*gīh*) the Vedic knowledge (*vidathā*) in these inspired poems (*kavīnām*) may grow in him (*vardhatām*); for it is so that men have always prevailed (*iśuh*) to sing (*gātum*) the Veda in the past. They have given the activities of their being to the divine & infinite Force of God as its

fuel (*samit'bhiiḥ*), they have submitted themselves devoutly (*namasā*) to that Force not interfering by the lower egoistic personal effort, then has it worked in them (*duvasyan*) & done its miracles ; then they have taught to mankind (*śasāsuh*) those realisations (*vidathā*) of the ideal planes (*divaḥ*) which have been revealed in or from the pure heaven of mind to the Vedic sages (*kavīnām*) and have had power (*iṣuh*) to express them in divine song (*gātum*) for the soul which hungers after the Vedic knowledge (*grtsāya*) and has the force to receive and assimilate it (*tavase*). [16/613]

मयो दधे मेधिरः पूतदक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः ।

अविन्दन् दर्शतमप्स्वन्तर्देवासो अग्निमपसि स्वसृणां ॥ 3.1.3 ॥

मयः¹ दधे² मेधिरः³ पूतदक्षः⁴ दिवः⁵ सुबन्धुः⁶ जनुषा⁷ पृथिव्याः⁸ ।

अविन्दन्⁹ ऊं¹⁰ दर्शतम्¹¹ अप्सु¹² अन्तः¹³ देवासः¹⁴ अग्निम्¹⁵ अपसि¹⁶ स्वसृणाम्¹⁷॥

3. ³Full of understanding, ⁴pure in discernment, ⁶close kin ⁷from his birth ⁸to earth and ⁵heaven ²he has founded ¹the Bliss. ¹⁴The gods ⁹discovered ¹¹the seeing ¹⁵Fire ¹³within ¹²in the waters, ¹⁶in the work ¹⁷of the sisters. [16/156]

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

[Alt.] ³With his containing brain, ⁴with his pure discernings ²he established ¹the divine Beatitude, ⁷from his birth ⁶the good friend ⁸of earth and ⁵heaven; ¹⁵Agni ¹⁴the gods ⁹found ¹¹revealed ^{13,12}in the waters of being, ¹⁶in the working ¹⁷of the sisters. [16/628]

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

[Expln.] This divine will carrying in all its workings the secret of the divine knowledge, *kavikratuḥ*, befriends or builds up (*su'bandhuḥ*) the mental and physical consciousness in man, *divaḥ pṛthivyāḥ*, perfects the intellect (*medhiraḥ*), purifies the discernment (*pūta'dakṣaḥ*) so that they grow to be capable of the “knowings of the seers” and by the superconscient Truth thus made conscient in us establishes firmly (*dadhe*) the Beatitude (*mayāḥ*). This divine Power (*agnim*) is found (*avindan*) by the gods (*devāsah*) visible (*darśatam*) in (*antaḥ*) the Waters (*ap'su*), in the working (*apasi*) of the Sisters (*svasṛṇām*). These are the sevenfold Waters of the Truth, the divine Waters brought down from the heights of our being by Indra. [15/118-9]

[Expln.] Pure divine tapas in man (*agnim*), says Viswamitra, equipped with the full capacity of the mind (*medhiraḥ*), and a power of discernment purified from the errors &

disorder of the lower mortality (*pūta'dakṣaḥ*), establishes (*dadhe*), as soon as it can manifest, the divine bliss of Sachchidananda (*mayah*) both in the purified mind (*divah*) & in the purified body of this mortal (*pr̥thivyāḥ*). This divine tapas (*agnim*) is hidden, not born, not manifested, in the waters (*ap'su*) of our sevenfold being, in the working (*apasi*) of the seven sisters (*svasṛṇām*), the seven states of our consciousness which begin from Sat the pure state of conscious being & descend to Bhuh, its material state. The gods (*devāsaḥ*), that is to say, the great powers which work in our being to uplift the mortal to divinity, find (*avindan*) the hidden Force of God concealed in the secret working (*apasi*) of these sisters (*svasṛṇām*) & bring him to light (*darśatam*) in our waking consciousness. [16/613]

अवर्धयन्त्सुभगं सप्त यद्वीः श्वेतं जज्ञानमरुषं महित्वा ।

शिशुं न जातमभ्यारुरश्वा देवासो अग्निं जनिमन्वपुष्यन् ॥ 3.1.4 ॥

अवर्धयन्¹ सुभगम्² सप्त³ यद्वीः⁴ श्वेतम्⁵ जज्ञानम्⁶ अरुषम्⁷ महित्वा⁸ ।

शिशुम्⁹ न¹⁰ जातम्¹¹ अभि¹² आरुः¹³ अश्वाः¹⁴ देवासः¹⁵ अग्निम्¹⁶ जनिमन्¹⁷ वपुष्यन्¹⁸ ॥

4. ³The seven ⁴mighty rivers ¹increased ²the blissful flame (or, ¹increased ²him in his beauty), ⁵white ⁶in his birth, ⁷ruddy glowing ⁸in his mightiness: ¹⁴the Mares ¹³went up ¹²to him ¹⁰as ¹²to ¹¹a new-born ⁹child; ¹⁵the gods ¹⁸gave body ¹⁶to Agni ¹⁷in his birth. [16/157]

[Alt.] ³The seven ⁴great currents ¹increased ²him in his splendours, ⁶born ⁵white ⁷but rosy-red ⁸in his growth; ¹⁴the lords of strength ¹³laboured ¹²over him ¹⁰as ¹²over ¹¹a newborn ⁹child, yea, ¹⁵the gods ^{18a}increased ¹⁶Agni ^{18b}in his body ¹⁷at his very birth. [16/615]

[Alt.] ³The seven ⁴great goddesses ¹increased ²him in his rich enjoyings, ⁵white of purity ⁶in his birth, ⁷red of action ⁸in his growing; ¹⁰as ¹²on ⁹a child ¹¹that is born ¹⁴the powers of Life ¹³worked ¹²at him, ¹⁵the gods ¹⁷in his very birth ¹⁸increased the body ¹⁶of Agni. [16/628]

[Alt.] ³The seven ⁴Mighty Ones ¹increased ²him who utterly enjoys felicity, ⁵white ⁶in his birth, ⁷ruddy ⁸when he has grown. ¹³They moved and laboured ¹²about him, ¹⁴the Mares [¹⁰as] ¹²around ¹¹the new-born ⁹child; ¹⁵the gods ¹⁸gave body ¹⁶to Agni ¹⁷in his birth. [15/115]

[Alt.] ¹⁷From his very birth ¹⁵the Gods ¹⁸give him force and splendour and body; ³the seven ⁴mighty Rivers ¹increase ¹⁶him ²in his joy; ¹³they move ¹²about this great ¹¹new-born ⁹child and ^{12,13}labour over him ¹⁰as ¹⁴the Mares, *aśvāḥ*. [15/119]

[Expln.] All the seven (*sapta*) streams of consciousness (*yahvīḥ*) give of the milk of their udders to increase (*avardhayan*) this pure force of God (*su'bhagam*) that has been born in

man (*jajñānam*), born (*jātam*) white in its utter purity (*śvetam*), but as it grows (*mahi'tvā*), it assumes the rosy hue (*aruṣam*) of pure enjoyment & action; as soon as it is manifested (*jātam*), all the other divine powers (*devāsaḥ*) are at work over it (*abhi*) and increase it immediately in its substance (*vapuṣyan*). For it is said that Agni as soon as born (*jātam*) grows at once to his full strength (*vapuṣyan*); divine force (*devāsaḥ*) takes possession of its world (*abhi*) & springs at once to maturity of power & action, unlike the hampered & slow growth of our limited mortal capacities. [16/615]

^{3,4}seven psychological principles or forms of existence, Sat, Chit, Ananda, Vijnana, Manas, Prana and Anna. [15/45]

शुक्रेभिरंगै रज आततन्वान्क्रतुं पुनानः कविभिः पवित्रैः ।

शोचिर्वसानः पर्यायुरपां श्रियो मिमीते बृहतीरनूनाः ॥ 3.1.5 ॥

शुक्रेभिः¹ अङ्गैः² रजः³ आऽततन्वान्⁴ क्रतुम्⁵ पुनानः⁶ कविऽभिः⁷ पवित्रैः⁸ ।

शोचिः⁹ वसानः¹⁰ परि¹¹ आयुः¹² अपाम्¹³ श्रियः¹⁴ मिमीते¹⁵ बृहतीः¹⁶ अनूनाः¹⁷ ॥

5. ¹With his bright ²limbs ⁴he has built wide ³the mid-world ⁶purifying ⁵the will ⁸by his pure ⁷seer-powers; ¹⁰wearing ⁹light like a robe ¹¹around ¹²the life ¹³of the waters ¹⁵he forms ¹⁴his glories ¹⁶vast and ¹⁷ample. [16/157]

[Alt.] ⁴Extending himself ³through this kingdom ¹with his pure bright ²limbs & ⁶purifying ⁵our strength ⁸with pure ⁷illuminations, ¹⁰wearing a robe ⁹of brilliance ¹¹over ¹²all the being ¹³of the waters ¹⁵he builds up (measures out) ¹⁶vast & ¹⁷undefective ¹⁴powers. [16/617]

[Alt.] ²With his limbs ¹of brightness ⁴he extended ³this kingdom of Life ⁶purifying ⁵the will in it ⁸by the pure ⁷powers of ideal knowledge, ¹⁰wearing ⁹light like a robe ^{15a}he ¹¹throughout ¹²the being ¹³of the waters ^{15b}holds in his embrace ¹⁴powers that are ¹⁶wide and ¹⁷void of defect and limitation. [16/629]

[Alt.] ¹With his pure bright ²limbs ⁴he extended and formed ³the middle world ⁶purifying ⁵the will-to-action ⁸by the help of the pure ⁷lords of wisdom; ^{10a}wearing ⁹light ^{10b}as a robe ¹¹about ¹²all the life ¹³of the Waters ¹⁵he formed in himself ¹⁴glories ¹⁶vast and ¹⁷without any deficiency. [15/115]

[Expln.] His first work is to give as the child of the Waters its full form and extension (*ā'tatanvān*) and purity to the middle world, the vital or dynamic plane (*rajah*). He purifies (*punānaḥ*) the nervous life in man (*rajah*) pervading it with his own pure bright (*śukrebhiḥ*) limbs (*aṅgaiḥ*), lifting upward its impulses and desires, its purified (*punānaḥ*) will in works (*kratum*) by the pure (*pavitraiḥ*) powers of the superconscient Truth and Wisdom (*kavi'bhīḥ*). So he wears (*vasānaḥ*) his vast (*bṛhatīḥ*) glories (*śriyaḥ*), no longer the broken and limited activity of desires and instincts (*anūnāḥ*), all about

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

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

वव्राजा सीमनदतीरदब्धा दिवो यद्द्वीरवसाना अनग्नाः ।

सना अत्र युवतयः सयोनीरेकं गर्भं दधिरे सप्त वाणीः ॥ 3.1.6 ॥

वव्राज¹ सीम² अनदतीः³ अदब्धाः⁴ दिवः⁵ यद्द्वीः⁶ अवसानाः⁷ अनग्नाः⁸ ।

सनाः⁹ अत्र¹⁰ युवतयः¹¹ सज्योनीः¹² एकम्¹³ गर्भम्¹⁴ दधिरे¹⁵ सप्त¹⁶ वाणीः¹⁷ ॥

6. ¹He moved ²all round ⁶the seven mighty Ones ⁵of heaven: ³undevouring, ⁴inviolable, ⁷neither were they clothed ⁸nor were they naked: ¹⁰here ¹¹young and ⁹eternal ¹²in one native home ¹⁶the seven ¹⁷Voices ¹⁵held ^{14b}in their womb ¹³the one ^{14a}Child. [16/157]

[Alt.] ¹He went ²all about ⁶the great goddesses ⁵of heaven (or ⁶the rivers ⁵of heaven) and lo! ³they devoured not ⁴neither were they over-powered, ⁷they were not clothed, ⁸neither were they naked; ¹⁶the seven ¹⁷Words of Life, ⁹eternal, ¹¹young, ¹²daughters of one womb, ¹⁵held ¹⁰in our world ¹³that single ¹⁴Birth. [16/629]

[Alt.] ¹He moved ²everywhere about ⁶the Mighty Ones ⁵of Heaven, and ³they devoured not, ⁴neither were overcome, — ⁷they were not clothed, ⁸neither were they naked. ¹⁰Here ⁹the eternal and ¹¹ever young goddesses ¹²from one womb ¹⁵held ¹³the one ¹⁴Child, they ¹⁶the Seven ¹⁷Words. [15/115]

[Expln.] The sevenfold Waters thus rise upward and become the pure mental activity, the Mighty Ones (*yahvīḥ*) of Heaven (*divaḥ*). They there reveal themselves as the first eternal (*sanāḥ*) ever-young energies (*yuvatayah*), separate streams but of one origin — for they have all flowed from the one womb of the superconscient Truth (*sa'yoniḥ*) — the seven (*sapta*) Words or fundamental creative expressions of the divine Mind, (*vāṇīḥ*). This life of the pure mind is not like that of the nervous life which devours its objects in order to sustain its mortal existence; its waters devour not (*anadatīḥ*) but they do not fail (*adabdhāḥ*); they are the eternal (*sanāḥ*) truth robed in a transparent veil of

mental forms; therefore, it is said, they are neither clothed (*avasānāḥ*) nor naked (*anagnāḥ*). [15/120]

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

स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवथे मधूनां ।

अस्थुः अत्र धेनवः पिन्वमाना मही दस्मस्य मातरा समीची ॥ 3.1.7 ॥

स्तीर्णाः¹ अस्य² सम्हृतः³ विश्वरूपाः⁴ घृतस्य⁵ योनौ⁶ स्रवथे⁷ मधूनाम्⁸ ।

अस्थुः⁹ अत्र¹⁰ धेनवः¹¹ पिन्वमानाः¹² मही¹³ दस्मस्य¹⁴ मातरा¹⁵ समीची¹⁶ ॥

7. ¹Wide-strewn, ³compact, ⁴taking universal forms are ²his energies ⁶in the womb ⁵of the light, ⁷in the streaming ⁸of the sweetnesses: ¹⁰here ¹¹the milch-cows ⁹stand ¹²nourished and growing; ¹³two great and ¹⁶equal (or, ¹³vast and ¹⁶whole) companions are ¹⁵the mothers ¹⁴of the Doer of works. [16/157]

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

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

[Alt.] ¹Spread out were ³the masses ²of him ⁴in universal forms ⁶in the womb ⁵of the

clarity, ⁷in the flowings ⁸of the sweetnesses; ¹⁰here ¹¹the fostering Rivers ⁹stood ¹²nourishing themselves; ¹⁵the two Mothers ¹⁴of the accomplishing god became ¹³vast and ¹⁶harmonised. [15/115]

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

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

बभ्राणः सूनो सहसो व्यद्यौद्धानः शुक्रा रभसा वपूषि ।

श्रोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावृधे काव्येन ॥ 3.1.8 ॥

बभ्राणः¹ सूनो² सहसः³ वि⁴ अद्यौत्⁵ दधानः⁶ शुक्रा⁷ रभसा⁸ वपूषि⁹ ।

श्रोतन्ति¹⁰ धाराः¹¹ मधुनः¹² घृतस्य¹³ वृषा¹⁴ यत्र¹⁵ ववृधे¹⁶ काव्येन¹⁷ ॥

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

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

[Alt.] ²O Son ³of force, ¹thou bearest them up and ⁵shinedst ⁴wide abroad ⁶holding

⁹many bodies ⁷of brightness and ⁸rapture; ¹¹streams ¹²of honey & ¹³richness ¹⁰come dripping out ¹⁵wherever ¹⁴the Mighty One ¹⁶has been greatened ¹⁷by divine knowledge. [16/630]

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

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

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

पितुश्चिदूर्ध्वर्जनुषा विवेद व्यस्य धारा असृजद्वि धेनाः ।

गुहा चरन्तं सखिभिः शिवेभिर्दिवो यद्द्वीभिर्न गुहा बभूव ॥ 3.1.9 ॥

पितुः¹ चित्² ऊधः³ जनुषा⁴ विवेद⁵ वि⁶ अस्य⁷ धाराः⁸ असृजत्⁹ वि¹⁰ धेनाः¹¹ ।

गुहा¹² चरन्तम्¹³ सखिभिः¹⁴ शिवेभिः¹⁵ दिवः¹⁶ यद्द्वीभिः¹⁷ न¹⁸ गुहा¹⁹ बभूव²⁰ ॥

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

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

[Alt.] ⁴From his birth ⁵he knew ³the fullness ¹of the father ²also, ⁶wide ⁹he poured out ⁷his ⁸streams, ¹⁰wide ¹¹his rivers; ¹⁴with comrades ¹⁵beneficent, ¹⁷with the great goddesses

¹⁶of heaven ⁵he knew ¹³him though moving ¹²in the hidden places and ²⁰himself became ¹⁸not ¹⁹hidden. [16/630]

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

[Expln.] The Father of all things (*pituh*) is the Lord and Male; he is hidden in the secret source of things, in the super-conscient (*guhā*); Agni, with his companion (*sakhi'bhīh*) gods (*śivebhīh divah*) and with the sevenfold Waters (*yahvībhīh*), enters into the super-conscient without therefore disappearing from our conscient existence (*na guhā babhūva*), finds (*viveda*) the source (*ūdhaḥ*) of the honeyed plenty of the Father of things (*pituh*) and pours them out (*vi asṛjat*) on our life. [15/120]

[Expln.] Agni, the divine force, is able to pour out these liberated rivers of being, these showers of richness & sweetness, because he manifests himself in man with the inborn (*januṣā*) knowledge (*viveda*) of the divine Purusha (*pituh*) and the secret hold (*ūdhaḥ*) from which he pours out (*vi asṛjat*) this sevenfold stream (*dhārāḥ*) of the workings of Prakriti with all its riches; he knows at once where to go for the enrichment of our life & nature (*dhenāḥ*), to the Spirit's (*pituh*) secret hold whence all things are produced (*ūdhaḥ*); instead of the little powers & pleasures of our mortal life he pours out (*vi asṛjat*) thence the full richness (*dhenāḥ*). To bring it he has to plunge into that higher secret place (*guhā*) far above the mortal mind, but supported by his comrades (*sakhi'bhīh*) the gods (*śivebhīh divah*) & the liberated action of our sevenfold consciousness (*yahvībhīh*) he himself does not (*na*) again become (*babhūva*) unmanifest (*guhā*), but is able to enter into the secrecy & yet remain active on the lower plane. For when we are full of the divine force, when our nature is liberated, then the higher principles of Sat, Chit, Ananda & Tapas, the four great rivers, are active on the plane of mind and in free touch with their secret sources. The Force in us is able therefore to draw power & delight & knowledge thence without the danger of losing itself in the higher planes so difficult for us to be in touch with — they being *sushupta* in us, — that we also in our ordinary state must become *sushupta* in the trance of *Samadhi* to reach them and cannot command them in our waking consciousness. [16/623]

पितुश्च गर्भं जनितुश्च बभ्रे पूर्विरको अधयत्पीप्यानाः ।

वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्ये नि पाहि ॥ 3.1.10 ॥

पितुः¹ च² गर्भम³ जनितुः⁴ च⁵ बभ्रे⁶ पूर्वीः⁷ एकः⁸ अधयत्⁹ पीप्यानाः¹⁰ ।

वृष्णे¹¹ सपत्नी¹² शुचये¹³ सबन्धू¹⁴ उभे¹⁵ अस्मै¹⁶ मनुष्ये¹⁷ नि¹⁸ पाहि¹⁹ ॥

10. ⁶He carried ³the child ¹of the father ⁴who begot him; ⁸one, ⁹he sucked the milk ⁷of

many ¹⁰who nourished him with their overflowing. ¹⁵Two who have ¹²one lord and ¹⁴kinsman, ¹⁶for this ¹³pure ¹¹male of the herds ^{18,19}guard ¹⁵both ¹⁷in the human being. [16/158]

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

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

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

[Expln.] He bears (*babhre*) and himself becomes the Son (*garbham*), the pure Kumara, the pure (*śucaye*) Male (*vr̥ṣṇe*), the One (*ekah*), the soul in man revealed in its universality; the mental and physical consciousness in the human being (*ubhein*) accept him as their lord (*sapatnī*) and lover; but, though one (*ekah*), he still enjoys (*adhayat*) ⁰the manifold movement of the rivers, the multiple cosmic energies (*pūrvīḥ*). [15/120-1]

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

उरौ महौ अनिबाधे ववर्धापो अग्निं यशसः सं हि पूर्वीः ।

ऋतस्य योनावशयहमूना जामीनामग्निरपसि स्वसृणां ॥ 3.1.11 ॥

उरौ¹ महान्² अनिऽबाधे³ ववर्ध⁴ आपः⁵ अग्निम्⁶ यशसः⁷ सम्⁸ हि⁹ पूर्वीः¹⁰ ।

ऋत्स्य¹¹ योनौ¹² अशयत्¹³ दमूनाः¹⁴ जामीनाम्¹⁵ अग्निः¹⁶ अपसि¹⁷ स्वसृणाम्¹⁷ ॥

11. ²Vast was he ³in the unobstructed ¹wideness and ^{8,4}grew, ⁹for ⁵the waters ¹⁰many and ⁷glorious ^{8,4}fed ⁶the flame; ¹²in the native seat ¹¹of the Truth ¹⁶the Fire ¹³lay down and ¹⁴made his home, ¹⁷in the work ¹⁵of the companions, ¹⁷the sisters. [16/158]

[Alt.] ²Huge ¹in the free Vast ^{8,4}he increased, ⁹for ¹⁰many ⁵waters ⁷victorious ^{8,4}increased ⁶Agni; ¹²in the womb ¹¹of Truth ¹³he lay down ¹⁴in his home, ¹⁶even Agni ¹⁷in the working ¹⁵of the companions & ¹⁷sisters. [16/625]

[Alt.] ¹In the unobstructed vast ^{8,4}he grew ²to greatness, ¹⁰many ⁵waters ⁷victoriously ^{8,4}increased ⁶Agni; ¹²in the womb ¹¹of truth ¹³he lay down, ¹⁴he made it his home, ¹⁶Agni ¹⁷in the working ¹⁵of the consorts and ¹⁷sisters. [16/630]

[Alt.] ²Great ³in the unobstructed ¹Vast ^{8,4}he increased; ⁹yea, ¹⁰many ⁵Waters ⁷victoriously ^{8,4}increased ⁶Agni. ¹²In the source ¹¹of the Truth ¹³he lay down, ¹⁴there he made his home, ¹⁶Agni ¹⁷in the working ¹⁵of the undivided ¹⁷Sisters. [15/116]

[Expln.] Then we are told expressly that this infinite into which he has entered and in which he grows (*sam vavardha*), in which the many (*pūrvīḥ*) Waters (*āpaḥ*) victoriously reaching their goal (*yaśasaḥ*) increase (*sam vavardha*) him, is the unobstructed (*ani'bādhe*) vast (*urau*) where the Truth (*rtasya*) is born, the shoreless infinite, his own natural seat (*yonau*) in which he now takes up his home (*damūnāḥ*). There the seven rivers, the sisters (*svasṛṇām*), work (*apasi*) no longer separated though of one origin as on the earth and in the mortal life, but rather as indivisible companions (*jāmīnām*). [15/121]

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

अक्रो न बभ्रिः समिथे महीनां दिदृक्षेयः सूनवे भारुजीकः ।

उदुस्रिया जनिता यो जजानापां गर्भो नृतमो यद्दो अग्निः ॥ 3.1.12 ॥

अक्रः¹ न² बभ्रिः³ सम्⁴इथे⁴ महीनाम्⁵ दिदृक्षेयः⁶ सूनवे⁷ भाः⁸ऋजीकः⁸ ।

उत्⁹ उस्रियाः¹⁰ जनिता¹¹ यः¹² जजान¹³ अपाम्¹⁴ गर्भः¹⁵ नृतमः¹⁶ यद्दो¹⁷ अग्निः¹⁸ ॥

12. ²Like ¹a height ³upbearing all (or, ²like ¹one moving and ³upbearing all) ⁴in the meeting ⁵of the great waters, ⁶eager for vision ⁷for the Son, ⁸straight in his lustres, ¹²he is ¹¹the Father ^{9,13}who begot ¹⁰the shining Ray-herds, ¹⁵the child ¹⁵of the Waters, ¹⁶the most strong and ¹⁷mighty ¹⁸Fire. [16/158-9]

[Alt.] ²As ¹one on his summit, ³bearing up all ⁴in the coming together ⁵of the mighty sisters, ⁶he becomes the impulse to vision ⁷in the giver of the nectar; ⁸straight are his lustres; ¹²this is ¹¹the creator ¹³who made to appear ⁹on high ¹⁰the daughters of light, ¹⁵child ¹⁴of the waters, ¹⁸Agni ¹⁶most strong, ¹⁷the Master. [16/631]

[Alt.] ²As ¹the mover in things and ²as ³their sustainer he ⁴in the meeting ⁵of the Great Ones, ⁶seeking vision, ⁸straight in his lustres ⁷for the presser-out of the Soma-wine, ¹²he who was ¹¹the father ¹⁰of the Radiances, ^{9,13}gave them now their higher birth, — ¹⁵the child ¹⁴of the Waters, ¹⁷the mighty and ¹⁶most strong ¹⁸Agni. [15/116]

[Expln.] In that entire meeting (*sam'ithe*) of these great ones (*mahinām*) Agni moves in all things (*akraḥ*) and upbears all things (*babhriḥ*); the rays of his vision are perfectly straight (*bhāḥ'ṛjīkaḥ*), no longer affected by the lower crookedness; he from whom (*yaḥ*) the radiances of knowledge, the brilliant herds (*usriyāḥ*), were born (*janitā*), now gives them this high and supreme birth (*ut jajāna*). [15/121]

अपां गर्भं दर्शतमोषधीनां वना जजान सुभगा विरूपं ।

देवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन् ॥ 3.1.13 ॥

अपाम्¹ गर्भम्² दर्शतम्³ ओषधीनाम्⁴ वना⁵ जजान⁶ सुभगा⁷ विरूपम्⁸ ।

देवासः⁹ चित्¹⁰ मनसा¹¹ सम्¹² हि¹³ जग्मुः¹⁴ पनिष्ठम्¹⁵ जातम्¹⁶ तवसम्¹⁷ दुवस्यन्¹⁸ ॥

13. ⁵One desirable and ⁷blissful ⁶gave birth ⁸to him in many forms, ³a visioned ²child ¹of the waters and ²a child ⁴of the growths of earth: ⁹the gods ¹⁰too ^{12,13,14}met ¹¹with the Mind the Fire, ¹⁷strong ¹⁶at his birth and ¹⁵powerful to act (or, most admirable) and ¹⁸set him to his work. [16/159]

[Alt.] ³To the visible ²Birth [child] ¹of the waters and ⁴of the growths of Earth ⁵the goddess of Delight ⁶now gave birth ⁸in many forms, ⁷she of the utter felicity. ⁹The gods ^{12,13,14}united in him ¹¹by the mind and ¹⁸they set him to his working ¹⁶who was born ¹⁵full of strength and ¹⁷mighty for the labour. [15/116]

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

(*duvasyan*) in this new, mighty (*tavasam*) and effective (*paniṣṭham*) birth (*jātam*).

[15/121]

बृहंत इन्द्रानवो भाक्रुजीकमग्निं सचंत विद्युतो न शुक्राः ।

गुहेव वृद्धं सदसि स्वे अंतरपार ऊर्वे अमृतं दुहानाः ॥ 3.1.14 ॥

बृहन्तः¹ इत्² भानवः³ भाःऽक्रुजीकम्⁴ अग्निम्⁵ सचन्त⁶ विद्युतः⁷ न⁸ शुक्राः⁹ ।

गुहाऽइव¹⁰ वृद्धम्¹¹ सदसि¹² स्वे¹³ अन्तः¹⁴ अपारे¹⁵ ऊर्वे¹⁶ अमृतम्¹⁷ दुहानाः¹⁸ ॥

14. ¹Vast ³sun blazings ⁶cleave ⁸like ⁹brilliant ⁷lightnings ⁵to this Fire, ⁴straight in his lustres, ¹¹growing ¹⁰as in a secret cave ¹⁴within ¹³in his own ¹²home ¹⁵in the shoreless ¹⁶wideness, and ¹⁸they draw ¹⁷the milk of immortality. [16/159]

[Alt.] ²Those ¹vast ³shinings ⁶clove ⁵to Agni ⁴straight in his lustre and were ⁸like ⁹bright ⁷lightnings; from him ¹¹increasing ¹⁰in the secret places of existence ¹³in his own ¹²seat ¹⁴within ¹⁵the shoreless ¹⁶Vast ¹⁸they milked out ¹⁷Immortality. [15/116]

[Alt.] ²They, ³the outshinings ¹of the vast consciousness, ⁶cleave ⁵to this divine Force ⁸as its ⁹bright ⁴lightnings and from him ¹⁴in ¹⁰the superconscient, ¹⁵the shoreless ¹⁶vast, ¹³his own ¹²home, ¹⁸they draw for man ¹⁷the Immortality. [15/121]

ईळे च त्वा यजमानो हविर्भिरीळे सखित्वं सुमति निकामः ।

देवैरवो मिमिहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥ 3.1.15 ॥

ईळे¹ च² त्वा³ यजमानः⁴ हविःऽभिः⁵ ईळे⁶ सखिऽत्वम्⁷ सुऽमतिम्⁸ निऽकामः⁹ ।

देवैः¹⁰ अवः¹¹ मिमिहि¹² सम्¹³ जरित्रे¹⁴ रक्ष¹⁵ च¹⁶ नः¹⁷ दम्येभिः¹⁸ अनीकैः¹⁹ ॥

15. ⁵Making sacrifice with my offerings ³for thee ¹I pray, ²and ⁶pray ⁷for thy friendship and ⁸true-mindedness ⁹with an utter desire. ¹²Fashion ¹⁰with the Gods ¹¹protection ¹⁴for thy adorer ¹⁶and ^{13,15}guard ¹⁷us ¹⁹with thy flame-forces ¹⁸that dwell in the house. [16/159]

⁸*Mati* means any activity of the mind; right thoughts in the intellect, right feelings in the heart, right perceptions in the sensational mind, *sumati* may embrace any or all of these associations; it may express kindly thoughts, friendly feelings, happy perceptions [14/134]. Right thoughts, right sensibilities, — this is the full sense of the word *sumati*. *Sumati* is a light in the thoughts; it is also a bright gladness and kindness in the soul. [15/262]

उपक्षेतारस्तव सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।

सुरेतसा श्रवसा तुञ्जमाना अभि ष्याम पृतनार्यूरदेवान् ॥ 3.1.16 ॥

उपक्षेतारः¹ तव² सुऽप्रनीते³ अग्ने⁴ विश्वानि⁵ धन्या⁶ दधानाः⁷ ।

सुरेतसा⁸ श्रवसा⁹ तुञ्जमानाः¹⁰ अभि¹¹ स्याम¹² पृतनाऽयून्¹³ अदेवान्¹⁴ ॥

16. ^{1,2}We who come to thee to dwell with thee in thy home, ³O perfect leader of the way,

⁷holding ⁵all ⁶opulent things, ^{12a}may we, ¹⁰overflowing (or, smiting) them ⁸with the full stream ⁹of inspiration, ^{11,12b}overwhelm ¹³the hostile army ¹⁴of the undivine powers. [16/159]

आ देवानामभवः केतुरग्ने मद्रो विश्वानि काव्यानि विद्वान् ।
प्रति मर्तानवासयो दमूना अनु देवात्रथिरो यासि साधन् ॥ 3.1.17 ॥

आ¹ देवानाम्² अभवः³ केतुः⁴ अग्ने⁵ मन्द्रः⁶ विश्वानि⁷ काव्यानि⁸ विद्वान्⁹ ।
प्रति¹⁰ मर्तान्¹¹ अवासयः¹² दमूनाः¹³ अनु¹⁴ देवान्¹⁵ रथिः¹⁶ यासि¹⁷ साधन्¹⁸ ॥

17. ⁵O Fire, ^{1,3}thou becomest in us ⁶the rapturous ⁴ray of intuition ²of the gods ⁹that knows ⁷all ⁸seer-wisdoms; ¹³established in thy home ^{10a,12}thou settlest ¹¹mortals ^{10b}in that dwelling-place, ¹⁶as their charioteer ¹⁸achieving their aim ¹⁷thou journeyest ¹⁴in the wake ¹⁵of the gods. [16/160]
-

नि दुरोणे अमृतो मर्त्यानां राजा ससाद विदथानि साधन् ।
घृतप्रतीक उर्विया व्यद्यौदग्निर्विश्वानि काव्यानि विद्वान् ॥ 3.1.18 ॥

नि¹ दुरोणे² अमृतः³ मर्त्यानाम्⁴ राजा⁵ ससाद⁶ विदथानि⁷ साधन्⁸ ।
घृतऽप्रतीकः⁹ उर्विया¹⁰ वि¹¹ अद्यौत्¹² अग्निः¹³ विश्वानि¹⁴ काव्यानि¹⁵ विद्वान्¹⁶ ॥

18. ²In the gated house ⁴of mortals ³the immortal ^{1,6}sat ⁵as King ⁸accomplishing ⁷the things of knowledge: ¹³the Fire ^{11,12}shone out ¹⁰in his wideness ⁹with his luminous front, ¹⁶knower ¹⁴of all ¹⁵seer-wisdoms. [16/160]
-

आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ।
अस्मे रयिं बहुलं संतरुत्रं सुवाचं भागं यशसं कृधी नः ॥ 3.1.19 ॥

आ¹ नः² गहि³ सख्येभिः⁴ शिवेभिः⁵ महान्⁶ महीभिः⁷ ऊतिभिः⁸ सरण्यन्⁹ ।
अस्मे¹⁰ रयिम्¹¹ बहुलम्¹² सम्¹³तरुत्रम्¹³ सुवाचम्¹⁴ भागम्¹⁵ यशसम्¹⁶ कृधि¹⁷ नः¹⁸ ॥

19. ^{1,3}Come ²to us ⁹in a rapid approach ⁵with thy happy ⁴befriendings, ⁶mighty, ^{1,3}come ⁷with thy mighty ⁸protectings; ¹⁰in us ¹²the abundance ¹³of the delivering ¹¹riches, ¹⁰for us ¹⁸our ¹⁶glorious ¹⁴high-worded ¹⁵portion ¹⁷create. [16/160]

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

एता ते अग्ने जनिमा सनानि प्र पूर्व्याय नूतनानि वोचं ।
महान्ति वृष्णे सवना कृतेमा जन्मजन्मन्निहितो जातवेदाः ॥ 3.1.20 ॥

एता¹ ते² अग्ने³ जनिमा⁴ सनानि⁵ प्र⁶ पूर्व्याय⁷ नूतनानि⁸ वोचम्⁹ ।
महान्ति¹⁰ वृष्णे¹¹ सवना¹² कृता¹³ इमा¹⁴ जन्मन्¹⁵जन्मन्¹⁵ नि¹⁶हितः¹⁶ जातवेदाः¹⁷ ॥

20. ³O Fire, ¹these are ²thy ⁵eternal ⁴births ^{6,9}which I have declared to thee, ⁸ever new ⁴births ⁷for the ancient flame: ¹⁰great are ¹²the offerings of the Wine ¹³we have made ¹¹for the mighty one. ¹⁷He is the knower of all births ¹⁶set within ¹⁵in birth and birth. [16/160]
-

जन्मजन्मन् निहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः ।

तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ 3.1.21 ॥

जन्मन्ऽजन्मन्¹ निऽहितः² जातऽवेदाः³ विश्वामित्रेभिः⁴ इध्यते⁵ अजस्रः⁶ ।

तस्य⁷ वयम्⁸ सुऽमतौ⁹ यज्ञियस्य¹⁰ अपि¹¹ भद्रे¹² सौमनसे¹³ स्याम¹⁴ ॥

21. ³The knower of all births ²set within ¹in birth and birth ⁵is kindled ⁴by Vishwamitra, ⁶an unceasing flame; ⁹in the true thinking ⁷of this ¹⁰lord of sacrifice, ¹²in a happy ¹³right-mindedness ^{14a}may ⁸we ^{14b}abide. [16/160-1]
-

इमं यज्ञं सहसावन् त्वं नो देवत्रा धेहि सुक्रतो रराणः ।

प्र यंसि होतर्बृहतीरिषो नोऽग्ने महि द्रविणमा यजस्व ॥ 3.1.22 ॥

इमम्¹ यज्ञम्² सहसाऽवन्³ त्वम्⁴ नः⁵ देवऽत्रा⁶ धेहि⁷ सुऽक्रतो⁸ रराणः⁹ ।

प्र¹⁰ यंसि¹¹ होतः¹² बृहतीः¹³ इषः¹⁴ नः¹⁵ अग्ने¹⁶ महि¹⁷ द्रविणम्¹⁸ आ¹⁹ यजस्व²⁰ ॥

22. ³O forceful god, ⁸O strong will, ⁷establish ¹this ²sacrifice ⁵of ours ⁶in the gods and ⁹take in it thy delight: ¹²O priest of the call, ^{10,11}extend ¹⁵to us ¹³the vast ¹⁴impulsions; ¹⁶O Fire, ^{19,20}bring to us by sacrifice ¹⁷the great ¹⁸Treasure. [16/161]
-

इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।

स्यान्नः सूनूस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥ 3.1.23 ॥

इळाम्¹ अग्ने² पुरुऽदंसम्³ सनिम्⁴ गोः⁵ शश्वत्ऽतमम्⁶ हवमानाय⁷ साध⁸ ।

स्यात्⁹ नः¹⁰ सूनूः¹¹ तनयः¹² विजाऽवा¹³ अग्ने¹⁴ सा¹⁵ ते¹⁶ सुऽमतिः¹⁷ भूतु¹⁸ अस्मे¹⁹ ॥

23. ²O Fire, ⁸achieve ⁷at my call ¹the Revealing Speech, ³the many-actioned, ⁶the lasting ⁴conquest ⁵of the Light. ⁹May there be ¹⁰for us ¹¹a Son ¹²of our begetting ¹³pervading in his birth (or, himself a begetter); ¹⁴O Fire, ¹⁸may there be created ¹⁹in us ¹⁵that ¹⁷true thinking ¹⁶of thine. [16/161]

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

Sukta 2

वैश्वानराय धिषणामृतावृधे घृतं न पूतमग्नये जनामसि ।

द्विता होतारं मनुषश्च वाघतो धिया रथं न कुलिशः समृण्वति ॥ 3.2.1 ॥

वैश्वानराय¹ धिषणाम्² ऋतऽवृधे³ घृतम्⁴ न⁵ पूतम्⁶ अग्नये⁷ जनामसि⁸ ।

द्विता⁹ होतारम्¹⁰ मनुषः¹¹ च¹² वाघतः¹³ धिया¹⁴ रथम्¹⁵ न¹⁶ कुलिशः¹⁷ सम्¹⁸ ऋण्वति¹⁹ ॥

1. ⁸We create ²an understanding ⁵like ⁶pure ⁴light ⁷for the Fire ³that makes the Truth to grow, ¹for the universal godhead. ¹³The priests of the word ⁹fashion twofold ¹⁴by the thought ¹¹of the human being (or, ¹¹the human ¹³priests of the word ¹⁴by their thought) ¹⁰this priest of the call, ¹⁶as ¹⁷the saw carves ¹⁵a chariot, and ^{18,19}join him into a whole. [16/161]

स रोचयज्जनुषा रोदसी उभे स मात्रोरभवत् पुत्र ईड्यः ।

हव्यवाळग्निरजरश्चनोहितो दूळभो विशामतिथिर्विभावसुः ॥ 3.2.2 ॥

सः¹ रोचयत्² जनुषा³ रोदसी⁴ उभे⁵ सः⁶ मात्रोः⁷ अभवत्⁸ पुत्रः⁹ ईड्यः¹⁰ ।

हव्यऽवाट्¹¹ अग्निः¹² अजरः¹³ चनः¹⁴ ऽहितः¹⁵ दुः¹⁶दभः¹⁷ विशाम्¹⁸ अतिथिः¹⁹ विभाऽवसुः²⁰ ॥

2. ¹He ³from his birth ²illumined ⁵both ⁴the firmaments, ⁶he ⁸became ¹⁰the desirable ⁹son ⁷of the Father and Mother. ¹³The ageless and ¹⁵inviolable ¹²Fire, ¹⁴firmly founded in bliss, ¹⁸with his riches of the Light, is ¹¹the carrier of offering and ¹⁷the guest ¹⁶of the peoples. [16/161-2]

क्रत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः ।

रुरुचानं भानुना ज्योतिषा महामत्यं न वाजं सनिष्यन्नुप ब्रुवे ॥ 3.2.3 ॥

क्रत्वा¹ दक्षस्य² तरुषः³ विऽधर्मणि⁴ देवासः⁵ अग्निम्⁶ जनयन्त⁷ चित्तिऽभिः⁸ ।

रुरुचानम्⁹ भानुना¹⁰ ज्योतिषा¹¹ महाम्¹² अत्यम्¹³ न¹⁴ वाजम्¹⁵ सनिष्यन्¹⁶ उप¹⁷ ब्रुवे¹⁸ ॥

3. ¹By the will, ⁴in the order and law ³of a delivering ²discernment, ⁵the gods ^{7a}brought ⁶the Fire ^{7b}into being ⁸by their perceptions of the Knowledge. ¹²In his greatness ⁹shining forth ¹⁰with his blazing ¹¹light ^{17,18}I invoke him ¹⁴as ¹³the Horse ¹⁶so that I may conquer ¹⁵the plenitude. [16/162]

आ मन्द्रस्य सनिष्यन्तो वरेण्यं वृणीमहे अह्यं वाजमृग्मियम् ।

रातिं भृगूणामुषिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा ॥ 3.2.4 ॥

आ¹ मन्द्रस्य² सनिष्यन्तः³ वरेण्यम्⁴ वृणीमहे⁵ अह्यम्⁶ वाजम्⁷ ऋग्मियम्⁸ ।

रातिम्⁹ भृगूणाम्¹⁰ उशिजम्¹¹ कविऽक्रतुम्¹² अग्निम्¹³ राजन्तम्¹⁴ दिव्येन¹⁵ शोचिषा¹⁶ ॥

4. ³To conquer ⁴the supreme bliss ²of the rapturous godhead, ⁶the undeviating ⁷plenitude ⁸full of the word of illumination, ^{1,5}we accept ⁹the gift ¹⁰of the Flame-Seers (or, the Bhrigus), ¹³the Fire ¹¹that aspires, ¹²the Seer-Will ¹⁴shining ¹⁵with heavenly ¹⁶light. [16/162]

अग्निं सुम्नाय दधिरे पुरो जना वाजश्रवसमिह वृक्तबर्हिषः ।

यतस्त्रुचः सुरुचं विश्वेदेव्यं रुद्रं यज्ञानां साधदिष्टिमपसाम् ॥ 3.2.5 ॥

अग्निम्¹ सुम्नाय² दधिरे³ पुरः⁴ जनाः⁵ वाजऽश्रवसम्⁶ इह⁷ वृक्तऽबर्हिषः⁸ ।

यतऽस्त्रुचः⁹ सुरुरुचम्¹⁰ विश्वेऽदेव्यम्¹¹ रुद्रम्¹² यज्ञानाम्¹³ साधत्ऽइष्टिम्¹⁴ अपसाम्¹⁵ ॥

5. ⁸Having gathered the sacred grass, ⁹stretching out the ladle of offering, ⁵men ³have set ⁷here ⁴in their front ¹the Fire ²for the happiness, ⁶in his plenitude of inspiration, ¹²the Violent, ¹¹the universal in godhead, ¹⁰the bright and beautiful, ¹⁴one who accomplishes the seekings of sacrifice ¹⁵of the doers of the works. [16/162]

पावकशोचे तव हि क्षयं परि होतर्यज्ञेषु वृक्तबर्हिषो नरः ।

अग्ने दुव इच्छमानास आप्यमुपासते द्रविणं धेहि तेभ्यः ॥ 3.2.6 ॥

पावकऽशोचे¹ तव² हि³ क्षयम्⁴ परि⁵ होतः⁶ यज्ञेषु⁷ वृक्तऽबर्हिषः⁸ नरः⁹ ।

अग्ने¹⁰ दुवः¹¹ इच्छमानासः¹² आप्यम्¹³ उप¹⁴ आसते¹⁵ द्रविणम्¹⁶ धेहि¹⁷ तेभ्यः¹⁸ ॥

6. ¹⁰O Fire, ¹O purifying light, ⁶O Priest of the call, ⁹men ⁷in their sacrifices ⁸having gathered the sacred grass, ¹²desiring ¹¹the work, ^{14,15}sit ⁵around ²thy ⁴house ¹³which we must obtain as ours; ¹⁷found ¹⁸for them ¹⁶the Treasure. [16/162-3]

⁴The house in the Veda is the constant image for the bodies that are dwelling-places of the soul.

[15/197]; क्षय is established dwelling or habitation in a fixed condition of consciousness or that condition so fixed and inhabited. [16/588]

आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो आधारयन् ।

सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥ 3.2.7 ॥

आ¹ रोदसी² अपृणत्³ आ⁴ स्वः⁵ महत्⁶ जातम्⁷ यत्⁸ एनम्⁹ अपसः¹⁰ आधारयन्¹¹ ।

सः¹² अध्वराय¹³ परि¹⁴ णीयते¹⁵ कविः¹⁶ अत्यः¹⁷ न¹⁸ वाजसातये¹⁹ चनःऽहितः²⁰ ॥

7. ^{1,3}He filled ²the two firmaments, ^{4,3}he filled ⁶the vast ⁵sun-world, ⁸when ⁷he was born and ¹¹held ¹⁰by the doers of the work. ¹²He ¹⁵is led ¹⁴around ¹³for the pilgrim-sacrifice, ¹⁶the Seer ²⁰founded in the Bliss, ¹⁸as ¹⁷the Horse ¹⁹for the conquest of the plenitude. [16/163]

नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम् ।

रथीर्कृतस्य बृहतो विचर्षणिरग्निर्देवानामभवत् पुरोहितः ॥ 3.2.8 ॥

नमस्यत¹ हव्यऽदातिम्² सुऽअध्वरम्³ दुवस्यत⁴ दम्यम्⁵ जातऽवेदसम्⁶ ।
रथीः⁷ ऋतस्य⁸ बृहतः⁹ विऽचर्षणिः¹⁰ अग्निः¹¹ देवानाम्¹² अभवत्¹³ पुरःऽहितः¹⁴ ॥

8. ¹Bow down ²to the giver of the offering, ⁴set to his work ³the perfect in the pilgrim-rite, ⁶the knower of all the births ⁵who dwells in the house: ¹⁰for he is the all-seeing ⁷charioteer ⁹of the vast ⁸Truth, ¹¹the Fire ¹³has become ^{14a}the priest ¹²of the gods ^{14b}set in front. [16/163]

तिस्त्रो यह्वस्य समिधः परिज्मनोऽग्नेरपुनन्नुशिजो अमृत्यवः ।

तासामेकामदधुर्मर्त्ये भुजमु लोकमु द्वे उप जामिमीयतुः ॥ 3.2.9 ॥

तिस्रः¹ यह्वस्य² समऽइधः³ परिऽज्मनः⁴ अग्नेः⁵ अपुनन्⁶ उशिजः⁷ अमृत्यवः⁸ ।
तासाम्⁹ एकाम्¹⁰ अदधुः¹¹ मर्त्ये¹² भुजम्¹³ ऊं¹⁴ लोकम्¹⁵ ऊं¹⁶ द्वे¹⁷ उप¹⁸ जामिम्¹⁹ ईयतुः²⁰ ॥

9. ¹Triple is ³the fuel ²of the mighty and ⁴pervading ⁵Fire ⁶purified ⁷by the aspiring ⁸immortals; ¹⁰one ⁹of three [of those] ¹¹they have set ¹²in the mortal, ¹³the fuel of the enjoyment, [the other] ¹⁷two ^{18,20}have gone ¹⁹to that companion ¹⁵world. [16/163]

विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्स्वधितिं न तेजसे ।

स उद्वतो निवतो याति वेविषत् स गर्भमेषु भुवनेषु दीधरत् ॥ 3.2.10 ॥

विशाम्¹ कविम्² विश्पतिम्³ मानुषीः⁴ इषः⁵ सम्⁶ सीम्⁷ अकृण्वन्⁸ स्वऽधितिम्⁹ न¹⁰ तेजसे¹¹ ।
सः¹² उत्ऽवतः¹³ निऽवतः¹⁴ याति¹⁵ वेविषत्¹⁶ सः¹⁷ गर्भम्¹⁸ एषु¹⁹ भुवनेषु²⁰ दीधरत्²¹ ॥

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

स जिन्वते जठरेषु प्रजज्ञिवान् वृषा चित्रेषु नानदन्न सिंहः ।

वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि दाशुषे ॥ 3.2.11 ॥

सः¹ जिन्वते² जठरेषु³ प्रजज्ञिऽवान्⁴ वृषा⁵ चित्रेषु⁶ नानदत्⁷ न⁸ सिंहः⁹ ।
वैश्वानरः¹⁰ पृथुऽपाजाः¹¹ अमर्त्यः¹² वसु¹³ रत्ना¹⁴ दयमानः¹⁵ वि¹⁶ दाशुषे¹⁷ ॥

11. ⁵The male of the herds ⁴has been born ³in different wombs and ²he stirs abroad ⁸like ⁷a roaring ⁹lion, ¹⁰the universal god-head, ¹²the immortal ¹¹wide in his might ^{16,15}bestowing ¹³the riches and ¹⁴the ecstasies ¹⁷on the offerer of sacrifice. [16/164]

वैश्वानरः प्रत्नथा नाकमारुहद् दिवस्पृष्ठं भन्दमानः सुमन्मभिः ।

स पूर्ववज्जनयञ्जन्तवे धनं समानमज्मं पर्येति जागृविः ॥ 3.2.12 ॥

वैश्वानरः¹ प्रत्नऽथा² नाकम्³ आ⁴ अरुहत्⁵ दिवः⁶ पृष्ठम्⁷ भन्दमानः⁸ सुमन्मभिः⁹ ।
सः¹⁰ पूर्वऽवत्¹¹ जनयन्¹² जन्तवे¹³ धनम्¹⁴ समानम्¹⁵ अज्मम्¹⁶ परि¹⁷ एति¹⁸ जागृविः¹⁹ ॥

12. ¹Universal godhead ²as in the ancient days ^{4,5}has ascended ⁸glad ⁹by high thoughts ³to the firmament, ⁷to the back ⁶of heaven, ¹¹even as of old ¹⁰he ¹²creates ¹⁴the riches ¹³for the creature born; ¹⁹wakeful ^{17,18}he travels ever over ¹⁵the same ¹⁶field of movement. [16/164]

ऋतावानं यज्ञियं विप्रमुक्थ्यमा यं दधे मातरिश्वा दिवि क्षयम् ।
तं चित्रयामं हरिकेशमीमहे सुदीतिमग्निं सुविताय नव्यसे ॥ 3.2.13 ॥

ऋतऽवानम्¹ यज्ञियम्² विप्रम्³ उक्थ्यम्⁴ आ⁵ यम्⁶ दधे⁷ मातरिश्वा⁸ दिवि⁹ क्षयम्¹⁰ ।
तम्¹¹ चित्रऽयामम्¹² हरिऽकेशम्¹³ ईमहे¹⁴ सुऽदीतिम्¹⁵ अग्निम्¹⁶ सुविताय¹⁷ नव्यसे¹⁸ ॥

13. ²The sacrificial Fire ¹⁰whose home is ⁹in heaven and ¹who possesses the Truth, ³the illumined seer ⁴with his utterance of the word ⁶whom ⁸life that grows here in the mother ^{5,7}has set, ¹¹him ¹²with his diverse journeying, ¹³his tawny hair of flame ¹⁴we desire, ¹⁵the deep thinking ¹⁶Fire ¹⁸for a new and ¹⁷happy movement. [16/164]

शुचिं न यामन्निषिरं स्वदृशं केतुं दिवो रोचनस्थामुषर्बुधम् ।
अग्निं मूर्धानं दिवो अप्रतिष्कृतं तमीमहे नमसा वाजिनं बृहत् ॥ 3.2.14 ॥

शुचिम्¹ न² यामन्³ इषिरम्⁴ स्वऽदृशम्⁵ केतुम्⁶ दिवः⁷ रोचनऽस्थाम्⁸ उषऽबुधम्⁹ ।
अग्निम्¹⁰ मूर्धानम्¹¹ दिवः¹² अप्रतिऽस्कृतम्¹³ तम्¹⁴ ईमहे¹⁵ नमसा¹⁶ वाजिनम्¹⁷ बृहत्¹⁸ ॥

14. ¹Pure-bright, ⁴rapid of impulsion ³in his journeying, ⁵Fire that looks upon the sun-world, ⁷heaven's ⁶ray of intuition, ⁸standing in the luminous planes, ⁹waking in the Dawn, ¹⁰Fire, ¹¹head ¹²of heaven, ¹³whom no darkness can cover, ¹⁴him ¹⁵we desire ¹⁶with obeisance of surrender, ¹⁷the Fire of the plenitudes ¹⁸who is the Vast. [16/164]

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

मन्द्रं होतारं शुचिमद्वयाविनं दमूनसमुक्थ्यं विश्वचर्षणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदमिद् राय ईमहे ॥ 3.2.15 ॥

मन्द्रम्¹ होतारम्² शुचिम्³ अद्वयाविनम्⁴ दमूनसम्⁵ उक्थ्यम्⁶ विश्वऽचर्षणिम्⁷ ।
रथम्⁸ न⁹ चित्रम्¹⁰ वपुषाय¹¹ दर्शतम्¹² मनुऽहितम्¹³ सदम्¹⁴ इत्¹⁵ रायः¹⁶ ईमहे¹⁷ ॥

15. ³The pure and ¹rapturous ²Priest of the call ⁴in whom is no duality, ⁵the dweller in the house, ⁶the speaker of the word, ⁷the all-seeing, ¹²the visioned Fire ¹³set in the thinking human being ⁹who is like ¹⁰a many-hued ⁸chariot ¹¹in his embodiment, him ¹⁴ever ¹⁷we desire and ¹⁶his riches. [16/165]

Sukta 3

वैश्वानराय पृथुपाजसे विपो रत्ना विधन्त धरुणेषु गातवे ।
अग्निर्हि देवाँ अमृतो दुवस्यत्यथा धर्माणि सनता न दूदुषत् ॥ 3.3.1 ॥

वैश्वानराय¹ पृथुपाजसे² विपः³ रत्ना⁴ विधन्त⁵ धरुणेषु⁶ गातवे⁷ ।
अग्निः⁸ हि⁹ देवान्¹⁰ अमृतः¹¹ दुवस्यति¹² अथ¹³ धर्माणि¹⁴ सनता¹⁵ न¹⁶ दूदुषत्¹⁷ ॥

1. ¹For the universal godhead, ²wide in his might, ³his illuminations (or, the Illumined Ones) ⁵create ⁴the ecstasies ⁷to make a path ⁶on the foundations of things: ⁹because ¹¹the immortal ⁸Fire ^{12a}sets ¹⁰the gods ^{12b}to their work ¹⁶none ¹⁷can corrupt ¹⁵the eternal ¹⁴Laws. [16/165]

अन्तर्दूतो रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषतो धियावसुः ॥ 3.3.2 ॥

अन्तः¹ दूतः² रोदसी³ दस्मः⁴ ईयते⁵ होता⁶ निऽसत्तः⁷ मनुषः⁸ पुरःऽहितः⁹ ।
क्षयम्¹⁰ बृहन्तम्¹¹ परि¹² भूषति¹³ द्युऽभिः¹⁴ देवेभिः¹⁵ अग्निः¹⁶ इषितः¹⁷ धियाऽवसुः¹⁸ ॥

2. ⁵He travels ²as the Messenger ¹between ³earth and heaven, ⁴the doer of works, ⁸man's ⁶Priest of the call, ⁷seated within him, ⁹the vicar set in his front; ¹⁴with his light ^{12,13}he envelops ¹¹the Vast ¹⁰Home, ¹⁶the Fire ¹⁷missioned ¹⁵by the gods, ¹⁸rich with the Thought. [16/165]

केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः ।
अपांसि यस्मिन्नधि संदधुर्गिरस्तस्मिन्सुम्नानि यजमान आ चके ॥ 3.3.3 ॥

केतुम्¹ यज्ञानाम्² विदथस्य³ साधनम्⁴ विप्रासः⁵ अग्निम्⁶ महयन्त⁷ चित्तिऽभिः⁸ ।
अपांसि⁹ यस्मिन्¹⁰ अधि¹¹ सम्ऽदधुः¹² गिरः¹³ तस्मिन्¹⁴ सुम्नानि¹⁵ यजमानः¹⁶ आ¹⁷ चके¹⁸ ॥

3. ¹Ray of intuition ²of their sacrifices, ⁴effective means ³of the finding of knowledge, ⁵the illumined seers ⁷greatened ⁶the Fire ⁸by their awakenings to Wisdom; ¹⁰the Fire in whom ¹³his words ^{11,12}have built into a harmony ⁹his works, ¹⁴in him ¹⁶the doer of sacrifice ^{17,18}desires the things of his happiness. [16/165]

पिता यज्ञानामसुरो विपश्चितां विमानमग्निर्वयुनं च वाघताम् ।
आ विवेश रोदसी भूरिवर्षसा पुरुप्रियो भन्दते धामभिः कविः ॥ 3.3.4 ॥

पिता¹ यज्ञानाम्² असुरः³ विपःऽचिताम्⁵ विऽमानम्⁶ अग्निः⁷ वयुनम्⁸ च⁹ वाघताम्¹⁰ ।
आ¹¹ विवेश¹² रोदसी¹³ भूरिऽवर्षसा¹⁴ पुरुऽप्रियोः¹⁵ भन्दते¹⁶ धामऽभिः¹⁷ कविः¹⁸ ॥

4. ⁷The Fire ¹is the father ²of sacrifice, ³the Mighty Lord ⁵of the wise, he is ⁶the measure

⁹and ⁸the manifestation of knowledge ¹⁰for the priests of the word: ^{11,12}he enters ¹³into earth and heaven ¹⁴with his manifold shape, ¹⁵many delightful things are in him, ¹⁸he is the seer ¹⁶who has gladness ¹⁷of all the planes. [16/166]

चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वर्विदम् ।

विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवास इह सुश्रियं दधुः ॥ 3.3.5 ॥

चन्द्रम्¹ अग्निम्² चन्द्ररथम्³ हरिव्रतम्⁴ वैश्वानरम्⁵ अप्सुषदम्⁶ स्वःविदम्⁷ ।

विगाहम्⁸ तूर्णिम्⁹ तविषीभिः¹⁰ आऽवृतम्¹¹ भूर्णिम्¹² देवासः¹³ इह¹⁴ सुऽश्रियम्¹⁵ दधुः¹⁶ ॥

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

रथीरन्तरीयते साधदिष्टिभिर्जीरो दमूना अभिशस्तिचातनः ॥ 3.3.6 ॥

अग्निः¹ देवेभिः² मनुषः³ च⁴ जन्तुभिः⁵ तन्वानः⁶ यज्ञम्⁷ पुरुपेशसम्⁸ धिया⁹ ।

रथीः¹⁰ अन्तः¹¹ ईयते¹² साधदिष्टिभिः¹³ जीरः¹⁴ दमूनाः¹⁵ अभिशस्तिचातनः¹⁶ ॥

6. ¹The Fire ²with the gods ⁴and ⁵creatures born ⁶builds ⁹by the thought ³of man ⁷the sacrifice ⁸in its many forms, ¹²he moves ¹¹between earth and heaven ¹⁰as their charioteer ¹³bearing them to the achievement of their desires; ¹⁴he is the swift in motion and ¹⁵he is a dweller in the house ¹⁶who drives off every assailant. [16/166]
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अग्ने जरस्व स्वपत्य आयुन्यूजां पिन्वस्व समिषो दिदीहि नः ।

वयांसि जिन्व बृहतश्च जागृव उशिग्देवानामसि सुक्रतुर्विपाम् ॥ 3.3.7 ॥

अग्ने¹ जरस्व² सुऽअपत्ये³ आयुनि⁴ ऊजां⁵ पिन्वस्व⁶ सम⁷ इषः⁸ दिदीहि⁹ नः¹⁰ ।

वयांसि¹¹ जिन्व¹² बृहतः¹³ च¹⁴ जागृवे¹⁵ उशिक्¹⁶ देवानाम्¹⁷ असि¹⁸ सुऽक्रतुः¹⁹ विपाम्²⁰ ॥

7. ¹O Fire, ²come near to us ⁴in a life ³rich with offspring, ⁶nourish us ⁵with energy, ^{7,9}illumine ¹⁰our ⁸impulsions, ¹²animate in us ¹¹the expanding powers ¹³of the Vast, ¹⁵O wakeful Flame; ¹⁸thou art ¹⁶the aspirant ¹⁹strong in will ¹⁷for the gods and ²⁰the illumined seers. [16/166]
-

विश्वपतिं यद्दमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम् ।

अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृधे ॥ 3.3.8 ॥

विश्वपतिम्¹ यद्दम² अतिथिम्³ नरः⁴ सदा⁵ यन्तारम्⁶ धीनाम्⁷ उशिजम्⁸ च⁹ वाघताम्¹⁰ ।

अध्वराणाम्¹¹ चेतनम्¹² जातवेदसम्¹³ प्र¹⁴ शंसन्ति¹⁵ नमसा¹⁶ जूतिभिः¹⁷ वृधे¹⁸ ॥

8. ⁴Men ⁵ever ¹⁶with obeisance, ¹⁷with swift urgings, ^{14,15}give expression ¹⁸for their growth, ¹³to the knower of all births, ²the mighty one, ¹the lord of the peoples, ³the Guest, ⁶the driver ⁷of our thoughts, ⁸the aspirant ¹⁰in those who speak the word, ¹²the waker to consciousness ¹¹in the pilgrim-sacrifice. [16/167]

विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमद्रथः ।

तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम दम आ सुवृक्तिभिः ॥ 3.3.9 ॥

विभावा¹ देवः² सुरणः³ परि⁴ क्षितीः⁵ अग्निः⁶ बभूव⁷ शवसा⁸ सुमद्रथः⁹ ।

तस्य¹⁰ व्रतानि¹¹ भूरिपोषिणः¹² वयम्¹³ उप¹⁴ भूषेम¹⁵ दमे¹⁶ आ¹⁷ सुवृक्तिभिः¹⁸ ॥

9. ⁶Fire, ¹the wide-shining ²godhead, ³joyful ⁹in his happy chariot, ^{4,7}has enveloped ⁸in his might ⁵our abodes (or, the worlds of our habitation); ¹⁸with complete purification ^{13,14,17,15}may we obey (or, may we approach with reverence) ¹⁶in the house ¹¹the laws of work ¹⁰of this ¹²giver of our manifold increase. [16/167]

¹⁸The word *Suvrikti* 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, "*Suvrikti*". [16/71 fn 9]

वैश्वानर तव धामान्या चके येभिः स्वर्विदभवो विचक्षण ।

जात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ॥ 3.3.10 ॥

वैश्वानर¹ तव² धामानि³ आ⁴ चके⁵ येभिः⁶ स्वःऽवित्⁷ अभवः⁸ विचक्षण⁹ ।

जातः¹⁰ आ¹¹ अपृणः¹² भुवनानि¹³ रोदसी¹⁴ अग्ने¹⁵ ता¹⁶ विश्वा¹⁷ परिभूः¹⁸ असि¹⁹ त्मना²⁰ ॥

10. ¹O universal godhead, ^{4,5}I desire ²thy ³lights (or, seats or planes) ⁶by which ⁸thou becomest, ⁹O all-seeing (or, clear-seeing), ⁷the knower of the sun-world: ¹⁰born, ^{11,12}thou hast filled ¹³the worlds and ¹⁴earth and heaven, ¹⁹thou art there ¹⁸enveloping ¹⁶them ¹⁷all ²⁰with thyself, ¹⁵O Fire. [16/167]

वैश्वानरस्य दंसनाभ्यो बृहदरिणादेकः स्वपस्यया कविः ।

उभा पितरा महयन्नजायताग्निर्द्यावापृथिवी भूरिरेतसा ॥ 3.3.11 ॥

वैश्वानरस्य¹ दंसनाभ्यः² बृहत्³ अरिणात्⁴ एकः⁵ सुऽपस्यया⁶ कविः⁷ ।

उभा⁸ पितरा⁹ महयन्¹⁰ अजायत¹¹ अग्निः¹² द्यावापृथिवी¹³ भूरिरेतसा¹⁴ ॥

11. ¹²Fire ⁵the One ⁷Seer ⁶by his seeking for perfect works (or, by his skill in works) ⁴released ²out of the actions (or, ⁴detached ²from actions) ¹of the universal godhead, ³the Vast: ¹²the Fire ¹⁰greatening ⁸both ⁹the parents, ¹³earth and heaven, ¹¹was born ¹⁴from a mighty seed (or, ¹²the Fire ¹¹was born ¹⁰greatening ⁸both ⁹the parents, ¹³earth and heaven, ¹⁴with his mighty stream). [16/167-8]

Sukta 4

समित्समित् सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।

आ देव देवान् यजथाय वक्षि सखा सखीन्सुमना यक्ष्यग्ने ॥ 3.4.1 ॥

समित्समित्¹ सुमनाः² बोधि³ अस्मे⁴ शुचाऽशुचा⁵ सुमतिम्⁶ रासि⁷ वस्वः⁸ ।

आ⁹ देव¹⁰ देवान्¹¹ यजथाय¹² वक्षि¹³ सखा¹⁴ सखीन्¹⁵ सुमनाः¹⁶ यक्षि¹⁷ अग्ने¹⁸ ॥

1. ¹Aflame and again aflame ⁴in us ³awake ²with thy truth of mind, ⁵with light upon light ⁷grant us ⁶right understanding ⁸from the shining One. ¹⁰A god, ^{9,13}bring ¹¹the gods ¹²for the sacrifice; ¹⁶right-minded, ¹⁴a friend ¹⁷do sacrifice ¹⁵to the friends, ¹⁸O Fire. [16/168]

यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।

सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद् घृतयोनिं विधन्तम् ॥ 3.4.2 ॥

यम्¹ देवासः² त्रिः³ अहन्⁴ आऽयजन्ते⁵ दिवेऽदिवे⁶ वरुणः⁷ मित्रः⁸ अग्निः⁹ ।

सः¹⁰ इमम्¹¹ यज्ञम्¹² मधुमन्तम्¹³ कृधि¹⁴ नः¹⁵ तनूनपात्¹⁶ घृतयोनिम्¹⁷ विधन्तम्¹⁸ ॥

2. ¹O thou whom ²the gods, even ⁷Varuna, ⁸Mitra and ⁹the Fire, ³thrice ⁴in the day ⁵worship with sacrifice ⁶from day to day, ¹⁶O Son of the body, ¹⁴make ¹¹this ¹²sacrifice ¹⁵of ours ¹³full of the sweetness, ¹⁸so that it may create ¹⁷the native seat of the light. [16/168]

प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्यै ।

अच्छा नमोभिवृषभं वन्दध्यै स देवान् यक्षदिषितो यजीयान् ॥ 3.4.3 ॥

प्र¹ दीधितिः² विश्वऽवारा³ जिगाति⁴ होतारम्⁵ इळः⁶ प्रथमम्⁷ यजध्यै⁸ ।

अच्छ⁹ नमःऽभिः¹⁰ वृषभम्¹¹ वन्दध्यै¹² सः¹³ देवान्¹⁴ यक्षत्¹⁵ इषितः¹⁶ यजीयान्¹⁷ ॥

3. ²The Thought ³in which are all desirable things ^{1,4}comes ⁷to this first and supreme ⁵Priest of the call ^{8a}to offer ⁶our aspirations ^{8b}as a sacrifice, ⁹towards ¹¹the mighty one ¹²to adore him ¹⁰with our prostrations; ¹⁶missioned, ¹⁷strong to sacrifice, ^{15a}may ¹³he ^{15b}do worship ¹⁴to the gods. [16/168]

ऊर्ध्वो वां गातुरध्वरे अकार्यूर्ध्वा शोचींषि प्रस्थिता रजांसि ।

दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः ॥ 3.4.4 ॥

ऊर्ध्वः¹ वाम्² गातुः³ अध्वरे⁴ अकारि⁵ ऊर्ध्वा⁶ शोचींषि⁷ प्रस्थिता⁸ रजांसि⁹ ।

दिवः¹⁰ वा¹¹ नाभा¹² नि¹³ असादि¹⁴ होता¹⁵ स्तृणीमहि¹⁶ देवऽव्यचाः¹⁷ वि¹⁸ बर्हिः¹⁹ ॥

4. ⁴In the pilgrim-sacrifice ¹a high ³path ²for you both ⁵has been made ⁸which departs ⁶to the high ⁷lustres, ⁹the mid-worlds; ¹⁵the Priest of the call ^{13,14}has taken his seat ¹²in the

navel-centre ¹⁰of heaven. ¹⁶We spread ¹⁸wide ¹⁹the sacred grass, ¹⁷a space of wideness of the gods. [16/168-9]

सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यन्ततेन ।

नृपेशसो विदथेषु प्र जाता अभीमं यज्ञं वि चरन्त पूर्वीः ॥ 3.4.5 ॥

सप्त¹ होत्राणि² मनसा³ वृणानाः⁴ इन्वन्तः⁵ विश्वम्⁶ प्रति⁷ यन्⁸ ऋतेन⁹ ।

नृपेशसः¹⁰ विदथेषु¹¹ प्र¹² जाताः¹³ अभि¹⁴ इमम्¹⁵ यज्ञम्¹⁶ वि¹⁷ चरन्त¹⁸ पूर्वीः¹⁹ ॥

5. ⁴Accepting ³with the mind ¹the seven ²invocations, ⁵taking possession ⁶of all that is ⁹by the Truth, ^{7,8}they went towards their goal. ¹⁹Many powers ^{12,13}born ¹¹in the finding of knowledge and ¹⁰wearing the forms of gods ^{17,18}move abroad ¹⁴to ¹⁵this ¹⁶sacrifice. [16/169]

^{1,2}There are seven sacrificial energies (hotra) in the human being, one corresponding to each of the seven constituents of his psychological existence, — body, life, mind, supermind, bliss, will and essential being.

आ भन्दमाने उषसा उपाके उत स्मयेते तन्वा विरुपे ।

यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वाँ उत वा महोभिः ॥ 3.4.6 ॥

आ¹ भन्दमाने² उषसौ³ उपाके⁴ उत⁵ स्मयेते⁶ तन्वा⁷ विरुपे⁸ ।

यथा⁹ नः¹⁰ मित्रः¹¹ वरुणः¹² जुजोषत्¹³ इन्द्रः¹⁴ मरुत्वान्¹⁵ उत¹⁶ वा¹⁷ महः¹⁸भिः¹⁸ ॥

6. May ³night and dawn ⁸differently formed ⁷in their body ⁴be joined close and ^{1,6}smile upon us ²in their gladness, ⁹so that ¹¹Mitra ¹³may take pleasure ¹⁰in us ¹⁶and ¹²Varuna ¹⁷or ¹⁸with his greatness ¹⁴Indra ¹⁶too ¹⁵with the life-gods (or, ^{18,9}may they so shine with their lights that ¹¹Mitra ¹³may take pleasure ¹⁰in us ¹⁶and ¹²Varuna ¹⁶and ¹⁴Indra ¹⁵with the life-gods). [16/169]
-

दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।

ऋतं शंसन्त ऋतमित् त आहुरनु व्रतं व्रतपा दीध्यानाः ॥ 3.4.7 ॥

दैव्या¹ होतारा² प्रथमा³ नि⁴ ऋञ्जे⁵ सप्त⁶ पृक्षासः⁷ स्वधया⁸ मदन्ति⁹ ।

ऋतम्¹⁰ शंसन्तः¹¹ ऋतम्¹² इत्¹³ ते¹⁴ आहुः¹⁵ अनु¹⁶ व्रतम्¹⁷ व्रतपाः¹⁸ दीध्यानाः¹⁹ ॥

7. ^{4,5}I crown ³the two supreme ²Priests of the invocation. ⁶The seven ⁷pleasures ⁹take their rapture ⁸by the self-law of their nature; ¹⁰the Truth ¹¹they express, ¹²the Truth ¹³only ¹⁴they ¹⁵speak, ¹⁸guardians of the law of its action ¹⁶according ¹⁷to that law ¹⁹they shine. [16/169]
-

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।

सारस्वती सारस्वतेभिरर्वाक् तिस्रो देवीर्बहिरिदं सदन्तु ॥ 3.4.8 ॥

आ¹ भारती² भारतीभिः³ सऽजोषाः⁴ इळा⁵ देवैः⁶ मनुष्येभिः⁷ अग्निः⁸ ।
सरस्वती⁹ सारस्वतेभिः¹⁰ अर्वाक्¹¹ तिस्रः¹² देवीः¹³ बर्हिः¹⁴ आ¹⁵ इदम्¹⁶ सदन्तु¹⁷ ॥

8. ⁴In unison ^{11a}may ²Bharati ³with her Muses of invocation, ⁵Ila ⁶with gods and ⁷men and ⁸Fire, ⁹Saraswati ¹⁰with her powers of inspiration ^{11b}come down to us, ¹²the three ¹³goddesses ^{15,17}sit upon ¹⁶this ¹⁴seat of sacrifice. [16/169]

तन्नस्तुरीपमध पोषयित्नु देव त्वष्टर्वि रराणः स्यस्व ।

यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥ 3.4.9 ॥

तत्¹ नः² तुरीपम्³ अध⁴ पोषयित्नु⁵ देव⁶ त्वष्टः⁷ वि⁸ रराणः⁹ स्यस्व¹⁰ ।

यतः¹¹ वीरः¹² कर्मण्यः¹³ सुदक्षः¹⁴ युक्तग्रावा¹⁵ जायते¹⁶ देवकामः¹⁷ ॥

9. ⁶O divine ⁷maker of forms ⁹who hast the utter rapture, [⁴now] ^{8,10}cast ²upon us ¹that ³supreme transcendence ⁵cause of our growth, ¹¹from which ¹⁶is born in us ¹²the hero ¹³ever active ¹⁴with wise discernment, ¹⁷the seeker of the gods ¹⁵who sets to work the stone of the wine-pressing. [16/170]

वनस्पतेऽव सृजोप देवानग्निर्हविः शमिता स्यूयाति ।

सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥ 3.4.10 ॥

वनस्पते¹ अव² सृज³ उप⁴ देवान्⁵ अग्निः⁶ हविः⁷ शमिता⁸ स्यूयाति⁹ ।

सः¹⁰ इत्¹¹ ऊं¹² होता¹³ सत्यतरः¹⁴ यजाति¹⁵ यथा¹⁶ देवानाम्¹⁷ जनिमानि¹⁸ वेद¹⁹ ॥

10. ¹O tree, ^{4,2,3}release thy yield ⁵to the gods; ⁶Fire ⁸the achiever of the work ^{9a}speeds ⁷the offering ^{9b}on its way. ^{10,11,12}It is he who ¹⁵does worship ¹³as the Priest of the call, ¹⁴the more true in his act ¹⁶because ¹⁹he knows ¹⁸the birth ¹⁷of the gods. [16/170]

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

आ याह्वग्ने समिधानो अर्वाङ्ङिन्द्रेण देवैः सरथं तुरेभिः ।

बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥ 3.4.11 ॥

आ¹ याहि² अग्ने³ सम्ऽइधानः⁴ अर्वाङ्ङि⁵ इन्द्रेण⁶ देवैः⁷ सरथम्⁸ तुरेभिः⁹ ।

बर्हिः¹⁰ नः¹¹ आस्ताम्¹² अदितिः¹³ सुपुत्रा¹⁴ स्वाहा¹⁵ देवाः¹⁶ अमृताः¹⁷ मादयन्ताम्¹⁸ ॥

11. ^{1,2}Come ⁵down to us, ³O Fire, ⁴high-kindled, ⁸in one chariot ⁶with Indra and ⁹swiftly journeying ⁷gods; ^{12a}let ¹³Aditi, ¹⁴mother of mighty sons, ^{12b}sit ¹⁰on the sacred grass, ^{18a}let ¹⁶the gods, ¹⁷the immortals, ^{18b}take rapture ¹⁵in svāhā. [16/170]

Sukta 5

प्रत्यग्निरुषसश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम् ।

पृथुपाजा देवयद्धिः समिद्धोऽप द्वारा तमसो वह्निरावः ॥ 3.5.1 ॥

प्रति¹ अग्निः² उषसः³ चेकितानः⁴ अबोधि⁵ विप्रः⁶ पदवीः⁷ कवीनाम्⁸ ।

पृथुपाजाः⁹ देवयत्¹⁰ऽभिः¹¹ सम्¹²ऽइद्धः¹³ अप¹⁴ द्वारा¹⁵ तमसः¹⁶ वह्निः¹⁷ आवः¹⁸ ॥

1. ²The Fire ⁵is awake ¹fronting ³the dawns; ⁶one illumined, ⁴he becomes aware ⁷of the paths ⁸of the seers: ¹¹kindled into ⁹a wide might ¹⁰by the seekers of godhead, ¹⁵the upbearing flame ^{12,16}opens ¹³the gates ¹⁴of the Darkness. [16/170]

प्रेद्वग्निर्वावृधे स्तोमेभिर्गीर्भिः स्तोतृणां नमस्य उक्थैः ।

पूर्वीऋतस्य संदृशश्चकानः सं दूतो अद्यौदुषसो विरोके ॥ 3.5.2 ॥

प्र¹ इत्² ऊं³ अग्निः⁴ ववृधे⁵ स्तोमेभिः⁶ गीः⁷ऽभिः⁸ स्तोतृणाम्⁹ नमस्यः¹⁰ उक्थैः¹¹ ।

पूर्वीः¹² ऋतस्य¹³ सम्¹⁴दृशः¹⁵ चकानः¹⁶ सम्¹⁷ दूतः¹⁸ अद्यौत्¹⁹ उषसः²⁰ विरोके²¹ ॥

2. ²Ever ⁴the Fire ^{1,5}increases ⁶by the lauds, ⁷the words ⁸of those who hymn him ¹⁰by their utterances, ⁹one to be adored with prostrations; ¹⁶the Messenger ¹⁴who desires ¹¹the many ¹³seeings ¹²of the Truth ^{15,17}has shone out ¹⁹in the wide flaming ¹⁸of the Dawn. [16/171]

अधाय्यग्निर्मानुषीषु विक्ष्वपां गर्भो मित्र ऋतेन साधन् ।

आ हर्यतो यजतः सान्वस्थादभूद् विप्रो हव्यो मतीनाम् ॥ 3.5.3 ॥

अधायि¹ अग्निः² मानुषीषु³ विक्षु⁴ अपाम्⁵ गर्भः⁶ मित्रः⁷ ऋतेन⁸ साधन्⁹ ।

आ¹⁰ हर्यतः¹¹ यजतः¹² सानु¹³ अस्थात्¹⁴ अभूत्¹⁵ ऊं¹⁶ विप्रः¹⁷ हव्यः¹⁸ मतीनाम्¹⁹ ॥

3. ²The Fire ¹has been set ³in the human ⁴peoples, ⁶child ⁵of the Waters, ⁷the Friend ⁹who achieves ⁸by the Truth; ¹¹luminous (or, beloved and adorable), ¹²a power for sacrifice , ^{10,14}he has risen ¹³to the summits; ¹⁵he has become ¹⁷the illumined seer ¹⁸who must be called ¹⁹by our thoughts. [16/171]

मित्रो अग्निर्भवति यत् समिद्धो मित्रो होता वरुणो जातवेदाः ।

मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत् पर्वतानाम् ॥ 3.5.4 ॥

मित्रः¹ अग्निः² भवति³ यत्⁴ सम्⁵ऽइद्धः⁶ मित्रः⁷ होता⁸ वरुणः⁹ जातवेदाः¹⁰ ।

मित्रः¹¹ अध्वर्युः¹² इषिः¹³ दमूनाः¹⁴ मित्रः¹⁵ सिन्धूनाम्¹⁶ उत्¹⁷ पर्वतानाम्¹⁸ ॥

4. ²The Fire ⁴when ⁵he has been kindled high ³becomes ¹Mitra, the Friend—⁶Mitra ⁷the Priest of the call, ⁸Varuna, ⁹the knower of the births, ¹⁰Mitra, the Friend, ¹¹the Priest of the pilgrim-sacrifice, ¹²one rapid in his impulsions, ¹³the dweller in the house, ¹⁴the

friend ¹⁵of the Rivers, ¹⁴the friend ¹⁷of the Mountains. [16/171]

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

पाति प्रियं रिपो अग्रं पदं वेः पाति यद्वश्रणं सूर्यस्य ।

पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥ 3.5.5 ॥

पाति¹ प्रियम्² रिपः³ अग्रम्⁴ पदम्⁵ वेः⁶ पाति⁷ यद्वः⁸ चरणम्⁹ सूर्यस्य¹⁰ ।

पाति¹¹ नाभा¹² सप्तशीर्षाणम्¹³ अग्निः¹⁴ पाति¹⁵ देवानाम्¹⁶ उपमादम्¹⁷ ऋष्वः¹⁸ ॥

5. ¹He guards ³from hurt ²the beloved (or, delightful) ^{4,5}summit-seat ⁶of the being, ⁸mighty, ⁷he guards ⁹the course (or, movement) ¹⁰of the Sun; ¹⁴Fire ¹¹guards ¹²in the navel-centre ¹³the seven-headed thought, ¹⁸sublime, ¹⁵he guards ¹⁷the ecstasy ¹⁶of the gods. [16/171]

¹³The knowledge of the divine existence with its seven heads or powers, the seven-rayed knowledge of Brihaspati has to be confirmed or held in thought in the waters, the seven rivers, that is to say the seven forms of divine consciousness are to be held in the seven forms or movements of divine being. [15/179]

ऋभुश्चक्र ईड्यं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।

ससस्य चर्म घृतवत् पदं वेस्तदिदग्नी रक्षत्यप्रयुच्छन् ॥ 3.5.6 ॥

ऋभुः¹ चक्रे² ईड्यम्³ चारु⁴ नाम⁵ विश्वानि⁶ देवः⁷ वयुनानि⁸ विद्वान्⁹ ।

ससस्य¹⁰ चर्म¹¹ घृतवत्¹² पदम्¹³ वेः¹⁴ तत्¹⁵ इत्¹⁶ अग्निः¹⁷ रक्षति¹⁸ अप्रयुच्छन्¹⁹ ॥

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

आ योनिमग्निर्घृतवन्तमस्थात् पृथुप्रगाणमुशन्तमुशानः ।

दीद्यानः शुचिर्ऋष्वः पावकः पुनःपुनर्मातरा नव्यसी कः ॥ 3.5.7 ॥

आ¹ योनिम्² अग्निः³ घृतवन्तम्⁴ अस्थात्⁵ पृथुप्रगाणम्⁶ उशन्तम्⁷ उशानः⁸ ।

दीद्यानः⁹ शुचिः¹⁰ ऋष्वः¹¹ पावकः¹² पुनःपुनः¹³ मातरा¹⁴ नव्यसी¹⁵ कः¹⁶ ॥

7. ⁸Desiring ⁷it as it desired him, ³the Fire ^{1,5}entered ⁴into that luminous ²native abode ⁶wide in its approach; ⁹shining forth, ¹⁰pure, ¹²purifying, ¹¹sublime, ¹³again and again ¹⁶he makes ¹⁵new ¹⁴the father and the mother. [16/172]

सद्यो जात ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन ।

आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे ॥ 3.5.8 ॥

सद्यः¹ जातः² ओषधीभिः³ ववक्षे⁴ यदि⁵ वर्धन्ति⁶ प्रऽस्वः⁷ घृतेन⁸ ।
आपःऽइव⁹ प्रऽवता¹⁰ शुम्भमानाः¹¹ उरुष्यत्¹² अग्निः¹³ पित्रोः¹⁴ उपऽस्थे¹⁵ ॥

8. ¹Suddenly ²born ⁴he is carried ³by the growths of the earth ⁵when ⁷the mothers who bore him ⁶make him grow ⁸by the light. ¹³The Fire ¹⁵in the lap ¹⁴of the father and the mother ^{9b}is as ¹²one who defends ^{9a}the waters ^{10a}gliding ¹¹happily (or, brightly) ^{10b}down a slope. [16/172]

उदु द्रुतः समिधा यद्द्वो अद्यौद् वर्ष्मन् दिवो अधि नाभा पृथिव्याः ।
मित्रो अग्निरीड्यो मातरिश्वाऽऽ दूतो वक्षद् यजथाय देवान् ॥ 3.5.9 ॥

उत्¹ ऊं² स्तुतः³ सम्ऽइधा⁴ यद्द्वः⁵ अद्यौत्⁶ वर्ष्मन्⁷ दिवः⁸ अधि⁹ नाभा¹⁰ पृथिव्याः¹¹ ।
मित्रः¹² अग्निः¹³ ईड्यः¹⁴ मातरिश्वा¹⁵ आ¹⁶ दूतः¹⁷ वक्षत्¹⁸ यजथाय¹⁹ देवान्²⁰ ॥

9. ³Lauded by us ⁵mighty ^{1,6}he shone ⁴with his high flaming ⁷in the largeness (or, height) ⁸of heaven, ^{9,10}in the navel-centre ¹¹of earth. ¹³The Fire ¹²is Mitra the Friend, ¹⁴the desirable one, ¹⁵he is life growing in the mother (or, life that breaths in the mother); ^{18a}may ¹⁷he as our messenger ^{16,18b}bring ²⁰the gods ¹⁹for the sacrifice. [16/172]

उदस्तम्भीत् समिधा नाकमृष्वोऽग्निर्भवन्नुत्तमो रोचनानाम् ।
यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीधे ॥ 3.5.10 ॥

उत्¹ अस्तम्भीत्² सम्ऽइधा³ नाकम्⁴ ऋष्वः⁵ अग्निः⁶ भवन्⁷ उत्ऽतमः⁸ रोचनानाम्⁹ ।
यदि¹⁰ भृगुभ्यः¹¹ परि¹² मातरिश्वा¹³ गुहा¹⁴ सन्तम्¹⁵ हव्यऽवाहम्¹⁶ सम्ऽईधे¹⁷ ॥

10. ⁶The Fire ³with his high flaming ^{1,2}up-pillared, ⁵sublime, ⁴the firmament and ⁷became ⁸the highest ⁹of the luminous kingdoms (or, ⁸highest ⁹of all lights), ¹⁰when ¹¹for the flame-seers ¹³life, that grows in the mother, ¹⁷kindled ¹²all around ¹⁶the carrier of the offerings ¹⁵who was ¹⁴hidden in the Secrecy. [16/173]

इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ 3.5.11 ॥

11. Same as 3.1.23 – 16/161 [16/173]

Sukta 6

प्र कारवो मनना वच्यमाना देवद्रीचीं नयत देवयन्तः ।

दक्षिणावाङ् वाजिनी प्राच्येति हविर्भरन्त्यग्नये घृताची ॥ 3.6.1 ॥

प्र¹ कारवः² मनना³ वच्यमानाः⁴ देवद्रीचीन्⁵ नयत⁶ देवयन्तः⁷ ।

दक्षिणावाङ्⁸ वाजिनी⁹ प्राची¹⁰ एति¹¹ हविः¹² भरन्ती¹³ अग्नये¹⁵ घृताची¹⁶ ॥

1. ²The Doers of the work, ⁷seekers of godhead, ⁴who find expression ³by the thought, ^{1,6}lead it on ⁵turned godwards; ⁹full of the plenitude, ¹⁶luminous, ⁸carrying the Understanding, ¹¹it journeys ¹⁰moving forwards, ¹³bringing ¹²the offering ¹⁵to the Fire. [16/173]

आ रोदसी अपृणा जायमान उत प्र रिक्था अध नु प्रयज्यो ।

दिवश्चिदग्ने महिना पृथिव्या वच्यन्तां ते वह्नयः सप्तजिह्वाः ॥ 3.6.2 ॥

आ¹ रोदसी² अपृणाः³ जायमानः⁴ उत⁵ प्र⁶ रिक्थाः⁷ अध⁸ नु⁹ प्रयज्यो¹⁰ ।

दिवः¹¹ चित्¹² अग्ने¹³ महिना¹⁴ पृथिव्याः¹⁵ वच्यन्ताम्¹⁶ ते¹⁷ वह्नयः¹⁸ सप्तजिह्वाः¹⁹ ॥

2. ⁴Even in thy birth ^{1,3}thou hast filled ²earth and heaven, ⁵and ^{8,9}now ^{6,7}thou hast exceeded them, ¹⁰O Flame that carriest on the sacrifice; ¹⁴by the greatness ¹⁵of earth ¹²and ¹¹heaven ^{16a}may ¹⁷thy ¹⁹seven tongues ^{16b}find utterance, [and become] ¹⁸carriers of the word, ¹³O Fire. [16/173]

द्यौश्च त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय ।

यदी विशो मानुषीर्देवयन्तीः प्रयस्वतीरीळते शुक्रमर्चिः ॥ 3.6.3 ॥

द्यौः¹ च² त्वा³ पृथिवी⁴ यज्ञियासः⁵ नि⁶ होतारम्⁷ सादयन्ते⁸ दमाय⁹ ।

यदि¹⁰ विशः¹¹ मानुषीः¹² देवयन्तीः¹³ प्रयस्वतीः¹⁴ ईळते¹⁵ शुक्रम्¹⁶ अर्चिः¹⁷ ॥

3. ¹Heaven ²and ⁴earth ²and ⁵the lords of sacrifice ⁸set ³thee ⁶within ⁷as the Priest of the call ⁹for the house ¹⁰when ^{12,11}human beings, ¹³seeking godhead, ¹⁴having the delight, ¹⁵ask for ¹⁶the resplendent ¹⁷Ray. [16/174]

महान्सधस्थे ध्रुव आ निषत्तोऽन्तर्द्यावा माहिने हर्यमाणः ।

आस्त्रे सपत्नी अजरे अमृक्ते सबर्दुधे उरुगायस्य धेनू ॥ 3.6.4 ॥

महान्¹ सधस्थे² ध्रुवः³ आ⁴ निषत्तः⁵ अन्तः⁶ द्यावा⁷ माहिने⁸ हर्यमाणः⁹ ।

आस्त्रे¹⁰ सपत्नी¹¹ अजरे¹² अमृक्ते¹³ सबर्दुधे¹⁴ उरुगायस्य¹⁵ धेनू¹⁶ ॥

4. ¹Mighty, ⁵he is seated ³steadfast ²in the world of his session, ⁹rejoicing ⁶between ⁸the two mightinesses ⁷of earth and heaven, ¹⁰the united ¹¹wives ¹⁵of one wide-moving lord,

¹²ageless and ¹³inviolable, ¹⁶the two milch-cows ¹⁴giving their rich yield of milk. [16/174]

व्रता ते अग्ने महतो महानि तव क्रत्वा रोदसी आ ततन्थ ।

त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥ 3.6.5 ॥

व्रता¹ ते² अग्ने³ महतः⁴ महानि⁵ तव⁶ क्रत्वा⁷ रोदसी⁸ आ⁹ ततन्थ¹⁰ ।

त्वम्¹¹ दूतः¹² अभवः¹³ जायमानः¹⁴ त्वम्¹⁵ नेता¹⁶ वृषभ¹⁷ चर्षणीनाम्¹⁸ ॥

5. ⁴Great art thou, ³O Fire, and ⁵great ^{1a}the law of ²thy ^{1b}workings, ⁶by thy ⁷will ^{9,10}thou hast built out ⁸earth and heaven; ¹⁴in thy very birth ¹¹thou ¹³becamest ¹²the Messenger, ¹⁷O mighty lord, and, ¹⁵thou ¹⁶the leader ¹⁸of men that see. [16/174]
-

ऋतस्य वा केशिना योग्याभिर्घृतस्नुवा रोहिता धुरि धिष्व ।

अथा वह देवान् देव विश्वान्स्वध्वरा कृणुहि जातवेदः ॥ 3.6.6 ॥

ऋतस्य¹ वा² केशिना³ योग्याभिः⁴ घृतस्नुवा⁵ रोहिता⁶ धुरि⁷ धिष्व⁸ ।

अथ⁹ आ¹⁰ वह¹¹ देवान्¹² देव¹³ विश्वान्¹⁴ सुऽअध्वरा¹⁵ कृणुहि¹⁶ जातवेदः¹⁷ ॥

6. ⁸Set ⁷under the yoke ⁴with the straps of the yoking ³the two maned steeds ¹of the Truth ⁶red of hue, ⁵dripping Light: thou, ¹³O God, ^{10,11}bring ¹⁴all ¹²the gods; ¹⁷O knower of the births, ¹⁶make ¹⁵perfect the ways of the pilgrim-sacrifice. [16/174]
-

दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः ।

अपो यदग्न उशध्वनेषु होतुर्मन्द्रस्य पनयन्त देवाः ॥ 3.6.7 ॥

दिवः¹ चित्² आ³ ते⁴ रुचयन्त⁵ रोकाः⁶ उषः⁷ विऽभातीः⁸ अनु⁹ भासि¹⁰ पूर्वीः¹¹ ।

अपः¹² यत्¹³ अग्ने¹⁴ उशधक्¹⁵ वनेषु¹⁶ होतुः¹⁷ मन्द्रस्य¹⁸ पनयन्त¹⁹ देवाः²⁰ ॥

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

उरौ वा ये अन्तरिक्षे मदन्ति दिवो वा ये रोचने सन्ति देवाः ।

ऊमा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने अश्वाः ॥ 3.6.8 ॥

उरौ¹ वा² ये³ अन्तरिक्षे⁴ मदन्ति⁵ दिवः⁶ वा⁷ ये⁸ रोचने⁹ सन्ति¹⁰ देवाः¹¹ ।

ऊमाः¹² वा¹³ ये¹⁴ सुहवासः¹⁵ यजत्राः¹⁶ आऽयेमिरे¹⁷ रथ्यः¹⁸ अग्ने¹⁹ अश्वाः²⁰ ॥

8. ¹¹The gods ³who ⁵take their rapture ¹in the wide ⁴mid-world, ⁷or ⁸those ¹⁰who are ⁹in the luminous world ⁶of heaven, ¹³or ¹⁴those ¹⁶lords of sacrifice ¹²who are helpful and ¹⁵ready to the call, them [¹⁹O Agni] ^{18,20}thy chariot-horses ¹⁷have borne towards us. [16/175]
-

ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।

पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥ 3.6.9 ॥

आ¹ एभिः² अग्ने³ सऽरथम्⁴ याहि⁵ अर्वाङ्⁶ नानाऽरथम्⁷ वा⁸ विऽभवः⁹ हि¹⁰ अश्वाः¹¹ ।

पत्नीऽवतः¹² त्रिंशतम्¹³ त्रीन्¹⁴ च¹⁵ देवान्¹⁶ अनुऽस्वधम्¹⁷ आ¹⁸ वह¹⁹ मादयस्व²⁰ ॥

9. ^{1,5}Come ⁶down to us ²with them ⁴in one chariot ⁸or ⁷in many chariots ¹⁰for ¹¹thy horses ⁹pervade and are everywhere; ¹⁷according to thy self-law ^{18,19}bring here ¹²with their wives [female energies] ¹⁶the gods ¹³thirty and ¹⁴three ¹⁵and ²⁰give them to drink of the rapture. [16/175]

स होता यस्य रोदसी चिदुर्वी यज्ञयज्ञमभि वृधे गृणीतः ।

प्राची अध्वरेव तस्थतुः सुमेके ऋतावरी ऋतजातस्य सत्ये ॥ 3.6.10 ॥

सः¹ होता² यस्य³ रोदसी⁴ चित्⁵ उर्वी⁶ यज्ञम्⁷ यज्ञम्⁷ अभि⁸ वृधे⁹ गृणीतः¹⁰ ।

प्राची¹¹ अध्वराऽइव¹² तस्थतुः¹³ सुऽमेके¹⁴ ऋतावरी¹⁵ ऋतऽजातस्य¹⁶ सत्ये¹⁷ ॥

10. ¹He ²is the Priest of the call ³for whose ⁹growing ⁵even ⁶wide ⁴earth and heaven ^{8,10}speak the word ⁷at sacrifice on sacrifice; ¹¹facing each other, ¹⁴fixed ¹²like two ends of the pilgrim-way, ¹⁵the [supreme] Truth ¹³they keep ¹⁷in his truth ¹⁶who from the Truth was born. [16/175]

इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।

स्यान्नः सूनूस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ 3.6.11 ॥

11. Same as 3.1.23 – 16/161 [16/175-6]

Sukta 7

प्र य आरुः शितिपृष्ठस्य धासेरा मातरा विविशुः सप्त वाणीः ।
परिक्षिता पितरा सं चरेते प्र सर्वाते दीर्घमायुः प्रयक्षे ॥ 3.7.1 ॥

प्र¹ ये² आरुः³ शितिपृष्ठस्य⁴ धासेः⁵ आ⁶ मातरा⁷ विविशुः⁸ सप्त⁹ वाणीः¹⁰
परिक्षिता¹¹ पितरा¹² सम्¹³ चरेते¹⁴ प्र¹⁵ सर्वाते¹⁶ दीर्घम्¹⁷ आयुः¹⁸ प्रयक्षे¹⁹ ॥

1. ²They ^{1,3}who have climbed ⁴from the dark-backed ⁵foundation ^{6,8}have entered ⁷the Father and Mother, ^{6,8}have entered ⁹into the seven ¹⁰voices. ¹²The Father and Mother ¹¹who dwell encompassing all ^{13,14}move abroad and ^{15,16}go forward ¹⁹to give by sacrifice ¹⁷long-extended ¹⁸the Life. [16/176]

दिवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्थौ मधुमद् वहन्तीः ।
ऋतस्य त्वा सदसि क्षेमयन्तं पर्येका चरति वर्तनि गौः ॥ 3.7.2 ॥

दिवक्षसः¹ धेनवः² वृष्णः³ अश्वाः⁴ देवीः⁵ आ⁶ तस्थौ⁷ मधुमत्⁸ वहन्तीः⁹ ।
ऋतस्य¹⁰ त्वा¹¹ सदसि¹² क्षेमयन्तम्¹³ परि¹⁴ एका¹⁵ चरति¹⁶ वर्तनिम्¹⁷ गौः¹⁸ ॥

2. ^{6,7}He reached ²the milch-cows ¹that dwell in heaven, ⁴the Mares ³of the male, ⁵the divine ⁹rivers ⁸that carry in their flow the sweetness. ¹⁵The one ¹⁸Light ¹⁶moves ¹⁷on the way ¹⁴around ¹¹thee ¹³when thou seekest thy dwelling ¹²in the house ¹⁰of the Truth. [16/176]

आ सीमरोहत् सुयमा भवन्तीः पतिश्चिकित्वान् रयिविद् रयीणाम् ।
प्र नीलपृष्ठो अतसस्य धासेस्ता अवासयत् पुरुधप्रतीकः ॥ 3.7.3 ॥

आ¹ सीम्² अरोहत्³ सुयमाः⁴ भवन्तीः⁵ पतिः⁶ चिकित्वान्⁷ रयिविद्⁸ रयीणाम्⁹ ।
प्र¹⁰ नीलपृष्ठः¹¹ अतसस्य¹² धासेः¹³ ताः¹⁴ अवासयत्¹⁵ पुरुधप्रतीकः¹⁶ ॥

3. ¹On ²every side ³he ascends them and ⁵they become ⁴easy to control, ⁷he awakes to knowledge and ⁶is the lord and ⁸discoverer ⁹of the riches. ¹¹Fire with his blue back and ¹⁶many diverse faces ^{10,15a}brings ¹⁴them ¹²from the ever-moving ¹³foundation ^{15b}to a settled dwelling. [16/176]

महि त्वाष्ट्रमूर्जयन्तीरजुर्य स्तभूयमानं वहतो वहन्ति ।
व्यङ्गेभिर्दिद्युतानः सधस्थ एकामिव रोदसी आ विवेश ॥ 3.7.4 ॥

महि¹ त्वाष्ट्रम्² ऊर्जयन्तीः³ अजुर्यम्⁴ स्तभुयमानम्⁵ वहतः⁶ वहन्ति⁷ ।
वि⁸ अङ्गेभिः⁹ दिद्युतानः¹⁰ सधस्थे¹¹ एकाम्¹² इव¹³ रोदसी¹⁴ आ¹⁵ विवेश¹⁵ ॥

4. ⁶The rivers ³energised and ⁷bear ¹his mighty ²force of formation (of Twashtri) ⁵firmly

fixed and ⁴undecaying; ¹⁰he shines out ⁸wide ⁹with his limbs ¹¹in the world of his session and ^{14,15}has entered ¹³earth and heaven ¹²as if they were one. [16/176-7]

जानन्ति वृष्णो अरुषस्य शेवमुत ब्रध्नस्य शासने रणन्ति ।

दिवोरुचः सुरुचो रोचमाना इळा येषां गण्या माहिना गीः ॥ 3.7.5 ॥

जानन्ति¹ वृष्णः² अरुषस्य³ शेवम्⁴ उत⁵ ब्रध्नस्य⁶ शासने⁷ रणन्ति⁸ ।

दिवः⁹रुचः⁹ सुरुचः¹⁰ रोचमानाः¹¹ इळा¹² येषाम्¹³ गण्या¹⁴ माहिना¹⁵ गीः¹⁶ ॥

5. ¹They knew ⁴the bliss ³of the ruddy-shining ²bull ⁵and ⁸they rejoice ⁷in the rule ⁶of the Great One; ⁹they are the lights of heaven ¹⁰luminously ¹¹blazing and ¹²the Word of Revelation is ¹³their ¹⁵mighty ¹⁴common ¹⁶speech. [16/177]
-

उतो पितृभ्यां प्रविदानु घोषं महो महद्भ्यामनयन्त शूषम् ।

उक्षा ह यत्र परि धानमक्तोरनु स्वं धाम जरितुर्ववक्ष ॥ 3.7.6 ॥

उतो¹ पितृभ्याम्² प्रविदा³ अनु⁴ घोषम्⁵ महः⁶ महद्भ्याम्⁷ अनयन्त⁸ शूषम्⁹ ।

उक्षा¹⁰ ह¹¹ यत्र¹² परि¹³ धानम्¹⁴ अक्तोः¹⁵ अनु¹⁶ स्वम्¹⁷ धाम¹⁸ जरितुः¹⁹ ववक्ष²⁰ ॥

6. ¹And ⁶great ³by the knowledge ⁷of the great ²Father and Mother ⁸they led ⁹his strength ⁴in the wake of ⁵its proclaiming call, ¹²where ¹⁰the bull ²⁰bears ¹⁹his worshipper ¹³round ¹⁴the hold ¹⁵of night ¹⁷towards its own ¹⁸seat. [16/177]
-

अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः ।

प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि व्रता गुः ॥ 3.7.7 ॥

अध्वर्युभिः¹ पञ्चभिः² सप्त³ विप्राः⁴ प्रियम्⁵ रक्षन्ते⁶ निहितम्⁷ पदम्⁸ वेः⁹ ।

प्राञ्चः¹⁰ मदन्ति¹¹ उक्षणः¹² अजुर्याः¹³ देवाः¹⁴ देवानाम्¹⁵ अनु¹⁶ हि¹⁷ व्रता¹⁸ गुः¹⁹ ॥

7. ³Seven ⁴illumined seers ⁶guard ²by the five ¹priests of the pilgrim-rite ⁵the beloved (or, delightful) ⁸seat ⁹of the being ⁷that is set within: ¹⁰moving forward ¹³the imperishable ¹²bulls ¹¹take joy; ¹⁴the gods ¹⁹move ¹⁶according ¹⁸to the law of the workings ¹⁵of the gods. [16/177]

¹²ukṣaṇaḥ - *ukṣan*, a word which like its synonym *ṛṣan*, means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilises Force of consciousness, Nature, the Cow, and produces and bears in his stream of abundance the worlds. [15/357]

दैव्या होतारा प्रथमा न्युञ्जे सप्त पृक्षासः स्वधया मदन्ति ।

ऋतं शंसन्त ऋतमित् त आहुरनु व्रतं व्रतपा दीध्यानाः ॥ 3.7.8 ॥

8. Same as 3.4.7 – 16/169 [16/177]
-

वृषायन्ते महे अत्याय पूर्वीवृष्णे चित्राय रश्मयः सुयामाः ।

देव होतर्मन्द्रतरश्चिकित्वान् महो देवान् रोदसी एह वक्षि ॥ 3.7.9 ॥

वृषायन्ते¹ महे² अत्याय³ पूर्वीः⁴ वृष्णे⁵ चित्राय⁶ रश्मयः⁷ सुयामाः⁸ ।

देव⁹ होतः¹⁰ मन्द्रतरः¹¹ चिकित्वान्¹² महः¹³ देवान्¹⁴ रोदसी¹⁵ आ¹⁶ इह¹⁷ वक्षि¹⁸ ॥

9. ⁴The many ⁷Rays ⁸well governed in their course, ¹grow passionate ²for the great ³Horse, ⁶the many-hued ⁵Bull. ⁹O divine ¹⁰Priest of the call, ¹¹rapturous, ¹²awaking to knowledge, ^{16,18}bring ¹⁷here ¹³the great ¹⁴gods and ¹⁵earth and heaven. [16/178]

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः ।

उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्य ॥ 3.7.10 ॥

पृक्षप्रयजः¹ द्रविणः² सुवाचः³ सुकेतवः⁴ उषसः⁵ रेवत्⁶ ऊषुः⁷ ।

उतो⁸ चित्⁸ अग्ने¹⁰ महिना¹¹ पृथिव्याः¹² कृतम्¹³ चित्¹⁴ एनः¹⁵ सम्¹⁶ महे¹⁷ दशस्य¹⁸ ॥

10. ²The swift-running ⁵dawns ⁷have shone ⁶opulently ¹bringing us our satisfactions, ³with their true speech, ⁴their rays of intuition. ⁸And ^{16,18a}do thou, ¹⁰O Fire, ¹¹by the greatness ¹²of the earth ^{18b}cut away ¹⁷for the Vast ¹⁴even ¹⁵the sin ¹³that has been done. [16/178]

इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध

स्यान्नः सूनस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥ 3.7.11 ॥

11. Same as 3.1.23 – 16/161 [16/178]

Sukta 9

सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।

अपां नपातं सुभगं सुदीदिति सुप्रतूर्तिमनेहसम् ॥ 3.9.1 ॥

सखायः¹ त्वा² ववृमहे³ देवम्⁴ मर्तासः⁵ ऊतये⁶ ।

अपाम्⁷ नपातम्⁸ सुभगम्⁹ सुदीदितिम्¹⁰ सुप्रतूर्तिम्¹¹ अनेहसम्¹² ॥

1. ⁵Mortals ³we have chosen ²thee, ⁴a god, ¹for our comrade ⁶to protect us, ⁸the Child ⁷of the Waters, ⁹full of happiness and ¹⁰light, ¹¹victorious (or, strong to break through), ¹²to whom no hurt can come. [16/178]

कायमानो वना त्वं यन्मातृरजगन्नपः ।

न तत् ते अग्ने प्रमृषे निवर्तनं यद् दूरे सन्निहाभवः ॥ 3.9.2 ॥

कायमानः¹ वना² त्वम्³ यत्⁴ मातृः⁵ अजगन्⁶ अपः⁷ ।

न⁸ तत्⁹ ते¹⁰ अग्ने¹¹ प्रमृषे¹² निवर्तनम्¹³ यत्¹⁴ दूरे¹⁵ सन्¹⁶ इह¹⁷ अभवः¹⁸ ॥

2. ⁴When ¹leaving ²the woods ³thou ⁶goest ⁵to thy mother ⁷waters, ⁹that ¹³retreat ⁸turns not ¹²to oblivion (or, destruction) ¹⁰of thee, ¹¹O Fire, ¹⁴for ¹⁶even though thou art ¹⁵far ¹⁸thou hast come into being ¹⁷here. [16/179]

अति तृष्टं ववक्षिथाऽथैव सुमना असि ।

प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥ 3.9.3 ॥

अति¹ तृष्टम्² ववक्षिथ³ अथ⁴ एव⁵ सुमनाः⁶ असि⁷ ।

प्रप्र⁸ अन्ये⁹ यन्ति¹⁰ परि¹¹ अन्ये¹² आसते¹³ येषाम्¹⁴ सख्ये¹⁵ असि¹⁶ श्रितः¹⁷ ॥

3. ³When thou hast carried ¹beyond ²the rough ground (or, thirst) ^{4,5}then ⁷hast thou ⁶truth of mind: ⁹some ^{8,10}depart (or, ¹⁰move ⁸forward), ¹²others ¹³remain seated ¹¹around thee ¹⁴in whose ¹⁵comradeship ¹⁶thou art ¹⁷lodged. [16/179]

ईयिवांसमति स्त्रिधः शश्वतीरति सश्वतः ।

अन्वीमविन्दन् निचिरासो अद्रुहोऽप्सु सिंहमिव श्रितम् ॥ 3.9.4 ॥

ईयिवांसम्¹ अति² स्त्रिधः³ शश्वतीः⁴ अति⁵ सश्वतः⁶ ।

अनु⁷ ईम्⁸ अविन्दन्⁹ निचिरासः¹⁰ अद्रुहः¹¹ अप्सु¹² सिंहम्¹³ इव¹⁴ श्रितम्¹⁴ ॥

4. ¹When he has passed ²beyond ³the forces that make to err, ⁵beyond ⁶those that cling ⁴perpetual, ¹⁰the long-lasting ¹¹who have no hurt ^{7,9}have followed and found ⁸him ¹³like a lion ¹⁴who has taken refuge ¹²in the Waters. [16/179]

ससृवांसमिव त्मनाऽग्निमित्था तिरोहितम् ।

ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि ॥ 3.9.5 ॥

ससृवांसम्ऽइव¹ त्मना² अग्निम्³ इत्था⁴ तिरःऽहितम्⁵ ।

आ⁶ एनम्⁷ नयत्⁸ मातरिश्वा⁹ पराऽवतः¹⁰ देवेभ्यः¹¹ मथितम्¹² परि¹³ ॥

5. ^{1a}As if one who ²of himself ^{1b}has sped away and ⁴utterly ⁵disappeared, ⁷this ³Fire ⁹Life growing in the mother ^{6,8}led ¹⁰from the Beyond, ¹²churned out ¹³on every side, ¹¹for the gods. [16/179]

तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन ।

विश्वान् यद् यज्ञां अभिपासि मानुष तव क्रत्वा यविष्ट्य ॥ 3.9.6 ॥

तम्¹ त्वा² मर्ताः³ अगृभ्णत⁴ देवेभ्यः⁵ हव्यऽवाहन⁶ ।

विश्वान्⁷ यत्⁸ यज्ञान्⁹ अभिऽपासि¹⁰ मानुष¹¹ तव¹² क्रत्वा¹³ यविष्ट्य¹⁴ ॥

6. ^{1,2}This is thou upon whom ³mortals ⁴have seized ⁵for the gods, ⁶O carrier of the offerings, ⁸because ¹⁰thou guardest ⁷all ⁹sacrifices ¹²by thy ¹³will, ¹¹O Flame in man, ¹⁴O most youthful god! [16/179]

तद् भद्रं तव दंसना पाकाय चिच्छदयति ।

त्वां यदग्ने पशवः समासते समिद्धमपिशवीरे ॥ 3.9.7 ॥

तत्¹ भद्रम्² तव³ दंसना⁴ पाकाय⁵ चित्⁶ छदयति⁷ ।

त्वाम्⁸ यत्⁹ अग्ने¹⁰ पशवः¹¹ सम्ऽआसते¹² सम्ऽइद्धम्¹³ अपिऽशवीरे¹⁴ ॥

7. ¹⁰O Fire, ³thy ⁴action ⁷covers ¹That ²Bliss ⁵from the ignorant ⁹when ¹¹the Animals ¹²sit together ⁸around thee, ¹³kindled ¹⁴against the night. [16/180]

आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।

आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं सपर्यत ॥ 3.9.8 ॥

आ¹ जुहोत² सुऽअध्वरम्³ शीरम्⁴ पावकऽशोचिषम्⁵ ।

आशुम्⁶ दूतम्⁷ अजिरम्⁸ प्रत्नम्⁹ ईड्यम्¹⁰ श्रुष्टी¹¹ देवम्¹² सपर्यत¹³ ॥

8. ^{1,2}Offer the oblation ⁴to the Fire intense ⁵with its purifying light, ³who does perfectly the pilgrim-rite, ⁶the swift ⁷messenger, ⁸with his rapid pace; ¹³wait ¹¹soon upon ⁹the ancient and ¹⁰desirable ¹²godhead. [16/180]

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।

औक्षन् घृतैरस्तृणन् बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥ 3.9.9 ॥

त्रीणि¹ शता² त्री³ सहस्राणि⁴ अग्निम्⁵ त्रिंशत्⁶ च⁷ देवाः⁸ नव⁹ च¹⁰ असपर्यन्¹¹ ।

औक्षन्¹² घृतैः¹³ अस्तृणन्¹⁴ बर्हिः¹⁵ अस्मै¹⁶ आत्¹⁷ इत्¹⁸ होतारम्¹⁹ नि²⁰ असादयन्त²¹ ॥

9. ⁸Gods ³three ⁴thousand and ¹three ²hundred and ⁶thirty ^{7,10}and ⁹nine ¹¹waited ⁵upon the Fire. ¹²They anointed him ¹³with streams of the clarity, ¹⁴they spread ¹⁶for him ¹⁵the seat of sacrifice, and ^{20,21}seated him within ¹⁹as Priest of the call. [16/180]

Sukta 10

त्वामग्ने मनीषिणः सम्राजं चर्षणीनाम् ।

देवं मर्तास इन्धते समध्वरे ॥ 3.10.1 ॥

त्वाम्¹ अग्ने² मनीषिणः³ सम्ऽराजम्⁴ चर्षणीनाम्⁵ ।

देवम्⁶ मर्तासः⁷ इन्धते⁸ सम्⁹ अध्वरे¹⁰ ॥

1. ¹Thee, ²O Fire, ³men who have the thinking mind ^{9,8}kindle ¹⁰in the sacrifice, ⁴an emperor ⁵over those who see, ⁷mortals ^{9,8}set alight ⁶a godhead. [16/180]

त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते ।

गोपा ऋतस्य दीदिहि स्वे दमे ॥ 3.10.2 ॥

त्वाम्¹ यज्ञेषु² ऋत्विजम्³ अग्ने⁴ होतारम्⁵ ईळते⁶ ।

गोपाः⁷ ऋतस्य⁸ दीदिहि⁹ स्वे¹⁰ दमे¹¹ ॥

2. ¹Thee, ⁴O Fire, ⁶they pray ²in the sacrifices ³as the sacrificant of the rite, ⁵the Priest of the call; ⁹shine out ⁷the guardian ⁸of the Truth ¹⁰in thy own ¹¹home. [16/180]

स घा यस्ते ददाशति समिधा जातवेदसे ।

सो अग्ने धत्ते सुवीर्यं स पुष्यति ॥ 3.10.3 ॥

सः¹ घ² यः³ ते⁴ ददाशति⁵ सम्ऽइधा⁶ जातऽवेदसे⁷ ।

सः⁸ अग्ने⁹ धत्ते¹⁰ सुवीर्यम्¹¹ सः¹² पुष्यति¹³ ॥

3. ¹He ³who ⁵gives ⁴to thee ⁶with the fuel, ⁷to the knower of the births, ¹⁰holds ¹¹the hero-energy, ¹²he ¹³ever grows. [16/181]

स केतुरध्वराणामग्निर्देवेभिरा गमत् ।

अञ्जानः सप्त होतृभिर्हविष्मते ॥ 3.10.4 ॥

सः¹ केतुः² अध्वराणाम्³ अग्निः⁴ देवेभिः⁵ आ⁶ गमत्⁷ ।

अञ्जानः⁸ सप्त⁹ होतृभिः¹⁰ हविष्मते¹¹ ॥

4. ¹He is ²the ray of intuition ³in the sacrifices; ^{7a}may ¹he, ⁴the Fire, ^{6,7b}come ⁵with the gods, ⁸anointed ⁹by the seven ¹⁰priests of oblation, ¹¹to him who holds the offerings. [16/181]

प्र होत्रे पूर्व्यं वचोऽग्नये भरता बृहत् ।

विपां ज्योतीषि बिभ्रते न वेधसे ॥ 3.10.5 ॥

प्र¹ होत्रे² पूर्व्यम्³ वचः⁴ अग्नये⁵ भरत⁶ बृहत्⁷ ।
विपाम्⁸ ज्योतीषि⁹ बिभ्रते¹⁰ न¹¹ वेधसे¹² ॥

5. ⁶Bring ¹forward ⁵for the Fire, ²for the Priest of the call, ⁷the vast and ³supreme (or, ancient) ⁴word ¹¹as ¹²for the creator and ¹⁰me who bring ⁹the lights ⁸of illuminations. [16/181]

अग्निं वर्धन्तु नो गिरो यतो जायत उक्थ्यः ।
महे वाजाय द्रविणाय दर्शतः ॥ 3.10.6 ॥

अग्निम्¹ वर्धन्तु² नः³ गिरः⁴ यतः⁵ जायते⁶ उक्थ्यः⁷ ।
महे⁸ वाजाय⁹ द्रविणाय¹⁰ दर्शतः¹¹ ॥

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

अग्ने यजिष्ठो अध्वरे देवान् देवयते यज ।
होता मन्द्रो वि राजस्यति स्त्रिधः ॥ 3.10.7 ॥

अग्ने¹ यजिष्ठः² अध्वरे³ देवान्⁴ देवयते⁵ यज⁶ ।
होता⁷ मन्द्रः⁸ वि⁹ राजसि¹⁰ अति¹¹ स्त्रिधः¹² ॥

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

स नः पावक दीदिहि द्युमदस्मे सुवीर्यम् ।
भवा स्तोतृभ्यो अन्तमः स्वस्तये ॥ 3.10.8 ॥

सः¹ नः² पावक³ दीदिहि⁴ द्युमत्⁵ अस्मे⁶ सुवीर्यम्⁷ ।
भव⁸ स्तोतृभ्यः⁹ अन्तमः¹⁰ स्वस्तये¹¹ ॥

8. ¹So, ^{4a}do thou, ³O purifying Flame, ^{4b}kindle ⁶in us ⁵the luminous ⁷hero-energy, ⁹to those who laud thee ⁸become ¹⁰most close ¹¹for their weal. [16/182]

तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते ।
हव्यवाहममर्त्यं सहोवृधम् ॥ 3.10.9 ॥

तम्¹ त्वा² विप्राः³ विपन्यवः⁴ जागृवांसः⁵ सम्⁶ इन्धते⁷ ।
हव्यवाहम्⁸ अमर्त्यम्⁹ सहः¹⁰वृधम्¹⁰ ॥

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

Sukta 11

अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः ।

स वेद यज्ञमानुषक् ॥ 3.11.1 ॥

अग्निः¹ होता² पुरःऽहितः³ अध्वरस्य⁴ विऽचर्षणिः⁵ ।

सः⁶ वेद⁷ यज्ञम्⁸ आनुषक्⁹ ॥

1. ¹Fire ⁵is our all-seeing ²Priest of the call, ³our vicar set in front ⁴in the pilgrim-rite; ⁶he ⁷knows ⁹the uninterrupted course ⁸of the sacrifice. [16/182]

स हव्यवाळमर्त्य उशिग्दूतश्चनोहितः ।

अग्निर्धिया समृण्वति ॥ 3.11.2 ॥

सः¹ हव्यऽवाट्² अमर्त्यः³ उशिक्⁴ दूतः⁵ चनःऽहितः⁶ ।

अग्निः⁷ धिया⁸ सम्⁹ ऋण्वति¹⁰ ॥

2. ¹He is ³the immortal, ²the carrier of the offering, ⁴the aspirant, ⁵the messenger ⁶settled in the rapture; ⁷the Fire ^{9,10}joins ⁸with our Thought. [16/182]

अग्निर्धिया स चेतति केतुर्यज्ञस्य पूर्व्यः ।

अर्थं ह्यस्य तरणि ॥ 3.11.3 ॥

अग्निः¹ धिया² सः³ चेतति⁴ केतुः⁵ यज्ञस्य⁶ पूर्व्यः⁷ ।

अर्थम्⁸ हि⁹ अस्य¹⁰ तरणि¹¹ ॥

3. ¹Agni ⁴wakes to knowledge ²companioning our Thought, ³he is ⁷the supreme (or, ancient) ⁵ray of intuition ⁶in the sacrifice; ^{10,9}it is he who ¹¹crosses through ⁸to man's goal. [16/182]

अग्निं सूनुं सनश्रुतं सहसो जातवेदसम् ।

वह्निं देवा अकृण्वत ॥ 3.11.4 ॥

अग्निम्¹ सूनुम्² सनऽश्रुतम्³ सहसः⁴ जातऽवेदसम्⁵ ।

वह्निम्⁶ देवाः⁷ अकृण्वत⁸ ॥

4. ¹Fire, ²the Son ⁴of Force, ³who hears the things that are eternal (or, who has inspired knowledge of things eternal), ⁵knower of the births, ⁷the gods ⁸created ⁶as a carrier flame. [16/183]

अदाभ्यः पुरेता विशामग्निर्मानुषीणाम् ।

तूर्णी रथः सदा नवः ॥ 3.11.5 ॥

अदाभ्यः¹ पुरःऽएता² विशाम्³ अग्निः⁴ मानुषीणाम्⁵ ।
तूर्णिः⁶ रथः⁷ सदा⁸ नवः⁹ ॥

5. ¹The inviolable ²who goes in front ⁵of the human ³peoples ⁴the Fire is ⁶a swift ⁷chariot ⁸that is ever ⁹new. [16/183]
-

साह्वान् विश्वा अभियुजः क्रतुर्देवानाममृक्तः ।
अग्निस्तुविश्रवस्तमः ॥ 3.11.6 ॥

साह्वान्¹ विश्वाः² अभिऽयुजः³ क्रतुः⁴ देवानाम्⁵ अमृक्तः⁶ ।
अग्निः⁷ तुविश्रवःऽतमः⁸ ॥

6. ¹Overpowering ²all ³assailants ⁷the Fire is ⁴the will ⁵of the gods ⁶never crushed, ⁸filled with the multitude of his inspirations. [16/183]
-

अभि प्रयांसि वाहसा दाश्वाँ अश्रोति मर्त्यः ।
क्षयं पावकशोचिषः ॥ 3.11.7 ॥

अभि¹ प्रयांसि² वाहसा³ दाश्वान्⁴ अश्रोति⁵ मर्त्यः⁶ ।
क्षयम्⁷ पावकऽशोचिषः⁸ ॥

7. ³By this bringer ²of delights ⁶the mortal ⁴who gives, ¹reaches and ⁵possesses ⁷the house ⁸of the purifying light. [16/183]
-

परि विश्वानि सुधिताऽग्नेरश्याम मन्मभिः ।
विप्रासो जातवेदसः ॥ 3.11.8 ॥

परि¹ विश्वानि² सुधिता³ अग्नेः⁴ अश्याम⁵ मन्मभिः⁶ ।
विप्रासः⁷ जातवेदसः⁸ ॥

8. ^{5a}May we ⁶by our thought ^{5b}possess ¹around us ³well-established ²all ⁴the things of the Fire, ⁷may we be illumined seers ⁸who know all things born (or, in whom knowledge is born). [16/183]
-

अग्ने विश्वानि वार्या वाजेषु सनिषामहे ।
त्वे देवास एरिरे ॥ 3.11.9 ॥

अग्ने¹ विश्वानि² वार्या³ वाजेषु⁴ सनिषामहे⁵ ।
त्वे⁶ देवासः⁷ आ⁸ ईरिरे⁹ ॥

9. ¹O Fire, ⁵we shall win ²all ³desirable things ⁴in thy plenitudes, ⁶in thee ^{8,9}have moved towards us ⁷the gods. [16/183]
-

Sukta 12

इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम् ।

अस्य पातं धियेषिता ॥ 3.12.1 ॥

इन्द्राग्नी¹ आ² गतम्³ सुतम्⁴ गीःऽभिः⁵ नभः⁶ वरेण्यम्⁷ ।

अस्य⁸ पातम्⁹ धिया¹⁰ इषिता¹¹ ॥

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

इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः ।

अया पातमिमं सुतम् ॥ 3.12.2 ॥

इन्द्राग्नी¹ जरितुः² सचा³ यज्ञः⁴ जिगाति⁵ चेतनः⁶ ।

अया⁷ पातम्⁸ इमम्⁹ सुतम्¹⁰ ॥

2. ¹O Indra, O Fire, ⁶the conscious ⁴sacrifice ⁵journeys ³taking with it ²the worshipper: ⁷by this word ⁸drink ⁹of this ¹⁰offered wine. [16/184]

इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे ।

ता सोमस्येह तृम्पताम् ॥ 3.12.3 ॥

इन्द्रम्¹ अग्निम्² कविऽछदा³ यज्ञस्य⁴ जूत्या⁵ वृणे⁶ ।

ता⁷ सोमस्य⁸ इह⁹ तृम्पताम्¹⁰ ॥

3. ⁶I choose ⁵by the swift impulse ⁴of the sacrifice ¹Indra and ²the Fire ³whose pleasure is in the seer; ^{10a}take ⁹here ^{10b}your content ^{7,8}of the Soma-wine. [16/184]

तोशा वृत्रहणा हुवे सजित्वानापराजिता ।

इन्द्राग्नी वाजसातमा ॥ 3.12.4 ॥

तोशा¹ वृत्रऽहना² हुवे³ सऽजित्वाना⁴ अपराऽजिता⁵ ।

इन्द्राग्नी⁶ वाजऽसातमा⁷ ॥

4. ¹The smiters, ²the slayers of the coverer ³I call, ⁵the unvanquished, ⁴the companions in victory, ⁶Indra and the Fire, ⁷most strong to win the plenitudes. [16/184]

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः ।

इन्द्राग्नी इष आ वृणे ॥ 3.12.5 ॥

प्र¹ वाम्² अर्चन्ति³ उक्थिनः⁴ नीथऽविदः⁵ जरितारः⁶ ।
इन्द्राग्नी⁷ इषः⁸ आ⁹ वृणे¹⁰ ॥

5. ⁶Your adorers, ⁴speakers of the word, ⁵they who know the ways of the guidance ^{1,3}hymn
²you: ⁷O Indra, O Fire, ^{9,10}I accept ⁸your impulsions. [16/184]

इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् ।
साकमेकेन कर्मणा ॥ 3.12.6 ॥

इन्द्राग्नी¹ नवतिम्² पुरः³ दासऽपत्नीः⁴ अधूनुतम्⁵ ।
साकम्⁶ एकेन⁷ कर्मणा⁸ ॥

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

इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः ।
ऋतस्य पथ्या अनु ॥ 3.12.7 ॥

इन्द्राग्नी¹ अपसः² परि³ उप⁴ प्र⁵ यन्ति⁶ धीतयः⁷ ।
ऋतस्य⁸ पथ्याः⁹ अनु¹⁰ ॥

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

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च ।
युवोरसूर्यं हितम् ॥ 3.12.8 ॥

इन्द्राग्नी¹ तविषाणि² वाम्³ सधऽस्थानि⁴ प्रयांसि⁵ च⁶ ।
युवोः⁷ अप्ऽतूर्यम्⁸ हितम्⁹ ॥

8. ¹O Indra, O Fire, ³your ²mights ⁴are companions ⁶and ⁵your delights; ⁷in you ⁹is
founded ⁸all swiftness in the work. [16/185]

इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः ।
तद् वां चेति प्र वीर्यम् ॥ 3.12.9 ॥

इन्द्राग्नी¹ रोचना² दिवः³ परि⁴ वाजेषु⁵ भूषथः⁶ ।
तत्⁷ वाम्⁸ चेति⁹ प्र¹⁰ वीर्यम्¹¹ ॥

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

Rishabha Vaishwamitra

Sukta 13

प्र वो देवायाग्नये बर्हिष्ठमर्चास्मै ।

गमद् देवेभिरा स नो यजिष्ठो बर्हिरा सदत् ॥ 3.13.1 ॥

प्र¹ वः² देवाय³ अग्नये⁴ बर्हिष्ठम्⁵ अर्च⁶ अस्मै⁷ ।

गमत्⁸ देवेभिः⁹ आ¹⁰ सः¹¹ नः¹² यजिष्ठः¹³ बर्हिः¹⁴ आ¹⁵ सदत्¹⁶ ॥

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

ऋतावा यस्य रोदसी दक्षं सचन्त ऊतयः ।

हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे ॥ 3.13.2 ॥

ऋतऽवा¹ यस्य² रोदसी³ दक्षम्⁴ सचन्ते⁵ ऊतयः⁶ ।

हविष्मन्तः⁷ तम्⁸ ईळते⁹ तम्¹⁰ सनिष्यन्तः¹¹ अवसे¹² ॥

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

स यन्ता विप्र एषां स यज्ञानामथा हि षः ।

अग्निं तं वो दुवस्यत दाता यो वनिता मघम् ॥ 3.13.3 ॥

सः¹ यन्ता² विप्रः³ एषाम्⁴ सः⁵ यज्ञानाम्⁶ अथ⁷ हि⁸ सः⁹ ।

अग्निम्¹⁰ तम्¹¹ वः¹² दुवस्यत¹³ दाता¹⁴ यः¹⁵ वनिता¹⁶ मघम्¹⁷ ॥

3. ¹He is ³the illumined seer and ²regent [controller] ⁴of these ⁶sacrifices, ⁵he ^{7,8}and always ⁹he; ¹¹that ¹⁰Fire ¹³set to his work ¹⁵who ¹⁶shall win and ¹⁴give ¹⁷the plenitude. [16/186]

स नः शर्माणि वीतयेऽग्निर्यच्छतु शन्तमा ।

यतो नः प्रुष्णवद् वसु दिवि क्षितिभ्यो अप्स्वा ॥ 3.13.4 ॥

सः¹ नः² शर्माणि³ वीतये⁴ अग्निः⁵ यच्छतु⁶ शम्ऽतमा⁷ ।

यतः⁸ नः⁹ प्रुष्णवत्¹⁰ वसु¹¹ दिवि¹² क्षितिऽभ्यः¹³ अप्ऽसु¹⁴ आ¹⁵ ॥

4. ^{6a}May ¹he, ⁵the Fire, ^{6b}give ²us all ⁷happy ³peace ⁴for our journeying there ⁸whence ¹⁰are rained ¹¹the riches ¹²in heaven, ^{15,13}from all the planes, ¹⁴in the Waters. [16/186]

दीदिवांसमपूर्व्यं वस्वीभिरस्य धीतिभिः ।

ऋक्वाणो अग्निमिन्धते होतारं विशपतिं विशाम् ॥ 3.13.5 ॥

दीदिवांसम्¹ अपूर्व्यम्² वस्वीभिः³ अस्य⁴ धीतिभिः⁵ ।

ऋक्वाणः⁶ अग्निम्⁷ इन्धते⁸ होतारम्⁹ विशपतिम्¹⁰ विशाम्¹¹ ॥

5. ⁶Men who have the light ⁸kindle ¹into his flaming, ²incomparable, ³by the opulent ⁵thinkings of ⁴this being ⁷Fire, ⁹the Priest of the call, ¹⁰the lord ¹¹of all the peoples. [16/186]
-

उत नो ब्रह्मन्विष उक्थेषु देवहूतमः ।

शं नः शोचा मरुद्वृधोऽग्ने सहस्रसातमः ॥ 3.13.6 ॥

उत¹ नः² ब्रह्मन्³ अविषः⁴ उक्थेषु⁵ देवहूतमः⁶ ।

शम्⁷ नः⁸ शोच⁹ मरुद्वृधः¹⁰ अग्ने¹¹ सहस्रसातमः¹² ॥

6. ^{4a}Do thou, ⁶strong to call the gods, ^{4b}protect ²us ³in the Word, ⁵in all our utterances; ¹⁰increasing the life-powers ¹²powerful to win the thousands. ⁹Flame out ⁷blissfully ⁸for us, ¹¹O Fire. [16/186]
-

नू नो रास्व सहस्रवत् तोकवत् पुष्टिमद् वसु ।

द्युमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम् ॥ 3.13.7 ॥

नु¹ नः² रास्व³ सहस्रवत्⁴ तोकवत्⁵ पुष्टिमद्⁶ वसु⁷ ।

द्युमत्⁸ अग्ने⁹ सुवीर्यम्¹⁰ वर्षिष्ठम्¹¹ अनुपक्षितम्¹² ॥

7. ¹Now ³give ²us ⁴a thousandfold ⁷riches ⁵bringing the Son, ⁶bringing our growth, [⁹O Agni] ⁸luminous, ¹⁰a hero-strength, ¹¹abundant, ¹²inexhaustible. [16/187]
-

Sukta 14

आ होता मन्द्रो विदथान्यस्थात् सत्यो यज्वा कवितमः स वेधाः ।

विद्युद्रथः सहसस्पुत्रो अग्निः शोचिष्केशः पृथिव्यां पाजो अश्रेत् ॥ 3.14.1 ॥

आ¹ होता² मन्द्रः³ विदथानि⁴ अस्थात्⁵ सत्यः⁶ यज्वा⁷ कविऽतमः⁸ सः⁹ वेधाः¹⁰ ।

विद्युत्¹¹रथः¹² सहसः¹³ पुत्रः¹⁴ अग्निः¹⁵ शोचिः¹⁶ऽकेशः¹⁷ पृथिव्याम्¹⁸ पाजः¹⁹ अश्रेत्²⁰ ॥

1. ³The rapturous ²Priest of the call ^{1,5}has reached ⁴the things of knowledge; ⁹he is ⁶the true, ⁷doer of sacrifice, ⁸a great seer, ¹⁰a creator. ¹⁴Fire ¹³the son ¹²of force, ¹¹with his chariot of lightning and ¹⁵his hair of flaming light, ¹⁸has attained ¹⁷to a massive strength ¹⁶on the earth. [16/187]

अयामि ते नमऽक्तिं जुषस्व ऋतावस्तुभ्यं चेतते सहस्वः ।

विद्वाँ आ वक्षि विदुषो नि षत्सि मध्य आ बर्हिःरुतये यजत्र ॥ 3.14.2 ॥

अयामि¹ ते² नमः³ऽक्तिम्⁴ जुषस्व⁵ ऋतऽवः⁶ तुभ्यम्⁷ चेतते⁸ सहस्वः⁹ ।

विद्वाँ¹⁰ आ¹¹ वक्षि¹² विदुषः¹³ नि¹⁴ षत्सि¹⁵ मध्ये¹⁶ आ¹⁷ बर्हिः¹⁸ रुतये¹⁹ यजत्र²⁰ ॥

2. ¹I come ²to thee, ⁴accept ³my word of obeisance, ⁵O master of Truth and ⁸strength, ⁶to thee ⁷who givest knowledge. ⁹As the knower, ^{10,11}bring ¹²those who know and ^{13,14}sit ¹⁵in the midst ^{16,17}on the sacred grass, [¹⁸for our protection,] ¹⁹O lord of sacrifice. [16/187]

द्रवतां त उषसा वाजयन्ती अग्ने वातस्य पथ्याभिरच्छ ।

यत् सीमञ्जन्ति पूर्व्यं हविर्भिरा वन्धुरेव तस्थतुर्दुरोणे ॥ 3.14.3 ॥

द्रवताम्¹ ते² उषसा³ वाजयन्ती⁴ अग्ने⁵ वातस्य⁶ पथ्याभिः⁷ अच्छ⁸ ।

यत्⁹ सीम्¹⁰ अञ्जन्ति¹¹ पूर्व्यम्¹² हविः¹³ऽभिः¹⁴ आ¹⁵ वन्धुरा¹⁶ऽइव¹⁷ तस्थतुः¹⁸ दुरोणे¹⁹ ॥

3. ^{1a}Let ³dawn and night ⁴full of their plenitude ^{1b}come running ⁸towards ²thee ⁷on paths ⁶of the wind, ⁵O Fire, ⁹when ¹⁰all around ¹¹they anoint ¹³with oblation ¹²thee the first and supreme, ¹⁵as if two sides of a chariot-front ^{14,16}they enter ¹⁷into the gated house. [16/187]

मित्रश्च तुभ्यं वरुणः सहस्वोऽग्ने विश्वे मरुतः सुम्नमर्चन् ।

यच्छोचिषा सहसस्पुत्र तिष्ठा अभि क्षितीः प्रथयन्त्सूर्यो नृन् ॥ 3.14.4 ॥

मित्रः¹ च² तुभ्यम्³ वरुणः⁴ सहस्वः⁵ अग्ने⁶ विश्वे⁷ मरुतः⁸ सुम्नम्⁹ अर्चन्¹⁰ ।

यत्¹¹ शोचिषा¹² सहसः¹³ पुत्र¹⁴ तिष्ठाः¹⁵ अभि¹⁶ क्षितीः¹⁷ प्रथयन्¹⁸ सूर्यः¹⁹ नृन्²⁰ ॥

4. ³To thee, ⁵O Forceful ⁶Fire, ¹Mitra and ⁴Varuna and ⁷all ⁸the life-powers ¹⁰chant ⁹a hymn of bliss, ¹¹when ¹²with thy flame of light, ¹⁴O son ¹³of Force, ¹⁵thou standest ¹⁹as

the sun ¹⁶above ¹⁷the peoples ¹⁸shining wide ²⁰upon men. [16/187-8]

वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।

यजिष्ठेन मनसा यक्षि देवानस्त्रेधता मन्मना विप्रो अग्ने ॥ 3.14.5 ॥

वयम्¹ ते² अद्य³ ररिम⁴ हि⁵ कामम्⁶ उत्तानऽहस्ताः⁷ नमसा⁸ उपऽसद्य⁹ ।

यजिष्ठेन¹⁰ मनसा¹¹ यक्षि¹² देवान्¹³ अस्त्रेधता¹⁴ मन्मना¹⁵ विप्रः¹⁶ अग्ने¹⁷ ॥

5. ³Today ¹we ⁴give ²to thee ⁶thy desire, ⁹approaching ²thee ⁷with outstretched hands and ⁸with obeisance; ¹²worship ¹³the gods ¹¹with a mind ¹⁰strong for sacrifice, ¹⁶an illumined seer, ¹⁴with thy unerring ¹⁵thought, ¹⁷O Fire. [16/188]
-

त्वद्धि पुत्र सहसो वि पूर्वीर्देवस्य यन्त्यूतयो वि वाजाः ।

त्वं देहि सहस्रिणं रयिं नोऽद्रोघेण वचसा सत्यमग्ने ॥ 3.14.6 ॥

त्वत्¹ हि² पुत्र³ सहसः⁴ वि⁵ पूर्वीः⁶ देवस्य⁷ यन्ति⁸ ऊतयः⁹ वि¹⁰ वाजाः¹¹

त्वम्¹² देहि¹³ सहस्रिणम्¹⁴ रयिम्¹⁵ नः¹⁶ अद्रोघेण¹⁷ वचसा¹⁸ सत्यम्¹⁹ अग्ने²⁰ ॥

6. ²For, ¹from thee, ³O son ⁴of Force, ^{5,8}go forth ⁶the many ⁹protections ⁷of the godhead, and ¹¹his plenitudes. ^{13a}Do ¹²thou ^{13b}give ¹⁶us ¹⁴the thousandfold ¹⁵treasure, ¹³give ¹⁸by the word ¹⁷that betrays not ¹⁹the truth, ²⁰O Fire. [16/188]

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

तुभ्यं दक्ष कविक्रतो यानीमा देव मर्तासो अध्वरे अकर्म ।

त्वं विश्वस्य सुरथस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥ 3.14.7 ॥

तुभ्यम्¹ दक्ष² कविऽक्रतो³ यानि⁴ इमा⁵ देव⁶ मर्तासः⁷ अध्वरे⁸ अकर्म⁹ ।

त्वम्¹⁰ विश्वस्य¹¹ सुरथस्य¹² बोधि¹³ सर्वम्¹⁴ तत्¹⁵ अग्ने¹⁶ अमृत¹⁷ स्वद¹⁸ इह¹⁹ ॥

7. ²O understanding mind, ³O Seer-Will! ^{4,5}now that all these things ⁷we who are mortals ⁹have done ¹for thee, ⁶O god, ⁸in the pilgrim-sacrifice, ^{13a}do ¹⁰thou ^{13b}awake ¹¹to the whole ¹²well-charioted action and ¹⁸taste, ¹⁴all ¹⁵That ¹⁹here, ¹⁷O immortal ¹⁶Fire. [16/188]
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Utkila Katya

Sukta 15

वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥ 3.15.1 ॥

वि¹ पाजसा² पृथुना³ शोशुचानः⁴ बाधस्व⁵ द्विषः⁶ रक्षसः⁷ अमीवाः⁸ ।
सुशर्मणः⁹ बृहतः¹⁰ शर्मणि¹¹ स्याम्¹² अग्नेः¹³ अहम्¹⁴ सुहवस्य¹⁵ प्रञ्नीतौ¹⁶ ॥

1. ⁴Flaming out ³in a wide ²mass of strength ^{1,5}press back ⁸the hostile powers ⁷that hurt and ⁶afflict. ^{12a}May ¹⁴I ^{12b}abide ¹¹in the bliss ⁹of the all-blissful ¹⁰Vast, ¹⁶in the leading ¹⁵of the Fire who is swift to our call. [16/188-9]

त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः ।
जन्मेव नित्यं तनयं जुषस्व स्तोमं मे अग्ने तन्वा सुजात ॥ 3.15.2 ॥

त्वम्¹ नः² अस्याः³ उषसः⁴ विऽउष्टौ⁵ त्वम्⁶ सूर⁷ उत्ऽइते⁸ बोधि⁹ गोपाः¹⁰ ।
जन्मऽइव¹¹ नित्यम्¹² तनयम्¹³ जुषस्व¹⁴ स्तोमम्¹⁵ मे¹⁶ अग्ने¹⁷ तन्वा¹⁸ सुजात¹⁹ ॥

2. ¹Thou ⁵in the dawning ³of this ⁴dawn, ⁶thou ⁷when the Sun ⁸has arisen ⁹wake ²for us and ¹⁰be our protector. ¹⁴Take pleasure ¹³in the Son ^{11b}as if ¹²in an eternal ^{11a}birth. ¹⁴Accept ¹⁶my ¹⁵affirmation of thee, ¹⁷O Fire, ¹⁹perfectly born ¹⁸in thy body. [16/189]

त्वं नृचक्षा वृषभानु पूर्वीः कृष्णास्वग्ने अरुषो वि भाहि ।
वसो नेषि च पर्षि चात्यंहः कृधी नो राय उशिजो यविष्ठ ॥ 3.15.3 ॥

त्वम्¹ नृचक्षाः² वृषभ³ अनु⁴ पूर्वीः⁵ कृष्णासु⁶ अग्ने⁷ अरुषः⁸ वि⁹ भाहि¹⁰ ।
वसो¹¹ नेषि¹² च¹³ पर्षि¹⁴ च¹⁵ अति¹⁶ अंहः¹⁷ कृधि¹⁸ नः¹⁹ राये²⁰ उशिजः²¹ यविष्ठ²² ॥

3. ¹Thou art ³the male ²with the divine vision, ⁴in the wake ⁵of many dawns ^{9,10}shine out ⁸luminous ⁶in the black nights, ⁷O Fire. ¹¹O prince of the riches, ¹²lead ¹³and ¹⁴carry ¹⁹us ¹⁶over beyond ¹⁷the evil; ²²O youthful god, ¹⁸make ¹⁹us ²¹aspirants ²⁰for the treasure. [16/189]

¹⁷ sin (6.11.6); the narrowness full of suffering and evil, is the unenlightened state of our limited mentality [15/530 fn 3]

अषाळ्हो अग्ने वृषभो दिदीहि पुरो विश्वाः सौभगा संजिगीवान् ।
यज्ञस्य नेता प्रथमस्य पायोजातवेदो बृहतः सुप्रणीते ॥ 3.15.4 ॥

अषाळहः¹ अग्ने² वृषभः³ दिदीहि⁴ पुरः⁵ विश्वाः⁶ सौभगा⁷ सम्ऽजिगीवान्⁸ ।
यज्ञस्य⁹ नेता¹⁰ प्रथमस्य¹¹ पायोः¹² जातऽवेदः¹³ बृहतः¹⁴ सुऽप्रनीते¹⁵ ॥

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

अच्छिद्रा शर्मं जरितः पुरूणि देवाँ अच्छा दीद्यानः सुमेधाः ।

रथो न सस्मिरभि वक्षि वाजमग्ने त्वं रोदसी नः सुमेके ॥ 3.15.5 ॥

अच्छिद्रा¹ शर्म² जरितः³ पुरूणि⁴ देवान्⁵ अच्छ⁶ दीद्यानः⁷ सुमेधाः⁸ ।

रथः⁹ न¹⁰ सस्मिः¹¹ अभि¹² वक्षि¹³ वाजम्¹⁴ अग्ने¹⁵ त्वम्¹⁶ रोदसी¹⁷ नः¹⁸ सुमेके¹⁹ ॥

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

प्र पीपय वृषभ जिन्व वाजानग्ने त्वं रोदसी नः सुदोघे ।

देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि ष्ठात् ॥ 3.15.6 ॥

प्र¹ पीपय² वृषभ³ जिन्व⁴ वाजान्⁵ अग्ने⁶ त्वम्⁷ रोदसी⁸ नः⁹ सुदोघे¹⁰ ।

देवेभिः¹¹ देव¹² सुरुचा¹³ रुचानः¹⁴ मा¹⁵ नः¹⁶ मर्तस्य¹⁷ दुःऽमतिः¹⁸ परि¹⁹ स्थात्²⁰ ॥

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

इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।

स्यान्नः सनूस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ 3.15.7 ॥

7. Same as 3.1.23 – 16/161 [16/190]

Sukta 16

अयमग्निः सुवीर्यस्येशो महः सौभगस्य ।

राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ॥ 3.16.1 ॥

अयम्¹ अग्निः² सु³वीर्यस्य³ ईशे⁴ महः⁵ सौभगस्य⁶ ।

रायः⁷ ईशे⁸ सु⁹अपत्यस्य⁹ गो¹⁰मतः¹⁰ ईशे¹¹ वृत्र¹²हथानाम्¹² ॥

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

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

इमं नरो मरुतः सश्चता वृधं यस्मिन् रायः शेवृधासः ।

अभि ये सन्ति पृतनासु दूढ्यो विश्वाहा शत्रुमादभुः ॥ 3.16.2 ॥

इमम्¹ नरः² मरुतः³ सश्चत⁴ वृधम्⁵ यस्मिन्⁶ रायः⁷ शे⁸वृधासः⁸ ।

अभि⁹ ये¹⁰ सन्ति¹¹ पृतनासु¹² दुः¹³ध्यः¹³ विश्वाहा¹⁴ शत्रुम्¹⁵ आ¹⁶दभुः¹⁶ ॥

2. ²O gods, ³O life-powers, ⁴you cleave ¹to this ⁵Fire of increase, ⁶in whom are ⁷the treasures ⁸that make our happiness to grow. ¹⁴Through all the days ¹⁶they have destroyed ¹⁵the enemies, ¹³the evil-thoughted ¹⁰who ^{9,11}attack us ¹²in our battles. [16/190]

स त्वं नो रायः शिशीहि मीढ्वो अग्ने सुवीर्यस्य ।

तुविद्युम्न वर्षिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥ 3.16.3 ॥

सः¹ त्वम्² नः³ रायः⁴ शिशीहि⁵ मीढ्वः⁶ अग्ने⁷ सु⁸वीर्यस्य⁸ ।

तुवि⁹द्युम्न⁹ वर्षिष्ठस्य¹⁰ प्रजा¹¹वतः¹¹ अनमीवस्य¹² शुष्मिणः¹³ ॥

3. ¹So ^{5a}do ²thou, ⁶O bounteous ⁷Fire, ⁹with thy many lights ^{5b}bestow ³on us ¹⁰the greatest and ¹²griefless ⁴wealth, ⁸full of the hero-strength, ¹¹of progeny and ¹³of force. [16/191]

चक्रिर्यो विश्वा भुवनाभि सासहिश्चक्रिर्देवेषु दुवः ।

आ देवेषु यतत आ सुवीर्य आ शंस उत नृणाम् ॥ 3.16.4 ॥

चक्रिः¹ यः² विश्वा³ भुवना⁴ अभि⁵ ससहिः⁶ चक्रिः⁷ देवेषु⁸ आ⁹ दुवः¹⁰ ।

आ¹¹ देवेषु¹² यतते¹³ आ¹⁴ सु¹⁵वीर्ये¹⁵ आ¹⁶ शंसे¹⁷ उत¹⁸ नृणाम्¹⁹ ॥

4. ²He who ^{5,6}puts forth his force and ¹is the doer ³in all ⁴the worlds, ²he who ⁷is the doer ¹⁰of works ^{9,8}in the gods, ¹³labours ^{11,12}in the gods ¹⁸and ^{14,15}in all mights ¹⁸and ^{16,17}in the

मा नो अग्नेऽमतये मावीरतायै रीरधः ।

मागोतायै सहसस्पुत्र मा निदेऽप द्वेषांस्या कृधि ॥ 3.16.5 ॥

मा¹ नः² अग्ने³ अमतये⁴ मा⁵ अवीरतायै⁶ रीरधः⁷ ।

मा⁸ अगोतायै⁹ सहसः¹⁰ पुत्र¹¹ मा¹² निदे¹³ अप¹⁴ द्वेषांसि¹⁵ आ¹⁶ कृधि¹⁷ ॥

5. ³O Fire, ⁷deliver ²us ¹not ⁴to unconsciousness, ⁵nor ⁶to the lack of the strength of the hero, ⁸nor ⁹to the absence of the Light (to the absence of, literally, “the Cow”),¹²nor ¹³to the bondage (or, to the Censurer), ¹¹O son ¹⁰of force, ^{14,16,17}put away from us ¹⁵the hostile powers. [16/191]
-

शग्धि वाजस्य सुभग प्रजावतोऽग्ने बृहतो अध्वरे ।

सं राया भूयसा सृज मयोभुना तुविद्युम्न यशस्वता ॥ 3.16.6 ॥

शग्धि¹ वाजस्य² सुभग³ प्रजाऽवतः⁴ अग्ने⁵ बृहतः⁶ अध्वरे⁷ ।

सम्⁸ राया⁹ भूयसा¹⁰ सृज¹¹ मयःऽभुना¹² तुविऽद्युम्न¹³ यशस्वता¹⁴ ॥

6. ³O felicitous ⁵Fire, ¹have power ⁷in the pilgrim-rite ⁴for the fruitful ²plenitude, ⁶for the Vast; ¹³O thou of the many lights, ^{8,11}join us ¹⁰to the large and ¹⁴glorious ⁹riches ¹²that create the Bliss. [16/191]
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Kata Vaishwamitra

Sukta 17

समिध्यमानः प्रथमानु धर्मा समक्तुभिरज्यते विश्ववारः ।

शोचिष्केशो घृतनिर्णिक् पावकः सुयज्ञो अग्निर्यजथाय देवान् ॥ 3.17.1 ॥

सम्ऽध्यमानः¹ प्रथमा² अनु³ धर्म⁴ सम्⁵ अक्तुऽभिः⁶ अज्यते⁷ विश्वऽवारः⁸ ।

शोचिःऽकेशः⁹ घृतऽनिर्णिक्¹⁰ पावकः¹¹ सुयज्ञः¹² अग्निः¹³ यजथाय¹⁴ देवान्¹⁵ ॥

1. ¹He is kindled and blazes out ³according to ²the first and supreme ⁴laws and ^{5,7}is united ⁶with the Rays, ⁸he in whom are all desirable things. ¹³Fire ⁹with his tresses of flame and ¹⁰his raiment of light, ¹¹the purifier, ¹²perfect in sacrifice, ¹⁴for sacrifice ¹⁵to the gods.

[16/192]

यथायज्ञो होत्रमग्ने पृथिव्या यथा दिवो जातवेदश्चिकित्वान् ।

एवानेन हविषा यक्षि देवान् मनुष्वद् यज्ञं प्र तिरेममद्य ॥ 3.17.2 ॥

यथा¹ अयजः² होत्रम्³ अग्ने⁴ पृथिव्याः⁵ यथा⁶ दिवः⁷ जातऽवेदः⁸ चिकित्वान्⁹ ।

एव¹⁰ अनेन¹¹ हविषा¹² यक्षि¹³ देवान्¹⁴ मनुष्वत्¹⁵ यज्ञम्¹⁶ प्र¹⁷ तिर¹⁸ इमम्¹⁹ अद्य²⁰ ॥

2. ⁴O Fire, ¹as ²thou hast accomplished in sacrifice ³thy priesthood ⁵for the earth, ⁹awaking to knowledge, ⁸O knower of the births, ⁶as ²thou hast accomplished it ⁷for heaven, ¹⁰so ¹¹with this ¹²oblation ¹³do sacrifice ¹⁴to the gods, ^{17,18}carry yet further beyond ¹⁶the sacrifice ¹⁵with the human being ²⁰today. [16/192]

Or, ¹as ²thou hast offered in sacrifice ³the oblation ⁵of the earth [16/192 *fn*]

Or, ⁶as ²thou hast offered ³the oblation ⁷of heaven [16/192 *fn*]

त्रीण्यायूंषि तव जातवेदस्तिस्त्र आजानीरुषसस्ते अग्ने ।

ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं योः ॥ 3.17.3 ॥

त्रीणि¹ आयूंषि² तव³ जातऽवेदः⁴ तिस्रः⁵ आऽजानीः⁶ उषसः⁷ ते⁸ अग्ने⁹ ।

ताभिः¹⁰ देवानाम्¹¹ अवः¹² यक्षि¹³ विद्वान्¹⁴ अथ¹⁵ भव¹⁶ यजमानाय¹⁷ शम्¹⁸ योः¹⁹ ॥

3. ¹Three are ³thy ²lives, ⁴O knower of all things born, ⁵three are ⁷the dawns that are ⁸thy ⁶births, ⁹O Fire; ¹⁰by them ¹³win through sacrifice ¹²the protection ¹¹of the gods, ¹⁵thou as ¹⁴the knower ¹⁶become ¹⁷for the doer of sacrifice ¹⁸the peace and ¹⁹the movement.

[16/192]

Or, ^{8,6}that gave thee birth [16/192 *fn*]

अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वेड्यं जातवेदः ।

त्वां दूतमरतिं हव्यवाहं देवा अकृण्वन्नमृतस्य नाभिम् ॥ 3.17.4 ॥

अग्निम्¹ सुदीतिम्² सुदृशम्³ गृणन्तः⁴ नमस्यामः⁵ त्वा⁶ ईड्यम्⁷ जातवेदः⁸ ।

त्वाम्⁹ दूतम्¹⁰ अरतिम्¹¹ हव्यवाहम्¹² देवाः¹³ अकृण्वन्¹⁴ अमृतस्य¹⁵ नाभिम्¹⁶ ॥

4. ^{4a}We hymn ⁶thee ^{4b}by our words, ⁸O knower of all things born, ¹as the Fire ²perfect in light, ³perfect in vision, ⁷the object of our prayer and ^{5a}offer ⁶to thee ^{5b}our obeisance; ⁹thee ¹³the gods ¹⁴made ¹⁰the Messenger, ¹¹the Traveller, ¹²the carrier of offerings, ¹⁶the navel-centre ¹⁵of Immortality. [16/193]

यस्त्वद्धोता पूर्वो अग्ने यजीयान् द्विता च सत्ता स्वधया च शंभुः ।

तस्यानु धर्मं प्र यजा चिकित्वोऽथा नो धा अध्वरं देववीतौ ॥ 3.17.5 ॥

यः¹ त्वत्² होता³ पूर्वः⁴ अग्ने⁵ यजीयान्⁶ द्विता⁷ च⁸ सत्ता⁹ स्वधया¹⁰ च¹¹ शम्भुः¹² ।

तस्य¹³ अनु¹⁴ धर्म¹⁵ प्र¹⁶ यज¹⁷ चिकित्वः¹⁸ अथ¹⁹ नः²⁰ धाः²¹ अध्वरम्²² देववीतौ¹³ ॥

5. ⁵O Fire, ¹he who ⁴was before ²thee and ³was the Priest of the call and ⁶mighty for sacrifice ⁸and ⁷was dual ⁹entity ¹¹and ¹⁰by the law of his nature ¹²the creator of the Bliss, ¹⁴by ¹³his ¹⁵law of action ^{16,17}carry on the sacrifice, ¹⁸thou who art awake to knowledge, ²¹thou establish ²⁰our ²²pilgrim-rite ¹³in the advent of the gods. [16/193]

Sukta 18

भवा नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः ।

पुरुद्रुहो हि क्षितयो जनानां प्रति प्रतीचीर्दहतादरातीः ॥ 3.18.1 ॥

भव¹ नः² अग्ने³ सुमनाः⁴ उपऽइतौ⁵ सखाऽइव⁶ सख्ये⁷ पितराऽइव⁸ साधुः⁹ ।

पुरुऽद्रुहः¹⁰ हि¹¹ क्षितयः¹² जनानाम्¹³ प्रति¹⁴ प्रतीचीः¹⁵ दहतात्¹⁶ अरातीः¹⁷ ॥

1. ³O Fire, ²in our ⁵coming to thee ¹become ⁴right-minded ⁹accomplishing our aim ⁶as a friend ⁷to a friend, ⁸as father and mother to their child; ¹¹for ¹²these worlds ¹³of beings born ¹⁰are full of harm: ^{14,16}burn to ashes ¹⁷the hostile forces ¹⁵that come against us. [16/193]

तपो ष्वग्ने अन्तराँ अमित्रान् तपा शंसमररुषः परस्य ।

तपो वसो चिकितानो अचित्तान् वि ते तिष्ठन्तामजरा अयासः ॥ 3.18.2 ॥

तपो¹ सु² अग्ने³ अन्तरान्⁴ अमित्रान्⁵ तप⁶ शंसम्⁷ अररुषः⁸ परस्य⁹ ।

तपो¹⁰ वसो¹¹ चिकितानः¹² अचित्तान्¹³ वि¹⁴ ते¹⁵ तिष्ठन्ताम्¹⁶ अजराः¹⁷ अयासः¹⁸ ॥

2. ^{2,1}Wholly consume ⁴our inner ⁵foes, ⁶consume ⁷the self-expression ⁹of the enemy ⁸who would war against us, ¹¹O lord of the riches, ¹⁰consume, ¹²conscious in knowledge, ¹³the powers of ignorance; ¹⁶let them range ¹⁴wide ¹⁵thy ¹⁷ageless ¹⁸marching fires. [16/193]

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय ।

यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥ 3.18.3 ॥

इध्मेन¹ अग्ने² इच्छमानः³ घृतेन⁴ जुहोमि⁵ हव्यम्⁶ तरसे⁷ बलाय⁸ ।

यावत्⁹ ईशे¹⁰ ब्रह्मणा¹¹ वन्दमानः¹² इमाम्¹³ धियम्¹⁴ शतऽसेयाय¹⁵ देवीम्¹⁶ ॥

3. ³I desire and ⁵offer ⁶the oblation, ²O Fire, ¹with the fuel, ⁴with the pouring of the clarity, ⁷for speed, ⁸for strength. ⁹Until ¹⁰I have the mastery, ¹²adoring ¹¹with the Word I lift to thee ¹⁵for the conquest of the hundreds ¹³this ¹⁴thought ¹⁶divine. [16/193-4]

Or, ⁹as long as ¹⁰I have the power [16/194 *fn*]

उच्छोचिषा सहसस्पुत्र स्तुतो बृहद् वयः शशमानेषु धेहि ।

रेवदग्ने विश्वामित्रेषु शं योर्मर्मृज्मा ते तन्वं भूरि कृत्वः ॥ 3.18.4 ॥

उत्¹ शोचिषा² सहसः³ पुत्र⁴ स्तुतः⁵ बृहत्⁶ वयः⁷ शशमानेषु⁸ धेहि⁹ ।

रेवत्¹⁰ अग्ने¹¹ विश्वामित्रेषु¹² शम्¹³ योः¹⁴ मर्मृज्म¹⁵ ते¹⁶ तन्वम्¹⁷ भूरि¹⁸ कृत्वः¹⁹ ॥

4. ⁵Affirmed by our lauds ¹rise up ²with thy flame of light, ⁴O son ³of force, ⁹found ⁶the

vast ⁷expansion ⁸in us who labour at the work, ⁹found ¹⁰opulently ¹²in the Vishwamitras
¹³the peace and ¹⁴the movement, ¹¹O Fire. ¹⁵We make bright ^{18,19}many times over
¹⁶thy ¹⁷body. [16/194]

कृधि रत्नं सुसनितर्धनानां स घेदग्ने भवसि यत् समिद्धः ।

स्तोतुर्दुरोणे सुभगस्य रेवत् सृप्रा करस्ना दधिषे वपूंषि ॥ 3.18.5 ॥

कृधि¹ रत्नम्² सुऽसनितः³ धनानाम्⁴ सः⁵ घ⁶ इत्⁷ अग्ने⁸ भवसि⁹ यत्¹⁰ सम्ऽइद्धः¹¹ ।

स्तोतुः¹² दुरोणे¹³ सुऽभगस्य¹⁴ रेवत्¹⁵ सृप्रा¹⁶ करस्ना¹⁷ दधिषे¹⁸ वपूंषि¹⁹ ॥

5. ³O conqueror ⁴of the riches, ¹create for us ²the ecstasy, ⁵such ⁹thou becomes ¹⁰when
¹¹thou art high kindled. ¹⁵Opulently ¹³in the gated house ¹⁴of thy felicitous ¹²adorer
¹⁸thou upholdest ¹⁶thy gliding ¹⁹bodies ¹⁷streaming their radiance. [16/194]

^{6,7}certainly [3.18.5]

Gathin Kaushika

Sukta 19

अग्निं होतारं प्र वृणे मियेधे गृत्सं कविं विश्वविदममूरम् ।
स नो यक्षद् देवताता यजीयान् राये वाजाय वनते मघानि ॥ 3.19.1 ॥

अग्निम्¹ होतारम्² प्र³ वृणे⁴ मियेधे⁵ गृत्सम्⁶ कविम्⁷ विश्वविदम्⁸ अमूरम्⁹ ।
सः¹⁰ नः¹¹ यक्षत्¹² देवताता¹³ यजीयान्¹⁴ राये¹⁵ वाजाय¹⁶ वनते¹⁷ मघानि¹⁸ ॥

1. ¹Fire ^{3,4}I choose ²the Priest of the call ⁵in the sacrifice, ⁶the wise, ⁷the seer, ⁸the omniscient, ⁹free from ignorance: ¹⁰he ¹²shall do worship ¹¹for us ¹⁴strong for sacrifice, ¹³in the formation of the godheads; ¹⁵for the wealth, ¹⁶for the plenitude ¹⁷he wins ¹⁸all kinds of amassings. [16/194]

प्र ते अग्ने हविष्मतीमियर्म्यच्छा सुद्युम्नां रातिनीं घृताचीम् ।
प्रदक्षिणित् देवतातिमुराणः सं रातिभिर्वसुभिर्यज्ञमश्रेत् ॥ 3.19.2 ॥

प्र¹ ते² अग्ने³ हविष्मतीम्⁴ इयर्मि⁵ अच्छ⁶ सुद्युम्नाम्⁷ रातिनीम्⁸ घृताचीम्⁹ ।
प्रदक्षिणित्¹⁰ देवतातिम्¹¹ उराणः¹² सम्¹³ रातिभिः¹⁴ वसुभिः¹⁵ यज्ञम्¹⁶ अश्रेत्¹⁷ ॥

2. ³O Fire, ^{1,5}I mission ⁶towards ²thee ⁸a power of giving ⁴bearing my oblation, ⁹luminous, ⁷full of lustres. ^{13,17}May he come ¹⁶to the sacrifice ¹⁴with his givings, ¹⁵with his treasures ¹⁰turning round it and ¹²widening ¹¹the formation of the godheads. [16/195]

स तेजीयसा मनसा त्वोत उत शिक्ष स्वपत्यस्य शिक्षोः ।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुतयश्च वस्वः ॥ 3.19.3 ॥

सः¹ तेजीयसा² मनसा³ त्वाऽऽतः⁴ उत⁵ शिक्ष⁶ सुऽअपत्यस्य⁷ शिक्षोः⁸ ।
अग्ने⁹ रायः¹⁰ नृतमस्य¹¹ प्रभूतौ¹² भूयाम¹³ ते¹⁴ सुऽस्तुतयः¹⁵ च¹⁶ वस्वः¹⁷ ॥

3. ¹So ⁴am I guarded by thee ³with a mind ²of shining energy; then ⁶do thou teach us ¹⁰of the riches ⁸that teach ⁵and ⁷that give us good children of our works. ⁹O Fire, ¹³may we become ^{15a}affirmers ¹⁴of thee ^{15b}by our lauds ¹⁶and ^{17a}rich ¹²in the power ^{17b}of a wealth ¹¹most full of the strength of the gods. [16/195]

भूरीणि हि त्वे दधिरे अनीकाऽग्ने देवस्य यज्यवो जनासः ।
स आ वह देवतातिं यविष्ठ शर्धो यदद्य दिव्यं यजासि ॥ 3.19.4 ॥

भूरीणि¹ हि² त्वे³ दधिरे⁴ अनीका⁵ अग्ने⁶ देवस्य⁷ यज्यवः⁸ जनासः⁹ ।

सः¹⁰ आ¹¹ वह¹² देवऽतातिम्¹³ यविष्ठ¹⁴ शर्धः¹⁵ यत्¹⁶ अद्य¹⁷ दिव्यम्¹⁸ यजासि¹⁹ ॥

4. ²For, ¹many ⁵flame-forces ⁴they have founded ³in thee, ⁶O Fire, ⁹men ⁸who have the will to sacrifice ⁷to the godhead. ¹⁰So, ^{11,12}bring to us ¹³the formation of the godhead, ¹⁴O youthful god, ¹⁶when ¹⁹thou worshippeth with sacrifice ¹⁸the divine ¹⁵host ¹⁷today. [16/195]

यत् त्वा होतारमनजन् मियेधे निषादयन्तो यजथाय देवाः ।

स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु ॥ 3.19.5 ॥

यत्¹ त्वा² होतारम्³ अनजन्⁴ मियेधे⁵ निऽसादयन्तः⁶ यजथाय⁷ देवाः⁸ ।

सः⁹ त्वम्¹⁰ नः¹¹ अग्ने¹² अविता¹³ इह¹⁴ बोधि¹⁵ अधि¹⁶ श्रवांसि¹⁷ धेहि¹⁸ नः¹⁹ तनूषु²⁰ ॥

5. ¹Since ⁸the gods ⁶seating ²thee ⁷for sacrifice ⁴have anointed ²thee ³as Priest of the call ⁵in the rite, ⁹so ^{15a}do ¹⁰thou, ¹²O Fire, ^{15b}awake ¹⁴here ¹¹as our ¹³protector and ^{16,18}found ¹⁷thy inspirations ^{20a}in ¹⁹our ^{20b}bodies. [16/195]
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Sukta 20

अग्निमुषसमश्विना दधिक्रां व्युष्टिषु हवते वह्निरुक्थैः ।

सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अध्वरं वावशानाः ॥ 3.20.1 ॥

अग्निम्¹ उषसम्² अश्विना³ दधिऽक्राम्⁴ विऽउष्टिषु⁵ हवते⁶ वह्निः⁷ उक्थैः⁸ ।

सुऽज्योतिषः⁹ नः¹⁰ शृण्वन्तु¹¹ देवाः¹² सऽजोषसः¹³ अध्वरम्¹⁴ वावशानाः¹⁵ ॥

1. ¹Fire and ²dawn and ³the two riders of the horse and ⁴Dadhikravan ⁷the Carrier of the offerings ⁶calls ⁸by his words ⁵in the dawnings. ^{11a}May ¹²the gods ⁹full of the Light ^{11b}hear us; ¹⁵may they desire and ¹³accept with a common pleasure ¹⁰our ¹⁴sacrifice. [16/196]

अग्ने त्री ते वाजिना त्री षधस्था तिस्रस्ते जिह्वा ऋतजात पूर्वीः ।

तिस्र उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥ 3.20.2 ॥

अग्ने¹ त्री² ते³ वाजिना⁴ त्री⁵ सधऽस्था⁶ तिस्रः⁷ ते⁸ जिह्वाः⁹ ऋतऽजात¹⁰ पूर्वीः¹¹ ।

तिस्रः¹² ऊं¹³ ते¹⁴ तन्वः¹⁵ देवऽवाताः¹⁶ ताभिः¹⁷ नः¹⁸ पाहि¹⁹ गिरः²⁰ अप्रयुच्छन्²¹ ॥

2. ¹O Fire, ²three are ³thy ⁴steeds, ⁵three ⁶the worlds of thy session; ⁷three are ⁸thy ⁹tongues, ¹⁰O thou born from the Truth, ¹¹they are many: ¹²three ¹³too are ¹⁴thy ¹⁵bodies ¹⁶desired by the gods, ¹⁷with them ¹⁹protect ²¹undeviatingly ¹⁸our ²⁰words. [16/196]

^{5,6}tri'sadhashta - Earth, the mid-world and heaven are the triple (*tri*) place of the conscious being's progressive self-fulfilling (*sadhashta*), earth the lower seat, the vital world the middle, heaven the higher. [15/348]

अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नाम ।

याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः संदधुः पृष्टबन्धो ॥ 3.20.3 ॥

अग्ने¹ भूरीणि² तव³ जातवेदः⁴ देव⁵ स्वधाऽवः⁶ अमृतस्य⁷ नाम⁸ ।

याः⁹ च¹⁰ माया¹¹ मायिनाम्¹² विश्वम्ऽइन्व¹³ त्वे¹⁴ पूर्वीः¹⁵ सम्ऽदधुः¹⁶ पृष्टबन्धो¹⁷ ॥

3. ²Many are ⁸the names ³of thee, ⁷the Immortal, ¹O Fire, ⁴O knower of the births, ⁵O god ⁶who bearest with thee the self-law of nature; ^{9,10}all ¹⁵the manifold ¹¹magic ¹²of the Lords of magic ¹⁶they have combined ¹⁴in thee, ¹³O all-ruler, ¹⁷O builder of the levels. [16/196]

अग्निर्नेता भग इव क्षितीनां दैवीनां देव ऋतुपा ऋतावा ।

स वृत्रहा सनयो विश्ववेदाः पर्षद् विश्वाति दुरिता गृणन्तम् ॥ 3.20.4 ॥

अग्निः¹ नेता² भगः³ऽइव³ क्षितीनाम्⁴ दैवीनाम्⁵ देवः⁶ ऋतुऽपाः⁷ ऋतुऽवा⁸ ।

सः⁹ वृत्रऽहा¹⁰ सनयः¹¹ विश्वऽवेदाः¹² पर्षत्¹³ विश्वा¹⁴ अति¹⁵ दुःऽइता¹⁶ गृणन्तम्¹⁷ ॥

4. ¹The Fire is ³as the Enjoyer ²the leader ⁵of the divine ⁴worlds, ⁶he is the divine ⁷guardian of the fixed time of things, and ⁸with him is the Truth. ⁹He is ¹⁰the slayer of the Coverer, ¹¹the Eternal, ¹²the Omniscient; ¹³may he carry ¹⁷one who hymns him with the word ¹⁵beyond ¹⁴all ¹⁶the difficulty and stumbling. [16/196]

¹⁶ *duritam* error or stumbling, sin and perversion. *Duritam* is calamity, suffering, all ill result of error and ill doing. All that is evil, *viśvāni duritāni*, belongs to the evil dream that has to be turned away from us. [15/304]; *Duritam* means literally stumbling or wrong going, figuratively all that is wrong and evil, all sin, error, calamity. [15/134]

दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम् ।

अश्विना मित्रावरुणा भगं च वसून् रुद्राँ आदित्याँ इह हुवे ॥ 3.20.5 ॥

दधिऽक्राम्¹ अग्निम्² उषसम्³ च⁴ देवीम्⁵ बृहस्पतिम्⁶ सवितारम्⁷ च⁸ देवम्⁹ ।

अश्विना¹⁰ मित्रावरुणा¹¹ भगम्¹² च¹³ वसून्¹⁴ रुद्रान्¹⁵ आदित्यान्¹⁶ इह¹⁷ हुवे¹⁸ ॥

5. ¹Dadhikravan ¹⁸I call ¹⁷here, and ²the Fire, ⁴and ⁵the divine ³dawn, ⁶Brihaspati ⁸and ⁹the god ⁷Savitri, ¹⁰the two riders of the horse, and ¹¹Mitra and Varuna ¹³and ¹²Bhaga, ¹⁴the Vasus, ¹⁵the Rudras, ¹⁶the Adityas. [16/197]

Sukta 21

इमं नो यज्ञममृतेषु धेहीमा हव्या जातवेदो जुषस्व ।

स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान प्रथमो निषद्य ॥ 3.21.1 ॥

इमम्¹ नः² यज्ञम्³ अमृतेषु⁴ धेहि⁵ इमा⁶ हव्या⁷ जातवेदः⁸ जुषस्व⁹ ।

स्तोकानाम्¹⁰ अग्ने¹¹ मेदसः¹² घृतस्य¹³ होतः¹⁴ प्र¹⁵ अशान¹⁶ प्रथमः¹⁷ निऽसद्य¹⁸ ॥

1. ⁵Found ¹this ²our ³sacrifice ⁴in the immortals, ⁹accept ⁶these ⁷offerings, ⁸O knower of things born. ¹⁴O Priest of the call ¹⁸sitting ¹⁷as first and supreme, ^{15,16}taste ¹⁰of the drops ¹²of understanding (or, strength) and ¹³light. [16/197]

घृतवन्तः पावक ते स्तोकाः श्रोतन्ति मेदसः ।

स्वधर्मन् देववीतये श्रेष्ठं नो धेहि वार्यम् ॥ 3.21.2 ॥

घृतवन्तः¹ पावक² ते³ स्तोकाः⁴ श्रोतन्ति⁵ मेदसः⁶ ।

स्वधर्मन्⁷ देववीतये⁸ श्रेष्ठम्⁹ नः¹⁰ धेहि¹¹ वार्यम्¹² ॥

2. ²O purifying Fire, ¹full of light ⁵there drip ³for thee ⁴drops ⁶of understanding; ¹¹give ¹⁰us ⁹the supreme ¹²desirable thing ⁷in thy self-law ⁸for the advent of the gods. [16/197]

तुभ्यं स्तोका घृतश्रुतोऽग्ने विप्राय सन्त्य ।

ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥ 3.21.3 ॥

तुभ्यम्¹ स्तोकाः² घृतश्रुतः³ अग्ने⁴ विप्राय⁵ सन्त्य⁶ ।

ऋषिः⁷ श्रेष्ठः⁸ सम्⁹ इध्यसे¹⁰ यज्ञस्य¹¹ प्रऽअविता¹² भव¹³ ॥

3. ¹To thee, ⁵the illumined seer, come ²these drops ³dripping light, ⁶O right and true, ⁴O Fire; ^{9,10}then thou blazest up ⁸as the supreme ⁷Rishi. ¹³Become ¹²the protector ¹¹of our sacrifice. [16/197]

तुभ्यं श्रोतन्त्यध्रिगो शचीवः स्तोकासो अग्ने मेदसो घृतस्य ।

कविशस्तो बृहता भानुनागा हव्या जुषस्व मेधिर ॥ 3.21.4 ॥

तुभ्यम्¹ श्रोतन्ति² अध्रिगो³ शचीवः⁴ स्तोकासः⁵ अग्ने⁶ मेदसः⁷ घृतस्य⁸ ।

कविशस्तः⁹ बृहता¹⁰ भानुना¹¹ आ¹² अगाः¹³ हव्या¹⁴ जुषस्व¹⁵ मेधिर¹⁶ ॥

4. ¹On thee ²they fall, ⁵the drops ⁷of understanding and ⁸light, ³O unseizable (or uncontrollable) Ray! ⁴O thou with whom is the puissance! ⁹Declared by the seers of truth ^{12,13}thou hast come ¹⁰with the vast ¹¹light. ¹⁵Accept ¹⁴our offerings, ¹⁶O wise intelligence! [16/197-8]

ओजिष्ठं ते मध्यतो मेद उद्धृतं प्र ते वयं ददामहे ।

श्रोतन्ति ते वसो स्तोका अधि त्वचि प्रति तान् देवशो विहि ॥ 3.21.5 ॥

ओजिष्ठम्¹ ते² मध्यतः³ मेदः⁴ उत्सृष्टम्⁵ प्र⁶ ते⁷ वयम्⁸ ददामहे⁹ ।

श्रोतन्ति¹⁰ ते¹¹ वसोऽ¹² स्तोकाः¹³ अधि¹⁴ त्वचि¹⁵ प्रति¹⁶ तान्¹⁷ देवशः¹⁸ विहि¹⁹ ॥

5. ¹Most full of energy is ⁴the understanding ⁵held up ³in the middle ²for thee, this is ⁸our ^{6,9}gift ⁷to thee. ¹³The drops ¹⁰drip ¹⁴over ¹¹thy ¹⁵skin, ¹²O shining one (or, Lord of riches), ¹⁹take ¹⁷them ¹⁶to thee ¹⁸in the way of the gods. [16/198]

[Alt.; Lit.] this is what ⁸we ^{6,9}give ⁷to thee.

Sukta 22

अयं सो अग्निर्यस्मिन्सोममिन्द्रः सुतं दधे जठरे वावशानः ।

सहस्रिणं वाजमत्यं न सप्तिं ससवान्स्सन्स्तूयसे जातवेदः ॥ 3.22.1 ॥

अयम्¹ सः² अग्निः³ यस्मिन्⁴ सोमम्⁵ इन्द्रः⁶ सुतम्⁷ दधे⁸ जठरे⁹ वावशानः¹⁰ ।

सहस्रिणम्¹¹ वाजम्¹² अत्यम्¹³ न¹⁴ सप्तिम्¹⁵ ससवान्¹⁶ सन्¹⁷ स्तूयसे¹⁸ जातवेदः¹⁹ ॥

1. ¹This is ²that ³Fire ⁴in which ⁶Indra, ¹⁰desiring ⁵the wine, ⁸held ⁷it ⁹in his belly; ¹⁸our laud rises to thee ^{16,17}because thou hast won ¹¹the thousandfold ¹²plenitude ¹⁴as if ¹³a steed ¹⁵of swiftness, ¹⁹O knower of all things born! [16/198]

⁷the offered wine [3.12.2]

अग्ने यत् ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।

येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥ 3.22.2 ॥

अग्ने¹ यत्² ते³ दिवि⁴ वर्चः⁵ पृथिव्याम्⁶ यत्⁷ ओषधीषु⁸ अप्सु⁹ आ¹⁰ यजत्र¹¹ ।

येन¹² अन्तरिक्षम्¹³ उरु¹⁴ आऽततन्थ¹⁵ त्वेषः¹⁶ सः¹⁷ भानुः¹⁸ अर्णवः¹⁹ नृचक्षाः²⁰ ॥

2. ¹O Fire, that ⁵splendour ³of thine ²which is ⁴in heaven and ⁷which ⁶is in the earth and ⁸its growths and ⁹its waters, ¹¹O lord of sacrifice, ¹²by which ¹⁵thou hast extended ¹⁴the wide ¹³mid-air, ¹⁷it is ¹⁶a brilliant ¹⁹ocean ¹⁸of light ²⁰in which is divine vision. [16/198-9]

अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्ण्या ये ।

या रोचने परस्तात् सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥ 3.22.3 ॥

अग्ने¹ दिवः² अर्णम्³ अच्छ⁴ जिगासि⁵ अच्छ⁶ देवान्⁷ ऊचिषे⁸ धिष्ण्याः⁹ ये¹⁰ ।

याः¹¹ रोचने¹² परस्तात्¹³ सूर्यस्य¹⁴ याः¹⁵ च¹⁶ अवस्तात्¹⁷ उपतिष्ठन्ते¹⁸ आपः¹⁹ ॥

3. ¹O Fire, ⁵thou goest ⁴towards ³the ocean ²of the sky, ⁸thou speakest ⁶towards ⁷the gods ¹⁰who are ⁹masters of knowledge, ⁶towards ¹⁹the waters ¹¹that ¹⁸abide ¹³above ¹²in the luminous world ¹⁴of the sun ¹⁶and ¹⁹the waters ¹⁵that are ¹⁷below. [16/198-9]
or, ⁷the gods ⁹of the planes or seats [16/199 *fi*]

पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः ।

जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥ 3.22.4 ॥

पुरीष्यासः¹ अग्नयः² प्रावणेभिः³ सजोषसः⁴ ।

जुषन्ताम्⁵ यज्ञम्⁶ अद्रुहः⁷ अनमीवाः⁸ इषः⁹ महीः¹⁰ ॥

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

^{5b}accept ⁶the sacrifice, ¹⁰mighty ⁹impelling forces, ⁷in which there is no harm ⁸nor any distress. [16/199]

इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।

स्यान्नः सूनूस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ 3.22.5 ॥

5. Same as 3.1.23 – 16/161 [16/199]

Devashravas and Devavata Bharata

Sukta 23

निर्मथितः सुधित आ सधस्थे युवा कविरध्वरस्य प्रणेता ।

जूर्यत्स्वग्निरजरो वनेष्वत्रा दधे अमृतं जातवेदाः ॥ 3.23.1 ॥

निःऽमथितः¹ सुऽधितः² आ³ सधऽस्थे⁴ युवा⁵ कविः⁶ अध्वरस्य⁷ प्रऽनेता⁸ ।

जूर्यत्स्सु⁹ अग्निः¹⁰ अजरः¹¹ वनेषु¹² अत्र¹³ दधे¹⁴ अमृतम्¹⁵ जातऽवेदाः¹⁶ ॥

1. ¹Churned out and ²well-established ⁴in the house of his session, ⁵the Youth, ⁶the Seer, ⁸the leader ⁷of the pilgrim-sacrifice, ¹¹imperishable ⁹in the perishing ¹²woodlands, ¹⁰the Fire, ¹⁶the knower of all things born, ^{3,14}has founded ¹³here ¹⁵immortality. [16/199]

अमन्थिष्टां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम् ।

अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु द्यून् ॥ 3.23.2 ॥

अमन्थिष्टाम्¹ भारता² रेवत्³ अग्निम्⁴ देवऽश्रवाः⁵ देवऽवातः⁶ सुऽदक्षम्⁷ ।

अग्ने⁸ वि⁹ पश्य¹⁰ बृहता¹¹ अभि¹² राया¹³ इषाम्¹⁴ नः¹⁵ नेता¹⁶ भवतात्¹⁷ अनु¹⁸ द्यून्¹⁹ ॥

2. ²The sons of the Bringer, ⁵god-inspired and ⁶god-beloved, ¹have churned out ⁴Fire ⁷of the perfect discernment. ⁸O Fire, ^{12,9,10}look widely on us ¹¹with the vast ¹³riches, ¹⁷become ¹⁶the leader ¹⁵of our ¹⁴impulsions ¹⁸throughout ¹⁹the days. [16/200]

दश क्षिपः पूर्व्यं सीमजीजनन्त्सुजातं मातृषु प्रियम् ।

अग्निं स्तुहि दैववातं देवश्रवो यो जनानामसद् वशी ॥ 3.23.4 ॥

दश¹ क्षिपः² पूर्व्यम्³ सीम्⁴ अजीजनन्⁵ सुऽजातम्⁶ मातृषु⁷ प्रियम्⁸ ।

अग्निम्⁹ स्तुहि¹⁰ दैवऽवातम्¹¹ देवऽश्रवः¹² यः¹³ जनानाम्¹⁴ असत्¹⁵ वशी¹⁶ ॥

3. ¹The ten ²who throw the Light ⁵have brought to birth ⁴all around ³the Ancient One ⁶well-born ⁷in his mothers and ⁸well-beloved. ¹⁰Affirm with lauds, ¹²O god-inspired, ⁹the Fire lit ¹²by the god-beloved, ^{13,15}that he may be ¹⁶the controller ¹⁴of men. [16/200]

नि त्वा दधे वर आ पृथिव्या इळायास्पदे सुदिनत्वे अन्हाम् ।

दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि ॥ 3.23.5 ॥

नि¹ त्वा² दधे³ वरे⁴ आ⁵ पृथिव्याः⁶ इळायाः⁷ पदे⁸ सुदिनऽत्वे⁹ अन्हाम्¹⁰ ।

दृषत्¹¹ऽवत्याम्¹¹ मानुषे¹² आपयायाम्¹³ सरस्वत्याम्¹⁴ रेवत्¹⁵ अग्ने¹⁶ दिदीहि¹⁷ ॥

4. ^{5,1,3}One has set ²thee ⁴in the supreme ⁸seat ⁶of the earth, ⁸in the seat ⁷of the Word of

Revelation, ⁹in the happy brightness ¹⁰of the days: ¹⁶O Fire, ¹⁵opulently ¹⁷shine ¹²in the human being, ¹¹in the river of rocks (Drishadwati), ¹³in the stream of flowing waters (Apaya), ¹⁴in the stream of inspiration (Saraswati). [16/200]

इळामग्ने पुरुदंसं सनि गोः शश्रुत्तमं हवमानाय साध ।

स्यान्नः सूनूस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ 3.23.5 ॥

5. Same as 3.1.23 – 16/161 [16/200]

Vishwamitra Gathina

Sukta 24

अग्ने सहस्व पृतना अभिमातीरपास्य ।

दुष्टरस्तरन्नरातीर्वर्चो धा यज्ञवाहसे ॥ 3.24.1 ॥

अग्ने¹ सहस्व² पृतनाः³ अभिऽमातीः⁴ अप⁵ अस्य⁶ ।

दुस्तरः⁷ तरन्⁸ अरातीः⁹ वर्चः¹⁰ धाः¹¹ यज्ञवाहसे¹² ॥

1. ¹O Fire, ²overpower ⁴the hostile ³armies, ^{5,6}hurl them from us; ⁷hard to pierce, ⁸pierce ⁹the enemy-powers, ¹¹found ¹⁰thy splendour ¹²in him who carries through the sacrifice. [16/201]

अग्न इळा समिध्यसे वीतिहोत्रो अमर्त्यः ।

जुषस्व सू नो अध्वरम् ॥ 3.24.2 ॥

अग्ने¹ इळा² सम्³ इध्यसे⁴ वीतिऽहोत्रः⁵ अमर्त्यः⁶ ।

जुषस्व⁷ सु⁸ नः⁹ अध्वरम्¹⁰ ॥

2. ¹O Fire, ^{3,4}thou art kindled ²by the word of revelation, ⁶the immortal ⁵who comes to the offering, ^{8,7}accept wholly ⁹our ¹⁰pilgrim-sacrifice. [16/201]

अग्ने द्युम्नेन जागृवे सहसः सूनवाहुत ।

एदं बर्हिः सदो मम ॥ 3.24.3 ॥

अग्ने¹ द्युम्नेन² जागृवे³ सहसः⁴ सूनो⁵ आऽहुत⁶ ।

आ⁷ इदम्⁸ बर्हिः⁹ सदः¹⁰ मम¹¹ ॥

3. ¹O Fire, ³ever-wakeful ²with thy light, ⁵O son ⁴of force, ⁶invoked ^{7,10}sit on ¹¹my ⁹seat of sacrifice. [16/201]

अग्ने विश्वेभिरग्निभिर्देवेभिर्महया गिरः ।

यज्ञेषु य उ चायवः ॥ 3.24.4 ॥

अग्ने¹ विश्वेभिः² अग्निऽभिः³ देवेभिः⁴ महय⁵ गिरः⁶ ।

यज्ञेषु⁷ ये⁸ ऊं⁹ चायवः¹⁰ ॥

4. ¹O Fire, ²with all ⁴thy divine ³fires ⁵greaten ⁷in our sacrifices ⁶the word ⁸that ¹⁰has sight. [16/201]

अग्ने दा दाशुषे रयिं वीरवन्तं परीणसम् ।

शिशिहि नः सूनूमतः ॥ 3.24.5 ॥

अग्ने¹ दाः² दाशुषे³ रयिम्⁴ वीरवन्तम्⁵ परीणसम्⁶ ।

शिशिहि⁷ नः⁸ सूनूमतः⁹ ॥

5. ¹O Fire, ²give ³to the giver ⁴a wealth ⁵full of hero-strengths ⁶enclosing us; ⁷intensify the force ⁸in us ⁹having with us the Son. [16/201]
-

Sukta 25

अग्ने दिवः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्ववेदाः ।

ऋधग्देवाँ इह यजा चिकित्वः ॥ 3.25.1 ॥

अग्ने¹ दिवः² सूनूः³ असि⁴ प्रऽचेताः⁵ तना⁶ पृथिव्याः⁷ उत⁸ विश्वऽवेदाः⁹ ।

ऋधक्¹⁰ देवान्¹¹ इह¹² यज¹³ चिकित्वः¹⁴ ॥

1. ¹O Fire, ⁴thou art ³the son ²of heaven ⁶by the body ⁷of the earth, ⁵the conscious knower, ⁸even ⁹the omniscient. ¹³Sacrifice ^{10a}to each ¹¹god ^{10b}in turn, ¹⁴O thou who knowest. [16/202]

अग्निः सनोति वीर्याणि विद्वान्त्सनोति वाजममृताय भूषन् ।

स नो देवाँ एह वह पुरुक्षो ॥ 3.25.2 ॥

अग्निः¹ सनोति² वीर्याणि³ विद्वान्⁴ सनोति⁵ वाजम्⁶ अमृताय⁷ भूषन्⁸ ।

सः⁹ नः¹⁰ देवान्¹¹ आ¹² इह¹³ वह¹⁴ पुरुक्षो¹⁵ ॥

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

अग्निर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः ।

क्षयन् वाजैः पुरुश्चन्द्रो नमोभिः ॥ 3.25.3 ॥

अग्निः¹ द्यावापृथिवी² विश्वऽजन्ये³ आ⁴ भाति⁵ देवी⁶ अमृते⁷ अमूरः⁸ ।

क्षयन्⁹ वाजैः¹⁰ पुरुश्चन्द्रः¹¹ नमःऽभिः¹² ॥

3. ¹The Fire, ⁸free from all ignorance, ^{4,5}illuminates ²Earth and Heaven ⁶the divine and ⁷immortal ³mothers of all things; ⁹possessing all ¹¹he is manifold in his delights ¹⁰by his plenitudes and ¹²his dispensations. [16/202]

अग्न इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम् ।

अमर्धन्ता सोमपेयाय देवा ॥ 3.25.4 ॥

अग्ने¹ इन्द्रः² च³ दाशुषः⁴ दुरोणे⁵ सुतऽवतः⁶ यज्ञम्⁷ इह⁸ उप⁹ यातम्¹⁰ ।

अमर्धन्ता¹¹ सोमऽपेयाय¹² देवा¹³ ॥

4. ¹O Fire, ³and ²O Indra, ⁸here ⁵in the gated house ⁴of the giver ⁶who offers the wine, ^{9,10}come ⁷to the sacrifice, ¹³gods ¹¹unforgetting, ¹²for the drinking of the Soma-wine. [16/202]

अग्ने अपां समिध्यसे दुरोणे नित्यः सूनो सहसो जातवेदः ।

सधस्थानि महयमान ऊती ॥ 3.25.5 ॥

अग्ने¹ अपाम्² सम्³ इध्यसे⁴ दुरोणे⁵ नित्यः⁶ सूनो⁷ सहसः⁸ जातऽवेदः⁹ ।

सधऽस्थानि¹⁰ महयमानः¹¹ ऊती¹² ॥

5. ¹O Fire, ^{3,4}thou shinest high, ⁶eternal ⁵in the house ²of the waters, ⁷O son ⁸of force, ⁹O knower of all things born, ¹¹greatening ¹²under thy guard ¹⁰the worlds of thy session.
[16/202]
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Sukta 26

वैश्वानरं मनसाग्निं निचाय्या हविष्मन्तो अनुषत्यं स्वर्विदम् ।

सुदानुं देवं रथिरं वसूयवो गीर्भी रण्वं कुशिकासो हवामहे ॥ 3.26.1 ॥

वैश्वानरम्¹ मनसा² अग्निम्³ निऽचाय्य⁴ हविष्मन्तः⁵ अनुऽसत्यम्⁶ स्वःऽविदम्⁷ ।

सुदानुम्⁸ देवम्⁹ रथिरम्¹⁰ वसुऽयवः¹¹ गीःऽभिः¹² रण्वम्¹³ कुशिकासः¹⁴ हवामहे¹⁵ ॥

1. ¹⁴We the Kushikas, ⁵bringing the offering, ¹¹desiring the Treasure, ¹⁵call ¹²by our words ³Fire, ¹the universal godhead, ⁴discerning him ²by the mind, ⁶as the follower of the truth, ⁷who finds the world of the sun, ⁸the great giver, ⁹the divine and ¹³rapturous ¹⁰charioteer. [16/203]

तं शुभ्रमग्निमवसे हवामहे वैश्वानरं मातरिश्वानमुक्थ्यम् ।

बृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिथिं रघुष्यदम् ॥ 3.26.2 ॥

तम्¹ शुभ्रम्² अग्निम्³ अवसे⁴ हवामहे⁵ वैश्वानरम्⁶ मातरिश्वानम्⁷ उक्थ्यम्⁸ ।

बृहस्पतिम्⁹ मनुषः¹⁰ देवऽतातये¹¹ विप्रम्¹² श्रोतारम्¹³ अतिथिम्¹⁴ रघुऽस्यदम्¹⁵ ॥

2. ⁵We call ⁴to guard us ¹that ²brilliant ³Fire, ⁶the universal godhead, ⁷who grows in the mother, ⁹the master of the word, ⁸the speaker and ¹³the hearer, ^{11a}for ¹⁰the human being's ^{11b}forming of the godhead, ¹²the illumined Seer, ¹⁴the Guest, ¹⁵the swift Traveller. [16/203]

अश्वो न क्रन्दञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे ।

स नो अग्निः सुवीर्यं स्वश्व्यं दधातु रत्नममृतेषु जागृविः ॥ 3.26.3 ॥

अश्वः¹ न² क्रन्दन्³ जनिऽभिः⁴ सम्⁵ इध्यते⁶ वैश्वानरः⁷ कुशिकेभिः⁸ युगेऽयुगे⁹

सः¹⁰ नः¹¹ अग्निः¹² सुऽवीर्यम्¹³ सुऽअश्व्यम्¹⁴ दधातु¹⁵ रत्नम्¹⁶ अमृतेषु¹⁷ जागृविः¹⁸ ॥

3. ²As if ³the neighing ¹Horse ⁴by the mothers, ⁷the universal godhead ^{5,6}is kindled high ⁸by the Kushikas ⁹from generation to generation; ^{15a}may ¹⁰that ¹²Fire ¹⁸wakeful ¹⁷in the Immortals ^{15b}give ¹¹to us ¹³the hero-strength and ¹⁴good power of the Horse and ¹⁶the ecstasy. [16/203]

प्र यन्तु वाजास्तविषीभिरग्नयः शुभे संमिश्राः पृषतीरयुक्षत ।

बृहदुक्षो मरुतो विश्ववेदसः प्र वेपयन्ति पर्वताँ अदाभ्याः ॥ 3.26.4 ॥

प्र¹ यन्तु² वाजाः³ तविषीभिः⁴ अग्नयः⁵ शुभे⁶ सम्⁷मिश्राः⁷ पृषतीः⁸ अयुक्षत⁹ ।

बृहत्¹⁰उक्षः¹⁰ मरुतः¹¹ विश्व¹²वेदसः¹² प्र¹³ वेपयन्ति¹⁴ पर्वतान्¹⁵ अदाभ्याः¹⁶ ॥

4. ^{1,2}Let them go forward, ³the plenitudes ⁴with the strengths, ⁵thy Fires; ⁹they have yoked

⁸the dappled mares ⁷mingled together ⁶to reach bliss and ^{14a}make ¹⁵the mountains
^{14b}tremble, ¹³before them ¹¹the life-gods, ¹²omniscient, ¹⁰pouring the Vast, ¹⁶inviolable.
[16/203]

अग्निश्रियो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।

ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषक्रतवः सुदानवः ॥ 3.26.5 ॥

अग्निः¹ मरुतः² विश्वकृष्टयः³ आ⁴ त्वेषम्⁵ उग्रम्⁶ अवः⁷ ईमहे⁸ वयम्⁹ ।

ते¹⁰ स्वानिनः¹¹ रुद्रियाः¹² वर्षनिर्णिजः¹³ सिंहाः¹⁴ न¹⁵ हेषक्रतवः¹⁶ सुदानवः¹⁷ ॥

5. ²The life-gods ¹with their glory of fire, ³universal in the peoples (or, dragging all with them), ⁹we ^{4,8}desire ⁵as our brilliant and ⁶forceful ⁷guard; ¹⁷great givers are they, ¹¹thunderous and ¹²terrible, ¹³clothed as if in raiment of rain, ¹⁰they are ¹⁵like ¹⁶roaring ¹⁴lions. [16/204]
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ब्रातंब्रातं गणंगणं सुशस्तिभिरग्नेर्भामं मरुतामोज ईमहे ।

पृषदश्वासो अनवभ्रराधसो गन्तारो यज्ञं विदथेषु धीराः ॥ 3.26.6 ॥

ब्रातम्¹ब्रातम्¹ गणम्²गणम्² सुशस्तिभिः³ अग्नेः⁴ भामम्⁵ मरुताम्⁶ ओजः⁷ ईमहे⁸ ।

पृषत्⁹अश्वासः⁹ अनवभ्रराधसः¹⁰ गन्तारः¹¹ यज्ञम्¹² विदथेषु¹³ धीराः¹⁴ ॥

6. ¹Host upon host, ²troop upon troop ³with their proclaimings ⁴of the Fire ⁸we desire ⁵the luminous ⁷energy ⁶of the life-gods; ¹¹they come ¹²to the sacrifice ⁹driving their dappled horses, ¹⁰their achievement cannot be taken from them, ¹⁴they are wise thinkers ¹³in the discoveries of knowledge. [16/204]
-

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।

अर्कस्त्रिधातु रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥ 3.26.7 ॥

अग्निः¹ अस्मि² जन्मना³ जातवेदाः⁴ घृतम्⁵ मे⁶ चक्षुः⁷ अमृतम्⁸ मे⁹ आसन्¹⁰ ।

अर्कः¹¹ त्रिधातुः¹² रजसः¹³ विमानः¹⁴ अजस्रः¹⁵ घर्मः¹⁶ हविः¹⁷ अस्मि¹⁸ नाम¹⁹ ॥

7. ²I am ¹the Fire, ²I am ³from my birth ⁴the knower of all things born; ⁵light is ⁶my ⁷eye, ⁹in my ¹⁰mouth ⁸is immortality; ¹⁸I am ¹²the triple ¹¹Ray, ¹⁸I am ¹⁴the measurer ¹³of the mid-world, ¹⁸I am ¹⁵the unceasing ¹⁶illumination, ¹⁸I am ¹⁷the offering. [16/204]

¹¹Ray with ¹²the triple law of working [7.5.4]

¹²tridhātu, the triple principle or triple material of existence, is the Sachchidananda of the Vedanta; in the ordinary language of the Veda it is *vasu*, substance, *ūrj*, abounding force of our being, *priyam* or *mayas*, delight and love in the very essence of our existence. Of these three things all that exists is constituted and we attain to their fullness when we arrive at the goal of our journey. [15/349]

त्रिभिः पवित्रैरपुपोद्ध्यर्कं हृदा मतिं ज्योतिरनु प्रजानन् ।

वर्षिष्ठं रत्नमकृत स्वधाभिरादिद् द्यावापृथिवी पर्यपश्यत् ॥ 3.26.8 ॥

त्रिऽभिः¹ पवित्रैः² अपुपोत्³ हि⁴ अर्कम्⁵ हृदा⁶ मतिम्⁷ ज्योतिः⁸ अनु⁹ प्रऽजानन्¹⁰ ।

वर्षिष्ठम्¹¹ रत्नम्¹² अकृत¹³ स्वधाभिः¹⁴ आत्¹⁵ इत्¹⁶ द्यावापृथिवी¹⁷ परि¹⁸ अपश्यत्¹⁹ ॥

8. ³He has purified ¹through the three ²filters ⁵the Ray, ⁹following ⁷the thought ⁶with the heart ¹⁰he has reached knowledge ⁸of the light; ¹³he has created ¹⁴by the self-laws of his nature ¹¹the supreme ¹²ecstasy and * ^{18,19}his sight has embraced ¹⁷earth and heaven. [16/204]

*¹⁵then [1.127.5] ¹⁶indeed [5.2.1]

शतधारमुत्समक्षीयमाणं विपश्चितं पितरं वक्त्वानाम् ।

मेळिं मदन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥ 3.26.9 ॥

शतऽधारम्¹ उत्सम्² अक्षीयमाणम्³ विपःऽचितम्⁴ पितरम्⁵ वक्त्वानाम्⁶ ।

मेळिम्⁷ मदन्तम्⁸ पित्रोः⁹ उपऽस्थे¹⁰ तम्¹¹ रोदसी¹² पिपृतम्¹³ सत्यऽवाचम्¹⁴ ॥

9. ²He is a fountain ¹with a hundred streams ³that is never exhausted, ⁴with his illumined consciousness ⁵he is the father and ⁷accorder ⁶of all that must be spoken; ⁸he takes his rapture ¹⁰in the lap ⁹of the Father and Mother and ¹²earth and heaven ^{13a}fill ¹¹him ^{13b}full, ¹⁴the speaker of truth. [16/205]

Sukta 27

प्र वो वाजा अभिद्यवो हविष्मन्तो घृताच्या ।

देवाञ्जिगाति सुम्नयुः ॥ 3.27.1 ॥

प्र¹ वः² वाजाः³ अभिद्यवः⁴ हविष्मन्तः⁵ घृताच्या⁶ ।

देवान्⁷ जिगाति⁸ सुम्नयुः⁹ ॥

1. ¹Forward ²move ⁴the luminous ³plenitudes ⁵bearing the offering ⁶with the ladle of light; ⁹the seeker of bliss ⁸travels ⁷to the gods. [16/205]

ईळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम् ।

श्रुष्टीवानं धितावानम् ॥ 3.27.2 ॥

ईळे¹ अग्निम्² विपःचितम्³ गिरा⁴ यज्ञस्य⁵ साधनम्⁶ ।

श्रुष्टीवानम्⁷ धितवानम्⁸ ॥

2. ¹I pray ⁴by the word ²the Fire ³with its illumined consciousness, ⁶who accomplishes ⁵the sacrifice, ⁷who has the inspiration, ⁸who has the firm holding. [16/205]

अग्ने शकेम ते वयं यमं देवस्य वाजिनः ।

अति द्वेषांसि तरेम ॥ 3.27.3 ॥

अग्ने¹ शकेम² ते³ वयम्⁴ यमम्⁵ देवस्य⁶ वाजिनः⁷ ।

अति⁸ द्वेषांसि⁹ तरेम¹⁰ ॥

3. ¹O Fire, ^{2a}may ⁴we ^{2b}have the power ⁵to rein ³thee, ⁶the divine ⁷steed of swiftmess, ¹⁰may we cross ⁸through ⁹the hostile forces. [16/205]

समिध्यमानो अध्वरेऽग्निः पावक ईड्यः ।

शोचिष्केशस्तमीमहे ॥ 3.27.4 ॥

सम्¹इध्यमानः² अध्वरे³ अग्निः⁴ पावकः⁵ ईड्यः⁶ ।

शोचिः⁷केशः⁸ तम्⁹ ईमहे¹⁰ ॥

4. ³Fire ¹high-blazing ²in the rite of the path. ³Fire ⁵whom we must pray, ⁴who purifies, ⁶with his tresses of flame—⁷him ⁸we desire. [16/205]

पृथुपाजा अमर्त्यो घृतनिर्णिक् स्वाहुतः ।

अग्निर्यज्ञस्य हव्यवाट् ॥ 3.27.5 ॥

पृथुऽपाजाः¹ अमर्त्यः² घृतऽनिर्निक्³ सुऽआहुतः⁴ ।
अग्निः⁵ यज्ञस्य⁶ हव्यऽवाट्⁷ ॥

5. ²He is the immortal, ¹wide in might, ³clothed in raiment of light; ⁴well-fed with the oblation. ⁵Fire ⁷is the carrier of the offerings ⁶in the sacrifice. [16/206]

तं सबाधो यतस्त्रुच इत्था धिया यज्ञवन्तः ।
आ चक्रुरग्निमूतये ॥ 3.27.6 ॥

तम्¹ सऽबाधः² यतऽमुचः³ इत्था⁴ धिया⁵ यज्ञऽवन्तः⁶ ।
आ⁷ चक्रुः⁸ अग्निम्⁹ ऊतये¹⁰ ॥

6. ²Assailed by the opponent ⁶the doers of sacrifice, ³setting to work the ladle, ⁴keeping the true ⁵thought, ^{7,8}have made ⁹the Fire ¹⁰to guard them. [16/206]

होता देवो अमर्त्यः पुरस्तादेति मायया ।
विदथानि प्रचोदयन् ॥ 3.27.7 ॥

होता¹ देवः² अमर्त्यः³ पुरस्तात्⁴ एति⁵ मायया⁶ ।
विदथानि⁷ प्रऽचोदयन्⁸ ॥

7. ³The immortal, ²the godhead, ¹the Priest of the call ⁵goes ⁴in our front ⁶with his mage-wisdom, ⁸impelling ⁷the discoveries of knowledge. [16/206]

वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते ।
विप्रो यज्ञस्य साधनः ॥ 3.27.8 ॥

वाजी¹ वाजेषु² धीयते³ अध्वरेषु⁴ प्र⁵ णीयते⁶ ।
विप्रः⁷ यज्ञस्य⁸ साधनः⁹ ॥

8. ³He is held ¹as the Horse ²in the plenitudes, ^{5,6}he is led along ⁴in the rites of the path, ⁷he is the illumined Seer ⁹who accomplishes ⁸the sacrifice. [16/206]

धिया चक्रे वरेण्यो भूतानां गर्भमा दधे ।
दक्षस्य पितरं तना ॥ 3.27.9 ॥

धिया¹ चक्रे² वरेण्यः³ भूतानाम्⁴ गर्भम्⁵ आ⁶ दधे⁷ ।
दक्षस्य⁸ पितरम्⁹ तना¹⁰ ॥

9. ²He was made ¹by the Thought, ³one Supreme (or, the desirable one); ^{6,7}it held ⁵the child ⁴of beings, ⁹the father ⁸of the Understanding ¹⁰in the body. [16/206]

Or, ¹⁰the daughter ⁸of the Understanding ^{6,7}set him in us ⁵the child born ⁴from creatures and ⁹their father.
[16/206. *fn*]

नि त्वा दधे वरेण्यं दक्षस्येळा सहस्कृत ।

अग्ने सुदीतिमुशिजम् ॥ 3.27.10 ॥

नि¹ त्वा² दधे³ वरेण्यम्⁴ दक्षस्य⁵ इळा⁶ सहःऽकृत⁷ ।

अग्ने⁸ सुऽदीतिम्⁹ उशिजम्¹⁰ ॥

10. ⁶The word of revelation ⁵born from the understanding ³sets ²thee ¹within, ⁴one supreme, ⁷O thou forcefully created, ⁸O Fire, ⁹the perfect thinker and ¹⁰the aspirant. [16/207]

अग्निं यन्तुरमप्सुरमृतस्य योगे वनुषः ।

विप्रा वाजैः समिन्धते ॥ 3.27.11 ॥

अग्निम्¹ यन्तुरम्² अप्ऽतुरम्³ ऋतस्य⁴ योगे⁵ वनुषः⁶ ।

विप्राः⁷ वाजैः⁸ सम्⁹ इन्धते¹⁰ ॥

11. ¹Fire ²the swift in motion, ³who crosses through the waters, ⁷the illumined seers ⁶desiring to conquer ⁵in the union ⁴with the Truth ^{9,10}set ablaze ⁸by the plenitudes. [16/207]

ऊर्जो नपातमध्वरे दीदिवांसमुप द्यवि ।

अग्निमीळे कविक्रतुम् ॥ 3.27.12 ॥

ऊर्जः¹ नपातम्² अध्वरे³ दीदिऽवांसम्⁴ उप⁵ द्यवि⁶ ।

अग्निम्⁷ ईळे⁸ कविऽक्रतुम्⁹ ॥

12. ⁸I pray ⁷Fire, ⁹the Seer-Will, ²the Son ¹of Energy ⁴flaming out ^{5,6}in heaven ³in the rite of the path. [16/207]

ईळैन्यो नमस्यस्तिरस्तमांसि दर्शतः ।

समग्निरिध्यते वृषा ॥ 3.27.13 ॥

ईळैन्यः¹ नमस्यः² तिरः³ तमांसि⁴ दर्शतः⁵ ।

सम्⁶ अग्निः⁷ इध्यते⁸ वृषा⁹ ॥

13. ¹One to be prayed, ²to be worshipped with obeisance, ⁵one who sees (or, is seen) ³through ⁴the darkness, ⁷the Fire ^{6,8}is kindled high, ⁹the male of the herd. [16/207]

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः ।

तं हविष्मन्त ईळते ॥ 3.27.14 ॥

वृषो¹ अग्निः² सम्³ इध्यते⁴ अश्वः⁵ न⁶ देवऽवाहनः⁷ ।

तम्⁸ हविष्मन्तः⁹ ईळते¹⁰ ॥

14. ¹Mighty and male ²the Fire ^{3,4}is kindled high, ⁶he is like ⁵a horse ⁷that carries the gods,

⁸him ¹⁰they pray ⁹who bring the offerings. [16/207]

वृषणं त्वा वयं वृषन् वृषणः समिधीमहि ।

अग्ने दीद्यतं बृहत् ॥ 3.27.15 ॥

वृषणम्¹ त्वा² वयम्³ वृषन्⁴ वृषणः⁵ सम्⁶ इधीमहि⁷ ।

अग्ने⁸ दीद्यतम्⁹ बृहत्¹⁰ ॥

15. ²Thee, ¹mighty and male, ³we ⁵male and mighty ^{6,7}kindle high, ⁴O Bull of the herds, ⁸O Fire, and ⁹thou illuminest ¹⁰the Vast. [16/208]
-

Sukta 28

अग्ने जुषस्व नो हविः पुरोळाशं जातवेदः ।

प्रातःसावे धियावसो ॥ 3.28.1 ॥

अग्ने¹ जुषस्व² नः³ हविः⁴ पुरोळाशम्⁵ जातवेदः⁶ ।

प्रातःऽसावे⁷ धियाऽवसो⁸ ॥

1. ¹O Fire, ²accept ³our ⁴offering, ⁵the frontal oblation ⁷in the dawn pressing of the wine, ⁶O knower of the births, ⁸O rich in thought. [16/208]

पुरोळा अग्ने पचतस्तुभ्यं वा घा परिष्कृतः ।

तं जुषस्व यविष्ठ्य ॥ 3.28.2 ॥

पुरोळाः¹ अग्ने² पचतः³ तुभ्यम्⁴ वा⁵ घ⁶ परिऽकृतः⁷ ।

तम्⁸ जुषस्व⁹ यविष्ठ्य¹⁰ ॥

2. ²O Fire, ⁴for thee ¹is the frontal offering ³prepared ⁵and ⁷dressed, ⁸that ⁹accept, ¹⁰O youthful god. [16/208]
⁷perfected [8.39.9]

अग्ने वीहि पुरोळाशमाहुतं तिरोअन्ह्यम् ।

सहसः सूनुरस्यध्वरे हितः ॥ 3.28.3 ॥

अग्ने¹ वीहि² पुरोळाशम्³ आऽहुतम्⁴ तिरःऽअह्न्यम्⁵ ।

सहसः⁶ सूनुः⁷ असि⁸ अध्वरे⁹ हितः¹⁰ ॥

3. ¹O Fire, ²come to (or, devour) ³the frontal offering ⁴that is cast to thee ⁵with the disappearance of day; ⁷O son ⁶of force, ⁸thou art ¹⁰established ⁹in the rite of the path. [16/208]

माध्यंदिने सवने जातवेदः पुरोळाशमिह कवे जुषस्व ।

अग्ने यह्वस्य तव भागधेयं न प्र मिनन्ति विदथेषु धीराः ॥ 3.28.4 ॥

माध्यन्दिने¹ सवने² जातवेदः³ पुरोळाशम्⁴ इह⁵ कवे⁶ जुषस्व⁷ ।

अग्ने⁸ यह्वस्य⁹ तव¹⁰ भागऽधेयम्¹¹ न¹² प्र¹³ मिनन्ति¹⁴ विदथेषु¹⁵ धीराः¹⁶ ॥

4. ¹In the noonday ²pressing of the wine, ⁶O seer, ³knower of all things born, ⁷accept ⁴the frontal offering. ⁸O Fire, ¹⁶the wise thinkers ¹⁵in their discoveries of knowledge ^{13,14}impair ¹²not ¹⁰thy ¹¹portion, ⁹who art the mighty one. [16/208]

अग्ने तृतीये सवने हि कानिषः पुरोळाशं सहसः सूनवाहुतम् ।

अथा देवष्वध्वरं विपन्यया धा रत्नवन्तममृतेषु जागृविम् ॥ 3.28.5 ॥

अग्ने¹ तृतीये² सवने³ हि⁴ कानिषः⁵ पुरोळाशम्⁶ सहसः⁷ सूनो⁸ आऽहुतम्⁹ ।

अथ¹⁰ देवेषु¹¹ अध्वरम्¹² विपन्यया¹³ धाः¹⁴ रत्नऽवन्तम्¹⁵ अमृतेषु¹⁶ जागृविम्¹⁷ ॥

5. ¹O Fire, ²in the third ³pressing ⁴also ⁵thou hast desire ⁶of the frontal offering ⁹cast to thee, ⁸O son ⁷of force; ^{14a}do thou ¹³by the illumination ^{14b}establish ¹¹in the gods ¹²the pilgrim-sacrifice ¹⁵full of ecstasy and ¹⁷wakeful ¹⁶in the immortals. [16/209]

अग्ने वृधान आहुतिं पुरोळाशं जातवेदः ।

जुषस्व तिरोऽहन्यं ॥ 3.28.6 ॥

अग्ने¹ वृधानः² आऽहुतिम्³ पुरोळाशम्⁴ जातऽवेदः⁵ ।

जुषस्व⁶ तिरःऽहन्यम्⁷ ॥

6. ¹O Fire, ²increasing ⁶accept ⁴the frontal offering, ³the oblation cast ⁷with the disappearance of the day, ⁵O knower of all things born. [16/209]

Sukta 29

अस्तीदमधिमन्थनमस्ति प्रजननं कृतम् ।

एतां विश्पत्नीमा भराऽग्निं मन्थाम पूर्वथा ॥ 3.29.1 ॥

अस्ति¹ इदम्² अधिऽमन्थनम्³ अस्ति⁴ प्रऽजननम्⁵ कृतम्⁶ ।

एताम्⁷ विश्पत्नीम्⁸ आ⁹ भर¹⁰ अग्निम्¹¹ मन्थाम¹² पूर्वथा¹³ ॥

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

अरण्योर्निहितो जातवेदा गर्भ इव सुधितो गर्भिणीषु ।

दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥ 3.29.2 ॥

अरण्योः¹ निऽहितः² जातऽवेदाः³ गर्भः⁴ इव⁵ सुधितः⁶ गर्भिणीषु⁶ ।

दिवेऽदिवे⁷ ईड्यः⁸ जागृवत्⁹भिः⁹ हविष्मत्¹⁰भिः¹⁰ मनुष्येभिः¹¹ अग्निः¹² ॥

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

उत्तानायामव भरा चिकित्वान्तसद्यः प्रवीता वृषणं जजान ।

अरुषस्तूपो रुशदस्य पाज इळायास्पुत्रो वयुनेऽजनिष्ट ॥ 3.29.3 ॥

उत्तानायाम्¹ अव² भर³ चिकित्वान्⁴ सद्यः⁵ प्रऽवीता⁶ वृषणम्⁷ जजान⁸ ।

अरुषऽस्तूपः⁹ रुशत्¹⁰ अस्य¹¹ पाजः¹² इळायाः¹³ पुत्रः¹⁴ वयुने¹⁵ अजनिष्ट¹⁶ ॥

3. ⁴Waking to knowledge ^{2,3}bring him down ¹in her lying supine; ⁵at once ⁶penetrated ⁸she has brought to birth ⁷the male of the herd: ⁹a ruddy pile of strength ¹¹his ¹²might ¹⁰shines forth, ¹⁴the son ¹³of the Word of revelation ¹⁶is born ¹⁵in the manifestation of knowledge. [16/209]

इळायास्त्वा पदे वयं नाभा पृथिव्या अधि ।

जातवेदो नि धीमह्यग्ने हव्याय वोळ्हवे ॥ 3.29.4 ॥

इळायाः¹ त्वा² पदे³ वयम्⁴ नाभा⁵ पृथिव्याः⁶ अधि⁷ ।

जातऽवेदः⁸ नि⁹ धीमहि¹⁰ अग्ने¹¹ हव्याय¹² वोळ्हवे¹³ ॥

4. ⁴We ³in the seat ¹of the Word of revelation, ⁷on ⁵the navel-centre ⁶of the earth, ¹⁰set ²thee ⁹within, ⁸O knower of all things born, ¹³for the carrying ¹²of the oblations. [16/210]

मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।

यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम् ॥ 3.29.5 ॥

मन्थत¹ नरः² कविम्³ अद्वयन्तम्⁴ प्रचेतसम्⁵ अमृतम्⁶ सुप्रतीकम्⁷ ।

यज्ञस्य⁸ केतुम्⁹ प्रथमम्¹⁰ पुरस्तात्¹¹ अग्निम्¹² नरः¹³ जनयत¹⁴ सुशेवम्¹⁵ ॥

5. ¹Churn out, ²O men, ³the seer ⁴who creates no duality, ⁶the immortal ⁵thinker and knower ⁷with his fair front; ¹²Fire ¹⁰who is the supreme ⁹intuition ⁸in the sacrifice, ¹⁵the blissful one, ¹⁴bring to birth ¹¹in your front, ¹³O men. [16/210]

यदी मन्थन्ति बाहुभिर्वि रोचतेऽश्वो न वाज्यरुषो वनेष्ववा ।

चित्रो न यामन्नश्विनोरनिवृतः परि वृणक्त्यश्मनस्तृणा दहन् ॥ 3.29.6 ॥

यदि¹ मन्थन्ति² बाहुऽभिः³ वि⁴ रोचते⁵ अश्वः⁶ न⁷ वाजी⁸ अरुषः⁹ वनेषु¹⁰ आ¹¹ ।

चित्रः¹² न¹³ यामन्¹⁴ अश्विनोः¹⁵ अनिऽवृतः¹⁶ परि¹⁷ वृणक्ति¹⁸ अश्मनः¹⁹ तृणा²⁰ दहन्²¹ ॥

6. ¹When ²they churn him out ³by the strength of their arms ^{11,4,5}wide he shines, ⁷he is like ⁶a horse ⁸of swiftness, ⁹he is luminous ¹⁰in the woodlands; ¹³he is like ¹²a richly hued ¹⁴chariot in the journeying ¹⁵of the two riders, ¹⁶none can impede him; ²¹burning ¹⁷around ¹⁹the rocks ¹⁸he tears ²⁰the grasses. [16/210]

जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः ।

यं देवास ईड्यं विश्वविदं हव्यवाहमदधुरध्वरेषु ॥ 3.29.7 ॥

जातः¹ अग्निः² रोचते³ चेकितानः⁴ वाजी⁵ विप्रः⁶ कविऽशस्तः⁷ सुदानुः⁸ ।

यम्⁹ देवासः¹⁰ ईड्यम्¹¹ विश्वऽविदम्¹² हव्यऽवाहम्¹³ अदधुः¹⁴ अध्वरेषु¹⁵ ॥

7. ²Agni ¹when he is born ³shines ⁴waking to knowledge, ⁵he is the Horse, ⁶the illumined ⁷who is declared by the seers, ⁸the great giver, ⁹whom ¹⁰the gods ¹⁴have set ¹⁵in the pilgrim-sacrifices ¹³as the carrier of the offerings, ¹¹the one to be prayed, ¹²the omniscient. [16/210]

सीद होतः स्व उ लोके चिकित्वान्त्सादया यज्ञं सुकृतस्य योनौ ।

देवावीर्देवान् हविषा यजास्यग्ने बृहद् यजमाने वयो धाः ॥ 3.29.8 ॥

सीद¹ होतः² स्वे³ ऊं⁴ लोके⁵ चिकित्वान्⁶ सादय⁷ यज्ञम्⁸ सुकृतस्य⁹ योनौ¹⁰ ।

देवऽअवीः¹¹ देवान्¹² हविषा¹³ यजासि¹⁴ अग्ने¹⁵ बृहत्¹⁶ यजमाने¹⁷ वयः¹⁸ धाः¹⁹ ॥

8. ¹Sit, ²O Priest of the call, ⁴in that ⁵world ³which is thy own ⁶waking to knowledge, ⁷accomplish ⁸the sacrifice ¹⁰in the native seat ⁹of deeds well done; ¹¹manifesting (or, bringing) the godheads ¹⁴thou sacrifices ¹²to the gods ¹³with the offering,—¹⁵O Fire, ¹⁹found ¹⁷in the sacrificer ¹⁶the vast ¹⁸expansion. [16/211]

कृणोत धूमं वृषणं सखायोऽस्त्रेधन्त इतन वाजमच्छ ।

अयमग्निः पृतनाषाट् सुवीरो येन देवासो असहन्त दस्यून् ॥ 3.29.9 ॥

कृणोत¹ धूमम्² वृषणम्³ सखायः⁴ अस्त्रेधन्तः⁵ इतन⁶ वाजम्⁷ अच्छ⁸ ।

अयम्⁹ अग्निः¹⁰ पृतनाषाट्¹¹ सुवीरः¹² येन¹³ देवासः¹⁴ असहन्त¹⁵ दस्यून्¹⁶ ॥

9. ⁴O Friends, ¹create ³his mighty ²smoke, ⁶go ⁵with unerring steps ⁸towards ⁷the plenitude; ⁹this is ¹⁰the Fire ¹¹conqueror in the battle, [¹²the mighty hero – 8.84.9] ¹³by whom ¹⁴the gods ¹⁵overcame ¹⁶the destroyers. [16/211]

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।

तं जानन्नग्न आ सीदाऽथा नो वर्धया गिरः ॥ 3.29.10 ॥

अयम्¹ ते² योनिः³ ऋत्वियः⁴ यतः⁵ जातः⁶ अरोचथाः⁷ ।

तम्⁸ जानन्⁹ अग्ने¹⁰ आ¹¹ सीद¹² अथ¹³ नः¹⁴ वर्धय¹⁵ गिरः¹⁶ ॥

10. ¹This is ²thy ³native seat ⁴where is the order of the Truth ⁵whence ⁶born ⁷thou shonest forth, ⁹know ⁸it and ^{11,12}take there thy session, ¹³then ¹⁵give increase ¹⁴to our ¹⁶words. [16/211]

तनूनपादुच्यते गर्भ आसुरो नराशंसो भवति यद् विजायते ।

मातरिश्वा यदमिमीत मातरि वातस्य सर्गो अभवत् सरीमणि ॥ 3.29.11 ॥

तनूनपात्¹ उच्यते² गर्भः³ आसुरः⁴ नराशंसः⁵ भवति⁶ यत्⁷ विजायते⁸ ।

मातरिश्वा⁹ यत्¹⁰ अमिमीत¹¹ मातरि¹² वातस्य¹³ सर्गः¹⁴ अभवत्¹⁵ सरीमणि¹⁶ ॥

11. ⁴A mighty ³child in the womb ²he is called ¹the son of the body; ⁷when ⁸he is born ⁶he becomes ⁵one who voices the godhead: ¹⁰when ⁹as life who grows in the mother ¹¹he has been fashioned ¹²in the mother ¹⁵he becomes ¹⁴a gallop ¹³of wind ¹⁶in his movement. [16/211]

सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।

अग्ने स्वध्वरा कृणु देवान् देवयते यज ॥ 3.29.12 ॥

सुनिःऽमथा¹ निःऽमथितः² सुनिधा³ निहितः⁴ कविः⁵ ।

अग्ने⁶ सुऽअध्वरा⁷ कृणु⁸ देवान्⁹ देवयते¹⁰ यज¹¹ ॥

12. ²Churned out ¹with the good churning ⁵the seer ⁴set within ³with a perfect placing, — ⁶O Fire, ⁸make ⁷easy the paths of the sacrifice, ¹¹offer sacrifice ⁹to the gods ¹⁰for the seeker of godhead. [16/211]

अजीजनन्नमृतं मर्त्यासोऽस्त्रेमाणं तरणिं वीळुजम्भम् ।

दश स्वसारो अग्रुवः समीचीः पुमांसं जातमभि सं रभन्ते ॥ 3.29.13 ॥

अजीजनन्¹ अमृतम्² मर्त्यासः³ अस्त्रेमाणम्⁴ तरणिम्⁵ वीळुऽजम्भम्⁶ ।
दश⁷ स्वसारः⁸ अग्रवः⁹ सम्ऽईचीः¹⁰ पुमांसम्¹¹ जातम्¹² अभि¹³ सम्¹⁴ रभन्ते¹⁵ ॥

13. ³Mortals ¹have brought to birth ²the Immortal, ⁶Fire with his strong tusk, ⁴the unfailing ⁵deliverer (or, ⁴one who unfailing ⁵crosses through all). ⁷The ten ⁸sisters ⁹who move ¹⁰as companions ^{13,14,15}passion over ¹¹the male ¹²that is born. [16/212]

प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशोचदूधनि ।
न नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत ॥ 3.29.14 ॥

प्र¹ सप्तहोता² सनकात्³ अरोचत⁴ मातुः⁵ उपऽस्थे⁶ यत्⁷ अशोचत्⁸ ऊधनि⁹ ।
न¹⁰ नि¹¹ मिषति¹² सुऽरणः¹³ दिवेऽदिवे¹⁴ यत्¹⁵ असुरस्य¹⁶ जठरात्¹⁷ अजायत¹⁸ ॥

14. ^{1,4}He shone out ³from the eternal ²with his seven priests of the call ⁷when ⁸he blazed ⁶on the lap ⁵of the mother, ⁹in her bosom of plenty. ¹³He is full of joy and ^{11,12a}closes ¹⁰not ^{12b}his eyes ¹⁴from day to day, ¹⁵once ¹⁸he has been born ¹⁷from the belly ¹⁶of the Almighty One. [16/212]

अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद् विदुः ।
द्युम्नवद् ब्रह्म कुशिकास एरि एकाको दमे अग्निं समीधिरे ॥ 3.29.15 ॥

अमित्रायुधः¹ मरुताम्ऽइव² प्रऽयाः³ प्रथमऽजाः⁴ ब्रह्मणः⁵ विश्वम्⁶ इत्⁷ विदुः⁸ ।
द्युम्नवत्⁹ ब्रह्म¹⁰ कुशिकासः¹¹ आ¹² ईरिरे¹³ एकःऽएकः¹⁴ दमे¹⁵ अग्निम्¹⁶ सम्¹⁷ ईधिरे¹⁸ ॥

15. ¹Fighting down the unfriendly powers ^{2b}like ³the marching ^{2a}hosts of the life-gods ⁴the first-born ⁵of the Word ⁸come to know ^{6,7}all that is: ¹¹the Kushikas ^{12,13}have sent forth ⁹the luminous ¹⁰word, ¹⁴one by one ^{17,18}they have kindled ¹⁶the Fire ¹⁵in the house. [16/212]

यदद्य त्वा प्रयति यज्ञे अस्मिन् होतश्चिकित्वोऽवृणीमहीह ।
ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन् विद्वाँ उप याहि सोमम् ॥ 3.29.16 ॥

यत्¹ अद्य² त्वा³ प्रऽयति⁴ यज्ञे⁵ अस्मिन्⁶ होतः⁷ चिकित्वः⁸ अवृणीमहि⁹ इह¹⁰ ।
ध्रुवम्¹¹ अयाः¹² ध्रुवम्¹³ उत¹⁴ अशमिष्ठाः¹⁵ प्रऽजानन्¹⁶ विद्वाँ¹⁷ उप¹⁸ याहि¹⁹ सोमम्²⁰ ॥

16. ¹Because ¹⁰here ²today ⁴in the going forward ⁶of this ⁵sacrifice ⁹we have chosen ³thee, ⁷O Priest of the call, ⁸O thou who wakest to knowledge, ¹²thou hast moved ¹¹to the Permanent, ¹⁵thou hast achieved by thy toil ¹³the Permanent; ¹⁶knowing, ^{18,19}come ¹⁷as one possessed of knowledge ²⁰to the Soma-wine. [16/212]

MANDALA FOUR

Vamadeva Gautama

Sukta 1

त्वं ह्यग्ने सदमित् समन्यवो देवासो देवमरति न्येरि इति क्रत्वा न्येरि ।

अमर्त्यं यजत मर्त्येषु देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम् ॥ 4.1.1 ॥

त्वाम्¹ हि² अग्ने³ सदम्⁴ इत्⁵ सऽमन्यवः⁶ देवासः⁷ देवम्⁸ अरतिम्⁹ निऽएरिरे¹⁰ इति¹¹ क्रत्वा¹² निऽएरिरे¹³ ।
अमर्त्यम्¹⁴ यजत¹⁵ मर्त्येषु¹⁶ आ¹⁷ देवम्¹⁸ आऽदेवम्¹⁹ जनत²⁰ प्रऽचेतसम्²¹ विश्वम्²² आऽदेवम्²³ जनत²⁴
प्रऽचेतसम्²⁵ ॥

1. ¹Thee, ³O Fire, ⁴ever ⁶with one passion ⁷the gods ¹⁰have sent inwards, ⁹the divine Traveller (or, worker); ¹²with the will ¹³they sent thee in; ¹⁵O master of sacrifice, ²⁰they brought to birth ¹⁴the immortal ^{16,17}in mortals, ¹⁸the divine ¹⁹who brings in the divinity, ²¹the conscious thinker, ²⁰they brought to birth ²²the universal ²³who brings in the divinity, ²⁵the conscious thinker. [16/213]

[Alt.] ^{1a}Thee ²it is, ³O Flame, ^{1b}whom ⁷the gods ⁶with one passion ^{10a}have ⁴ever ^{10b}sent in ⁸as the divine ⁹worker; ¹¹therefore ¹²by the will ¹³they sent thee in; ¹⁵O Lord of sacrifice, (or they sacrificed), ¹⁸the divine and ¹⁴immortal ^{16,17}in mortals ²⁰they brought to birth ²¹as the conscious knower ¹⁹divine within, ²⁴they brought to birth ²²the universal, ²⁵the conscious knower ²³divine within. [16/632]

[Alt.] ¹Thee ²indeed, ³O Agni, ⁷the gods ⁶together-mined or like-passioned ⁴ever ⁵indeed ¹⁰sent in ⁸the god, ⁹the striver, ¹¹therefore ¹³they sent him in ¹²by the will or the work. ¹⁵O sacrificial one, ^{16,17}in mortals, ²⁰they brought to birth ¹⁴the immortal, ¹⁸the god, ¹⁹the in-divine, ²¹the wise knower, ²²the universal, ²⁵the conscious knower ²³divine within. [16/632]

[Alt.] ¹Thee ²verily, ³O Agni, ^{10a}have ⁷the gods, ⁸thee too a god, ^{4,5}ever & always (सदमित्) ⁶in their activity of mind ^{10b}sent down into the world (*ni*) ⁹as the worker (in man), ¹²by the force of their will ¹³they have sent thee down; ¹⁴immortal ^{16,17}in mortal men & ¹⁹everywhere divine ²⁰they gave thee being, ¹⁵O sacrificer, ¹⁸as the god ²¹who perceives consciously in the mind (*prachetasam*), ²⁴they gave being ²²to the universal, ²³the utterly divine ²⁵perceiver in the mind. [16/634]

स भ्रातरं वरुणमग्न आ ववृत्स्व देवाँ अच्छा सुमती यज्ञवनसं ज्येष्ठं यज्ञवनसम् ।
ऋतावानमादित्यं चर्षणीधृतं राजानं चर्षणीधृतम् ॥ 4.1.2 ॥

सः¹ भ्रातरम्² वरुणम्³ अग्ने⁴ आ⁵ ववृत्स्व⁶ देवान्⁷ अच्छ⁸ सुमती⁹ यज्ञवनसम्¹⁰ ज्येष्ठम्¹¹ यज्ञवनसम्¹² ।
ऋतवानम्¹³ आदित्यम्¹⁴ चर्षणिधृतम्¹⁵ राजानम्¹⁶ चर्षणिधृतम्¹⁷ ॥

2. ¹Then ^{6a}do thou, ⁴O Fire, ^{5,6b}turn ⁸towards ⁷the godheads ⁹with the right thinking ³Varuna, ²thy brother ¹⁰who delights in the sacrifice, ¹¹the eldest ¹²who delights in the sacrifice,—¹³even him who keeps the truth, ¹⁴son of the infinite Mother ¹⁵who upholds seeing-men, ¹⁶the king ¹⁷who upholds seeing-men. [16/213]

[Alt.] ¹So ^{6a}do thou, ⁴O Agni, ⁹by right thinking ^{5,6b}turn ⁸towards ⁷the gods ³Varuna ²thy brother ¹⁰who delights in the sacrifice, ¹¹thy eldest ¹²who delights in the sacrifice, ³Varuna ¹³who has the Truth, ¹⁴the son of the Infinite ¹⁵who upholds our works, ¹⁶the King ¹⁷who sustains our works. [16/635]

सखे सखायमभ्या ववृत्स्वाशुं न चक्रं रथ्येव रंहास्मभ्यं दस्म रंहा ।
अग्ने मृळीकं वरुणे सचा विदो मरुत्सु विश्वभानुषु ।
तोकाय तुजे शुशुचानं शं कृध्यस्मभ्यं दस्म शं कृधि ॥ 4.1.3 ॥

सखे¹ सखायम्² अभि³ आ⁴ ववृत्स्व⁵ आशुम्⁶ न⁷ चक्रम्⁸ रथ्याऽइव⁹ रंहा¹⁰ अस्मभ्यम्¹¹ दस्म¹² रंहा¹³ ।
अग्ने¹⁴ मृळीकम्¹⁵ वरुणे¹⁶ सचा¹⁷ विदः¹⁸ मरुत्सु¹⁹ विश्वभानुषु²⁰ ।
तोकाय²¹ तुजे²² शुशुचानं²³ शम्²⁴ कृधि²⁵ अस्मभ्यम्²⁶ दस्म²⁷ शम्²⁸ कृधि²⁹ ॥

3. ¹O Friend, ^{3,4,5}turn towards and ¹¹to us ⁶in his motion ²the Friend [Varuna] ^{9,10}as two rapid chariot-horses turn ^{6a}a swift ⁸wheel, ¹¹for us, ¹²O strong worker, ⁷like ¹³galloping horses; ¹⁴O Fire, ¹⁷mayst thou be ¹¹with us and ¹⁸find ¹¹for us ¹⁵bliss ¹⁶in Varuna and ¹⁹in the Life-powers ²⁰who carry the universal light; ²²for the begetting ²¹of the Son, ²³O thou flaming into lustre, ²⁵create ²⁶for us ²⁴peace, ^{26f}for us, ²⁷O strong worker, ²⁹create ²⁸the peace. [16/214]

[Alt.] ¹O friend, ^{4,5}turn ²thy friend ³hither ¹¹for us, ¹²O creative actor, ⁷even as ^{9,10}two impetuous coursers speed forward ^{6a}a swift ⁸wheel. ¹⁴Agni, ¹⁷thou in company ¹⁶with Varuna ¹⁸win (¹¹for us) ¹⁵a gracious mood ¹⁹in the Maruts, ²⁰they who are the play of light in all existences; ²³O burning pure ²²for the protection ²¹of that which we create, ²⁵do thou make ²⁶for us ²⁴peace, ²⁷O maker, ²⁹do thou make ^{26f}for us ²⁸peace. [16/635]

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

²¹tokāya तोकाय – it may mean anything formed or created or formation or creation. [16/635]

त्वं नो अग्ने वरुणस्य विद्वान् देवस्य हेळोऽव यासिसीष्ठाः ।

यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत् ॥ 4.1.4 ॥

त्वम्¹ नः² अग्ने³ वरुणस्य⁴ विद्वान्⁵ देवस्य⁶ हेळः⁷ अव⁸ यासिसीष्ठाः⁹

यजिष्ठः¹⁰ वह्नितमः¹¹ शोशुचानः¹² विश्वा¹³ द्वेषांसि¹⁴ प्र¹⁵ मुमुग्धि¹⁶ अस्मत्¹⁷ ॥

4. ^{9a}Do ¹thou, ³O Fire, ⁵for thou knowest, ^{9b}labour ⁸away ²from us ⁷the wrath ⁶of divine ⁴Varuna; ¹²flaming into lustre, ¹⁰strongest to sacrifice, ¹¹mightiest to bear, ^{15,16}unloose ¹⁷from us ¹³all ¹⁴hostile powers. [16/214]

[Alt.] ¹Thou, ³O Agni, ⁵know and ⁸put away ²from us ⁹by thy workings ⁷the wrath ⁴of Varuna, ⁶the god; ¹⁰mightiest in the act of the sacrifice and ¹¹in its upholding, ¹²burning bright, ^{15,16}do thou deliver ¹⁷us ¹³from all ¹⁴hostile powers. [16/636]

स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ ।

अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि ॥ 4.1.5 ॥

सः¹ त्वम्² नः³ अग्ने⁴ अवमः⁵ भव⁶ ऊती⁷ नेदिष्ठः⁸ अस्याः⁹ उषसः¹⁰ विऽउष्टौ¹¹ ।

अव¹² यक्ष्व¹³ नः¹⁴ वरुणम्¹⁵ रराणः¹⁶ वीहि¹⁷ मृळीकम्¹⁸ सुऽहवः¹⁹ नः²⁰ एधि²¹ ॥

5. Do ²thou, ⁴O Fire, ⁶be ⁵most close ³to us ⁷with thy protection, ⁶be ⁸most near ¹¹in the dawning ⁹of this ¹⁰dawn: ¹⁶rejoicing ¹⁴in us ¹²put away ¹⁴from us ¹⁵Varuna ¹³by the sacrifice; ¹⁷reach ¹⁸the bliss, ²¹be ^{19a}ready to ²⁰our ^{19b}call. [16/214]

[Alt.] ¹So, ⁴O Agni, do ²thou ⁷with protection (or with growth ³in us) ⁵down in this lowest world ⁶become ⁸very close ³to us ¹¹in the wide-shining ⁹of this ¹⁰dawn; ¹⁶taking thy delight ¹⁴in us, ¹²work away ¹⁴from us ¹⁵Varuna, ¹⁷manifest ¹⁸his grace, ²¹increase ²⁰as our ¹⁹good helper. [16/636]

[Expln.] 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 (*nediṣṭhaḥ*), to protect him (*ūtī*). He is aspiring that the Divine Fire should be his protector (*ūtī*) when the Dawn (*uṣasaḥ*) of the higher light comes (*vi'uṣṭau*) to his soul, Varuna (*varuṇam*) being the Lord of wisdom. [16/214]

¹⁵ie the pressure of the wrath of Varuna against our impurity [16/214 *fn*]

¹²work off ¹⁴from us ¹³by the sacrifice ¹⁵Varuna in his anger [16/637]

¹⁷manifest ¹⁸his gracious form in place of the angry Varuna [16/637]

अस्य श्रेष्ठा सुभगस्य संदृग् देवस्य चित्रतमा मर्त्येषु ।

शुचि घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः ॥ 4.1.6 ॥

अस्य¹ श्रेष्ठा² सुऽभगस्य³ संदृक्⁴ देवस्य⁵ चित्रऽतमा⁶ मर्त्येषु⁷ ।

शुचि⁸ घृतम्⁹ न¹⁰ तप्तम्¹¹ अघ्न्यायाः¹² स्पार्हा¹³ देवस्य¹⁴ मंहनाऽइव¹⁵ धेनोः¹⁶ ॥

6. ²Most glorious is ⁴the vision ¹of this [³felicitous - 3.18.5] ⁵Godhead, ⁶most richly bright ⁷in mortals; ¹⁰as if ⁸the pure and ¹¹warm ⁹butter ¹⁶of the milch-cow ¹²that cannot be slain, ¹³her desirable ¹⁵gift is ⁴the vision ¹⁴of the Godhead. [16/214-5]

[Alt.] ²Best and ⁶most richly varied ⁷in mortals is ⁴the vision ¹of this ⁵god ³who is perfect in delight, ¹³desirable ¹⁰even as ⁸the pure & ¹¹warm ⁹ghee (ghritam) ¹⁶of the Cow ¹²indestructible, yea, ¹⁵as the thick fullness ¹⁶of the Cow ¹⁴of God. [16/637]

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

¹⁵plenitude (5.16.4); growth (5.10.2); मह means to be great, full or to greaten; there is no reason why we should take it in the sense of giving; the gift of the cow would be at least a strange expression. [16/637]

त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः ।

अनन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥ 4.1.7 ॥

त्रिः¹ अस्य² ता³ परमा⁴ सन्ति⁵ सत्या⁶ स्पार्हा⁷ देवस्य⁸ जनिमानि⁹ अग्नेः¹⁰ ।

अनन्ते¹¹ अन्तः¹² परिवीतः¹³ आ¹⁴ अगात्¹⁵ शुचिः¹⁶ शुक्रः¹⁷ अर्यः¹⁸ रोरुचानः¹⁹ ॥

7. ¹Three ⁵are ³they, ²his ⁴supreme ⁶truths, ⁷the desirable ⁹births ⁸of the divine ¹⁰Fire; ¹²within ¹¹in the infinite ¹³he is spread wide everywhere and ^{14,15}has come to us ¹⁶pure and ¹⁷brilliant and ¹⁸noble, ¹⁹shining in his beauty. [16/215]

[Alt.] ¹Three ⁵are ³those ⁴supreme, ⁶true and ⁷desirable ⁹births ⁸of the god ¹⁰Agni; ¹³manifested pervasively ¹²within ¹¹the Infinite ^{14,15}may he come ¹⁶pure and ¹⁷bright and ¹⁸noble and ¹⁹shining. [16/637]

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

¹⁸aryaḥ - The root *ar* indicates always a movement of effort or of struggle or a state of surpassing height or excellence; it is applied to rowing, ploughing, fighting, lifting, climbing. The Aryan then is the man who seeks to fulfil himself by the Vedic action, the internal and external *karma* or *apas*, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, climbing upwards. The Aryan man labours towards heights, fights his way on in a march which is at once a progress forward and an ascent. [15/263]

स दूतो विश्वेदभि वष्टि सद्मा होता हिरण्यरथो रंसुजिह्वः ।

रोहिदश्वो वपुष्यो विभावा सदा रण्वः पितुमतीव संसत् ॥ 4.1.8 ॥

सः¹ दूतः² विश्वा³ इत्⁴ अभि⁵ वष्टि⁶ सद्म⁷ होता⁸ हिरण्यरथः⁹ रंसुजिह्वः¹⁰ ।

रोहित्श्वः¹¹ वपुष्यः¹² विभावा¹³ सदा¹⁴ रण्वः¹⁵ पितुमतीव¹⁶ संसत्¹⁷ ॥

8. ¹He is ²a messenger, ⁸a Priest of the call, ⁶whose yearning is ⁵towards ³all ⁷the planes, ⁹golden is his chariot, ¹¹red are his horses, ¹⁰ecstatic his tongue of flame, ¹²beautiful (or, great) his body, ¹³wide his lustre, ¹⁴ever ¹⁵is he rapturous ^{16b}like ¹⁷a banquet hall ^{16a}full of the wine (or, well-stored with food). [16/215]

[Alt.] ¹He, ²the messenger, ^{5,6}controlleth ³all ⁷habitations, ⁸the priest of the offering ⁹with his chariot of gold, ¹⁰with his tongue of delight; ¹¹red are his steeds, ¹²full of body is he and ¹³wide-shining and ¹⁴ever ¹⁵rapturous ^{16b}like ¹⁷an assembly-hall ^{16a}where the wine faileth not. [16/638]

⁷sadma - The “seats” or homes of the soul, which progresses from plane to plane and makes of each a habitation. There are seven such planes each with its seven provinces and one additional above. [15/458
fn 1]

स चेतयन्मनुषो यज्ञबन्धुः प्र तं मह्या रशनया नयन्ति ।

स क्षेत्यस्य दुर्यासु साधन् देवो मर्तस्य सधनित्वमाप ॥ 4.1.9 ॥

सः¹ चेतयत्² मनुषः³ यज्ञबन्धुः⁴ प्र⁵ तम्⁶ मह्या⁷ रशनया⁸ नयन्ति⁹ ।

सः¹⁰ क्षेति¹¹ अस्य¹² दुर्यासु¹³ साधन्¹⁴ देवः¹⁵ मर्तस्य¹⁶ सधनित्वम्¹⁷ आप¹⁸ ॥

9. ¹He ^{2a}makes ³men ^{2b}conscious of the knowledge and ⁴is the friend of their sacrifice; ⁹they lead ⁶him ⁵on ⁷with a mighty ⁸cord; ¹⁰he ¹¹dwells ¹³in the gated house ¹²of the being ¹⁴accomplishing his aims; ¹⁵divine, ¹⁸he accepts ¹⁷companionship in the riches ¹⁶of the mortal. [16/215-6]

[Alt.] ¹He ⁴is the builder of the sacrifice (or the friend in the sacrifice) and ²awakens the minds ³of men; ⁶him ⁷with a great ⁸cord ⁹they lead ⁵forward, ¹⁰he ¹¹dwells ¹⁴perfecting ¹³in the houses ¹²of this being, ¹⁵a god ¹⁸he has become ¹⁷the means of perfection ¹⁶to the mortal. [16/638]

[Alt.] ¹He is hymned as ^{4a}the friend or builder of ³man’s ^{4b}sacrifice ²who awakes him to the vision, the knowledge (ketu); so doing, ¹⁰he ¹¹dwells ¹³in the gated homes ¹²of this being, ¹⁴accomplishing; ¹⁰he, ¹⁵a god, ¹⁸has come to be ¹⁷the means of accomplishment ¹⁶of the mortal. [15/203]

स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवभक्तं यदस्य ।

धिया यद् विश्वे अमृता अकृण्वन् द्यौष्पिता जनिता सत्यमुक्षन् ॥ 4.1.10 ॥

सः¹ तु² नः³ अग्निः⁴ नयतु⁵ प्रऽजानन्⁶ अच्छ⁷ रत्नम्⁸ देवऽभक्तम्⁹ यत्¹⁰ अस्य¹¹ ।
धिया¹² यत्¹³ विश्वे¹⁴ अमृताः¹⁵ अकृण्वन्¹⁶ द्यौः¹⁷ पिता¹⁸ जनिता¹⁹ सत्यम्²⁰ उक्षन्²¹ ॥

10. ^{5a}Let ¹this ⁴Fire ⁶taking knowledge of all things ^{5b}lead ³us ⁷towards ⁸the ecstasy ¹⁰that is ⁹enjoyed by the Gods, ¹³which ¹⁴all ¹⁵the immortals ¹⁶created ¹²by the thought and ¹⁸Father ¹⁷Heaven ¹⁹was its begetter ²¹raining ²⁰the truth. [16/216]

[Alt.] ^{5a}So may ¹that ⁴Agni ^{5b}lead ³us on ⁶in his knowledge ⁷to ^{10a}that ⁸bliss ¹¹of his ^{10b}which ⁹is enjoyed by the gods, ¹³which ¹⁴all ¹⁵the Immortals ¹⁶made ¹²by Thought and ^{18f}father ¹⁷Dyaus ¹⁹begot it ²¹increasing ²⁰Truth. [16/638]

[Alt.] ^{5a}May ¹this ⁴Agni ^{5b}lead ³us ⁶in his knowledge ⁷towards ^{10a}that ⁸bliss ¹¹of him ^{10b}which ⁹is enjoyed by the gods, ¹³that which ¹²by the thought ¹⁴all ¹⁵the immortals ¹⁶created and ^{17,18}Dyauspita ¹⁹the father ²¹out-pouring ²⁰the Truth. [15/203]

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

स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षा गुहमानो अन्ताऽऽयोयुवानो वृषभस्य नीळे ॥ 4.1.11 ॥

सः¹ जायत² प्रथमः³ पस्त्यासु⁴ महः⁵ बुध्ने⁶ रजसः⁷ अस्य⁸ योनौ⁹ ।
अपात्¹⁰ अशीर्षा¹¹ गुहमानः¹² अन्ता¹³ आऽयोयुवानः¹⁴ वृषभस्य¹⁵ नीळे¹⁶ ॥

11. ¹He ²was born ³first and supreme ⁴in the Rivers (or, in our habitations), ⁶in the foundation ⁵of the vast ⁷mid-world, ⁸in his ⁹native seat; ¹¹without head, ¹⁰without feet, ¹²concealing ¹³his two ends ¹⁴he joins them ¹⁶in the lair ¹⁵of the Bull. [16/216]

[Alt.] ¹He ²was born ³the first ⁴in the waters ⁶in the foundation ⁷of the kingdom ⁵of the vastness, ⁹in the womb ⁸of the Truth (*asya*); ^{11,10}without head or feet, ¹²concealing ¹³his ends, ¹⁴setting himself to his works ¹⁶in the lair ¹⁵of the Bull *of Heaven*. [16/638-9]

[Alt.] ¹He ²was born, ³the first, ⁴in the waters, ⁶in the foundation ⁵of the vast ⁷world (*Swar*), ⁸in its ⁹womb, (i.e. its seat and birthplace, its original home); ^{11,10}without head and feet, ¹²concealing ¹³his two extremities, ¹⁴setting himself to his work ¹⁶in the lair ¹⁵of the Bull. [15/204]

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

utter darkness. [15/204]

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

प्र शर्ध आर्तं प्रथमं विपन्यां ऋतस्य योना वृषभस्य नीळे ।

स्पर्हो युवा वपुष्यो विभावा सप्त प्रियासोऽजनयन्त वृष्णे ॥ 4.1.12 ॥

प्र¹ शर्धः² आर्तं³ प्रथमम्⁴ विपन्या⁵ ऋतस्य⁶ योना⁷ वृषभस्य⁸ नीळे⁹ ।

स्पर्हः¹⁰ युवा¹¹ वपुष्यः¹² विभावा¹³ सप्त¹⁴ प्रियासः¹⁵ अजनयन्त¹⁶ वृष्णे¹⁷ ॥

12. ³He came ¹forth ⁵with a vibrancy of light, ⁴the first and supreme ²force, ⁷in the native seat ⁶of Truth, ⁹in the lair ⁸of the Bull, ¹⁰desirable and ¹¹young and ¹²beautiful of body (or, great in body) and ¹³wide in lustre; ¹⁴the seven ¹⁵Beloved ¹⁶brought him to birth ¹⁷for the Bull (or, brought to birth the Bull; but the case is dative). [16/216]

[Alt.] ¹Forward ³he moved, ⁴a supreme ²force, ⁵by illumined knowledge, ⁷in the womb ⁶of Truth, ⁹in the lair ⁸of the Bull, ¹⁰desirable and ¹¹young and ¹²great of body and ¹³widely shining. ¹⁴Seven ¹⁵Masters of Love ¹⁶gave him being ¹⁷for the Mighty One. [16/639]

[Alt.] ³He went ¹forward ⁵by illumined knowledge ⁴as the first ²force, ⁷in the seat ⁶of the Truth, ⁹in the lair ⁸of the Bull, ¹⁰desirable, ¹¹young, ¹²full in body, ¹³shining wide; ¹⁴the seven ¹⁵Beloved ¹⁶bore him ¹⁷to the Lord. [15/204]

अस्माकमत्र पितरो मनुष्या अभि प्र सेदुर्ऋतमाशुषाणाः ।

अश्मत्रजाः सुदुधा वत्रे अन्तरुदुस्त्रा आजन्नुषसो हुवानाः ॥ 4.1.13 ॥

अस्माकम्¹ अत्र² पितरः³ मनुष्याः⁴ अभि⁵ प्र⁶ सेदुः⁷ ऋतम्⁸ आशुषाणाः⁹ ।

अश्मत्त्रजाः¹⁰ सुदुधाः¹¹ वत्रे¹² अन्तः¹³ उत्¹⁴ उस्त्राः¹⁵ आजन्¹⁶ उषसः¹⁷ हुवानाः¹⁸ ॥

13. ²Here, ¹our ⁴human ³fathers ⁷went ⁶forward on their way ⁵towards ⁸the Truth ⁹desiring to possess it; ¹⁶they drove ¹⁴upwards ¹⁵the luminous ones, ¹¹the good milk-cows ¹⁰in their stone (rocky) pen ¹³within ¹²the hiding cave, ¹⁸calling ¹⁷to the Dawns. [16/217]

[Alt.] ²Here ¹our ⁴human ³fathers ^{5,6}attained (अभि प्र) & ⁷have their seat ⁹enjoying ⁸the Truth. ¹⁵The bright kine ¹¹of plenteous milk ¹²were shut ¹³within in ¹⁰a strong pen; ¹⁷the Dawns ¹⁶drove them ¹⁴upward ¹⁸at the call. [16/639]

[Alt.] ²Here ¹our ⁴human ³fathers ⁹seeking possession ⁸of the Truth ⁷went ⁶forward ⁵to it; ¹⁵the bright cows ¹³in ¹²their covering prison, ¹¹the good milkers ¹⁰whose pen is in the rock ¹⁶they drove ¹⁴upward (to the Truth), ¹⁷the Dawns ¹⁸answered their call. [15/204]

[Expln.] This Rik makes the connection between the hidden cows and the Truth, also the Cows and the dawn. [16/217 *fn*]

¹⁵ usrah - *usra* is always used in the Veda, like *go*, with the double sense of the concrete figure or symbol, the Bull or Cow, and at the same time the psychological indication of the bright or luminous ones, the illumined powers of the Truth in man [15/89]

ते मर्मृजत ददृवांसो अद्रि तदेषामन्ये अभितो वि वोचन् ।

पश्वयन्त्रासो अभि कारमर्चन् विदन्त ज्योतिश्चकृपन्त धीभिः ॥ 4.1.14 ॥

ते¹ मर्मृजत² ददृवांसः³ अद्रिम्⁴ तत्⁵ एषाम्⁶ अन्ये⁷ अभितः⁸ वि⁹ वोचन्¹⁰ ।

पश्वयन्त्रासः¹¹ अभि¹² कारम्¹³ अर्चन्¹⁴ विदन्त¹⁵ ज्योतिः¹⁶ चकृपन्त¹⁷ धीभिः¹⁸ ॥

14. ¹They ³rent ⁴the hill, ¹they ²made themselves bright and pure, ⁷others ⁸around them ^{9,10}proclaimed ⁵that ⁶work of theirs; ¹¹drivers of the herd (literally, having control over the animal or animals, or, the “instruments of control”), ^{12,14}they sang the chant of illumination ¹³to the Doer of the work; ¹⁵they found ¹⁶the Light, ¹⁷they shone ¹⁸with their thoughts. [16/217]

[Alt.] ^{3a}Cleaving ⁴the hill ^{3b}asunder ¹they ²put forth their strength (or shone in brightness); ⁵to that knowledge ⁶of theirs ⁷others ⁸all around ^{9,10}gave expression; ¹¹with the vision for their engine (or, driving the Cow of Light or controlling the Animal) ^{12,14}they sang the hymn of realisation ¹³to the master of the action, ¹⁵they found ¹⁶the light, ¹⁷they fulfilled the fruit of the sacrifice ¹⁸by their thoughts. [16/640]

[Alt.] ¹They ^{3a}rent ⁴the hill ^{3b}asunder and ²made them bright; ⁷others ⁸all around them ¹⁰declared ⁹wide ⁵this (Truth) ⁶of theirs; ¹¹drivers of the herds ^{12,14}they sang the hymn ¹³to the doer of works (Agni), ¹⁵they found ¹⁶the light, ¹⁷they shone ¹⁸in their thoughts (or, ¹⁷they accomplished the work ¹⁸by their thoughts). [15/204]

ते गव्यता मनसा दृध्रमुब्धं गा येमानं परि षन्तमद्रिम् ।

दृळ्हं नरो वचसा दैव्येन व्रजं गोमन्तमुशिजो वि वव्रुः ॥ 4.1.15 ॥

ते¹ गव्यता² मनसा³ दृध्रम्⁴ उब्धम्⁵ गाः⁶ येमानम्⁷ परि⁸ सन्तम्⁹ अद्रिम्¹⁰ ।

दृळ्हम्¹¹ नरः¹² वचसा¹³ दैव्येन¹⁴ व्रजम्¹⁵ गोमन्तम्¹⁶ उशिजः¹⁷ वि¹⁸ वव्रुः¹⁹ ॥

15. ³By a mind ²seeking the Rays ¹they ^{18,19}rent ⁴the firm ⁵massed ¹⁰hill ^{8,9}which encircled and ⁷repressed ⁶the shining herds; ¹²men ¹⁷desiring ^{18,19}laid open ¹¹the strong ¹⁵pen ¹⁶full of the Ray-Cows ¹⁴by the divine ¹³word. [16/217]

[Alt.] ¹They ²with the light-seeking ³mind ⁴the firm-closed & ⁵massive ¹⁰hill ^{8,9}surrounding and ⁷keeping in by force ⁶the cows ^{18,19}opened, ¹²men ¹³with the word ¹⁴divine ^{18,19}opened ¹⁷for their joy ¹¹the firm ¹⁵pen ¹⁶full of the herds of light. [16/641]

[Alt.] ¹They ³with the mind ²that seeks the light (the cows, gavyatā manasā) ^{18,19}rent ⁴the

firm and ⁵compact ¹⁰hill ^{8,9}that environed ⁶the luminous cows; ¹²the souls ¹⁷that desire ^{18,19}opened ¹⁴by the divine ¹³word, vacasā daivyena, ¹¹the firm ¹⁵pen ¹⁶full of the kine.
[15/204]

ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दन् ।

तज्जानतीरभ्यनूषत ब्रा आविर्भुवदरुणीर्यशसा गोः ॥ 4.1.16 ॥

ते¹ मन्वत² प्रथमम्³ नाम⁴ धेनोः⁵ त्रिः⁶ सप्त⁷ मातुः⁸ परमाणि⁹ विन्दन्¹⁰ ।

तत्¹¹ जानतीः¹² अभि¹³ अनूषत¹⁴ ब्राः¹⁵ आविः¹⁶ भुवत्¹⁷ अरुणीः¹⁸ यशसा¹⁹ गोः²⁰ ॥

16. ¹They ²meditated (or, held in their thought) ³on the first ⁴name ⁵of the Milk-cow, ¹they ¹⁰discovered ⁶the thrice ⁷seven ⁹supreme planes (or, names) ⁸of the mother; ¹¹That ¹²knowing ¹⁵the herds ¹⁴lowed ¹³towards it, ¹⁸the ruddy Dawn ¹⁷became ¹⁶manifest ¹⁹by the glory ²⁰of the Cow of Light. [16/217]

[Alt.] ¹They ²conceived ³the first (supreme) ⁴name ⁵of the Cow, yea, ¹they ¹⁰found ⁶the thrice ⁷seven ⁹highest seats (or names) ⁸of the Mother; ¹¹that ¹²knowing ¹⁵the Brides ¹⁴dawned ¹³towards it, ¹⁸the rosy Morn ¹⁷was ¹⁶manifested ¹⁹by the victorious arrival ²⁰of the Cow of Light. [16/641]

[Alt.] ¹They ²conceived in mind ³the first ⁴name ⁵of the fostering cows, ¹they ¹⁰found ⁶the thrice ⁷seven ⁹supreme (seats) ⁸of the Mother; ¹⁵the females of the herd ¹²knew ¹¹that and ¹⁴they followed ¹³after it; ¹⁸the ruddy one ¹⁷was ¹⁶manifested ¹⁹by the victorious attainment (or, the splendour) ²⁰of the cow of Light. [15/204-5]

[Expln. – 14/33-4] Vedic religion is based on an elaborate psychology & cosmology of which the keyword is the great Vedic formula OM, Bhur Bhuvah Swah; the three vyahritis and the Pranava. The three Vyahritis are the three lower principles of Matter, Life & Mind, Annam, Prana & Manas of the Vedanta. OM is Brahman or Sacchidananda of whom these three are the expressions in the phenomenal world. OM & the vyahritis are connected by an intermediate principle, Mahas, Vijnanam of the Vedanta, ideal Truth which has arranged the lower worlds & on which amidst all their confusions they rest. Corresponding roughly to the vyahritis are three worlds, Bhurloka (Prana-Annam, the material world), Bhuvarloka (Prana-Manas, the lower subjective world), Swarloka (Manas- Buddhi, the higher subjective world). These are the tribhuvana of Hinduism. Corresponding to Mahas is Maharloka or Mahi Dyaus, the great heavens (pure Buddhi or Vijnana, the ideal world). The Pranava in its three essentialities rules over the three supreme worlds, the Satyaloka (divine being), Tapoloka (divine Awareness & Force), Anandaloka (divine Bliss) of the Puranas, which constitute Amritam, immortality or the true kingdom of heaven of the Vedic religion. These are the Vedic *sapta dhamani* & the seven different movements of consciousness to which they correspond are the *sapta sindhu* of the hymns.

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

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

नेशत् तमो दुधितं रोचत द्यौरुद् देव्या उषसो भानुर्त ।

आ सूर्यो बृहतस्तिष्ठदज्राँ ऋजु मर्तेषु वृजिना च पश्यन् ॥ 4.1.17 ॥

नेशत्¹ तमः² दुधितम्³ रोचत⁴ द्यौः⁵ उत्⁶ देव्याः⁷ उषसः⁸ भानुः⁹ अर्त¹⁰ ।

आ¹¹ सूर्यः¹² बृहतः¹³ तिष्ठत्¹⁴ अज्रान्¹⁵ ऋजु¹⁶ मर्तेषु¹⁷ वृजिना¹⁸ च¹⁹ पश्यन्²⁰ ॥

17. ²The darkness ³was wounded and ¹vanished, ⁵Heaven ⁴shone out, ⁶up ¹⁰arose ⁹the light ⁷of the divine ⁸Dawn, ¹²the Sun ^{11,14}entered into ¹⁵the fields ¹³of the Vast, ²⁰looking on ¹⁶the straight ¹⁹and ¹⁸crooked things ¹⁸in mortals.[16/218]

[Alt.] ¹Vanished ²darkness ³oppressed, ⁵Heaven ⁴shone out, ⁶up ⁹the lustre ⁷of the divine ⁸Dawn ¹⁰arose; ¹²the Sun ^{11,14}entered ¹⁵the fields ¹³of vastness ²⁰beholding ¹⁷in mortals ¹⁶their straight things ¹⁹& ¹⁸their crooked. [16/642]

[Alt.] ¹Vanished ²the darkness, ³shaken in its foundation; ⁵Heaven ⁴shone out (rocata dyauh, implying the manifestation of the three luminous worlds of Swar, divo rocanāni); ⁶upward ¹⁰rose ⁹the light ⁷of the divine ⁸Dawn; ¹²the Sun ^{11,14}entered ¹³the vast ¹⁵fields (of the Truth) ²⁰beholding ¹⁶the straight things ¹⁹and ¹⁸the crooked ¹⁷in mortals. [15/205-6]

आदित् पश्चा बुबुधाना व्यख्यन्नादिद् रत्नं धारयन्त द्युभक्तम् ।

विश्वे विश्वासु दुर्यासु देवा मित्र धिये वरुण सत्यमस्तु ॥ 4.1.18 ॥

आत्¹ इत्² पश्चा³ बुबुधानाः⁴ वि⁵ अख्यन्⁶ आत्⁷ इत्⁸ रत्नम्⁹ धारयन्त¹⁰ द्युभक्तम्¹¹ ।

विश्वे¹² विश्वासु¹³ दुर्यासु¹⁴ देवाः¹⁵ मित्र¹⁶ धिये¹⁷ वरुण¹⁸ सत्यम्¹⁹ अस्तु²⁰ ॥

18. ¹Then, ²indeed, ⁴they awoke and ⁶saw all ³behind and ⁵wide around them, ⁷then, ⁸indeed, ¹⁰they held ⁹the ecstasy ¹¹that is enjoyed in heaven. ¹³In all ¹⁴gated houses were ¹²all ¹⁵the gods. ¹⁶O Mitra, ¹⁸O Varuna, ²⁰let there be ¹⁹the Truth ¹⁷for the Thought. [16/218]

[Alt.] ¹Then ²indeed ⁴they were awakened in mind ³to the beyond and ^{5,6}saw perfectly, ⁷then ⁸indeed ¹⁰they held ⁹the bliss ¹¹that is enjoyed in Heaven. ^{20a}May ¹²all ¹⁵the gods ^{20b}be ¹³in all ¹⁴the gated homes, ²⁰may there be, ¹⁶O Mitra, ¹⁹Truth, and ¹⁸thou, O Varuna, ¹⁷for the thought. [16/642]

[Alt.] ¹Thereafter ²indeed ⁴they awoke and ^{5,6}saw utterly (by the sun's separation of the

straight from the crooked, the truth from the falsehood – 4.1.7); ⁷then ⁸indeed ¹⁰they held in them ⁹the bliss ¹¹that is enjoyed in heaven. ^{20a}Let ¹²all ¹⁵the gods ^{20b}be ¹³in all ¹⁴our homes, ²⁰let there be ¹⁹the truth ¹⁷for our thought, ¹⁶O Mitra, ¹⁸O Varuna. [15/206]

अच्छा वोचेय शुशुचानमग्निं होतारं विश्वभरसं यजिष्ठम् ।

शुच्यूधो अतृणन्न गवामन्धो न पूतं परिषिक्तमंशोः ॥ 4.1.19 ॥

अच्छ¹ वोचेय² शुशुचानम्³ अग्निम्⁴ होतारम्⁵ विश्वभरसम्⁶ यजिष्ठम्⁷ ।

शुचि⁸ ऊधः⁹ अतृणत्¹⁰ न¹¹ गवाम्¹² अन्धः¹³ न¹⁴ पूतम्¹⁵ परिषिक्तम्¹⁶ अंशोः¹⁷ ॥

19. ²May my speech be ¹towards ³the upblazing ⁴Fire, ⁵the Priest of the call, ⁶the bringer of all things, ⁷strong to sacrifice. ¹¹It is as if ¹⁰one drank ⁸from the pure ⁹udder ¹²of the cows of light, ¹⁵the purified ¹³juice ¹⁷of the Plant of Delight ¹⁶poured on all sides. [16/218]

[Alt.] ²I would speak the mantra ¹towards ⁴Agni ³as he burneth pure, ⁵the offerer ⁷strong in sacrifice ⁶who bringeth us all boons; ¹⁰he presses out ¹¹as if ⁸the pure ⁹udder ¹²of the cows, ¹⁴as if ¹⁵the pure & ¹⁶wide-poured ¹³liquid ¹⁷of the Soma-creeper. [16/643]

[Alt.] ²May I speak the word ¹towards ⁴Agni ³shining pure, ⁵the priest of the offering ⁷greatest in sacrifice ⁶who brings to us the all; ¹⁰may he press out both ⁸the pure ⁹udder ¹²of the Cows of Light and ¹⁵the purified ¹³food ¹⁷of the plant of delight (the Soma) ¹⁶poured out everywhere. [15/206]

विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।

अग्निर्देवानामव आवृणानः सुमृळीको भवतु जातवेदाः ॥ 4.1.20 ॥

विश्वेषाम्¹ अदितिः² यज्ञियानाम्³ विश्वेषाम्⁴ अतिथिः⁵ मानुषाणाम्⁶ ।

अग्निः⁷ देवानाम्⁸ अवः⁹ आवृणानः¹⁰ सुमृळीकः¹¹ भवतु¹² जातवेदाः¹³ ॥

20. ²The indivisibility ¹of all ³the gods, ⁵the guest ⁴of all ⁶human beings, ^{10a}may ⁷the Fire ^{10b}draw to us ⁹the protection ⁸of the gods and ¹²be ¹¹blissful to us, ¹³the knower of all things born. [16/218]

[Alt.] ²The infinite being ¹of all ³the sacrificial Powers, ⁵the guest ⁴of all ⁶human beings, ^{12a}may ⁷Agni, ¹⁰taking to himself ⁹the being ⁸of the gods, ^{12b}become ¹¹gracious to us, ¹³the knower of all births. [16/643]

[Alt.] ²He is the infinite being ¹of all ³the lords of sacrifice (the gods) and ⁵the guest ⁴of all ⁶human beings; ^{12a}may ⁷Agni, ¹⁰accepting into himself ⁹the increasing manifestation ⁸of the gods, ¹³knower of the births, ^{12b}be ¹¹a giver of happiness. [15.206]

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

Sukta 2

यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिर्निधायि ।

होता यजिष्ठो मह्ना शुचध्वै हव्यैरग्निर्मनुष ईर्यध्वै ॥ 4.2.1 ॥

यः¹ मर्त्येषु² अमृतः³ ऋतऽवा⁴ देवः⁵ देवेषु⁶ अरतिः⁷ निऽधायि⁸ ।

होता⁹ यजिष्ठः¹⁰ मह्ना¹¹ शुचध्वै¹² हव्यैः¹³ अग्निः¹⁴ मनुषः¹⁵ ईर्यध्वै¹⁶ ॥

1. ¹He who is ³immortal ²in mortals and ⁴with him is the Truth, ⁵who is the God ⁶in the gods, ⁷the Traveller (or, fighter or worker), ⁸has been set within ⁹as the Priest of the call, ¹⁰most strong for sacrifice, ^{12a}to blaze out ¹¹with the might of ^{12b}his flame, ^{16a}to give ¹⁵men ^{16b}speed on the way ¹³by the power of their offerings. [16/218-9]

[Alt.] ¹He who ⁸was established ³immortal ²in mortals ⁴as the possessor of the Truth, ^{5a}a god ⁶in the gods ⁷as the worker of our perfection, ¹⁴Agni, ⁹priest of the offering ¹⁰strong in sacrifice ¹¹by his might ¹²to purify, ¹³by the offerings ¹⁵of man ¹⁶to impel him on the path. [16/644]

इह त्वं सूनो सहसो नो अद्य जातो जातां उभयां अन्तरग्ने ।

दूत ईयसे युयुजान ऋष्व ऋजुमुष्कान् वृषणः शुक्रांश्च ॥ 4.2.2 ॥

इह¹ त्वम्² सूनो³ सहसः⁴ नः⁵ अद्य⁶ जातः⁷ जातान्⁸ उभयान्⁹ अन्तः¹⁰ अग्ने¹¹ ।

दूतः¹² ईयसे¹³ युयुजानः¹⁴ ऋष्व¹⁵ ऋजुमुष्कान्¹⁶ वृषणः¹⁷ शुक्रान्¹⁸ च¹⁹ ॥

2. ³O Son ⁴of Force, ¹here ⁶today ^{7a}art ²thou ^{7b}born ⁵for us and ¹³movest ¹²as a messenger ¹⁰between ⁷those born ⁹of both ⁸the Births ¹⁴yoking, ¹⁵O sublime ¹¹Flame, ¹⁷thy males ¹⁶straight and massive ¹⁹and ¹⁸bright in lustre. [16/219]

[Alt.] ¹Here ⁷born ⁶today, ³O child ⁴of Force, ²thou, ¹¹O Agni, ¹³goest ⁵as our ¹²messenger ¹⁰between ⁸the births ⁹of either world, ¹⁴yoking, ¹⁵O swift attaining, ¹⁷thy strong stallions ¹⁶straight and full-bodied and ¹⁸bright of hue. [16/644]

अत्या वृधस्नू रोहिता घृतस्नू ऋतस्य मन्ये मनसा जविष्ठा ।

अन्तरीयसे अरुषा युजानो युष्मान्श्च देवान् विश आ च मर्तान् ॥ 4.2.3 ॥

अत्या¹ वृधऽस्नू² रोहिता³ घृतऽस्नू⁴ ऋतस्य⁵ मन्ये⁶ मनसा⁷ जविष्ठा⁸ ।

अन्तः⁹ ईयसे¹⁰ अरुषा¹¹ युजानः¹² युष्मान्¹³ च¹⁴ देवान्¹⁵ विशः¹⁶ आ¹⁷ च¹⁸ मर्तान्¹⁹ ॥

3. ⁶I hold in thought ⁷with my mind ³thy two red ¹gallopers ⁵of the Truth, ⁸swiftest, ²raining increase, ⁴raining light; ¹²yoking ¹¹the ruddy-shining pair ^{17,10}thou movest ⁹between ¹³you ¹⁵Gods ¹⁴and ¹⁹the mortal ¹⁶peoples. [16/219]

[Alt.] ³Red ¹coursers ⁵of the Truth (or of the True One) ²dripping increase, ⁴dripping

brightness⁸ swiftest⁷ by the mind⁶ in my mind I hold; ¹²yoking ¹¹those rosy steeds
^{17,10}thou movest ⁹between ¹³thy ¹⁵divine peoples (lit. ¹³you ¹⁵the gods) ¹⁴and ¹⁶the race ¹⁹of
men. [16/645]

अर्यमणं वरुणं मित्रमेषामिन्द्राविष्णू मरुतो अश्विनोत ।

स्वश्चो अग्ने सुरथः सुराधा एदु वह सुहविषे जनाय ॥ 4.2.4 ॥

अर्यमणम्¹ वरुणम्² मित्रम्³ एषाम्⁴ इन्द्राविष्णू⁵ मरुतः⁶ अश्विना⁷ उत⁸ ।

सुऽअश्वः⁹ अग्ने¹⁰ सुऽरथः¹¹ सुऽराधाः¹² आ¹³ इत्¹⁴ ऊं¹⁵ वह¹⁶ सुऽहविषे¹⁷ जनाय¹⁸ ॥

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

[Alt.] ¹Aryaman, ²Varuna & ³Mitra ⁴of these, ⁵Indra & Vishnu, ⁶the Maruts ⁸and ⁷the
Aswins, do thou, ¹⁰O Agni, ⁹good in thy steeds, ¹¹good in thy chariot, ¹²good in thy
delight, ^{13,16}bear hither ¹⁸to men ¹⁷good in their offerings. [16/645]

गोमाँ अग्नेऽविमाँ अश्वी यज्ञो नृवत्सखा सदमिदप्रमृष्यः ।

इळावाँ एषो असुर प्रजावान् दीर्घो रयिः पृथुबुध्नः सभावान् ॥ 4.2.5 ॥

गोऽमान्¹ अग्ने² अविऽमान्³ अश्वी⁴ यज्ञः⁵ नृवत्सखा⁶ सदम्⁷ इत्⁸ अप्रऽमृष्यः⁹ ।

इळाऽवान्¹⁰ एषः¹¹ असुर¹² प्रजाऽवान्¹³ दीर्घः¹⁴ रयिः¹⁵ पृथुऽबुध्नः¹⁶ सभाऽवान्¹⁷ ॥

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

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

यस्त इध्मं जभरत् सिष्विदानो मूर्धानं वा ततपते त्वाया ।

भुवस्तस्य स्वतवाँ पायुग्ने विश्वस्मात् सीमघायत उरुष्य ॥ 4.2.6 ॥

यः¹ ते² इध्मम्³ जभरत्⁴ सिष्विदानः⁵ मूर्धानम्⁶ वा⁷ ततपते⁸ त्वाऽया⁹ ।

भुवः¹⁰ तस्य¹¹ स्वऽतवान्¹² पायुः¹³ अग्ने¹⁴ विश्वस्मात्¹⁵ सीम्¹⁶ अघऽयतः¹⁷ उरुष्य¹⁸ ॥

6. ¹¹To him ¹who ⁴brings ²to thee thy ³fuel ⁵with the sweat of his labour ⁷and ⁸heats ⁶his
head ⁹with thee, ¹⁰be ¹³a protector ¹²in thy self-strength, ¹⁴O Fire, and ¹⁸guard him
¹⁵from all ¹⁶around ¹⁷that would do him evil. [16/220]

[Alt.] ¹He who ⁴has brought ²to thee thy ³fuel ⁵with sweat of his body, ¹he who ⁸has heated ⁶his head ⁹with his desire for thee, ¹⁰mayst thou become ¹¹to him ¹³a protector ¹²self-strong; ¹⁴O Agni, ¹⁸protect him ¹⁵on all ¹⁶sides ¹⁷from every power of evil. [16/646]

यस्ते भरादन्नियते चिदन्नं निशिषन्मन्द्रमतिथिमुदीरत् ।

आ देवयुरिनधते दुरोणे तस्मिन् रयिर्ध्रुवो अस्तु दास्वान् ॥ 4.2.7 ॥

यः¹ ते² भरात्³ अन्नियते⁴ चित्⁵ अन्नम्⁶ निशिषत्⁷ मन्द्रम्⁸ अतिथिम्⁹ उत्ईरत्¹⁰ ।

आ¹¹ देवयुः¹² इनधते¹³ दुरोणे¹⁴ तस्मिन्¹⁵ रयिः¹⁶ ध्रुवः¹⁷ अस्तु¹⁸ दास्वान्¹⁹ ॥

7. ¹He who ⁴when thou desirest thy food ³brings ⁶thy food ²to thee, ¹who ⁷whets thy flame and ¹⁰sends upwards ⁸the rapturous ⁹guest, ¹he who ¹²as seeker of the godhead ¹³kindles thee ¹⁴in his gated house, ¹⁵in him ¹⁸may there be ¹⁷the abiding and ¹⁹bounteous ¹⁶riches. [16/220]

[Alt.] ¹He ³who bringeth ⁶food of matter ²to thee ⁵although ⁴rich in matter, ⁷intensifies and ¹⁰sends upward ⁸his rapturous ⁹guest, ¹he who ¹²desiring the godhead ¹³kindles thee ¹⁴in the gated house, ¹⁵in him ^{18a}may ¹⁶felicity ^{18b}be ¹⁷firm-enduring and ¹⁹creative (or bounteous). [16/646]

यस्त्वा दोषा य उषसि प्रशंसात् प्रियं वा त्वा कृणवते हविष्मान् ।

अश्वो न स्वे दम आ हेम्यावान् तमंहसः पीपरो दाश्वासम् ॥ 4.2.8 ॥

यः¹ त्वा² दोषा³ यः⁴ उषसि⁵ प्रशंसात्⁶ प्रियम्⁷ वा⁸ त्वा⁹ कृणवते¹⁰ हविष्मान्¹¹ ।

अश्वः¹² न¹³ स्वे¹⁴ दमे¹⁵ आ¹⁶ हेम्यावान्¹⁷ तम्¹⁸ अंहसः¹⁹ पीपरः²⁰ दाश्वासम्²¹ ॥

8. ¹He who ³in the dusk, ⁴he who ⁵in the dawn ⁶would give expression ²to thee, ⁸or ¹¹bringing his offering ¹⁰makes ⁹thee ⁷a beloved friend, ¹³as ¹²the Horse ¹⁷with golden trappings ¹⁴in his own ¹⁵home ^{20a}mayst thou carry ¹⁸that ²¹giver ^{20b}beyond ¹⁹the evil. [16/220]

[Alt.] ¹He who ⁶expresses ²thee ³at night, ⁴who ⁵at dawn, ⁹or ¹⁰makes ⁹thee ⁷glad ¹¹with the oblation in his hands, ¹³thou like ¹²a steed ¹⁷impetuous ¹⁴in thy own ¹⁵home ^{20a}bring ¹⁸that ²¹giver ^{20b}safe beyond ¹⁹all evil. [16/647]

¹⁷hemyā'vān. Sayana. सुवर्णनिर्मितकक्ष्यावान्. In that case [16/220] the image must be that as a horse adorned in its own stable with a golden ornament rewards his master's kindness by carrying him through some danger, so should Agni, similarly pleased by the praises & gifts of the sacrificer, carry him beyond evil or calamity. I suggest that हेम, हेम्या is from हि to rush, throw & when used of a horse in Veda, akin in sense to ह्यः, the charger, the swift charger. हेम्या will then mean impetuous in speed. [16/647]

यस्तुभ्यमग्ने अमृताय दाशद् दुवस्त्वे कृणवते यतस्त्रुक् ।

न स राया शशमानो वि योषन्नैनमंहः परि वरदघायोः ॥ 4.2.9 ॥

यः¹ तुभ्यम्² अग्ने³ अमृताय⁴ दाशत्⁵ दुवः⁶ त्वे⁷ कृणवते⁸ यतऽस्रुक्⁹ ।
न¹⁰ सः¹¹ राया¹² शशमानः¹³ वि¹⁴ योषत्¹⁵ न¹⁶ एनम्¹⁷ अंहः¹⁸ परि¹⁹ वरत्²⁰ अघऽयोः²¹ ॥

9. ¹He who ⁵gives ²to thee, ³O Fire, ⁴to the Immortal, and ⁸does ⁷in thee ⁶the work ⁹outstretching the Ladle, ^{15a}may ¹¹he ¹⁰not ¹³in his labour ^{14,15b}be divorced ^{12f}from the riches, ^{20a}let ¹⁶not ¹⁸the sin ²¹of one who would do evil ^{19,20b}surround ¹⁷him. [16/220]
[Alt.] ¹He who ⁵giveth, ³O Agni, ²to thy ⁴immortality and ⁸doeth ⁷in thee ⁶the action of sacrifice ⁹with managed ladle, ^{15a}let ¹¹him ¹⁰not ¹³in attaining calm ^{14,15b}be divorced ^{12f}from joy, ¹⁷him ^{20a}let ¹⁶not ¹⁸the evil ²¹of the evil-wisher ^{19,20b}ring around. [16/647]
⁹sruk, सुक् - “a pourer” (it means also a spring or cascade)— & in its implied psychological sense the motive force or motor instrument of action fulfilling the internal or external act, यत् well-guided in one case, in the other well-controlled and regulated. [16/647]

यस्य त्वमग्ने अध्वरं जुजोषो देवो मर्तस्य सुधितं रराणः ।

प्रीतेदसद्भोत्रा सा यविष्ठाऽसाम यस्य विधतो वृधासः ॥ 4.2.10 ॥

यस्य¹ त्वम्² अग्ने³ अध्वरम्⁴ जुजोषः⁵ देवः⁶ मर्तस्य⁷ सुधितम्⁸ रराणः⁹ ।
प्रीता¹⁰ इत्¹¹ असत्¹² होत्रा¹³ सा¹⁴ यविष्ठ¹⁵ असाम¹⁶ यस्य¹⁷ विधतः¹⁸ वृधासः¹⁹ ॥

10. ¹He in whose ⁴pilgrim-rite ²thou ⁵takest pleasure and, ⁶divine, ⁹takest delight ⁸in the well-founded work ⁷of a mortal, ^{12a}may ¹³the Power of the Call ^{12b}be ¹⁰pleased with him, ¹⁵O most young Fire, ¹⁷of whom ¹⁸worshipping ¹⁶may we bring about ¹⁹the increase. [16/221]
[Alt.] ¹Of whomsoever ²thou, ³O Agni, ⁵cleavest ⁴to the sacrifice, ⁶a god ⁴the sacrifice ⁷of a mortal, ⁸that well-established, ⁹thou full of delight, ¹⁰glad ¹¹indeed ¹²becometh ¹⁴that ¹³Lady of the offering, ¹⁵O young & vigorous god, ¹⁷of whom ¹⁸disposing the action ¹⁶may we be ¹⁹the increasers. [16/648]

चित्तिमचित्तिं चिनवद् वि विद्वान् पृष्ठेव वीता वृजिना च मर्तान् ।

राये च नः स्वपत्याय देव दितिं च रास्वादितिमुरुष्य ॥ 4.2.11 ॥

चित्तिम्¹ अचित्तिम्² चिनवत्³ वि⁴ विद्वान्⁵ पृष्ठाऽइव⁶ वीता⁷ वृजिना⁸ च⁹ मर्तान्¹⁰ ।
राये¹¹ च¹² नः¹³ सुऽअपत्याय¹⁴ देव¹⁵ दितिम्¹⁶ च¹⁷ रास्व¹⁸ अदितिम्¹⁹ उरुष्य²⁰ ॥

11. ^{3a}Let ⁵the knower ^{4,3b}discriminate ¹the Knowledge and ²the Ignorance, ⁷the straight ⁶open levels ⁹and ⁸the crooked that shut in ¹⁰mortals; ¹⁵O God, ¹¹for the riches, ¹⁴for the right birth of the Son (or, ¹¹for the riches ¹⁴with the fair offspring), ¹⁸lavish ¹³on us ¹⁶the finite and ²⁰guard ¹⁹the Infinite. [16/221]

[Alt.] ⁵In his wisdom ^{4,3}may he distinguish ¹the Knowledge and ²the Ignorance ^{6b}like ⁷wide open ^{6a}levels ⁹and ⁸those that hamper ¹⁰mortals; ¹²and, ¹⁵O god, ¹¹for our felicity

¹⁴fruitful of its works ¹⁸enrich ¹³for us ¹⁶the divided being ¹⁷and ²⁰widen ¹⁹the undivided.
[16/648]

[Alt.] ^{3a}May ⁵he the knower ^{3b}discern ⁴perfectly ¹the Knowledge and ²the Ignorance, ⁷the wide ⁶levels ⁹and ⁸the crooked that shut in ¹⁰mortals; ¹²and, ¹⁵O God, ¹¹for a bliss ¹⁴fruitful in offspring, ¹⁸lavish ¹³on us ¹⁶Diti ¹⁷and ²⁰protect ¹⁹Aditi. [15/206]

[Expln.] This eleventh verse is very striking in its significance. We have the opposition of the Knowledge (*cittim*) and the Ignorance (*acittim*) familiar to Vedanta; and the Knowledge is likened to the wide open levels (*vītā pṛṣṭhā'iva*) which are frequently referred to in the Veda; the Ignorance on the other hand is identified with the crooked or uneven levels which shut in (*vrjinā*) mortals (*martān*) and it is therefore the limited, divided mortal existence. Moreover it is evident that the Ignorance is the Diti of the next half-verse, *ditim ca rāsva aditim uruṣya*, and the Knowledge is Aditi. Diti, called also Danu, means division and the obstructing powers or Vritras are her children, Danus, Danavas, Daityas, while Aditi is existence in its infinity and the mother of the gods. The Rishi desires a bliss fruitful in offspring (*su'apatyāya*), that is in divine works and their results and this is to be effected through the conquest (*rāsva*) of all the riches (*rāye*) held in itself by our divided (*ditim*) mortal being but kept from us by the Vritras and Panis and through the holding of them in the infinite divine being (*aditim*). The latter (*aditim*) is to be in us protected (*uruṣya*) from the ordinary tendency of our human existence, from subjection to the sons of Danu or Diti. [15/206-7]

⁸*vrjinā* means crooked, and is used in the Veda to indicate the crookedness of the falsehood as opposed to the open straightness of the Truth, but the poet has evidently in his mind the verbal sense of *vrj*, to separate, screen off, and it is this verbal sense in the adjective that governs *martān*. [15/207 *fn*]

^{16,19}Diti and Aditi, the divided and the undivided Consciousness, the Mother of division and the Indivisible Mother. [16/221 *fn*]

कविं शशासुः कवयोऽदब्धा निधारयन्तो दुर्यास्वायोः ।

अतस्त्वं दृश्याँ अग्न एतान् पट्टभिः पश्येरद्भुताँ अर्य एवैः ॥ 4.2.12 ॥

कविम्¹ शशासुः² कवयः³ अदब्धाः⁴ निऽधारयन्तः⁵ दुर्यासु⁶ आयोः⁷ ।

अतः⁸ त्वम्⁹ दृश्यान्¹⁰ अग्ने¹¹ एतान्¹² पट्टभिः¹³ पश्येः¹⁴ अब्भुतान्¹⁵ अर्यः¹⁶ एवैः¹⁷ ॥

12. ³Seers ⁴unconquered ²proclaimed (or, commanded) ¹the seer, ⁵they established (or, upheld) him within ⁶in the gated house ⁷of the human being. ⁸Then, ¹¹O Flame, ^{14a}mayst ⁹thou ¹⁷reach with thy journeying ¹³feet and, ¹⁶exalted, ^{14b}see ¹²those ¹⁵transcendent (or, wonderful) ones ¹⁰who must come into our vision (or, made visible). [16/221]

[Alt.] ¹The seer ³the Seers ⁴unconquered ²expressed, ⁵establishing him ⁶in the gated houses ⁷of being, (or of the creature), — ⁸therefore ^{14a}do ⁹thou ^{14b}behold ¹²all these ¹⁵wondrous ones, ¹⁰the objects of vision, ¹⁷with rangings ¹³of thy feet. [16/649]

[Alt.] ³The [seven divine] seers ⁴unconquered ²declared ¹the Seer (the Deva, Agni) ⁵holding him within ⁶in the homes ⁷of the human being; ⁸thence (from this embodied human being) ^{14a}mayst ⁹thou, ¹¹O Agni, ¹⁶aspiring by the work (aryaḥ), ^{14b}behold ¹⁷by thy advancing ¹³movements ¹²these ¹⁰of whom thou must have the vision, ¹⁵the transcendent ones (the godheads of the Deva). [15/207]

त्वमग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ ।

रत्नं भर शशमानाय घृष्वे पृथुश्चन्द्रमवसे चर्षणिप्राः ॥ 4.2.13 ॥

त्वम्¹ अग्ने² वाघते³ सुप्रणीतिः⁴ सुतसोमाय⁵ विधते⁶ यविष्ठ⁷ ।

रत्नम्⁸ भर⁹ शशमानाय¹⁰ घृष्वे¹¹ पृथु¹² चन्द्रम्¹³ अवसे¹⁴ चर्षणिप्राः¹⁵ ॥

13. ²O Fire, ⁷ever most young, mayst ¹thou ⁴giving thy good leading ³to the singer of the word ⁵who has pressed the wine and ⁶performed the sacrifice, ⁹bring ¹⁰to him in his labour, ¹¹luminous one, ⁸an ecstasy ¹²wide ¹³in its delight, ¹⁵filling the seeing man ¹⁴for his safeguard. [16/221]

[Alt.] ¹Thou, ⁷O vigorous ²Agni, ⁴art a perfect guide ³to the sacrificer ⁵who has pressed out the soma & ⁶disposes the rites, ⁷O vigorous god; ¹¹O bright god, ⁹bring ¹⁰to his self-expression ⁸a delight ¹²wide-extended ¹³in its pleasurableness, ¹⁵filling his action ¹⁴with thyself. [16/649]

[Alt.] ¹Thou, ²O Agni, ⁷youngest power, ⁴art the perfect guide (on that journey) ³to him who sings the word and ⁵offers the Soma and ⁶orders the sacrifice; ⁹bring ¹¹to the illumined ¹⁰who accomplishes the work ⁸the bliss ¹²with its vast ¹³delight ¹⁴for his increasing, ¹⁵satisfying the doer of the work (or, the man, carṣaṇiprāḥ). [15/207-8]

अथा ह यद् वयमग्ने त्वाया पङ्भिर्हस्तेभिश्चकृमा तनूभिः ।

रथं न क्रन्तो अपसा भुरिजोऋतं येमुः सुध्य आशुषाणाः ॥ 4.2.14 ॥

अध¹ ह² यत्³ वयम्⁴ अग्ने⁵ त्वाया⁶ पङ्भिः⁷ हस्तेभिः⁸ चकृम⁹ तनूभिः¹⁰ ।

रथम्¹¹ न¹² क्रन्तः¹³ अपसा¹⁴ भुरिजोः¹⁵ ऋतम्¹⁶ येमुः¹⁷ सुध्यः¹⁸ आशुषाणाः¹⁹ ॥

14. ⁵O Fire, ³as ⁴we ⁹have done ⁸with our hands, ⁷with our feet, ¹⁰with our bodies ⁶in our desire of thee, ¹²like ¹³men who make ¹¹a chariot ¹⁴with the toil ¹⁴of their two arms, so, ¹⁸the wise thinkers ¹⁷have laboured out ¹⁶the Truth and ¹⁹possess it (or, desiring to possess it). [16/222]

[Alt.] ¹And now ²in truth ³by what ⁴we, ⁵O Agni, ⁶in our desire of thee ⁹have done ⁷with our feet and ⁸hands and ¹⁰bodies, ¹³making ¹²as it were ¹¹a chariot ¹⁴by the work ¹⁵of the two worlds (or of the arms), ¹⁸they of wise-understanding ¹⁷have laboured & mastered ¹⁹enjoying ¹⁶the Truth. [16/649-50]

[Alt.] ¹Now, ⁵O Agni, ³of all that ⁴we ⁹have done ⁸with our hands and ⁷our feet and

¹⁰our bodies ¹⁸the right thinkers (the Angirases) ¹³make ¹²as it were ¹¹thy chariot ¹⁴by the work ¹⁵of the two arms (Heaven and Earth, bhurijoh); ¹⁹seeking to possess ¹⁶the Truth ¹⁷they have worked their way to it (or won control of it), ṛtaṃ yemuḥ sudhya āsuṣāṇāḥ. [15/208]

अधा मातुरुषसः सप्त विप्रा जायेमहि प्रथमा वेधसो नृन् ।

दिवस्पुत्रा अङ्गिरसो भवेमाऽद्रि रुजेम धनिनं शुचन्तः ॥ 4.2.15 ॥

अध¹ मातुः² उषसः³ सप्त⁴ विप्राः⁵ जायेमहि⁶ प्रथमाः⁷ वेधसः⁸ नृन्⁹ ।

दिवः¹⁰ पुत्राः¹¹ अङ्गिरसः¹² भवेम¹³ अद्रिम्¹⁴ रुजेम¹⁵ धनिनम्¹⁶ शुचन्तः¹⁷ ॥

15. ¹Now ⁶may we be born ⁴as the seven ⁵illuminated seers ³of the Dawn, ²the mother, ⁷supreme ⁸creators creating ⁹the Gods within us; ¹³may we become ¹²the Angirases, ¹¹sons ¹⁰of Heaven and, ¹⁷shining with light, ¹⁵break ¹⁴the hill ¹⁶that has within it the riches. [16/222]

[Alt.] ¹Now ^{6a}may we ⁷supreme & ⁴with the seven ⁵illuminations ³of Dawn ²the Mother ^{6b}give being ⁹to the strong Ones ⁸who dispose, ¹³may we become ¹²Angirases, ¹¹sons ¹⁰of heaven, ¹⁷being purely bright ¹⁵may we break ¹⁴the hill ¹⁶full of substance. [16/650]

[Alt.] ¹Now ⁴as the seven ⁵seers ³of Dawn ²the Mother, ⁷the supreme ⁸disposers (of the sacrifice), ⁶may we beget for ourselves ⁹the gods; ¹³may we become ¹²the Angirases, ¹¹sons ¹⁰of Heaven, ¹⁵breaking open ¹⁶the wealth-filled ¹⁴hill, ¹⁷shining in purity. [15/208]

^{13,12}The sense seems to be, “Let us, Angirases in bodily birth, be truly Angirases in our spiritual being.” [16/650]

अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।

शुचीदयन् दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप ब्रन् ॥ 4.2.16 ॥

अध¹ यथा² नः³ पितरः⁴ परासः⁵ प्रत्नासः⁶ अग्ने⁷ ऋतम्⁸ आशुषाणाः⁹ ।

शुचि¹⁰ इत्¹¹ अयन्¹² दीधितिम्¹³ उक्थशासः¹⁴ क्षामा¹⁵ भिन्दन्तः¹⁶ अरुणीः¹⁷ अप¹⁸ ब्रन्¹⁹ ॥

16. ¹Now, too, ⁷O Fire, ²even as ³our ⁵supreme and ⁶ancient ⁴fathers, ⁹desiring to possess ⁸the Truth, ¹⁴speakers of the word, ¹²reached ¹¹the very ¹⁰purity, ¹²reached ¹³the splendour of the Light (or, ^{12a}entered ¹³into meditation ^{12b}and reached ¹¹the very ¹⁰purity); ¹⁶as they broke through ¹⁵the earth and ^{18,19}uncovered ¹⁷the ruddy herds. [16/222]

[Alt.] ¹Now ²as when ⁶the ancient ⁵supreme ⁴fathers, ⁷O Agni, ⁹enjoying ⁸Truth ¹⁴by the expression of the word ¹²reached ¹⁰the purity, ¹³the light, ¹⁶breaking ¹⁵their two worlds (or their earth) ^{18,19}they uncovered ¹⁷the red (herds of the Dawn). [16/651]

[Alt.] ¹Now also, ²even as ³our ⁵supreme ⁶ancient ⁴fathers, ⁷O Agni, ⁹seeking to possess ⁸the Truth, ¹⁴expressing the Word, ¹²travelled ¹⁰to the purity and the light; ¹⁶breaking

open ¹⁵the earth (the material being) ^{18,19}they uncovered ¹⁷the ruddy ones (the Dawns, the Cows). [15/208]

¹³ dīdhitim. light of meditation (7.1.1); light of thought (5.18.4)

सुकर्माणः सुरुचो देवयन्तोऽयो न देवा जनिमा धमन्तः ।

शुचन्तो अग्निं ववृधन्त इन्द्रमूर्ध्वं गव्यं परिषदन्तो अगमन् ॥ 4.2.17 ॥

सुकर्माणः¹ सुऽरुचः² देवऽयन्तः³ अयः⁴ न⁵ देवाः⁶ जनिम⁷ धमन्तः⁸ ।

शुचन्तः⁹ अग्निम्¹⁰ ववृधन्तः¹¹ इन्द्रम्¹² ऊर्ध्वम्¹³ गव्यम्¹⁴ परिऽसदन्तः¹⁵ अगमन्¹⁶ ॥

17. ¹Perfect in action, ²perfect in lustre, ³desiring the godhead, ⁶becoming gods, ⁸they smelted and forged ⁷the Births ⁵as one forges ⁴iron, ⁹flaming with light ^{11a}they made ¹⁰the Fire ^{11b}to grow, ¹⁵surrounding ¹²Indra ¹⁶they reached ¹³the wide ¹⁴mass of the Ray-Cows. [16/222]

[Alt.] ¹Perfect in action, ²perfect in light, ³desiring the godhead, ⁶they, grown gods, ⁸working out ⁷the births ⁵as ⁸one works ⁴the iron ore, ^{9a}making ¹⁰Agni ^{9b}pure-bright, ¹¹increasing ¹²Indra, ¹⁶they went on their way & ¹⁵made their [home] ¹³in all the wideness ¹⁴that is the world of the Light (of the Herds). [16/651]

[Alt.] ¹Perfected in works and ²in light, ³seeking the godheads, ⁶gods, ⁸forging ⁷the Births ⁵like ⁴iron (or, ⁸forging ⁶the divine ⁷births ⁵like ⁴iron), ^{9a}making ¹⁰Agni ^{9b}a pure flame, ¹¹increasing ¹²Indra, ¹⁶they attained and ¹⁵reached ¹³the wideness ¹⁴of the Light (of the Cows, gavyam ūrvam). [15/208]

आ यूथेव क्षुमति पश्वो अख्यद् देवानां यज्जनिमान्त्युग्र ।

मर्तानां चिदुर्वशीरकृप्रन् वृधे चिदर्यं उपरस्यायोः ॥ 4.2.18 ॥

आ¹ यूथाऽइव² क्षुऽमति³ पश्वः⁴ अख्यत्⁵ देवानाम्⁶ यत्⁷ जनिम⁸ अन्ति⁹ उग्र¹⁰ ।

मर्तानाम्¹¹ चित्¹² उर्वशीः¹³ अकृप्रन्¹⁴ वृधे¹⁵ चित्¹⁶ अर्यः¹⁷ उपरस्य¹⁸ आयोः¹⁹ ॥

18. ⁵There was seen ²as if herds ⁴of the Cows ¹in ³an opulent place, ⁷that which, ⁹seen near, ⁸was the birth ⁶of the gods, ¹⁰O Forceful Fire; ¹⁴they both illumined ¹³the widenesses ¹¹of mortals and ¹⁷were aspirants (or, warriors) ¹⁵for the growth ¹⁸of the higher ¹⁹being. [16/223]

[Alt.] ²Like herds ³in the dwelling (or field) ⁴of the Cow, ⁵thou didst behold, ¹⁰O forceful god, ⁸the births ⁶of the gods ⁹in front of thee; ¹⁴they both fulfilled ¹³the wide enjoyments ¹¹of mortals and ¹⁷were strong in high activity ¹⁵for the increase ¹⁸of the higher ¹⁹life. [16/651]

[Alt.] ²As if herds ⁴of the Cow ¹in ³the field of riches, ⁵that was manifested to vision ⁷which is ⁸the Births ⁶of the Gods ⁹within, ¹⁰O puissant One; ¹⁴they both accomplished ¹³the wide enjoyments (or, longings) ¹¹of mortals ^{12,16}and ¹⁷worked as aspirers ¹⁵for the

increase ¹⁸of the higher ¹⁹being. [15/208]

Or, ⁵there was seen ²like herds ⁴of the Cow ¹in ³an opulent place ⁷that which ⁹is near ¹⁸⁰ the birth ⁶of the godheads [16/223 *fn*]

⁴The herds are the illuminations that come to us from the supramental Truth, herding rays of the sun of Light. [15/408 *fn* 9]

¹³urvaśiḥ may mean either wide being, wide possession, wide enjoyment or wide desire or even desire of wideness; but the चित् .. चित् shows that a contrast is intended between the ordinary mortal life & the higher existence; human enjoyment in its widest largeness & an increased divine nature & bliss are possessed in harmony by the siddha. [16/652]

Or, ¹⁴achieved ¹³the wide illuminations (16/223 *fn*)

अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।

अनूनमग्निं पुरुधा सुश्चन्द्रं देवस्य मर्मृजतश्चारु चक्षुः ॥ 4.2.19 ॥

अकर्म¹ ते² सुऽअपसः³ अभूम⁴ ऋतम्⁵ अवस्रन्⁶ उषसः⁷ विऽभातीः⁸ ।

अनूनम्⁹ अग्निम्¹⁰ पुरुधा¹¹ सुऽचन्द्रम्¹² देवस्य¹³ मर्मृजतः¹⁴ चारु¹⁵ चक्षुः¹⁶ ॥

19. ²For thee ¹we worked and ⁴became ³perfect in our works, ⁷the Dawn ⁸shone out and ⁶illuminated ⁵the Truth; we lit ⁹the unstinted ¹⁰Fire ¹¹in the multitude of its kinds, ¹²in the fullness of his delight, ¹⁴brightening ¹⁵the beautiful ¹⁶eye ¹³of the Godhead. [16/223]

[Alt.] ¹We do actions ²for thee & ⁴become ³perfected in works & ⁸the outshining ⁷dawns ⁶make their dwelling ⁵in the Truth (or ⁶clothe themselves ⁵with the Truth); ¹⁴we give strength to (or put to strong action, or brighten) ¹⁰Agni ⁹in his unstinted being & ¹²full delight, ¹⁵the bright ¹⁶vision ¹³of the God. [16/652]

[Alt.] ¹We have done the work ²for thee, ⁴we have become ³perfect in works, ⁸the wide-shining ⁷Dawns ⁶have taken up their home ⁵in the Truth (or, ⁶have robed themselves ⁵with the Truth), ⁹in the fullness ¹⁰of Agni and ¹¹his manifold ¹²delight, ¹⁵in the shining ¹⁶eye ¹³of the god ¹⁴in all his brightness. [15/208-9]

¹⁶cakṣuḥ means sight or eye; it may also mean that which is seen. Agni is the sight or the eye of the divine life & existence, through him it sees the births or worlds hidden from the mortal vision. [16/652-3]

एता ते अग्ने उचथानि वेधोऽवोचाम कवये ता जुषस्व ।

उच्छोचस्व कृणुहि वस्यसो नो महो रायः पुरुवार प्र यन्धि ॥ 4.2.20 ॥

एता¹ ते² अग्ने³ उचथानि⁴ वेधः⁵ अवोचाम⁶ कवये⁷ ता⁸ जुषस्व⁹ ।

उत्¹⁰ शोचस्व¹¹ कृणुहि¹² वस्यसः¹³ नः¹⁴ महः¹⁵ रायः¹⁶ पुरुऽवार¹⁷ प्र¹⁸ यन्धि¹⁹ ॥

20. ¹These are ⁴the utterances, ⁵O creator, ³O Fire, ⁶we have spoken ²to thee ⁷the seer, ⁸in them ⁹take pleasure. ¹¹Flame ¹⁰upwards, ¹²make ¹⁴us ¹³more full of possessions; ¹⁷O thou of many boons, ^{18,19}give us ¹⁵the Great ¹⁶Riches. [16/223]

[Alt.] ⁶We have uttered ¹these ⁴words ²to thee, ³O Agni, ⁵Disposer, ⁷who art the seer, ⁸to them ⁹do thou cleave; ^{10,11}shine bright & pure, ¹²make ¹⁴us ¹³richer in being; ¹⁵the great ¹⁶felicities ^{18,19}do thou effect for us, ¹⁷O lord of many boons. [16/653]

Sukta 3

आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः ।

अग्निं पुरा तनयित्त्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥ 4.3.1 ॥

आ¹ वः² राजानम्³ अध्वरस्य⁴ रुद्रम्⁵ होतारम्⁶ सत्ययजम्⁷ रोदस्योः⁸ ।

अग्निम्⁹ पुरा¹⁰ तनयित्त्नोः¹¹ अचित्तात्¹² हिरण्यरूपम्¹³ अवसे¹⁴ कृणुध्वम्¹⁵ ॥

1. ^{1,15}Create ²for yourselves ³the King ⁴of the pilgrim-rite, ⁵the Terrible, ⁶the Priest of the invocation ⁷who wins by sacrifice (or, worships with sacrifice) the Truth ⁸in earth and heaven, ¹⁵create ⁹Fire ¹³golden in his form ¹⁴for your protection ¹⁰before ¹¹the outspreading ¹²of the Ignorance (or, ¹⁰before ¹¹the thunder-crash ¹²from the unknown). [16/223-4]

[Alt.] ⁵The fierce ³king ⁴of the sacrifice, ⁶the offerer, ⁷who effects by sacrifice truth ⁸in the two firmaments, ⁹Agni ²for yourselves ¹⁰before ¹¹the extending ¹²ignorance ^{1,15}set ¹³in his brilliant form ¹⁴for your growth (or for your protection). [16/653]

[Expln.] The hymn opens with a call to men to create (*kr̥ṇudhvam*) Agni (*agnim*) who sacrifices in the truth (*satya'yajam*), to create (*kr̥ṇudhvam*) him in his form of golden light (*hiranya'rūpam* - the gold being always the symbol of the solar light of the Truth, *ṛtam jyotiḥ*) before (*purā*) the Ignorance (*acittāit*) can form itself (*tanayitnoḥ*). [15/209]

¹¹tanayitnoḥ. तन् means to extend as well as to thunder [16/653]

अयं योनिश्चकृमा यं वयं ते जायेव पत्य उशती सुवासाः ।

अर्वाचीनः परिवीतो नि षीदेमा उ ते स्वपाक प्रतीचीः ॥ 4.3.2 ॥

अयम्¹ योनिः² चकृम³ यम्⁴ वयम्⁵ ते⁶ जायाऽइव⁷ पत्ये⁸ उशती⁹ सुवासाः¹⁰ ।

अर्वाचीनः¹¹ परिऽवीतः¹² नि¹³ सीद¹⁴ इमाः¹⁵ ऊं¹⁶ ते¹⁷ सुऽअपाक¹⁸ प्रतीचीः¹⁹ ॥

2. ¹This is ⁶thy ²seat ⁴which ⁵we ³have made ⁶for thee, ^{7b}even as, ⁹desiring, ^{7a}a wife ¹⁰richly robed ⁸for her lord; ¹¹thou art turned towards us and ¹²wide-extended around, ^{13,14}sit here within: ¹⁸O once far distant Fire (or, O Fire, perfect in wisdom), ¹⁵these are ¹⁹fronting ¹⁷thee. [16/224]

[Alt.] ¹Here is ²the place of thy joy ⁵we ³have made ⁶for thee ⁷as a wife ⁸for her lord ⁹passionate, ¹⁰beautifully-robed; ¹¹descended, ¹²widely-manifest ^{13,14}take there thy seat; lo ¹⁵these (¹⁷thy energies), ¹⁸O perfect worker, ¹⁹move to thy encounter. [16/654]

²yonih. There is here the double sense, the woman's yoni & the receptacle, symbolically the altar, psychologically the human heart. [16/654]

¹²pari'vītaḥ. Not "surrounded by the gods" as Sayana would have it, but either "widely manifested" or

“encompassing, going all round, pervading”. [16/654]

¹⁵ imāḥ. either “these energies” of action in the human being or these mantras expressing the sense of that action; in either case Agni is to take & fulfil them in energies of divine activity. [16/654]

आशृण्वते अदृपिताय मन्म नृचक्षसे सुमृळीकाय वेधः ।

देवाय शस्तिममृताय शंस ग्रावेव सोता मधुषुद् यमीळे ॥ 4.3.3 ॥

आशृण्वते¹ अदृपिताय² मन्म³ नृचक्षसे⁴ सुमृळीकाय⁵ वेधः⁶ ।

देवाय⁷ शस्तिम्⁸ अमृताय⁹ शंस¹⁰ ग्रावाऽइव¹¹ सोता¹² मधुऽसुत्¹³ यम्¹⁴ ईळे¹⁵ ॥

3. ⁶O ordinarant of sacrifice, ¹to Fire that hears, ²inviolat, ⁴the strong in vision, ⁵the happy, ⁹the immortal ⁷Godhead ¹⁰speak ³the Thought, ⁸the word expressing him, ¹⁴whom ¹⁵I pray ¹¹as with the voice of the stone ¹²of the pressing ¹³when it presses out the honey-wine. [16/224]

[Alt.] ⁶O disposer of the sacrifice, ¹⁰express ³thy thought ⁵to the kindly one, ⁴the puissant of vision, ¹who responds to the mantra & ²is beyond all harms (or is not violent), ⁸a means of expression ⁷for the god ⁹in his immortality; ¹¹like the stone ¹²of the distilling ¹³he bringeth out the wine of sweetness ¹⁴whom ¹⁵I adore. [16/654]

त्वं चिन्नः शम्या अग्ने अस्या ऋतस्य बोध्युतचित् स्वाधीः ।

कदा त उक्था सधमाद्यानि कदा भवन्ति सख्या गृहे ते ॥ 4.3.4 ॥

त्वम्¹ चित्² नः³ शम्यै⁴ अग्ने⁵ अस्याः⁶ ऋतस्य⁷ बोधि⁸ ऋतऽचित्⁹ सुऽआधीः¹⁰ ।

कदा¹¹ ते¹² उक्था¹³ सधऽमाद्यानि¹⁴ कदा¹⁵ भवन्ति¹⁶ सख्या¹⁷ गृहे¹⁸ ते¹⁹ ॥

4. ¹Thou, ²too, ⁵O Fire, turn towards ³our ⁴labour, ⁸become aware ⁶of this word, ¹⁰in perfect answer of thy thought, ⁹Truth-Conscious, ⁸become aware ⁷of the Truth. ¹¹When shall there be ¹²thy ¹³utterances ¹⁴that share in our ecstasy, ¹⁵when ¹⁹thy ¹⁷acts of companionship ¹⁸in the house? [16/224]

[Alt.] ^{8a}Do ¹thou ²verily, ⁵O Agni, ^{8b}waken ³in us ⁴to this peace, ^{8b}waken ⁷to the Truth ⁹with the Truth-consciousness, ¹⁰perfectly putting thought to its work. ¹¹When shall there be ¹²thy ¹³hymns ¹⁴of the joy of fulfilment, ¹⁵when ¹⁸in this house ^{17a}the works of ¹⁹thy ^{17b}friendship? [16/655]

[Expln.] The god is asked to awaken (*bodhi*) to the work of man (*śamyai*) and the truth in him (*asyāḥ ṛtasya*) as being himself the Truth-conscious (*rta'cit*) who places aright the thought (*su'ādhiḥ*), - for all falsehood is merely a wrong placing of the Truth. [15/209]

कथा ह तद् वरुणाय त्वमग्ने कथा दिवे गर्हसे कन्न आगः ।

कथा मित्राय मीळ्हुषे पृथिव्यै ब्रवः कदर्यम्णे कद् भगाय ॥ 4.3.5 ॥

कथा¹ ह² तत्³ वरुणाय⁴ त्वम्⁵ अग्ने⁶ कथा⁷ दिवे⁸ गर्हसे⁹ कत्¹⁰ नः¹¹ आगः¹² ।
कथा¹³ मित्राय¹⁴ मीळहुषे¹⁵ पृथिव्यै¹⁶ ब्रवः¹⁷ कत्¹⁸ अर्यम्णे¹⁹ कत्²⁰ भगाय²¹ ॥

5. ¹How ^{9a}dost ⁵thou ^{9b}blame ³it, ⁶O Fire, ⁴to Varuna, ⁸to Heaven, ¹⁰what is that ¹²sin ¹¹we have done? ¹³How ¹⁷wouldst thou speak of us ¹⁴to Mitra, ¹⁵the bountiful, ¹³how ¹⁶to earth? ¹⁸What ¹⁷wilt thou say ¹⁹to Aryaman, ²⁰what ²¹to Bhaga? [16/224]

[Alt.] ¹How ⁵hast thou declared ³that ⁴to Varuna, ⁶O Agni, ⁷how ⁸to Heaven? ¹⁰what ¹²sin ¹¹in us ⁹dost thou rebuke? ¹³How ¹⁴to Mitra ¹⁵bounteous or ¹⁶to the earth ¹⁷hast thou said it or ¹⁸what ¹⁹to Aryaman & ²⁰what ²¹to Bhaga? [16/655]

कद् धिष्ण्यासु वृधसानो अग्ने कद् वाताय प्रतवसे शुभये ।
परिज्मने नासत्याय क्षे ब्रवः कदग्ने रुद्राय नृघ्ने ॥ 4.3.6 ॥

कत्¹ धिष्ण्यासु² वृधसानः³ अग्ने⁴ कत्⁵ वाताय⁶ प्रऽतवसे⁷ शुभम्⁸ये⁸ ।
परिऽज्मने⁹ नासत्याय¹⁰ क्षे¹¹ ब्रवः¹² कत्¹³ अग्ने¹⁴ रुद्राय¹⁵ नृघ्ने¹⁶ ॥

6. ¹What, ⁴O Fire, ³growing ²in thy abodes, ¹²wouldst thou say for us, ⁵what ⁶to the wind ⁷most forceful, ⁸to the seeker of the Good, ⁹the all-pervading, ¹⁰to the lord of the journey [Ashwins], ¹¹to the earth? ¹³What, ¹⁴O Fire, ¹⁵to Rudra ¹⁶the slayer of men? [16/225]

[Alt.] ¹What ¹²hast thou said ²in the seats of being, ³O increasing ⁴Agni? ⁵what ⁶to Wind ⁷who driveth forward in his force, ⁸the giver of bliss, or ⁹to the wide-extending ¹⁰Nasatya [Ashwins] & ¹¹to earth? Or ¹³what ¹²didst thou declare, ¹⁴O Agni, ¹⁵to Rudra ¹⁶the slayer of men? [16/655]

¹⁰nāsatyā - from *nas* to move; lords of the voyage, journey, or powers of the movement [15/82]

कथा महे पुष्टिभराय पूष्णे कद् रुद्राय सुमखाय हविर्दे ।
कद् विष्णवे उरुगायाय रेतो ब्रवः कदग्ने शरवे बृहत्यै ॥ 4.3.7 ॥

कथा¹ महे² पुष्टिम्भराय³ पूष्णे⁴ कत्⁵ रुद्राय⁶ सुमखाय⁷ हविः⁸दे⁸ ।
कत्⁹ विष्णवे¹⁰ उरुगायाय¹¹ रेतः¹² ब्रवः¹³ कत्¹⁴ अग्ने¹⁵ शरवे¹⁶ बृहत्यै¹⁷ ॥

7. ¹How ¹³wilt thou speak of us ⁴to Pushan, ²the mighty ³bringer of increase, ⁵what ⁶to Rudra ⁷great in sacrifice, ⁸giver of the offering? ⁹What ¹²seed of things ¹¹to wide-striding ¹⁰Vishnu, or ¹⁴what, ¹⁵O Fire, ¹⁷to vast ¹⁶doom? [16/225]

[Alt.] ¹How ⁴to Pushan ²great, ³bringing increase or ⁵what ⁶to Rudra ⁷the good sacrificer, ⁸the giver of the oblation? ⁹what ¹²offence ¹⁰to Vishnu ¹¹wide-striding ¹³hast thou told? ¹⁴what ¹⁶to Sri ¹⁷of the Vastness (or ¹⁶Sri ¹⁷who is mighty)? [16/656]

I accept provisionally “sacrifice” for ⁷मख, sin for ¹²रेतः (from री to injure, offend), ¹¹उरुगाय I take to be wide-moving from गा to move, & ¹⁶शरु = श्री, literally Movement or Force, Energy of Vishnu [16/656]

कथा शर्धाय मरुतामृताय कथा सूरे बृहते पृच्छयमानः ।

प्रति ब्रवोऽदितये तुराय साधा दिवो जातवेदश्चिकित्वान् ॥ 4.3.8 ॥

कथा¹ शर्धाय² मरुताम्³ ऋताय⁴ कथा⁵ सूरे⁶ बृहते⁷ पृच्छयमानः⁸ ।

प्रति⁹ ब्रवः¹⁰ अदितये¹¹ तुराय¹² साध¹³ दिवः¹⁴ जातवेदः¹⁵ चिकित्वान्¹⁶ ॥

8. ¹How ⁸when they question thee ^{9,10}wouldst thou answer ²to the host ³of the Life-Gods ⁴in their Truth, or ⁶to the Sun ⁷in his vastness, ¹¹to the mother indivisible, ¹²to the swift traveller? ¹⁵O knower of all things born, ¹⁶thou knowest ¹⁴the Heaven, ¹³for us accomplish. [16/225]

[Alt.] ¹How ²to the strength ³of the Maruts ⁴that is true in its paths, ⁵how ⁶to Surya ⁷vast ⁸when he questioned thee? or ^{9,10}what didst thou reply ¹¹to Aditi & ¹²Tura? ¹⁶Know & ¹³perfect ¹⁴the heavens in us, ¹⁵O world-Knower. [16/656]

ऋतेन ऋतं नियतमीळ आ गोरामा सचा मधुमत् पक्वमग्ने ।

कृष्णा सती रुशता धासिनैषा जामर्येण पयसा पीपाय ॥ 4.3.9 ॥

ऋतेन¹ ऋतम्² नियतम्³ ईळे⁴ आ⁵ गोः⁶ आमा⁷ सचा⁸ मधुमत्⁹ पक्वम्¹⁰ अग्ने¹¹ ।

कृष्णा¹² सती¹³ रुशता¹⁴ धासिना¹⁵ एषा¹⁶ जामर्येण¹⁷ पयसा¹⁸ पीपाय¹⁹ ॥

9. ^{5,4}I ask for ²the truth ³governed ¹by the Truth, ⁸together ⁷the unripe things ⁶of the Cow of light and ⁹that of her which is sweet and ¹⁰ripe, ¹¹O Fire. ¹³Even ¹²black of hue, ¹⁶she ¹⁹nourishes ¹⁴with a luminous ¹⁵supporting, ¹⁷with a kindred ¹⁸milk. [16/225]

[Alt.] ¹By the truth ^{5,4}I seek ³continually ²the truth ⁶of the Cow of Light, ⁸together ⁷the unripe fruits and ¹⁰that which is ripe & ⁹full of sweetness, ¹¹O Agni; ¹⁶she ¹³being ¹²black ¹⁹nourishes ¹⁸with milk ¹⁴that is bright and ¹⁵firm and ¹⁷full of substance. [16/656]

[Alt.] ²The (human) Truth ³controlled ¹by the (divine) Truth ^{5,4}I desire, ⁸together ⁷the unripe things ⁶of the Cow and her ¹⁰ripe and ⁹honeyed yield (again the imperfect human and the perfect and blissful divine fruits of the universal consciousness and existence); ¹⁶she (the cow) ¹³being ¹²black (the dark and divided existence, Diti) ¹⁹is nourished ¹⁴by the shining water ¹⁵of the foundation, ¹⁸the water ¹⁷of the companion streams (jāmaryeṇa payasā). [15/209]

[Expln.] The Cow (the Vedic symbol of knowledge) even (*satī*) in the Ignorance where it is black (*kṛṣṇā*) still nourishes (*pīpāya*) us with a truth (*rtam*) which is still luminous and governed (*ni'yatam*) by the Greater Truth (*rtena*) which is hers on higher levels where she is the radiant Cow of Light (*goḥ*). [16/225 fn]

ऋतेन हि ष्मा वृषभश्चिदक्तः पुमाँ अग्निः पयसा पृष्ट्येन ।

अस्पन्दमानो अचरद् वयोधा वृषा शुक्रं दुदुहे पृश्निरुधः ॥ 4.3.10 ॥

ऋतेन¹ हि² स्म³ वृषभः⁴ चित्⁵ अक्तः⁶ पुमान्⁷ अग्निः⁸ पयसा⁹ पृष्ठ्येन¹⁰ ।
अस्पन्दमानः¹¹ अचरत्¹² वयः¹³ वृषा¹⁴ शुक्रम्¹⁵ दुदुहे¹⁶ पृश्निः¹⁷ ऊधः¹⁸ ॥

10. ²For ⁸the Fire ⁴the Bull, ⁷the Male, ⁶is inundated ¹with the Truth, ⁹with milk ¹⁰of the heights: ¹¹unstirred ¹²he ranges abroad ¹³establishing the wideness, ¹⁷the dappled ¹⁴Bull ¹⁶has milked out ¹⁵the bright ¹⁸udder. [16/226]

[Alt.] ²For ¹by truth as his mover he too, ⁸Agni, ⁴the Bull, ⁷the Male, ⁹by the water ¹⁰from the levels, ¹¹unmoving ¹²ranged ¹³establishing wide being; ¹⁷the dappled ¹⁴Bull ¹⁶milked ¹⁵a pure-bright ¹⁸udder. [16/657]

[Alt.] ¹By the Truth ⁸Agni ⁴the Bull, ⁷the Male, ⁶sprinkled ⁹with the water ¹⁰of its levels, ¹²ranges ¹¹unquivering, ¹³establishing wideness (wide space or manifestation); ¹⁷the dappled ¹⁴Bull ¹⁶milks ¹⁵the pure shining ¹⁸teat. [15/209]

[Expln.] Then in the ninth and tenth verses [4.3.9 & 10] we have, expressed in various formulas, the idea of the united human and divine existence, Diti and Aditi, the latter founding, controlling and flooding with itself the former. The symbolic opposition between the shining white purity of the One who is the source, seat, foundation and the variegated colouring of the Life manifested in the triple world is frequent in the Veda; this image of the dappled Bull and the pure-bright udder or source of the waters only repeats therefore, like the other images, the idea of the multiple manifestations of the human life purified, tranquillised in its activities, fed by the waters of the Truth and the Infinity. [15/209-10]

ऋतेनाद्रि व्यसन् भिदन्तः समङ्गिरसो नवन्त गोभिः ।

शुनं नरः परि षदन्नुषासमाविः स्वरभवज्जाते अग्नौ ॥ 4.3.11 ॥

ऋतेन¹ अद्रिम्² वि³ असन्⁴ भिदन्तः⁵ सम्⁶ अङ्गिरसः⁷ नवन्त⁸ गोभिः⁹ ।

शुनम्¹⁰ नरः¹¹ परि¹² सदन्¹³ उषसम्¹⁴ आविः¹⁵ स्वः¹⁶ अभवत्¹⁷ जाते¹⁸ अग्नौ¹⁹ ॥

11. ¹By the Truth ⁷the Angiras-seers ⁵broke ²the hill, ^{3,4}they parted it asunder, ⁸they moved (or, came) ⁶together ⁹with the Ray-Cows; ¹¹men ¹³sat ¹⁰happily ¹²around ¹⁴Dawn, ¹⁶the Sun-world (or, the Sun) ^{15,17}was manifested ¹⁹when the Fire ¹⁸was born (or, ¹⁸in the birth ¹⁹of fire). [16/226]

[Alt.] ¹By truth ⁷the Angirasas ⁵broke ²the hill and ^{3,4}parted it asunder and ⁸they moved ⁶forward ⁹with the herds of light; ¹¹men, ^{12,13}they entered into ¹⁰the blissful ¹⁴dawn (¹⁰the bliss, ¹⁴the dawn), ¹⁶Heaven ^{15,17}was revealed ¹⁹because Agni ¹⁸was born. [16/657]

[Alt.] ¹By the Truth ⁷the Angirases ⁵broke open and ^{3,4}hurled asunder ²the hill and ^{6,8}came to union ⁹with the Cows; ¹¹human souls, ^{12,13}they took up their dwelling ¹⁰in the blissful ¹⁴Dawn, ¹⁶Swar ¹⁷became ¹⁵manifest ¹⁹when Agni ¹⁸was born. [15/210]

¹⁶ svaḥ - *Swar*, the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun.

[15/439 *fn* 4]

ऋतेन देवीरमृता अमृक्ता अर्णोभिरापो मधुमद्भिरग्ने ।

वाजी न सर्गेषु प्रस्तुभानः प्र सदमित् स्रवितवे दधन्युः ॥ 4.3.12 ॥

ऋतेन¹ देवीः² अमृताः³ अमृक्ताः⁴ अर्णः⁵ऽभिः⁶ आपः⁷ मधुमत्⁸ऽभिः⁹ अग्ने¹⁰ ।

वाजी¹¹ न¹² सर्गेषु¹³ प्रस्तुभानः¹⁴ प्र¹⁵ सदम्¹⁶ इत्¹⁷ स्रवितवे¹⁸ दधन्युः¹⁹ ॥

12. ¹By the Truth ²the divine and ³immortal, ⁴inviolable ⁶Waters ⁷with their honied ⁵floods, ¹⁰like ⁹a steed of swiftmess ¹²pressing forward (or, urged forwards) ¹¹in its gallopings, ^{13,17}raced ¹⁴ever ¹⁶on to their flow. [16/226]

[Alt.] ¹By truth ²the divine, ³immortal and ⁴undammed ⁶rivers ⁵with their streams ⁷of honey, ⁸O Agni, ¹⁰as ⁹a horse ¹²that sets its breast against the wind ¹¹when loosed to its gallopings, ¹⁵so have ¹⁴ever & always ^{13,17}grown in mass ¹⁶for the flowing. [16/657-8]

[Alt.] ¹By Truth ²the divine ³immortal ⁶waters, ⁴unoppressed, ⁷with their honeyed ⁵floods, ⁸O Agni, ¹⁰like ⁹a horse ¹²breasting forward ¹¹in its gallopings ^{13,17}ran ¹⁴in an eternal ¹⁶flowing. [15/210]

मा कस्य यक्षं सदमिद्धुरो गा मा वेशस्य प्रमिनतो मापेः ।

मा भ्रातुरग्ने अनृजोऋणं वेर्मा सख्युर्दक्षं रिपोर्भुजेम ॥ 4.3.13 ॥

मा¹ कस्य² यक्षम्³ सदम्⁴ इत्⁵ हुरः⁶ गाः⁷ मा⁸ वेशस्य⁹ प्रमिनतः¹⁰ मा¹¹ आपेः¹² ।

मा¹³ भ्रातुः¹⁴ अग्ने¹⁵ अनृजोः¹⁶ ऋणम्¹⁷ वेः¹⁸ मा¹⁹ सख्युः²⁰ दक्षम्²¹ रिपोः²² भुजेम²³ ॥

13. ^{7a}Mayst thou ^{1,4,5}never ^{7b}pass over ³to the Power ²of one ⁶who is a thief, or ⁹of a neighbour or ¹²one intimate ¹⁰who would do us injury (or, diminish us), ¹³mayst thou not ¹⁸incur ¹⁷the debt ¹⁴of a brother ¹⁶who is crooked, ¹⁹may we not ²³suffer ²¹by evil thought ²⁰from friend or ²²foe. [16/226]

[Alt.] ⁷Go ¹not thou ^{4,5}ever ³to the control (or the sacrificial activity) ²of any ⁶who would rob us, ⁸nor ⁹of the neighbour or ¹²the friend ¹⁰who seeks to limit us; ¹⁸manifest ¹³not in us, ¹⁵O Agni, ¹⁷the knowledge (or the journeying) ¹⁴of a brother ¹⁶who goes not straight, ¹⁹nor ²³suffer us to enjoy as our own ²¹the thought (or the share) ²⁰of friend or ²²of foe. [16/658]

³The word means supernatural or occult Power which captures the force of Agni, the lord of Tapasya, to use it for harm. [16/226 *fn*]

²¹Or, by the skill of; here, again, it is skill in an occult working, or an occult and hostile direction of thought that is feared. [16/227 *fn*]

रक्षा णो अग्ने तव रक्षणेभी ररक्षाणः सुमख प्रीणानः ।

प्रति ष्फुर वि रुज वीड्वंहो जहि रक्षो महि चिद् वावृधानम् ॥ 4.3.14 ॥

रक्ष¹ नः² अग्ने³ तव⁴ रक्षणेभिः⁵ ररक्षाणः⁶ सुडमख⁷ प्रीणानः⁸ ।

प्रति⁹ ष्फुर¹⁰ वि¹¹ रुज¹² वीड्वं¹³ अंहः¹⁴ जहि¹⁵ रक्षः¹⁶ महि¹⁷ चित्¹⁸ ववृधानम्¹⁹ ॥

14. ³O Fire, ⁷strong in sacrifice, ¹protect ²us ⁶ever guarding ²us ⁴with thy ⁵keepings, ⁸taking pleasure in us; ^{9,10}burst out in flame, ^{11,12}break ¹³the strong ¹⁴evil, ¹⁵slay ¹⁶the (Rakshasa) demon ¹⁸even ¹⁹when he is increasing ¹⁷into greatness. [16/227]

[Alt.] ¹Guard ²us, ³O Agni, ⁴with thy ⁵protections, ⁶putting forth thy vehemence, ⁷O full of substance, ⁸in thy gladness (or revelling in thy delight); ^{9,10}break forth, ^{11,12}shatter ¹³strong-piled ¹⁴evil, ¹⁵slay ¹⁶the Rakshasa, ¹⁷huge ¹⁸though he be, ¹⁹in his increase. [16/659]

एभिर्भव सुमना अग्ने अर्केरिमान्स्पृश मन्मभिः शूर वाजान् ।

उत ब्रह्माण्यङ्गिरो जुषस्व सं ते शस्तिर्देववाता जरेत ॥ 4.3.15 ॥

एभिः¹ भव² सुडमनाः³ अग्ने⁴ अर्केः⁵ इमान्⁶ स्पृश⁷ मन्मभिः⁸ शूर⁹ वाजान्¹⁰ ।

उत¹¹ ब्रह्माणि¹² अङ्गिरः¹³ जुषस्व¹⁴ सम्¹⁵ ते¹⁶ शस्तिः¹⁷ देववाता¹⁸ जरेत¹⁹ ॥

15. ⁴O Fire, ²become ³great of mind ¹by these ⁵hymns of illumination, ⁸by our thinkings ⁷touch ⁶these ¹⁰plenitudes, ⁹O heroic ⁴Flame, ¹¹so ¹⁴take joy ¹²in the words of knowledge, ¹³O Angiras, ^{19a}let ¹⁷our speech expressing ¹⁶thee ^{15,19b}come close ¹⁶to thee, ¹⁸enjoyed by the gods. [16/227]

[Alt.] ¹By these ⁵hymns of realisation ²become ³gracious to us, ⁴O Agni, & ⁷touch ⁸by their thoughts, ⁴O Agni, ⁶these ¹⁰riches; ¹⁴cleave ¹¹too ¹²to the soul-mantras, ¹³O Angiras, & ^{19a}let ¹⁷that expression ¹⁶of thee ¹⁸manifesting thy godhead (manifested by the gods) ^{15,19b}woo ¹⁶thee for us. [16/659]

एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्वा वचांसि ।

निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥ 4.3.16 ॥

एता¹ विश्वा² विदुषे³ तुभ्यम्⁴ वेधः⁵ नीथानि⁶ अग्ने⁷ निण्वा⁸ वचांसि⁹ ।

निवचना¹⁰ कवये¹¹ काव्यानि¹² अशंसिषम्¹³ मतिभिः¹⁴ विप्रः¹⁵ उक्थैः¹⁶ ॥

16. ¹Thus ^{13a}have I, ¹⁵an illumined sage, ¹⁴by my thoughts and ¹⁶utterances ^{13b}spoken ⁴to thee, ³who knowest, ⁷O Fire, ⁵O creator, ⁸secret ⁹words ⁶of guidance, ¹²seer-wisdoms ¹⁰that speak out their sense ¹¹to the seer. [16/227]

[Alt.] Or, ²all ¹these ¹⁴in my thoughts and ¹⁶utterances ¹³I have spoken ⁴to thee, ¹⁵I, an illumined sage, ⁴to thee ³the knower, ⁷O Fire, ⁵O creator, ⁹words ⁶of guidance, ⁸secret ⁹words, ¹²seer-wisdoms ¹⁰that speak out their meaning ¹¹to the seer. [16/227 *fr*]

[Alt.] Lo, ²all ¹these ⁸secret ⁹words ⁶that guide us in the journey, ⁴for thee, ⁷O Agni, ⁵Disposer, ³who hast the knowledge, ¹⁵I illumined ¹⁴in the thoughts of the mind, ¹⁶in the expressions of the speech ¹³have uttered forth, — ^{10a}secrets ¹²of seers' wisdom ^{10b}expressive ¹¹for the seer. [16/660]

[Alt.] ²All ¹these are ⁸secret ⁹words ¹³that I have uttered ⁴to thee ³who knowest, ⁷O Agni, ⁵O Disposer, ⁹words ⁶of leading, ⁹words ¹²of seer-knowledge ¹⁰that express their meaning ¹¹to the seer, — ¹³I have spoken them ¹⁵illumined ¹⁶in my words and ¹⁴my thinkings. [15/210]

[Expln.] Secret words that have kept indeed their secret ignored by the priest, the ritualist, the grammarian, the pandit, the historian, the mythologist, to whom they have been words of darkness or seals of confusion and not what they were to the supreme ancient forefathers and their illumined posterity. [15/210]

Sukta 4

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन ।

तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥ 4.4.1 ॥

कृणुष्व¹ पाजः² प्रऽसितिम्³ न⁴ पृथ्वीम्⁵ याहि⁶ राजाऽइव⁷ अमऽवान्⁸ इभेन⁹ ।

तृष्वीम्¹⁰ अनु¹¹ प्रऽसितिम्¹² द्रूणानः¹³ अस्ता¹⁴ असि¹⁵ विध्य¹⁶ रक्षसः¹⁷ तपिष्ठैः¹⁸ ॥

1. ¹Make ²thy mass ⁴like ⁵a wide ³marching, ⁶go ⁷like a king ⁸full of strength ⁹with his following, ¹³running ^{11a}in the ¹⁰rapid ^{11b}passage of ¹²thy march; ¹⁵thou art ¹⁴the Archer, ¹⁶pierce ¹⁷the demons ¹⁸with thy most burning shafts. [16/227-8]

[Alt.] ¹Make ²the mass of thy strength ⁴like ⁵a wide ³marching, ⁶go ⁷like a king ⁸strong ⁹with his army; ¹³charging ¹¹in the line of ¹⁰thy swift ¹²march, — ¹⁴an Archer ¹⁵art thou, — ¹⁶pierce ¹⁷the Rakshasas ¹⁸with thy most burning strengths. [16/660]

²pājah- strength, but with the idea of mass, bulk [16/660]

³prasitiṃ may mean a path, but literally it seems to mean an assault or a march [16/660]

तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः ।

तपूष्यग्ने जुह्वा पतङ्गानसंदितो वि सृज विष्वगुल्काः ॥ 4.4.2 ॥

तव¹ भ्रमासः² आशुया³ पतन्ति⁴ अनु⁵ स्पृश⁶ धृषता⁷ शोशुचानः⁸ ।

तपूषि⁹ अग्ने¹⁰ जुह्वा¹¹ पतङ्गान्¹² असम्ऽदितः¹³ वि¹⁴ सृज¹⁵ विष्वक्¹⁶ उल्काः¹⁷ ॥

2. ³Swiftly ⁴rush ¹thy ²wanderings; ⁸blazing up ⁵follow and ⁶touch ⁷with thy violence; ¹⁰O Fire, ¹¹spread by thy tongue ⁹thy burning heats and ¹²thy winged sparks; ¹³unleashed, ^{14,15}scatter ¹⁶on every side ¹⁷thy meteors. [16/228]

³Swiftly ⁴gallop ²thy ranging steeds, ⁵follow & ⁶attain ⁷by violence ⁸burning bright & pure; ¹³unfettered ^{14,15}pour forth ¹¹by thy force ¹⁶on every side, ¹⁰O Agni, ⁹thy heats and ¹²thy flying sparks and ¹⁷thy streaming flames. [16/660]

प्रति स्पशो वि सृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।

यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरा दधर्षीत् ॥ 4.4.3 ॥

प्रति¹ स्पशः² वि³ सृज⁴ तूर्णिऽतमः⁵ भव⁶ पायुः⁷ विशः⁸ अस्याः⁹ अदब्धः¹⁰ ।

यः¹¹ नः¹² दूरे¹³ अघशंसः¹⁴ यः¹⁵ अन्ति¹⁶ अग्ने¹⁷ माकिः¹⁸ ते¹⁹ व्यथिः²⁰ आ²¹ दधर्षीत्²² ॥

3. ⁵Swiftest to act, ^{3,4}spread abroad ²thy scouts ¹to their places, and ⁶become ¹⁰the indomitable ⁷protector ⁹of this ⁸being: ¹¹he who ¹⁴would bring evil by speech ¹²against us ¹³from afar or ¹⁵one ¹⁶from near, ¹⁸let not any such ²⁰bringer of anguish ^{21,22}do violence ¹⁹to thee, ¹⁷O Fire! [16/228]

^{1,3,4}Send forth ²thy éclairteur ⁵in thy great swiftness, ⁶become ⁷the protector ¹⁰indomitable ⁹of this ⁸people; ¹¹he who ¹⁴would express evil ¹²in us ¹³from afar, ¹⁵he who ¹⁶from near, ¹⁸let no ²⁰troubler ^{21,22}do violence ¹⁹to thee, ¹⁷O Agni. [16/661]

²spaśa is exactly expressed by the French éclairteur, — they are the flaming illuminations of Agni Jatavedas which help us to distinguish friend & enemy, Arya & unArya, truth & falsehood. [16/661]

उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्राँ ओषतात् तिग्महेते ।

यो नो अरातिं समिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् ॥ 4.4.4 ॥

उत्¹ अग्ने² तिष्ठ³ प्रति⁴ आ⁵ तनुष्व⁶ नि⁷ अमित्रान्⁸ ओषतात्⁹ तिग्महेते¹⁰ ।

यः¹¹ नः¹² अरातिम्¹³ समुद्धान¹⁴ चक्रे¹⁵ नीचा¹⁶ तम्¹⁷ धक्षि¹⁸ अतसम्¹⁹ न²⁰ शुष्कम्²¹ ॥

4. ^{1,3}Arise, ²O Fire, ^{5,6}spread out towards us, ^{7,9}consume utterly ⁸the unfriendly, ¹⁰O sharp-missiled Flame; ¹⁴O high-kindled! ¹¹whoever ¹⁵has done ¹³enmity ¹²against us ¹⁸burn ¹⁷him ¹⁶down ²⁰like ²¹a dry ¹⁹log. [16/228]

^{1,3}Rise up high, ²O Agni, ^{5,6}spread thyself ⁴against them, ^{7,9}scorch ⁸our unlovers, ¹⁰thou with the sharp missiles; ¹¹he who ¹⁵hath done ¹²to us ¹³undelight, ¹⁸burn ¹⁷him ¹⁶to the roots ²⁰like ²¹a dry ¹⁹trunk. [16/661]

¹³arātim. There is always the ambiguity in अराति, which may mean either enemy or undelight, रति being the long form permissible in the early Aryan tongue of रति. Therefore “undelight” is the most probable sense of अराति in this passage. [16/661]

ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।

अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्र मृणीहि शत्रून् ॥ 4.4.5 ॥

ऊर्ध्वः¹ भव² प्रति³ विध्य⁴ अधि⁵ अस्मत्⁶ आविः⁷ कृणुष्व⁸ दैव्यानि⁹ अग्ने¹⁰ ।

अव¹¹ स्थिरा¹² तनुहि¹³ यातुजूनाम्¹⁴ जामिम्¹⁵ अजामिम्¹⁶ प्र¹⁷ मृणीहि¹⁸ शत्रून्¹⁹ ॥

5. ¹High-uplifted ²be, ^{3,5,4}piercing through ^{7,8}reveal ⁶in us ⁹the things divine, ¹⁰O Fire; ¹³lay ¹¹low ¹⁴what the demon forces (or demon impulsions) ¹²have established: ¹⁵companion or ¹⁶single, ^{17,18}crush ¹⁹the foe. [16/228]

[Alt.] ²Be ¹high-exalted, ^{3,4}smite them in our march ⁵from above ⁶us, ^{7,8}reveal ⁹the things divine, ¹⁰O Agni; ¹³lay ¹¹low ¹²the established things ¹⁴of the impellers to anguish; whether ¹⁶sole or ¹⁵companioned he be, ¹⁸crush ¹⁷before us ¹⁹our enemies. [16/662]

^{3,5,4}प्रति & अधि अस्मत् express the two ideas of piercing the foe in front & smiting them from above, — therefore ऊर्ध्वो भव [16/662];

¹⁴yātujū – the impellers of pain & trouble [16/661]

स ते जानाति सुमतिं यविष्ठ य ईवते ब्रह्मणे गातुमैरत् ।

विश्वान्यस्मै सुदिनानि रायो द्युम्नान्यर्यो वि दुरो अभि द्यौत् ॥ 4.4.6 ॥

सः¹ ते² जानाति³ सुऽमतिम्⁴ यविष्ठ⁵ यः⁶ ईवते⁷ ब्रह्मणे⁸ गातुम्⁹ ऐरत्¹⁰ ।
विश्वानि¹¹ अस्मै¹² सुऽदिनानि¹³ रायः¹⁴ द्युम्नानि¹⁵ अर्यः¹⁶ वि¹⁷ दुरः¹⁸ अभि¹⁹ द्यौत्²⁰ ॥

6. ¹He ³knows ²thy ⁴right-mindedness, ⁵O youngest of the Gods, ⁶who ¹⁰hastens ⁹the journey ⁸for the Word ⁷in its march. ¹²For him ¹⁶the high doer of works ^{17,20}has made to shine ¹⁹about ¹⁸his doors ¹¹all ¹³brightness of the day, ¹¹all ¹⁴treasures and ¹⁵splendours of the light. [16/229]

[Alt.] ¹He ³knoweth ⁴the perfected mind ²in thee, ⁵O young & strong Agni, ⁶who ¹⁰has sent forth ⁹the chant of fulfilment (or ¹⁰has sent thee forth ⁹on the road) ⁸for the soul ⁷in its march; ¹⁶the worker & uplifter ^{17,20}illuminates for him ¹⁹about all ¹⁸the doors ¹²of his being ¹¹all ¹³brightnesses of his days & ¹⁴felicities and ¹⁵shining energies. [16/662]

or, ⁶who ¹⁰drives ⁹the path [16/229 *fn*]

सेदने अस्तु सुभगः सुदानुर्यस्त्वा नित्येन हविषा य उक्थैः ।

पिप्रीषति स्व आयुषि दुरोणे विश्वेदस्मै सुदिना सासदिष्टिः ॥ 4.4.7 ॥

सः¹ इत्² अग्ने³ अस्तु⁴ सुऽभगः⁵ सुऽदानुः⁶ यः⁷ त्वा⁸ नित्येन⁹ हविषा¹⁰ यः¹¹ उक्थैः¹² ।
पिप्रीषति¹³ स्वे¹⁴ आयुषि¹⁵ दुरोणे¹⁶ विश्वा¹⁷ इत्¹⁸ अस्मै¹⁹ सुऽदिना²⁰ सा²¹ असत्²² इष्टिः²³ ॥

7. ^{4a}May ¹he, ³O Fire, ^{4b}be ⁵fortunate and ⁶munificent ⁷who ⁹with the eternal ¹⁰offering, ¹¹who ¹²with his utterances, ¹³seeks to satisfy ⁸thee ¹⁴in his own ¹⁵life, ¹⁶in his gated house; ²²may there be ¹⁹for him ¹⁷all ²⁰brightnesses of the day, ^{22a}may ^{21,18}such ^{22b}be ²³his sacrificing. [16/229]

[Alt.] ^{4a}May ¹he, ²O Agni, ^{4b}be ^{5a/6a}perfect in ^{5b}enjoyment and ^{6b}activity ⁷who ⁸thee ⁹with constant ¹⁰oblation, ¹¹who ¹²with expressive mantras ¹³seeketh to satisfy ¹⁴in his own ¹⁵being, ¹⁶in its gated house, ^{22a}may ²¹that ²³sacrifice of his ^{22b}be ^{17,18}in all its scope ²⁰attended with brightness of its days. [16/662]

Or, ^{22a}may ¹⁷all ²¹that ²³sacrifice of his ^{22b}be ²⁰bright in its days [16/229 *fn*]

अर्चामि ते सुमतिं धोष्यर्वाक् सं ते वावाता जरतामियं गीः ।

स्वश्वास्त्वा सुरथा मर्जयेमाऽस्मे क्षत्राणि धारयेरनु द्यून् ॥ 4.4.8 ॥

अर्चामि¹ ते² सुऽमतिम्³ घोषि⁴ अर्वाक्⁵ सम्⁶ ते⁷ ववाता⁸ जरताम्⁹ इयम्¹⁰ गीः¹¹ ।
सुऽअश्वाः¹² त्वा¹³ सुऽरथाः¹⁴ मर्जयेम¹⁵ अस्मे¹⁶ क्षत्राणि¹⁷ धारयेः¹⁸ अनु¹⁹ द्यून्²⁰ ॥

8. ¹I make to shine ²thy ³right thought in me, ^{9a}may ¹⁰this ¹¹word ⁸diffused ⁴in its peal ^{6,9b}approach ⁵close ⁷to thee. ^{12a/14a}Rich in ^{12b}horses and ^{14b}chariots ¹⁵may we make all bright and pure ¹³for thee, ¹⁸mayst thou hold up ¹⁷thy might ¹⁶in us ^{19,20}from day to day. [16/229]

[Alt.] ¹I effect by the rik ³the perfect mind ²in thee; ⁴with sound ⁵descend; ^{9a}may ¹⁰this

¹¹word (or ¹⁰this ¹¹word that I have uttered) ^{9b}woo ⁷thee ⁶entirely to me ⁸by its wide force of manifestation; ^{15a}may we ¹²with perfect steeds, ¹⁴in a perfect chariot ^{15b}put forth strength ¹³towards thee. ¹⁸Mayst thou uphold ¹⁷all might ¹⁶in us ^{19,20}from day to day. [16/663]

इह त्वा भूर्या चरेदुप त्मन् दोषावस्तर्दीदिवांसमनु द्यून् ।

क्रीळन्तस्त्वा सुमनसः सपेमाऽभि द्युम्ना तस्थिवांसो जनानाम् ॥ 4.4.9 ॥

इह¹ त्वा² भूरि³ आ⁴ चरेत्⁵ उप⁶ त्मन्⁷ दोषाऽवस्तः⁸ दीदिऽवांसम्⁹ अनु¹⁰ द्यून्¹¹ ।

क्रीळन्तः¹² त्वा¹³ सुमनसः¹⁴ सपेम¹⁵ अभि¹⁶ द्युम्ना¹⁷ तस्थिऽवांसः¹⁸ जनानाम्¹⁹ ॥

9. ¹Here in this world ^{5a}should one ³largely ^{4,5b}act ⁷from one's self ⁶in the presence ²of thee ^{10,11}as day by day ⁹thou shinest out ⁸in morn and in dusk: ¹⁴right-minded ¹⁵may we touch ¹³thee ¹²as we play, ¹⁸taking our stand ¹⁶on ¹⁷the luminous inspirations (or, energies) ¹⁹of men. [16/229]

[Alt.] ¹In this world ^{6,4,5}one can direct one's works ⁷by the self & ³with largeness ²towards thee ⁹shining ⁸in darkness & by light ^{10,11}all man's days; ¹⁴perfected in mind and ¹²at play ¹⁵may we possess ¹³thee ¹⁸prevailing in our force ¹⁶over ¹⁷the energies ¹⁹of creatures. [16/663]

यस्त्वा स्वश्वः सुहिरण्यो अग्न उपयाति वसुमता रथेन ।

तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषग् जुजोषत् ॥ 4.4.10 ॥

यः¹ त्वा² सुऽअश्वः³ सुऽहिरण्यः⁴ अग्ने⁵ उपऽयाति⁶ वसुऽमता⁷ रथेन⁸ ।

तस्य⁹ त्राता¹⁰ भवसि¹¹ तस्य¹² सखा¹³ यः¹⁴ ते¹⁵ आतिथ्यम्¹⁶ आनुषक्¹⁷ जुजोषत्¹⁸ ॥

10. ¹He who ⁶comes ²to thee, ⁵O Fire, ³with strong horses, ⁴with fine gold, ⁸with his chariot ⁷full of riches, ¹¹thou becomest ⁹his ¹⁰deliverer, ¹²his ¹³friend and comrade, — ¹⁴he who ¹⁸takes joy ¹⁵in thy ¹⁷uninterrupted ¹⁶guesthood. [16/230]

[Alt.] ¹He who ⁶cometh ²to thee ³with perfect steeds, ⁴with wealth of gold, ⁵O Agni, and ⁸his car ⁷full of substance, ⁹to him ¹⁰deliverer ¹¹thou becomest and ¹²to him ¹³friend, ¹⁴who ¹⁸accepts ¹⁵thy (or, thee with) ¹⁷uninterrupted ¹⁶hospitality. [16/663-4]

महो रुजामि बन्धुता वचोभिस्तन्मा पितुर्गोतमादन्वियाय ।

त्वं नो अस्य वचसश्चिकिद्धि होतर्यविष्ठ सुक्रतो दमूनाः ॥ 4.4.11 ॥

महः¹ रुजामि² बन्धुता³ वचः⁴भिः⁴ तत्⁵ मा⁶ पितुः⁷ गोतमात्⁸ अनु⁹ इयाय¹⁰ ।

त्वम्¹¹ नः¹² अस्य¹³ वचसः¹⁴ चिकिद्धि¹⁵ होतः¹⁶ यविष्ठ¹⁷ सुऽक्रतो¹⁸ दमूनाः¹⁹ ॥

11. ²I break ¹great ones ⁴by my words, ³by my friendship with thee; ⁵that ^{9,10}came down ⁶to me ⁸from Gotama, ⁷my father: ¹⁹domiciled in the house ^{15a}do ¹¹thou ^{15b}become conscious ¹³of this ¹⁴word ¹²of ours, ¹⁷O youngest God! ¹⁶O Priest of the call! ¹⁸O strong

Will! [16/230]

[Alt.] ³With my narrow strength ¹I break down ¹great opposers ⁴by the words of the mantra; ⁵for that power ^{9,10}has come to me ⁸from Gotama ⁶my ⁷father. ¹⁹Housed in my being ^{15a}do ¹¹thou ^{15b}take knowledge ¹³of this ¹⁴word ¹²of ours, ¹⁷O young & vigorous, ¹⁸O perfect in force, ¹⁶O offerer. [16/664]

³bandhutā - from बन्ध् to confine, limit, - or, as in बन्धुर = crookedness, in either case referring to the limitations of the mental being. [16/664]

अस्वप्नजस्तरणयः सुशेवा अतन्द्रासोऽवृका अश्रमिष्ठाः ।

ते पायवः सध्यञ्चो निषद्याग्ने तव नः पान्त्वमूर ॥ 4.4.12 ॥

अस्वप्नजः¹ तरणयः² सुशेवाः³ अतन्द्रासः⁴ अवृकाः⁵ अश्रमिष्ठाः⁶ ।

ते⁷ पायवः⁸ सध्यञ्चः⁹ निषद्या¹⁰ अग्ने¹¹ तव¹² नः¹³ पान्तु¹⁴ अमूर¹⁵ ॥

12. ¹Undreaming, ²ever in movement, ³blissful, ⁴undrowsing, ⁵untorn, ⁶untired ^{14a}may ¹²thy ⁸guardian powers ¹⁰sitting ⁹linked together ^{14b}guard ¹³us, ¹⁵O thou untouched by ignorance, ¹¹O Fire! [16/230]

[Alt.] ¹Unsleeping ²that carry us over & ³are full of felicity, ⁴undrowsing, ⁵unrent, ⁶ever most unwearied, ^{14a}may ⁷those ⁸protecting powers ¹²of thine ⁹continuously ¹⁰seated ¹³in us, ¹¹O Agni, ^{14b}shield ¹³us, ¹⁵O illimitable Agni. [16/664]

ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।

ररक्ष तान्सुकृतो विश्ववेदा दिप्सन्त इद् रिपवो नाह देभुः ॥ 4.4.13 ॥

ये¹ पायवः² मामतेयम्³ ते⁴ अग्ने⁵ पश्यन्तः⁶ अन्धम्⁷ दुःइतात्⁸ अरक्षन्⁹ ।

ररक्ष¹⁰ तान्¹¹ सुकृतः¹² विश्ववेदाः¹³ दिप्सन्तः¹⁴ इत्¹⁵ रिपवः¹⁶ न¹⁷ अह¹⁸ देभुः¹⁹ ॥

13. ⁴Thy ²guardian powers, ⁵O Fire, ¹which ⁹protected ³the son of Mamata ⁸from evil, ⁶for they saw and ⁷he was blind, ¹³omniscient ¹⁰guarded ¹¹them ¹²in their good work; ¹⁶the foe ¹⁴who would have hurt them ¹⁷could not ¹⁹hurt. [16/230]

[Alt.] ⁴Thy ²protecting powers, ⁵O Agni, ¹which ⁹guarded ³the son of Mamata ⁸from stumbling; ¹³the Omniscient ¹⁰guardeth ¹¹them ¹²in their right doing and ¹⁶the foe ¹⁴that strive to do us hurt ¹⁷cannot ¹⁹overcome them. [16/664-5]

⁷The blindness is obviously a spiritual blindness. [16/665]

त्वया वयं सधन्यस्त्वोतास्तव प्रणीत्यश्याम वाजान् ।

उभा शंसा सूदय सत्यतातेऽनुष्ठुया कृणुह्यहयाण ॥ 4.4.14 ॥

त्वया¹ वयम्² सधन्यः³ त्वाऽऊताः⁴ तव⁵ प्रऽनीती⁶ अश्याम⁷ वाजान्⁸ ।

उभा⁹ शंसा¹⁰ सूदय¹¹ सत्यताते¹² अनुष्ठुया¹³ कृणुहि¹⁴ अहयाण¹⁵ ॥

14. ¹By thee ³as thy companions, ⁴guarded by thee, ⁵by thy ⁶leading, ^{7a}may ²we ^{7b}win ⁸the plenitudes; ¹¹impel to their way ⁹both ¹⁰annunciations, ¹²O builder of Truth: ¹⁵straightway, ¹³confident, ¹⁴create. [16/230]

[Alt.] ¹By thee ^{7a}may ²we ³effecting our perfection, ⁴by thee increased in being (or protected), ⁵by thy ⁶leading ^{7b}taste ⁸all substantial possessions; ¹¹impel ⁹both the divine and human ¹⁰self-expressions, ¹²O builder of Truth; ¹⁵O thou undeviating, ¹⁴accomplish ¹³each step successively. [16/665]

³sa'dhanyaḥ सधनिः from सध् to effect, accomplish [16/665]

¹⁵ahrayāṇa. It may be from ह् to attract out of the way, or troubled in heart, disturbed in passion [16/665]; hvāryaḥ - winding ways (6.2.8); the ways of the lower being are crooked windings beset with pits and stumbling-blocks over a rugged and uneven ground. [15/476]

अया ते अग्ने समिधा विधेम प्रति स्तोमं शस्यमानं गृभाय ।

दहाशसो रक्षसः पाह्यस्मान् द्रुहो निदो मित्रमहो अवद्यात् ॥ 4.4.15 ॥

अया¹ ते² अग्ने³ सम्ऽइधा⁴ विधेम⁵ प्रति⁶ स्तोमम्⁷ शस्यमानम्⁸ गृभाय⁹ ।

दह¹⁰ अशसः¹¹ रक्षसः¹² पाहि¹³ अस्मान्¹⁴ द्रुहः¹⁵ निदः¹⁶ मित्रमहः¹⁷ अवद्यात्¹⁸ ॥

15. ⁴With the fuel ^{5a}may we do ²thee ^{5b}worship, ³O Fire, ^{6,9}accept ⁷the hymn ⁸which we utter, ¹⁰burn ¹²the demons ¹¹who speak not the word of blessing, ¹³guard ¹⁴us ¹⁵from the doer of harm, ¹⁶from the censurer and ¹⁸his blame, ¹⁷O friendly Light! [16/231]

[Alt.] ¹With this ⁴fuel, ³O Agni, ⁵we would dispose the sacrifice ²for thee, ^{6,9}do thou take to thyself ⁷the hymn of thy confirming ⁸as it is expressed, ¹⁰burn ¹²the Rakshasas ¹¹who would take its enjoyment (or who would devour us), ¹³protect us, ¹⁷O thou might of Love, ¹⁵from harm and ¹⁶limitation and ¹⁸fault. [16/665-6]

¹⁶nidaḥ - Powers of limitation, the Confiners, Restrainers or Censurers, who, without altogether obscuring the rays of Light or damming up the energies, yet seek by constantly affirming the deficiencies of our self-expression to limit its field and set up the progress realised as an obstacle to the progress to come. [15/261]

¹⁸avadyāt - अवद्य is either non-expression or insufficient expression, fault of शंस or positively fault or defect, that which should not be spoken or expressed. [16/666]

Sukta 5

वैश्वानराय मीळहुषे सजोषाः कथा दाशेमाग्नये बृहद् भाः ।

अनूनेन बृहता वक्षथेनोप स्तभायदुपमिन्न रोधः ॥ 4.5.1 ॥

वैश्वानराय¹ मीळहुषे² सजोषाः³ कथा⁴ दाशेम⁵ अग्नये⁶ बृहत्⁷ भाः⁸ ।

अनूनेन⁹ बृहता¹⁰ वक्षथेन¹¹ उप¹² स्तभायत्¹³ उपऽमित्¹⁴ न¹⁵ रोधः¹⁶ ॥

1. ⁴How ⁵should we give, ³one in our joy in him, ⁷vast ⁸in light (or, shining with the light of the vast), ²to the bounteous ¹Universal Fire? ¹⁰With his vast and ⁹ample ¹¹upbearing ^{12,13}he props up ¹⁶the firmament ¹⁵like ¹⁴a pillar. [16/231]

[Alt.] ³Together ⁴how ⁵shall we give ⁶to Agni ¹Vaishvanara ²in his bounty, ⁷who have gained the wide ⁸light (of the Truth); ¹⁰with a vast & ⁹illimitable ¹¹upbearing ^{12,13}he supporteth verily ¹⁶the firmament from below ¹⁵like ¹⁴a pillar. [16/666]

मा निन्दत य इमां मह्यं रातिं देवो ददौ मर्त्याय स्वधावान् ।

पाकाय गृत्सो अमृतो विचेता वैश्वानरो नृतमो यहो अग्निः ॥ 4.5.2 ॥

मा¹ निन्दत² यः³ इमाम्⁴ मह्यम्⁵ रातिम्⁶ देवः⁷ ददौ⁸ मर्त्याय⁹ स्वधाऽवान्¹⁰ ।

पाकाय¹¹ गृत्सः¹² अमृतः¹³ विऽचेताः¹⁴ वैश्वानरः¹⁵ नृतमः¹⁶ यहोः¹⁷ अग्निः¹⁸ ॥

2. ²Blame ¹not ³him who ¹⁰in his self-law ⁸has given ⁴this ⁶gift, ⁷divine ⁵to me ⁹the mortal, ¹²the wise ¹¹to the ignorant, ¹³the immortal, ¹⁴the wide in consciousness, ¹⁶the most strong and ¹⁷mighty ¹⁵Universal ¹⁸Fire. [16/231]

[Alt] ²Confine ¹not (or ²blame ¹not) ⁷the god ³who ¹⁰in his self-fixity ⁸has given ⁵to me, ⁹to a mortal ⁴this ⁶felicity, ¹²seizer ¹³of things immortal & ¹⁴wise in knowledge ⁸he has given it ¹¹to my ripeness — ¹⁵the lord of universal strength, ¹⁷the mighty & ¹⁶mastering ¹⁸Agni. [16/666]

साम द्विबर्हा महि तिग्मभृष्टिः सहस्ररेता वृषभस्तुविष्मान् ।

पदं न गोरपगूळहं विविद्वानग्निर्मह्यं प्रेदु वोचन्मनीषाम् ॥ 4.5.3 ॥

साम¹ द्विऽबर्हाः² महि³ तिग्मभृष्टिः⁴ सहस्ररेताः⁵ वृषभः⁶ तुविष्मान्⁷ ।

पदम्⁸ न⁹ गोः¹⁰ अपऽगूळहम्¹¹ विविद्वान्¹² अग्निः¹³ मह्यम्¹⁴ प्र¹⁵ इत्¹⁶ ऊं¹⁷ वोचत्¹⁸ मनीषाम्¹⁹ ॥

3. ²In his twofold ¹mass (or, force) ^{18a}may ⁷the puissant ⁶Bull ⁵with his thousandfold seed, ⁴with his keen blaze ¹²discovering ³the great Possession, ¹¹the deeply hidden ⁸seat ¹⁰of the Cow, ^{15,18b}declare ¹⁴to me ¹⁷that ⁸Mind of wisdom. [16/231]

[Alt.] ^{18a}May ⁶the Bull ⁷of Force ⁵with his thousandfold seed ⁷of delight, ⁴fiery in his burning strength, ^{15,18b}express ¹⁴in me, ²he who has fullness of the two worlds, ³mighty

¹Sama; ^{18a}may ¹³Agni ^{15,18b}express ¹⁴in me ^{18c}in speech ¹⁹the Intelligence ⁹as it were ¹²finding perfectly in knowledge ¹¹the hidden ⁸place ¹⁰of the Cow of Light. [16/667]

¹⁹manīṣā – the right thought, the right mentality in the self-giving, the intellectual thought that seeks for the Truth [16/576-7]

प्र ताँ अग्निर्बभसत् तिग्मजम्भस्तपिष्ठेन शोचिषा यः सुराधाः ।

प्र ये मिनन्ति वरुणस्य धाम प्रिया मित्रस्य चेततो ध्रुवाणि ॥ 4.5.4 ॥

प्र¹ तान्² अग्निः³ बभसत्⁴ तिग्मजम्भः⁵ तपिष्ठेन⁶ शोचिषा⁷ यः⁸ सुराधाः⁹ ।

प्र¹⁰ ये¹¹ मिनन्ति¹² वरुणस्य¹³ धाम¹⁴ प्रिया¹⁵ मित्रस्य¹⁶ चेततः¹⁷ ध्रुवाणि¹⁸ ॥

4. ^{4a}May ³the Fire ⁵sharp-tusked ⁶with his most burning ⁷flame of light, ⁸he who is ⁹full of felicity (or, he who is ever happy in achievement), ^{1,4b}consume ²them, ¹¹they who ^{10,12}impair ¹⁴the domain ¹³of Varuna and ¹⁵the beloved and ¹⁸abiding things ¹⁶of Mitra ¹⁷the conscious knower. [16/232]

[Alt.] ²Them ^{4a}may ⁵he sharp-tusked (or fiery-weaponed) ^{1,4b}burn ⁶with his most afflicting (or most energetic) ⁷lustre, ⁸he who is ⁹perfect in delight, ¹⁷who awaken in consciousness ¹⁵to the glad & ¹⁸enduring ¹⁴seats ¹³of Varuna, ¹⁶of Mitra, & ^{10,12}then seek to limit them. [16/667]

^{10,12}प्र मिनन्ति means literally to confine, comprehend, limit, diminish, measure, embrace, contain, hold. It may also mean to injure. [16/667]

अभ्रातरौ न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः ।

पापासः सन्तो अनृता असत्या इदं पदमजनता गभीरम् ॥ 4.5.5 ॥

अभ्रातरः¹ न² योषणः³ व्यन्तः⁴ पतिरिपः⁵ न⁶ जनयः⁷ दुःएवाः⁸ ।

पापासः⁹ सन्तः¹⁰ अनृताः¹¹ असत्याः¹² इदम्¹³ पदम्¹⁴ अजनत¹⁵ गभीरम्¹⁶ ॥

5. ⁴Going they go on their way ²like ³women ¹who have no brothers, ⁶like ⁷wives (or, mothers) ⁸with evil movements ⁵who do hurt to (or, deceive) their lord, ⁹sinful ¹⁰are they, ¹¹untrue and ¹²full of falsehood, ¹⁵who brought into being ¹³this ¹⁶profound ¹⁴plane. [16/232]

[Alt.] ⁴Moving about ²like ³women ¹who have no protector, ⁶like ³women ⁸of evil impulses ⁵who do hurt to their husbands, ^{9a}they, ¹⁰though themselves ^{9b}evil & ^{11a/12a}wandering from ^{12b}the truth & ^{11b}the right ¹⁵have brought to birth (in our consciousness) ¹³this ¹⁶deep ¹⁴world of knowledge. [16/667]

इदं मे अग्ने कियते पावकाऽमिनते गुरुं भारं न मन्म ।

वृहद् दधाथ धृषता गभीरं यद्दं पृष्ठं प्रयसा सप्तधातु ॥ 4.5.6 ॥

इदम्¹ मे² अग्ने³ कियते⁴ पावक⁵ अमिनते⁶ गुरुम्⁷ भारम्⁸ न⁹ मन्म¹⁰ ।

बृहत्¹¹ दधाथ¹² धृषता¹³ गभीरम्¹⁴ यद्दम्¹⁵ पृष्ठम्¹⁶ प्रयसा¹⁷ सप्तधातु¹⁸ ॥

6. ²For me ⁴who howso small, ⁶impair not ⁷the heavy ⁸burden ¹of this ¹⁰thought, ⁵O purifying ³Fire, ¹²uphold ¹³with the violence ¹⁷of thy delight ¹¹this vast and ¹⁴profound and ¹⁵mighty ¹⁸sevenfold ¹⁶plane (or, ¹⁶plane ¹⁸with its seven layers). [16/232]

[Alt.] ^{6a}When, ³O Agni, ²I ⁴who am so little, ⁵O purifier, ^{6b}could not contain ¹⁰my thought ⁹as ⁶one who cannot hold ⁷a heavy ⁸load, ¹this ¹¹vast & ¹⁴deep & ¹⁵controlling ¹⁶level ¹²thou didst establish ²for me ¹³violently ¹⁷by thy endeavour ¹⁸in all its seven principles. [16/668]

तमिन्वेव समना समानमभि क्रत्वा पुनती धीतिरश्याः ।

ससस्य चर्मन्धि चारु पृश्नेरे रुप आरुपितं जबारु ॥ 4.5.7 ॥

तम्¹ इत्² नु³ एव⁴ समना⁵ समानम्⁶ अभि⁷ क्रत्वा⁸ पुनती⁹ धीतिः¹⁰ अश्याः¹¹ ।

ससस्य¹² चर्मन्¹³ अधि¹⁴ चारु¹⁵ पृश्नेः¹⁶ अग्ने¹⁷ रुपः¹⁸ अरुपितम्¹⁹ जबारु²⁰ ॥

7. ¹Him ³now ^{11a}may ⁹the purifying ¹⁰Thought ^{7,11b}reach and possess ⁸by the will, ⁵like ^{7,11}attaining ⁶to its like, ¹³in the movement (or, the action) ¹²of the peace, ¹⁴over ¹⁸the form ¹⁶of the dappled Mother ¹⁹figured out ¹⁷on the summit ²⁰in its might and ¹⁵its beauty. [16/232]

¹Him ²indeed ⁵in his pervading ⁶equality ^{11a}may ¹⁰my thought ⁴too ⁹purifying and ⁵pervadingly ⁶equal ⁴even ³now ⁸by its power (or the will) ^{7,11b}attain; ¹³in the action ¹²of the bliss ¹⁹is reflected ¹⁷on high, ¹⁵bright and ²⁰firm (?), ¹⁸the form ¹⁶of the dappled Cow of Light. [16/668]

प्रवाच्यं वचसः किं मे अस्य गुहा हितमुप निणिग् वदन्ति ।

यदुस्त्रियाणामप वारिव ब्रन् पाति प्रियं रुपो अग्रं पदं वेः ॥ 4.5.8 ॥

प्रऽवाच्यम्¹ वचसः² किम्³ मे⁴ अस्य⁵ गुहा⁶ हितम्⁷ उप⁸ निणिक्⁹ वदन्ति¹⁰ ।

यत्¹¹ उस्त्रियाणाम्¹² अप¹³ वाःऽइव¹⁴ ब्रन्¹⁵ पाति¹⁶ प्रियम्¹⁷ रुपः¹⁸ अग्रम्¹⁹ पदम्²⁰ वेः²¹ ॥

8. ³What ⁵of this ²word ¹⁰do they say ⁴to me, ¹what that has to be declared and ⁹is mysterious and ^{8,7}hidden in ⁶the secrecy (or, cave)? ¹¹What was ¹⁴as if a covering defence ¹²of the rays (or, the shining Cows) ^{13,15}they have uncovered,—¹⁶he guards ¹⁷the beloved ¹⁸form, ¹⁹the summit ²⁰plane ²¹of the being (or, the Bird). [16/233]

[Alt.] ³What ⁵of this ²word ^{1a}must ⁴I ^{1b}declare in speech? ¹¹That which is ^{8,7}established in ⁶the hidden places ¹⁰they speak of ⁹secretly (or as a secret) and ¹¹that which ^{13,15}they unveil ¹⁴as the sea ¹²of the bright ones, yet ¹⁶one guardeth ¹⁸its form ¹⁷of bliss & ¹⁹the supreme ²⁰place ²¹of the manifest being. [16/668]

इदमु त्यन्महि महामनीकं यदुस्त्रिया सचत पूर्व्यं गौः ।

ऋतस्य पदे अधि दीद्यानं गुहा रघुष्यद् रघुयद् विवेद ॥ 4.5.9 ॥

इदम्¹ ऊं² त्यत्³ महि⁴ महाम्⁵ अनीकम्⁶ यत्⁷ उस्त्रिया⁸ सचत⁹ पूर्व्यम्¹⁰ गौः¹¹ ।

ऋतस्य¹² पदे¹³ अधि¹⁴ दीद्यानम्¹⁵ गुहा¹⁶ रघुऽस्यत्¹⁷ रघुऽयत्¹⁸ विवेद¹⁹ ॥

9. ¹This ⁷which is ³that ⁴great ⁶front ⁵of the Great Ones ⁷to which ¹⁰as its supreme place ⁹adheres ¹¹the shining Cow, ¹⁹he came to know ¹⁵flaming ¹³in the plane ¹²of the Truth, ¹⁷hastening ¹⁸in its speed ¹⁶in the secrecy (or, cave). [16/233]

¹This ²verily ³is that ⁴mighty & ¹⁰pristine ⁶force ⁵of the great ones ⁷to which ⁹cleaveth ¹¹the Cow of brightness; ¹⁵shining ¹³in the seat ¹²of Truth ¹⁹I knew it whether ^{14,17}turning to swift motion towards ¹⁶the hidden places or thither ¹⁸swiftly moving. [16/669]

अध द्युतानः पित्रोः सचासाऽमनुत गुह्यं चारु पृश्रेः ।

मातुष्पदे परमे अन्ति षद् गोर्वृष्णः शोचिषः प्रयतस्य जिह्वा ॥ 4.5.10 ॥

अध¹ द्युतानः² पित्रोः³ सचा⁴ आसा⁵ अमनुत⁶ गुह्यम्⁷ चारु⁸ पृश्रेः⁹ ।

मातुः¹⁰ पदे¹¹ परमे¹² अन्ति¹³ सत्¹⁴ गोः¹⁵ वृष्णः¹⁶ शोचिषः¹⁷ प्रयतस्य¹⁸ जिह्वा¹⁹ ॥

10. ¹Now ²shining ⁴in union ³with the two Parents, ⁵close to him, ⁶he perceived ⁸the beautiful and ⁷secret abode ⁹of the dappled Cow. ¹⁴There was ¹⁹the tongue ¹⁶of the Bull ¹⁷of flame ¹⁸intent on its action, ¹⁴it was ¹³near ¹⁵the Cow of Light, ¹²in the supreme ¹¹plane ¹⁰of the Mother. [16/233]

[Alt.] ¹Now ²he shines ⁴with ³the Father & Mother & ⁵near to them and ⁶has knowledge in mind ⁸of the bright & ⁷secret thing ⁹of the dappled Cow; ¹³opposite us (or near) ¹²in the highest ¹¹place ¹⁰of the Mother, ¹⁵of the Cow ¹⁴of Being, ¹⁹is the tongue ¹⁷of the flaming-bright ¹⁶Lord ¹⁸in His activity. [16/669]

ऋतं वोचे नमसा पृच्छयमानस्तवाशसा जातवेदो यदीदम् ।

त्वमस्य क्षयसि यद्ध विश्वं दिवि यद् द्रविणं यत् पृथिव्याम् ॥ 4.5.11 ॥

ऋतम्¹ वोचे² नमसा³ पृच्छयमानः⁴ तव⁵ आऽशसा⁶ जातवेदः⁷ यदि⁸ इदम्⁹ ।

त्वम्¹⁰ अस्य¹¹ क्षयसि¹² यत्¹³ ह¹⁴ विश्वम्¹⁵ दिवि¹⁶ यत्¹⁷ ऊं¹⁸ द्रविणम्¹⁹ यत्²⁰ पृथिव्याम्²¹ ॥

11. ⁴Asked ³with obeisance ²I voice ¹the Truth, ⁹this ⁸which I have won ⁵by thy ⁶declaring of it (or, ⁵by thy ⁶wish), ⁷O knower of all things born; ¹⁰thou ¹²possesses ¹⁵all ^{13,14}this that is, ¹⁹the treasure ¹⁷which ¹⁶is in heaven and ²⁰that which ²¹is on the earth. [16/233]

[Alt.] ³With obeisance of submission & ⁵by thy ⁶command, ⁷O Knower of the worlds, ²I declare ⁴to the questioner ⁹this ¹truth that I have; ¹⁰thou ¹²art its inhabitant, ¹⁴yea, ¹⁵of all ¹¹this ¹³that is ¹⁹substance ¹⁶in heaven and ¹⁵all ^{17,18}that is ¹⁹substance ²¹on the earth.

[16/669]

किं नो अस्य द्रविणं कद्ध रत्नं वि नो वोचो जातवेदश्चिकित्वान् ।

गुहाध्वनः परमं यन्नो अस्य रेकु पदं न निदाना अगन्म ॥ 4.5.12 ॥

किम्¹ नः² अस्य³ द्रविणम्⁴ कत्⁵ ह⁶ रत्नम्⁷ वि⁸ नः⁹ वोचः¹⁰ जातऽवेदः¹¹ चिकित्वान्¹² ।

गुहा¹³ अध्वनः¹⁴ परमम्¹⁵ यत्¹⁶ नः¹⁷ अस्य¹⁸ रेकु¹⁹ पदम्²⁰ न²¹ निदानाः²² अगन्म²³ ॥

12. ¹What is ⁴the treasure ³of this Truth, ⁵what ⁷the delight ³of it, ⁸wholly ¹⁰declare ⁹to us, ¹¹O knower of the births, ¹²for thou art aware. ^{16a}That ¹⁵supreme ²⁰plane ¹³in the secrecy ^{16b}which is ¹⁵the highest goal ¹⁴of our path, ¹⁹which is over and above all, ²³that we have reached, ²¹free ²²from bondage. [16/234]

[Alt.] ¹What is ⁴the substance ³of this Truth, ⁵what ³its ⁷delight, ¹²perceive & ^{8,10}declare ⁹to us, ¹¹O Knower of all births; ¹⁶that which is ¹⁸its ^{15a}last ¹³secret ²⁰seat ^{15b}at the farthest end ¹⁴of the path, ¹⁹over & above all other, ²³may we reach & ²¹avoid (or refuse) ²²all bondage & limitation. [16/670]

¹⁹रेकु. रिक्तं i.e. अतिरिक्तं beyond the four other padas [16/670]

का मर्यादा वयुना कद्ध वाममच्छा गमेम रघवो न वाजम् ।

कदा नो देवीरमृतस्य पत्नीः सूरौ वर्णेन ततनन्नुषासः ॥ 4.5.13 ॥

का¹ मर्यादा² वयुना³ कत्⁴ ह⁵ वामम्⁶ अच्छ⁷ गमेम⁸ रघवः⁹ न¹⁰ वाजम्¹¹ ।

कदा¹² नः¹³ देवीः¹⁴ अमृतस्य¹⁵ पत्नीः¹⁶ सूरौः¹⁷ वर्णेन¹⁸ ततनन्¹⁹ उषसः²⁰ ॥

13. ¹What is ²its boundary, ³its manifestation of knowledge, ⁴what ⁶the joy of it ⁷towards ⁸which we must move ¹⁰like ⁹gallopers ⁷towards ¹¹the plenitude? ¹²When ^{19a}have ¹⁴the divine ²⁰Dawns, ¹⁶wives ¹⁵of the immortal, ^{19b}woven it into shape ¹⁸by the hue of light ¹⁷of the sun? [16/234]

[Alt.] ¹What are ²its confines, ¹what ³its wideness, ⁴what ⁶its delightfulness ⁷towards ⁸which we must go ¹⁰like ⁹swift steeds ¹¹to their goal? ^{12a}What ¹³for us ^{19a}have ¹⁴the divine ¹⁶wives ¹⁵of the Immortal One, ²⁰the Dawns, ^{12b,19b}extended ¹⁸by the light ¹⁷of the Sun? [16/670]

¹² कत्^{12a} आ^{12b} contrary to Padapatha [16/670]

अनिरेण वचसा फल्वेन प्रतीत्येन कृधुनातृपासः ।

अधा ते अग्ने किमिहा वदन्त्यनायुधास आसता सचन्ताम् ॥ 4.5.14 ॥

अनिरेण¹ वचसा² फल्वेन³ प्रतीत्येन⁴ कृधुना⁵ अतृपासः⁶ ।

अध⁷ ते⁸ अग्ने⁹ किम्¹⁰ इह¹¹ वदन्ति¹² अनायुधासः¹³ असता¹⁴ सचन्ताम्¹⁵ ॥

14. ⁶Those who live undelighted ²with the word ¹that is languid and ³scanty, ⁵narrow and ⁴dependent on their belief, ¹⁰what ⁷now and ¹¹here ¹²can they say ⁸to thee, ⁹O Fire? ¹³Uninstrumented ¹⁵let them remain united ¹⁴with the unreal. [16/234]

[Alt.] ⁶Unsatisfied any longer ²with a Word ¹that is unadvancing & ³slight and ⁴easily assailed and ⁵petty ¹⁰what ⁷now ¹²may men express ⁸of thee ¹¹here, ⁹O Agni; ¹³unweaponed ¹⁵let them cleave ¹⁴to thy seated being. [16/670]

¹अनिरेण “without impetus or force” = unable to carry man forward [16/670]

अस्य श्रिये समिधानस्य वृष्णो वसोरनीकं दम आ रुरोच ।

रुशद् वसानः सुदृशीकरूपः क्षितिर्न राया पुरुवारो अद्यौत् ॥ 4.5.15 ॥

अस्य¹ श्रिये² सम्³इधानस्य³ वृष्णः⁴ वसोः⁵ अनीकम्⁶ दमे⁷ आ⁸ रुरोच⁹ ।

रुशत्¹⁰ वसानः¹¹ सुदृशीकरूपः¹² क्षितिः¹³ न¹⁴ राया¹⁵ पुरुवारः¹⁶ अद्यौत्¹⁷ ॥

15. ²For the glory and beauty ⁴of the Bull ³in his high burning ⁶the flame-force ⁵of the master of riches ^{8,9}glowed in its splendour; ¹¹clothing himself ¹⁰with brilliance ¹²in his form of perfect vision, ¹⁷he has shone out ¹⁶full of many boons ¹⁴like ¹³a dwelling ¹⁵with its treasure.[16/234]

[Alt.] ²For opulence of our being ^{8,9}shineth out ⁷in its home (or in this our house) ⁶the force ¹of this ⁴Lord & ⁵king of substance ³blazing high; ¹¹he wears his robe ¹⁰of redness and ¹²with a form gloriously visible (or of perfect vision) ¹⁴as ¹³one who has made his home ¹⁵with the felicity ¹⁷he shines out ¹⁶rich in blessings. [16/670-1]

¹³kṣiti - worlds of our dwelling [15/417]; The field or habitation means the planes to which the soul mounts and in which it rests. [15/197]

Sukta 6

ऊर्ध्व ऊ षु णो अध्वरस्य होतरग्ने तिष्ठ देवताता यजीयान् ।

त्वं हि विश्वमभ्यसि मन्म प्र वेधसश्चित् तिरसि मनीषाम् ॥ 4.6.1 ॥

ऊर्ध्वः¹ ऊं² सु³ नः⁴ अध्वरस्य⁵ होतः⁶ अग्ने⁷ तिष्ठ⁸ देवताता⁹ यजीयान्¹⁰ ।

त्वम्¹¹ हि¹² विश्वम्¹³ अभि¹⁴ असि¹⁵ मन्म¹⁶ प्र¹⁷ वेधसः¹⁸ चित्¹⁹ तिरसि²⁰ मनीषाम्²¹ ॥

1. ⁷O Fire, ⁶summoner Priest ⁵of the pilgrim-rite, ^{3,8}stand up ¹very high ⁴for us, ¹⁰strong for sacrifice ⁹in the forming of the gods: ¹¹thou ¹⁵art the ruler ¹⁴over ¹³every ¹⁶Thought and ²⁰thou carriest ¹⁷forward ²¹the mind ¹⁸of thy worshipper. [16/235]

[Alt] ³Perfectly ¹high ⁸do thou stand ⁴for us, ⁶O offerer ⁵of our sacrifice, ¹⁰more mighty for its workings ⁹in the extending of the gods; ¹²for ¹¹thou ¹⁵art ¹⁴about ¹³every ¹⁶thought and ²⁰thou carriest ¹⁷forward on its way (or givest) ²¹the intellect ¹⁸of the disposer. [16/671]

[Alt.] ¹High, yea, ³very ¹high, ⁸stand, ⁷O Flame, ⁶O offering priest ⁵of the journeying sacrifice, ¹⁰be very mighty for sacrifice ⁹in the forming of the gods. ¹²For ¹¹thou ¹⁵comest ¹⁴over ¹³every ²¹thought and ²⁰thou carriest ¹⁷on its way ²¹the thinking mind ¹⁸of the orderer of the work. [16/672]

¹⁸ vedhasaḥ - वेधाः does not mean मेधावी but विधाता and especially the disposer, right ordainer (विध, विन्ध) of the sacrifice and its parts, prominently the hymn स्तोम; skilful by his right knowledge and right force to order rightly the hymn in relation to the stages of the sacrifice [16/571-2]

अमूरो होता न्यसादि विक्ष्वग्निर्मन्द्रो विदथेषु प्रचेताः ।

ऊर्ध्वं भानुं सवितेवाश्रेन्मेतेव धूमं स्तभायदुप द्याम् ॥ 4.6.2 ॥

अमूरः¹ होता² नि³ असादि⁴ विक्षु⁵ अग्निः⁶ मन्द्रः⁷ विदथेषु⁸ प्रचेताः⁹ ।

ऊर्ध्वम्¹⁰ भानुम्¹¹ सविताऽइव¹² अश्रेत्¹³ मेताऽइव¹⁴ धूमम्¹⁵ स्तभायत्¹⁶ उप¹⁷ द्याम्¹⁸ ॥

2. ¹Free from ignorance, ⁶Fire, ⁷the rapturous ²Priest of the Call ^{3,4}has taken his seat ⁵in creatures, ⁹the conscious thinker ⁸in their findings of knowledge. ¹³He enters into ¹⁰a high ¹¹lustre ¹²like a creator Sun, ¹⁴like a pillar ^{17,16a}he makes ¹⁵his smoke ^{16b}a prop ¹⁸to heaven. [16/235]

[Alt.] ^{2a}The priest ¹illimitable ^{2b}of the oblation ^{3,4}has taken his seat ⁵in the peoples (creatures), ⁶Agni ⁷rapturous ⁸in the movements of knowledge, ⁹he who in the mind perceiveth; ¹²like the sun ¹³may he move ¹⁰to his high ¹¹lustre, ¹⁴like a pillar ^{17,16a}may he set ¹⁵his smoke (of temperamental force) ^{16b}to support ¹⁸heaven (within us). [16/671]

[Alt.] ²The offering priest ¹inspired of mind ^{3,4}has taken his seat ⁵in the peoples, ⁶Agni,

⁷the rapturous, ⁹the wise thinker ⁸in the gettings of knowledge; ¹³he has risen ¹⁰high ¹¹into light ¹²like the all-creating Sun; ¹⁴like a pillar ¹⁶he holds up ¹⁵his smoke ¹⁷against ¹⁸the heavens. [16/673]

यता सुजूर्णी रातिनी घृताची प्रदक्षिणिद् देवतातिमुराणः ।

उदु स्वरुर्नवजा नाक्रः पश्वो अनक्ति सुधितः सुमेकः ॥ 4.6.3 ॥

यता¹ सुजूर्णीः² रातिनी³ घृताची⁴ प्रदक्षिणित्⁵ देवतातिम्⁶ उराणः⁷ ।

उत्⁸ ऊं⁹ स्वरुः¹⁰ नवज्जाः¹¹ न¹² अक्रः¹³ पश्वः¹⁴ अनक्ति¹⁵ सुधितः¹⁶ सुमेकः¹⁷ ॥

3. ⁴A luminous force ³of giving, ²swift and ¹put forth into action, ⁷he widens ⁶the formation of the gods ⁵as he turns round it; ¹¹new-born ^{8,9}he stands up ¹³high ¹²like ¹⁰an arrow-shaft ¹⁶well-planted and ¹⁷firm and ¹⁵shows by his light ¹⁴the herds. [16/235]

[Alt.] ⁴Rich & bright, ²full of impetus, ³full of delight ¹it is governed & directed (or, it is in action); ⁵moving to the right, ⁷increasing ⁶the divine extension ^{8,9}he drives upward ¹⁴the herds of vision, ¹³on the heights ¹²like ¹⁰an active driver (or a high pole) ¹¹manifested in the nine, ¹⁶well-established, ¹⁷perfect in capacity. [16/672]

[Alt.] ⁴The clear-shining flame of him is ¹reined and ²swift and ³opulent (or, delightful), ⁵he on his right hand circling ⁷widens ⁶the extension of the gods; ⁸high ¹²like ¹⁰a post of sacrifice, ¹¹new-born, ¹³moving, ¹⁶firm on his base and ¹⁷bright ¹⁵he brings ¹⁴the (seeing) herds. [16/673]

Or, ¹⁰a sun-beam ¹⁷fixed and constant. Or, it may possibly mean, ¹⁰a pole, a banner ¹⁶well-planted and ¹⁷firm ¹⁵he shows ¹⁴(the place of) the herds. [16/235 *fn*]

स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युर्जुषाणो अस्थात् ।

पर्यग्निः पशुपा न होता त्रिविष्टयेति प्रदिव उराणः ॥ 4.6.4 ॥

स्तीर्णे¹ बर्हिषि² समिधाने³ अग्ने⁴ ऊर्ध्वः⁵ अध्वर्युः⁶ जुषाणः⁷ अस्थात्⁸ ।

परि⁹ अग्निः¹⁰ पशुपाः¹¹ न¹² होता¹³ त्रिविष्टि¹⁴ एति¹⁵ प्रदिवः¹⁶ उराणः¹⁷ ॥

4. ²When the sacred grass ¹is strewn and ³kindled burns ⁴the flame, ⁶the leader of the pilgrim-rite ⁸stands up ⁵to high ⁷rejoicing in his work; ¹⁰Fire, ¹³the Priest of the call, ¹²like ¹¹a guardian of the herds ¹⁴thrice ¹⁵moves ⁹round them, ¹⁶the Ancient of days, ¹⁷ever widening his circle. [16/235]

परि त्मना मितद्रुः इति होताऽग्निर्मन्द्रो मधुवचा ऋतावा ।

द्रवन्त्यस्य वाजिनो न शोका भयन्ते विश्वा भुवना यदभ्राट् ॥ 4.6.5 ॥

परि¹ त्मना² मितद्रुः³ एति⁴ होता⁵ अग्निः⁶ मन्द्रः⁷ मधुवचाः⁸ ऋतुवा⁹ ।

द्रवन्ति¹⁰ अस्य¹¹ वाजिनः¹² न¹³ शोकाः¹⁴ भयन्ते¹⁵ विश्वा¹⁶ भुवना¹⁷ यत्¹⁸ अभ्राट्¹⁹ ॥

5. ⁴He goes ¹round ²in his self-motion ³with measured run, ⁶Fire, ⁷the rapturous ⁵Priest of

the call, ⁸sweet of word, ⁹possessing the Truth; ¹¹his ¹⁴flames ¹⁰gallop ¹³like
¹²horses, ¹⁶all ¹⁷the worlds ¹⁵are in fear ¹⁸when ¹⁹he blazes. [16/236]

[Alt.] ^{1,4}He encompasses ²with himself ³in his measured motion, ⁶the Flame, ⁵the
offering priest, ⁷rapturous, ⁸honey-worded, ⁹master of truth; ¹¹his ¹⁴lustres ¹⁰run ¹³like
¹²horses; ¹⁶all ¹⁷the worlds ¹⁵are in awe ¹⁸when ¹⁹he blazes forth. [16/674]

भद्रा ते अग्ने स्वनीक संदृग् घोरस्य सतो विषुणस्य चारुः ।

न यत् ते शोचिस्तमसा वरन्त न ध्वस्मानस्तन्वी रेप आ धुः ॥ 4.6.6 ॥

भद्रा¹ ते² अग्ने³ सुऽअनीक⁴ सम्दृक्⁵ घोरस्य⁶ सतः⁷ विषुणस्य⁸ चारुः⁹ ।

न¹⁰ यत्¹¹ ते¹² शोचिः¹³ तमसा¹⁴ वरन्त¹⁵ न¹⁶ ध्वस्मानः¹⁷ तन्वि¹⁸ रेपः¹⁹ आ²⁰ धुः²¹ ॥

6. ³O Fire ⁴of the fair front! ¹happy is ²thy ⁵vision; ⁷even when thou art ⁶terrible and
⁸adverse ⁹great is thy beauty: ¹¹for ^{15a}they hem ¹⁰not ^{15b}in ¹²thy ¹³flame ¹⁴with the
darkness, ¹¹for ¹⁷the destroyers ¹⁶cannot ^{20,21}set ¹⁹evil ¹⁸in thy body. [16/236]

[Alt.] ³O thou Flame ⁴of great force (or, fair of face), ⁷though thou art ⁶terrible ⁸as thou
goest abroad over the regions, ¹happy and ⁹beautiful is ⁵the vision ²of thee; ¹¹for ^{14a}the
nights ¹⁵envelop ¹²thee ¹⁰not ^{14b}with darkness ¹⁶nor have ¹⁷the destroyers ^{20,21}cast ¹⁹sin
¹⁸into thy body. [16/674]

न यस्य सातुर्जनितोरवारि न मातरापितरा नू चिदिष्टौ ।

अधा मित्रो न सुधितः पावकोऽग्निर्दीदाय मानुषीषु विक्षु ॥ 4.6.7 ॥

न¹ यस्य² सातुः³ जनितोः⁴ अवारि⁵ न⁶ मातरापितरा⁷ नु⁸ चित्⁹ इष्टौ¹⁰ ।

अध¹¹ मित्रः¹² न¹³ सुधितः¹⁴ पावकः¹⁵ अग्निः¹⁶ दीदाय¹⁷ मानुषीषु¹⁸ विक्षु¹⁹ ॥

7. ⁴He is the begetter of things and ²his ³conquest ¹cannot be ⁵held back, ⁶not ^{8,9}even ⁷the
father and the mother ⁵can stay him any longer ¹⁰in his impulsion. ¹¹Now ¹³like ¹²a
friend ¹⁴well-established, ¹⁵the purifying ¹⁶Fire ¹⁷has shone out ¹⁸in the human ¹⁹peoples.
[16/236]

[Alt.] ³The gettings ²of this ⁴begetter of things (or ³the light ²of this ⁴begetter and getter
of things) ¹cannot be ⁵shut in; ⁶nor ⁷our Father and Mother ¹⁰when he urges. ¹¹Then
¹⁷shines ¹⁵the purifying Flame ¹³as ¹²the Friend, ¹⁴well-based, ¹⁸in the human ¹⁹peoples.
[16/675]

द्विर्यं पञ्च जीजनन्त्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु ।

उषर्बुधमथर्यो न दन्तं शुक्रं स्वासं परशुं न तिग्मम् ॥ 4.6.8 ॥

द्विः¹ यम्² पञ्च³ जीजनन्⁴ सम्ऽवसानाः⁵ स्वसारः⁶ अग्निम्⁷ मानुषीषु⁸ विक्षु⁹ ।

उषः¹⁰ऽबुधम्¹¹ अथर्यः¹² न¹³ दन्तम्¹⁴ शुक्रम्¹⁵ सुऽआसम्¹⁶ परशुम्¹⁷ न¹⁸ तिग्मम्¹⁹ ॥

8. ¹The twice ³five ⁶sisters ⁵who dwell together ⁴have given birth ⁷to the Fire ⁸in the human ⁹peoples, ¹⁰the waker in the dawn, ¹²like ¹³a tusk ¹¹of flame, ¹⁴brilliant and ¹⁵fair of face, ¹⁷like ¹⁸a sharp ¹⁶axe. [16/236]

[Alt.] ¹Twice ³five ⁶sisters ⁵who dwell together ⁴gave birth ²to this ⁷Flame ⁸in the human ⁹peoples; ¹²they like ¹¹women (?) ⁴gave birth ¹⁴to the brighter ¹³eater ¹⁰who awakes with dawn, ¹⁵whose face is beautiful; and ¹⁷he is like ¹⁸a keen ¹⁶axe. [16/675]

तव त्वे अग्ने हरितो घृतस्ना रोहितास ऋज्वञ्चः स्वञ्चः ।

अरुषासो वृषण ऋजुमुष्का आ देवतातिमहन्त दस्माः ॥ 4.6.9 ॥

तव¹ त्वे² अग्ने³ हरितः⁴ घृतऽस्नाः⁵ रोहितासः⁶ ऋजुऽअञ्चः⁷ सुऽअञ्चः⁸ ।

अरुषासः⁹ वृषणः¹⁰ ऋजुमुष्काः¹¹ आ¹² देवऽतातिम्¹³ अहन्त¹⁴ दस्माः¹⁵ ॥

9. ^{4a}Bay-coloured are ²those ^{4b}horses ¹of thine, ⁵dripping light, ⁶or they are red, ⁷straight is their motion, ⁸swift is their going, ¹⁰males, ⁹ruddy-shining, ¹¹straight and massive, ¹⁵great in their deeds ¹⁴they are called ^{12,13}to our forming of the Gods. [16/236]

[Alt.] ²Those ⁴bright steeds ¹of thine, ³O Flame, ⁵who stream clear brightness (ghrita), and are ⁶red and ^{7a}straight and ^{8a}fair ^{7b/8b}of motion, ⁹shining ¹⁰potent stallions, ¹⁴are called ¹⁵in their power ^{12,13}to the extending of the godheads. [16/675]

ये ह त्वे ते सहमाना अयासस्त्वेषासो अग्ने अर्चयश्चरन्ति ।

श्येनासो न दुवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः ॥ 4.6.10 ॥

ये¹ ह² त्वे³ ते⁴ सहमानाः⁵ अयासः⁶ त्वेषासः⁷ अग्ने⁸ अर्चयः⁹ चरन्ति¹⁰ ।

श्येनासः¹¹ न¹² दुवसनासः¹³ अर्थम्¹⁴ तुविऽस्वनसः¹⁵ मारुतम्¹⁶ न¹⁷ शर्धः¹⁸ ॥

10. ¹These are ⁴thy ⁹rays, ⁸O Fire, ⁵that put forth overwhelming force, ⁶moving, ⁷impetuous in their blaze, ¹⁰they move ¹⁴towards the goal ¹²like ¹¹hawks ¹³in their action, ¹⁵with many voices of storm ¹⁷like ¹⁸an army ¹⁶of the life-god. [16/237]

[Alt.] ³Those ⁹illuminings ⁴of thee, ⁸O Flame, ⁵they overpower, ⁶they travel, ⁷they are keen in brightness, ¹³they are active, ¹⁰they move ¹²like ¹¹eagles ¹⁴to the goal, ¹⁵they are many-voiced ¹⁷like ¹⁸the host ¹⁶of the Life-gods. [16/676]

अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजते व्यू धाः ।

होतारमग्निं मनुषो नि षेदुर्नमस्यन्त उशिजः शंसमायोः ॥ 4.6.11 ॥

अकारि¹ ब्रह्म² समऽइधान³ तुभ्यम्⁴ शंसाति⁵ उक्थम्⁶ यजते⁷ वि⁸ ऊं⁹ धाः¹⁰ ।

होतारम्¹¹ अग्निम्¹² मनुषः¹³ नि¹⁴ सेदुः¹⁵ नमस्यन्तः¹⁶ उशिजः¹⁷ शंसम्¹⁸ आयोः¹⁹ ॥

11. ³O high-kindled Fire, ²the Word ¹has been formed ⁴for thee, ⁵one voices ⁶the utterance, ⁷one sacrifices,—now ^{8,9,10}ordain: ¹³men ¹⁵set ¹²the Fire ¹⁴within ¹¹as the Priest of the call,

¹⁶making to him their prostration of surrender, ¹⁷aspirants ¹⁸to the self-expression ¹⁹of the human being. [16/237]

[Alt.] ²The soul-thought ¹is formed, ³O kindling Flame, ⁴for thee; for thee ⁵one speaks ⁶the word and ⁷sacrifices; ^{8,9,10}ordain. ¹³Men, ¹⁷the desirers, ^{14,15}take refuge in ¹²the flame, ¹¹the priest of sacrifice, ¹⁶with obeisance ¹⁸to the expresser ¹⁹of the human being.
[16/676]

Sukta 7

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।

यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विश्वं विशेविशे ॥ 4.7.1 ॥

अयम्¹ इह² प्रथमः³ धायि⁴ धातृभिः⁵ होता⁶ यजिष्ठः⁷ अध्वरेषु⁸ ईड्यः⁹ ।

यम्¹⁰ अप्नवानः¹¹ भृगवः¹² विरुरुचुः¹³ वनेषु¹⁴ चित्रम्¹⁵ विश्वम्¹⁶ विशेविशे¹⁷ ॥

1. ¹This is he who ⁴was established ³as chief and first ⁵by the Founders of things, ⁶the Priest of the call, ⁷most strong for sacrifice, ⁹to be prayed ⁸in the pilgrim-rites,—¹⁰he whom ¹¹the doer of works and ¹²the flame-seers ¹³set shining wide ¹⁴in the forests, ¹⁵rich in light, ¹⁶all-pervading, ¹⁷for man and man. [16/237]

[Alt.] ¹This (before you) ⁶Hotri, ³first or supreme, ⁷most strong for sacrifice, ⁹adorable ⁸in the (pilgrim) sacrifices, ^{4a}has ²here ^{4b}been set ⁵by the Ordainers (of things), ¹⁰he whom ¹¹Apnavana and ¹²the Bhrigus ¹³made to shine, ¹⁵luminous (or, variegated) ¹⁴in the woods (or in the logs), ¹⁶pervading, ¹⁷for creature and creature ie for each (human) being. [16/ 691]

[Alt.] Lo, ²here ⁴has been set ⁵by the Ordainers ⁶the priest of the offering, ³the supreme, ⁷the most mighty in sacrifice, ⁹one to be adored ⁸in the pilgrim sacrifices, ¹⁰whom ¹¹Apnavana and ¹²the Bhrigus ¹³made to shine out ¹⁶all-pervading, ¹⁵rich in hues, ¹⁴in the woods, ¹⁷for each human creature. [16/692]

[Expln. - 16/692-4] The first words tell us that this (*ayam*) flame of conscient Will, this great thing within us, has been set (*dhāyi*) here (*iha*) in man by the Gods, the creators of the order of the world (*dhātṛ'bhīḥ*), to be the power by which he aspires and calls (*hotā*) the other divine Forces into his being and consecrates his knowledge, will, joy and all the wealth of his inner life as a sacrificial action to the Lords of the Truth. This flame is spoken of as the supreme or first power (*prathamah*). The godward will leads all the other godward powers; its presence is the beginning of the movement to the Truth and Immortality and the head too of the march. It is the greatest power in the conduct of the mystic discipline, the most mighty for sacrifice (*yajīṣṭhah*). Man's sacrifice is a pilgrimage (*adhvareṣu*) and the divine Will its leader; therefore it is that which we must adore or pray to or ask for its presence (*īdyah*) in each sacrificial action.

Earth is the image of the material being; material being, delight, action etc are the growths of earth; therefore their image is the forests, the trees, plants, all vegetation. Agni is hidden in the trees and plants, he is the secret heat and fire in everything that grows on earth (*vaneṣu*). All that we take pleasure in in the material life, could not be or grow without the presence of the secret flame of the spirit. Here the making of Agni so

to shine (*vi'rurucuh*) is attributed to Apnavana (*apnavānah*) and the Bhrigus (*bhrgavaḥ*) and there is no indication of the method. It is simply indicated that they made him to shine out (*vi'rurucuh*) so that he burned with a beauty of varied light (*citram*) in the woodlands (*vaneṣu*), a pervading presence (*vi'bhvam*). This must mean in the esoteric symbolism a rich and varied manifestation of the flame of divine will and knowledge in the physical life of man, seizing on its growths, all its being, action, pleasure, making it its food, and devouring and turning it into material for the spiritual existence. But this manifestation of the spirit in the physical life of man was made available by the Bhrigus to each human creature (*viśe'viśe*) - we must presume, by the order of the sacrifice. This Agni, this general flame of the divine Will-force, was turned by them into the Hotri of the sacrifice (*hotā*).

The Bhrigus (*bhrgavaḥ*) in the Veda are evidently burning powers of the Sun, the Lord of Knowledge. It is the powers of the revelatory knowledge, the powers of the seer-wisdom, represented by the Bhrigus (*bhrgavaḥ*), who make this great discovery of the spiritual will-force and make it available to every human creature. Apnavana (*apnavānah*) means he who acts or he who attains and acquires. It is the seer-wisdom that scales and attains in the light of the revelation which leads the Bhrigus to the discovery.

अग्ने कदा त आनुषग् भुवद् देवस्य चेतनम् ।
अधा हि त्वा जगृध्रिरे मर्तासो विक्ष्वीड्यम् ॥ 4.7.2 ॥

अग्ने¹ कदा² ते³ आनुषक्⁴ भुवत्⁵ देवस्य⁶ चेतनम्⁷ ।
अध⁸ हि⁹ त्वा¹⁰ जगृध्रिरे¹¹ मर्तासः¹² विक्ष्व¹³ ईड्यम्¹⁴ ॥

2. ¹O Fire, ²when ^{5a}shall ⁷the conscious waking ³of thy ⁶godhead ^{5b}become ⁴uninterrupted?
⁹For, ⁸now ¹²mortals ¹¹have laid hold ¹⁰on thee ¹⁴as one desirable ¹³in human creatures.
[16/237]

[Alt.] ¹O Agni ²when ⁷the awakening to knowledge (consciousness) ³of thee ⁶the god
⁵may it be ⁴continuously (in uninterrupted sequence). ⁹For ⁸then (or, ⁸now ⁹indeed)
¹²mortals ¹¹have seized (taken and held) ¹⁰thee ¹⁴adorable ¹³in (human) beings (or among
the peoples). [16/695]

[Alt.] ¹O Flame, ²when ^{5a}shall ³thy ⁷awakening to knowledge ^{5b}be a continuous
sequence? ⁹For ⁸then ^{11a}shall ¹²men ^{11b}have seized ¹⁰on thee ¹⁴as one to be adored ¹³in
creatures. [16/696]

[Expln. - 16/697] The Rishi cries to this inner Flame, “when wilt thou shine in me continuously, on the altar of my sacrifice, when (*kadā*) wilt thou be (*bhuvat*) a constant force of knowledge to give all the uninterrupted (*ānuṣak*) sequence, relation, order, completeness of the revelations of wisdom (*devasya cetanam*), speaking always and

wholly its words?”

We must remember that in the Vedic symbolism it was by the continuous (*ānuṣak*) sacrifice all round the symbolic year, the nine or the ten months of the sacrifice of the Angirases, that the Sun, Master of the Truth, the Wisdom, was recovered from the cave of darkness. The repeated single sacrifice is only a preparation for this continuity of the revealing Flame.

It is only (*hi*) then (*adha*) that men (*martāsaḥ*) not only awake Agni from time to time, by repeated pressure, but have and hold (*jagr̥bhṛire*) continuously (*ānuṣak*) the inner flame of will and knowledge, a present godhead, the one whom we then see and adore (*īdyam*) in all conscious thinking beings (*vikṣu*).

ऋतावानं विचेतसं पश्यन्तो द्यामिव स्तृभिः ।

विश्वेषामध्वराणां हस्कर्तारं दमेदमे ॥ 4.7.3 ॥

ऋतऽवानम्¹ विऽचेतसम्² पश्यन्तः³ द्याम्ऽइव⁴ स्तृभिः⁵ ।

विश्वेषाम्⁶ अध्वराणाम्⁷ हस्कर्तारम्⁸ दमेऽदमे⁹ ॥

3. ³For they see thee, ¹possessor of the Truth and ²wide in knowledge ⁴like waking heaven ⁵with its stars, ⁸the smile of light ⁶of all these ⁷pilgrim-sacrifices ⁹in house and house, — [16/238]

[Alt.] ³They see ¹him having the truth, ²completely wise ⁴like heaven ⁵with stars, ⁸the maker to shine ⁶of all ⁷(pilgrim) sacrifices ⁹in house and house. [16/698]

[Alt.] ³They see ¹the master of truth, ²the complete in wisdom ⁴like a heaven ⁵with stars, ⁸the illuminer ⁶of all ⁷pilgrim sacrifices ⁹in house and house. [16/699]

[Expln. - 16/700] We must remember that in the last verse (4.7.2) he (Rishi Vamadeva) has desired, what he has not yet, the continuous (*ānuṣak*) knowledge of Agni and said that then (*adha*) indeed (*hi*) men hold and possess (*jagr̥bhṛire*) him. But how do they see him before that continuity, though after the Bhrigus have found him for the utility of each human being?

They see (*paśyantāḥ*) him as the master of truth (*rta'vānam*), the complete in knowledge (*vi'cetasam*), but — we must suppose — they do not yet possess him in all his truth or his complete knowledge; for he is seen only as a heaven (*dyām'iva*) with stars (*str'bhīḥ*) and as an illuminer (*haskartāram*) of their sacrifices (*adhvarāṇām*).

A heaven with stars is heaven at night without the light of the sun. Agni in the Veda is described as shining even in the night, giving light in the night, burning through the nights till there comes the dawn, — which too is brought by him aiding Indra and the Angirases. If the meaning of Agni is the inner flame, this gets a striking, appropriate and profound meaning.

In the Veda darkness or night is the symbol of the ignorant mentality, as is the day and its sunlight of the illumined mentality. But before there is the day or the continuous knowledge, the illuminations of Agni are like stars in the nocturnal heavens. Heaven is the mental as earth is the physical being; all the truth and knowledge of Agni is there, but hidden now by the darkness of night. Men know that the Light is there pervading the skies but see only by the stars which Agni has kindled as his fires of illumination in those heavens.

[Expln.] The other gods awake with the Dawn, but Agni wakes also in the Night; he keeps his divine vision even in the darkness where there is neither moon nor star; the flame of the divine will and knowledge is visible even in the densest obscurity of inconscient or half-conscient things. The infallible worker is there even when we see nowhere the conscious light of the guiding mind. [15/388]

आशुं दूतं विवस्वतो विश्वा यश्चर्षणीरभि ।

आ जभ्रुः केतुमायवो भृगवाणं विशेविशे ॥ 4.7.4 ॥

आशुम्¹ दूतम्² विवस्वतः³ विश्वाः⁴ यः⁵ चर्षणीः⁶ अभि⁷ ।

आ⁸ जभ्रुः⁹ केतुम्¹⁰ आयवः¹¹ भृगवाणम्¹² विशेऽविशे¹³ ॥

4. ¹The swift ²messenger ³of the illumining Sun ⁵who ⁷comes to ⁶all the seeing people; ¹¹men ^{8,9}hold him ¹⁰as the ray of intuition and ¹²he shines as the Bhrigu-flame-seer ¹³for each being. [16/238]

तमीं होतारमानुषक् चिकित्वांसं नि षेदिरे ।

रण्वं पावकशोचिषं यजिष्ठं सप्त धामभिः ॥ 4.7.5 ॥

तम्¹ ईम्² होतारम्³ आनुषक्⁴ चिकित्वांसम्⁵ नि⁶ सेदिरे⁷ ।

रण्वम्⁸ पावकऽशोचिषम्⁹ यजिष्ठम्¹⁰ सप्त¹¹ धामऽभिः¹² ॥

5. ²This is ³the Priest of the call ¹whom ^{6,7}they set within, ^{5a}who ⁴uninterruptedly ^{5b}wakes to knowledge, ⁸rapturous ⁹with his purifying flame, ¹⁰most strong to sacrifice ¹¹by his seven ¹²seats (or, lights). [16/238]

तं शश्वतीषु मातृषु वन आ वीतमश्रितम् ।

चित्रं सन्तं गुहा हितं सुवेदं कूचिदर्थिनम् ॥ 4.7.6 ॥

तम्¹ शश्वतीषु² मातृषु³ वने⁴ आ⁵ वीतम्⁶ अश्रितम्⁷ ।

चित्रम्⁸ सन्तम्⁹ गुहा¹⁰ हितम्¹¹ सुऽवेदम्¹² कूचित्ऽअर्थिनम्¹³ ॥

6. ¹Him ²in the many ³mothers ⁵linked together, ⁶wide-spread and ⁷unapproached ⁴in the forest, ⁹abiding ¹⁰in the secret Cave and ⁸rich with many lights, ¹²full of knowledge or ¹³moving to some unknown goal. [16/238]

ससस्य यद् वियुता सस्मिन्नुधन्तस्य धामन् रणयन्त देवाः ।

महाँ अग्निर्नमसा रातहव्यो वेरध्वराय सदमिदृतावा ॥ 4.7.7 ॥

ससस्य¹ यत्² विऽयुता³ सस्मिन्⁴ ऊधन्⁵ ऋतस्य⁶ धामन्⁷ रणयन्त⁸ देवाः⁹ ।

महान्¹⁰ अग्निः¹¹ नमसा¹² रातऽहव्यः¹³ वेः¹⁴ अध्वराय¹⁵ सदम्¹⁶ इत्¹⁷ ऋतऽवा¹⁸ ॥

7. ²When ³in the separation ¹from sleep ⁹the Gods ⁸have joy ⁴in that ⁵udder of the Cow, ⁷in the plane ⁶of the Truth, ¹⁰great becomes ¹¹the Fire ¹³by the offering given ¹²with prostration and ¹⁴journeys ¹⁵for the pilgrim-sacrifice and ^{18a}the Truth is ¹⁶ever ^{18b}with him. [16/238]

वेरध्वरस्य दूत्यानि विद्वानुभे अन्ता रोदसी संचिकित्वान् ।

दूत ईयसे प्रदिव उराणो विदुष्टरो दिव आरोधनानि ॥ 4.7.8 ॥

वेः¹ अध्वरस्य² दूत्यानि³ विद्वान्⁴ उभे⁵ अन्तः⁶ रोदसी⁷ सम्ऽचिकित्वान्⁸ ।

दूतः⁹ ईयसे¹⁰ प्रऽदिवः¹¹ उराणः¹² विदुऽतरः¹³ दिवः¹⁴ आरोधनानि¹⁵ ॥

8. ¹He journeys ⁴knowing ³the embassies ²of the pilgrim-sacrifice ⁶between ⁵both ⁷the firmaments, ⁸utterly awakened to knowledge. ⁹A messenger, ¹¹the Ancient of days, ¹²ever widening, ¹³ever greater in knowledge, ¹⁰thou travellest ¹⁵the mounting slopes (or, to the inmost places) ¹⁴of heaven. [16/239]

कृष्णं त एम रुशतः पुरो भाश्चरिष्णवर्चिर्वपुषामिदेकम् ।

यदप्रवीता दधते ह गर्भं सद्युश्चिज्जातो भवसीदु दूतः ॥ 4.7.9 ॥

कृष्णम्¹ ते² एम³ रुशतः⁴ पुरः⁵ भाः⁶ चरिष्णु⁷ अर्चिः⁸ वपुषाम्⁹ इत्¹⁰ एकम्¹¹ ।

यत्¹² अप्रऽवीता¹³ दधते¹⁴ ह¹⁵ गर्भम्¹⁶ सद्यः¹⁷ चित्¹⁸ जातः¹⁹ भवसि²⁰ इत्²¹ ऊं²² दूतः²³ ॥

9. ¹Black is ³the path ²of thy ⁴shining, ⁶thy light ⁵goes in front, ⁷a journeying ⁸ray, ^{10,11}the one supreme ⁹of all thy bodies; ¹²when ¹³one unimpregnated ¹⁴bears thee ¹⁶as the child of her womb, ¹⁷in the sudden moment ¹⁹of thy birth ²⁰thou art ²¹already ²³the messenger. [16/239]

सद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः ।

वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदन्ना दयते वि जम्भैः ॥ 4.7.10 ॥

सद्यः¹ जातस्य² ददृशानम्³ ओजः⁴ यत्⁵ अस्य⁶ वातः⁷ अनुऽवाति⁸ शोचिः⁹ ।

वृणक्ति¹⁰ तिग्माम्¹¹ अतसेषु¹² जिह्वाम्¹³ स्थिरा¹⁴ चित्¹⁵ अन्ना¹⁶ दयते¹⁷ वि¹⁸ जम्भैः¹⁹ ॥

10. ¹The moment ²he is born ⁶his ⁴might ³becomes visible ⁵when ⁷the wind ⁸blows behind ⁹his flame; ^{10a}he turns ¹¹his sharp ¹³tongue ^{10b}round ¹²the trunks and ^{18,17}tears ¹⁴his

firm ¹⁶food ¹⁹with his jaws of flame. [16/239]

तृषु यदन्ना तृषुणा ववक्ष तृषु दूतं कृणुते यद्दो अग्निः ।

वातस्य मेळिं सचते निजूर्वन्नाशुं न वाजयते हिन्वे अर्वा ॥ 4.7.11 ॥

तृषु¹ यत्² अन्ना³ तृषुणा⁴ ववक्ष⁵ तृषुम्⁶ दूतम्⁷ कृणुते⁸ यद्दो⁹ अग्निः¹⁰ ।

वातस्य¹¹ मेळिम्¹² सचते¹³ निजूर्वन्¹⁴ आशुम्¹⁵ न¹⁶ वाजयते¹⁷ हिन्वे¹⁸ अर्वा¹⁹ ॥

11. ²When ¹quickly ⁵he carries ³his foods ⁴on his rapid tongue, ⁹this mighty ¹⁰Fire ⁸fashions himself into ⁶a swift ⁷messenger; ¹⁴consuming all ¹³he clings ¹²to the mad course (or the roar) ¹¹of the wind, ¹⁶as ¹⁵a driver ¹⁹a swift horse ¹⁸he sets it to gallop ¹⁷for the seeker of the plenitude. [16/239]
-

Sukta 8

दूतं वो विश्ववेदसं हव्यवाहममर्त्यम् ।
यजिष्ठमृञ्जसे गिरा ॥ 4.8.1 ॥

दूतम्¹ वः² विश्ववेदसम्³ हव्यवाहम्⁴ अमर्त्यम्⁵ ।
यजिष्ठम्⁶ ऋञ्जसे⁷ गिरा⁸ ॥

1. ⁷Array ⁸with your word ¹the messenger, ⁴the carrier of your offerings, ⁶most strong to sacrifice, ³the omniscient, ⁵the Immortal. [16/240]

⁷crown [6.15.9]; arrange [5.13.6]

स हि वेदा वसुधिति महँ आरोधनं दिवः ।
स देवाँ एह वक्षति ॥ 4.8.2 ॥

सः¹ हि² वेद³ वसुधितिम्⁴ महान्⁵ आऽरोधनम्⁶ दिवः⁷ ।
सः⁸ देवान्⁹ आ¹⁰ इह¹¹ वक्षति¹² ॥

2. ²For, ¹he ³knows ⁴the place of the possession of the riches, ³he knows ⁶the ascending slope ⁷of heaven, ⁸he ^{10,12}shall bring ¹¹here ⁹the gods. [16/240]

स वेद देव आनमं देवाँ ऋतायते दमे ।
दाति प्रियाणि चिद् वसु ॥ 4.8.3 ॥

सः¹ वेद² देवः³ आऽनमम्⁴ देवान्⁵ ऋतयते⁶ दमे⁷ ।
दाति⁸ प्रियाणि⁹ चित्¹⁰ वसु¹¹ ॥

3. ³A God, ¹he ²knows ⁶for the seeker of the Truth ⁴his way of submission ⁵to the gods ⁷in the house of Truth, and ⁸he gives ⁹the beloved ¹¹treasures. [16/240]

स होता सेदु दूत्यं चिकित्वाँ अन्तरीयते ।
विद्वाँ आरोधनं दिवः ॥ 4.8.4 ॥

सः¹ होता² सः³ इत्⁴ ऊँ⁵ दूत्यम्⁶ चिकित्वान्⁷ अन्तः⁸ ईयते⁹ ।
विद्वान्¹⁰ आऽरोधनम्¹¹ दिवः¹² ॥

4. ¹He is ²the Priest of the call, ^{3,4}it is he who ⁹travels ⁸between, ⁷aware ⁶of his embassy, ¹⁰knowing ¹¹the ascending slope ¹²of heaven. [16/240]

ते स्याम ये अग्नये ददाशुर्हव्यदातिभिः ।
य ईं पुष्यन्त इन्धते ॥ 4.8.5 ॥

ते¹ स्याम² ये³ अग्नये⁴ ददाशुः⁵ हव्यदातिऽभिः⁶ ।
ये⁷ ईम्⁸ पुष्यन्तः⁹ इन्धते¹⁰ ॥

5. ²May we be ¹of those ³who ⁵have given ⁴to the Fire ⁶with the gift of their offerings, ⁷who ¹⁰kindle ⁸him and ⁹increase. [16/240]
-

ते राया ते सुवीर्यैः ससवांसो वि शृण्विरे ।
ये अग्ना दधिरे दुवः ॥ 4.8.6 ॥

ते¹ राया² ते³ सुवीर्यैः⁴ ससवांसः⁵ वि⁶ शृण्विरे⁷ ।
ये⁸ अग्ना⁹ दधिरे¹⁰ दुवः¹¹ ॥

6. ¹They ²by the treasure, ⁴by the hero-strengths ⁵have conquered and ^{6,7}have heard ⁸who ¹⁰have upheld ¹¹their work ⁹in the Fire. [16/240-1]
-

अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः ।
अस्मे वाजास ईरताम् ॥ 4.8.7 ॥

अस्मे¹ रायः² दिवेऽदिवे³ सम्⁴ चरन्तु⁵ पुरुस्पृहः⁶ ।
अस्मे⁷ वाजासः⁸ ईरताम्⁹ ॥

7. ¹In us ^{5a}may ²the riches ^{4,5b}move ³from day to day ⁶bringing the multitude of our desires, ^{9a}may ⁷we ^{9b}receive the impulsion ⁸of the plenitudes. [16/241]
-

स विप्रश्चर्षणीनां शवसा मानुषाणाम् ।
अति क्षिप्रेव विध्यति ॥ 4.8.8 ॥

सः¹ विप्रः² चर्षणीनाम्³ शवसा⁴ मानुषाणाम्⁵ ।
अति⁶ क्षिप्राऽइव⁷ विध्यति⁸ ॥

8. ²An illumined seer, ⁴by the might ³of seeing ⁵human beings ⁸he pierces ⁶beyond ⁷like a swift arrow. [16/241]
-

Sukta 9

अग्ने मृळ महौ असि य ईमा देवयुं जनम् ।

इयेथ बर्हिरासदम् ॥ 4.9.1 ॥

अग्ने¹ मृळ² महान्³ असि⁴ यः⁵ ईम्⁶ आ⁷ देवऽयुम्⁸ जनम्⁹ ।

इयेथ¹⁰ बर्हिः¹¹ आऽसदम्¹² ॥

1. ¹O Flame, ²be gracious, ³for great ⁴art thou ⁵who ^{7,10}comest ^{6,8,9}to the seeker of the godheads ¹²to sit on ¹¹his seat of sacrifice. [16/241]

स मानुषीषु दूळभो विक्षु प्रावीरमर्त्यः ।

दूतो विश्वेषां भुवत् ॥ 4.9.2 ॥

सः¹ मानुषीषु² दुःऽदभः³ विक्षु⁴ प्रऽअवीः⁵ अमर्त्यः⁶ ।

दूतः⁷ विश्वेषाम्⁸ भुवत्⁹ ॥

2. ¹He ⁹becomes ⁵manifest (or, a protector) ^{2,4}in human beings, ³invincible (or, indestructible), ⁶immortal, ⁷the messenger ⁸of all. [16/241]

स सद्य परि णीयते होता मन्द्रो दिविष्टिषु ।

उत पोता नि षीदति ॥ 4.9.3 ॥

सः¹ सद्य² परि³ नीयते⁴ होता⁵ मन्द्रः⁶ दिविष्टिषु⁷ ।

उत⁸ पोता⁹ नि¹⁰ सीदति¹¹ ॥

3. ¹He ⁴is borne ³round ²the house, ⁶a rapturous ⁵Priest of the call ⁷in our heavenward urges; ^{10,11}he takes his seat ⁹as the Priest of the purification. [16/241]

उत ग्ना अग्निरध्वर उतो गृहपतिर्दमे ।

उत ब्रह्मा नि षीदति ॥ 4.9.4 ॥

उत¹ ग्नाः² अग्निः³ अध्वरे⁴ उतो⁵ गृहऽपतिः⁶ दमे⁷ ।

उत⁸ ब्रह्मा⁹ नि¹⁰ सीदति¹¹ ॥

4. ³The Fire is ²the Goddess-powers ⁴in the pilgrim-rite ⁵and ⁶he is the master of the house ⁷in his home, ^{10,11}he sits ⁸too ⁹as the Priest of the word. [16/242]

वेषि ह्यध्वरीयतामुपवक्ता जनानाम् ।

हव्या च मानुषाणाम् ॥ 4.9.5 ॥

वेषि¹ हि² अध्वरिऽयताम्³ उपऽवक्ता⁴ जनानाम्⁵ ।
हव्या⁶ च⁷ मानुषाणाम्⁸ ॥

5. ¹Thou comest ⁶to the offerings ⁴as the speaker of the sanction ^{5,8}for human beings ³when they would perform the pilgrim-sacrifice. [16/242]
-

वेषीद्वस्य दूत्यं यस्य जुजोषो अध्वरम् ।
हव्यं मर्तस्य वोळहवे ॥ 4.9.6 ॥

वेषि¹ इत्² ऊं³ अस्य⁴ दूत्यम्⁵ यस्य⁶ जुजोषः⁷ अध्वरम्⁸ ।
हव्यम्⁹ मर्तस्य¹⁰ वोळहवे¹¹ ॥

6. ¹Thou comest ^{5a}to be ⁴his ^{5b}envoy ⁶to him in whose ⁸sacrifice ⁷thou takest pleasure ¹¹to carry ⁹the offerings ¹⁰of the mortal. [16/242]
-

अस्माकं जोष्यध्वरमस्माकं यज्ञमङ्गिरः ।
अस्माकं शृणुधी हवम् ॥ 4.9.7 ॥

अस्माकम्¹ जोषि² अध्वरम्³ अस्माकम्⁴ यज्ञम्⁵ अङ्गिरः⁶ ।
अस्माकम्⁷ शृणुधि⁸ हवम्⁹ ॥

7. ²Take pleasure ¹in our ³pilgrim-rite, ⁴in our ⁵sacrifice, ⁶O Angiras, ⁸hear ⁷our ⁹call. [16/242]
-

परि ते दूळभो रथोऽस्माँ अश्रोतु विश्वतः ।
येन रक्षसि दाशुषः ॥ 4.9.8 ॥

परि¹ ते² दुःऽदभः³ रथः⁴ अस्मान्⁵ अश्रोतु⁶ विश्वतः⁷ ।
येन⁸ रक्षसि⁹ दाशुषः¹⁰ ॥

8. ^{6a}Let ²thy ³invincible ⁴car ^{1,6b}reach us and move round ⁵us ⁷on every side ⁸by which ⁹thou guardest ¹⁰the givers of the offering. [16/242]
-

Sukta 10

अग्ने तमद्याऽश्वं न स्तोमैः क्रतुं न भद्रम् ।

हृदिस्पृशामृध्यामा त ओहैः ॥ 4.10.1 ॥

अग्ने¹ तम्² अद्य³ अश्वम्⁴ न⁵ स्तोमैः⁶ क्रतुम्⁷ न⁸ भद्रम्⁹ ।

हृदिऽस्पृशाम्¹⁰ ऋध्याम¹¹ ते¹² ओहैः¹³ ॥

1. ¹O Fire, ^{11a}let us ³today ^{11b}make ²thee ^{11c}affluent ⁶with our lauds ¹²as thy ¹³vehicles to bear thee, — even that of thee which is ⁵as if ⁴the Horse, ⁸as if ⁹a happy ⁷will ¹⁰touching the heart. [16/242-3]

अथा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः ।

रथीर्ऋतस्य बृहतो बभूथ ॥ 4.10.2 ॥

अध¹ हि² अग्ने³ क्रतोः⁴ भद्रस्य⁵ दक्षस्य⁶ साधोः⁷ ।

रथीः⁸ ऋतस्य⁹ बृहतः¹⁰ बभूथ¹¹ ॥

2. ²For ¹now, ³O Fire, ¹¹thou hast become ⁸the charioteer ⁵of a happy ⁴Will, ⁷of an all-accomplishing ⁶Discernment, ¹⁰of the Vast ⁹Truth. [16/243]

एभिर्नो अर्कैर्भवा नो अर्वाङ् स्वर्णं ज्योतिः ।

अग्ने विश्वेभिः सुमना अनीकैः ॥ 4.10.3 ॥

एभिः¹ नः² अर्कैः³ भव⁴ नः⁵ अर्वाङ्⁶ स्वः⁷ न⁸ ज्योतिः⁹ ।

अग्ने¹⁰ विश्वेभिः¹¹ सुमनाः¹² अनीकैः¹³ ॥

3. ⁴Become ⁶close ²to us, ¹⁰O Fire, ¹by these ³hymns of illumination, ¹²right-minded ¹¹with all ¹³thy flame-powers, ⁹thy light ⁸like ⁷the sun-world. [16/243]

आभिष्टे अद्य गीर्भिर्गृणन्तोऽग्ने दाशेम ।

प्र ते दिवो न स्तनयन्ति शुष्माः ॥ 4.10.4 ॥

आभिः¹ ते² अद्य³ गीः⁴ ऽभिः⁴ गृणन्तः⁵ अग्ने⁶ दाशेम⁷ ।

प्र⁸ ते⁹ दिवः¹⁰ न¹¹ स्तनयन्ति¹² शुष्माः¹³ ॥

4. ³Today ⁵uttering ²thee ¹with these ⁴utterances ⁷may we give ²to thee, ⁶O Fire; ⁹thy ¹³strengths ^{8,12}thunder forth ¹¹like ¹⁰the heavens (or, ^{8,12}thunder forth ¹¹like ¹³the strength ¹⁰of heaven). [16/243]

तव स्वादिष्टाऽग्ने संदृष्टिरिदा चिदह इदा चिदक्तोः ।

श्रिये रुक्मो न रोचत उपाके ॥ 4.10.5 ॥

तव¹ स्वादिष्टा² अग्ने³ सम्ऽदृष्टिः⁴ इदा⁵ चित्⁶ अहः⁷ इदा⁸ चित्⁹ अक्तोः¹⁰ ।
श्रिये¹¹ रुक्मः¹² न¹³ रोचते¹⁴ उपाके¹⁵ ॥

5. ²Most sweet is ¹thy ⁴vision, ^{5,6}now ⁷in the day, ^{8,9}now ¹⁰in the night; ¹⁴it shines out ¹⁵close to us ¹³like ¹²gold ¹¹for its beauty and splendour. [16/243]

घृतं न पूतं तनूरेपाः शुचि हिरण्यम् ।
तत् ते रुक्मो न रोचत स्वधावः ॥ 4.10.6 ॥

घृतम्¹ न² पूतम्³ तनूः⁴ अरेपाः⁵ शुचि⁶ हिरण्यम्⁷ ।
तत्⁸ ते⁹ रुक्मः¹⁰ न¹¹ रोचत¹² स्वधाऽवः¹³ ॥

6. ⁵Free from evil is ⁴thy body; ²it is like ³pure ¹clarified butter, ⁶it is pure ⁷gold; ⁸that ⁹in thee is ¹⁰golden ¹²in its shining, ¹³for such is thy self-law. [16/243]

कृतं चिद्धि ष्मा सनेमि द्वेषोऽग्न इनोषि ।
मर्तादित्था यजमानादृतावः ॥ 4.10.7 ॥

कृतम्¹ चित्² हि³ स्म⁴ सनेमि⁵ द्वेषः⁶ अग्ने⁷ इनोषि⁸ ।
मर्तात्⁹ इत्था¹⁰ यजमानात्¹¹ ऋतऽवः¹² ॥

7. ²Even ^{5,3}the lasting ⁶hostility ¹done, ¹²O thou who possesses the Truth, ^{8,4}thou drivest away ¹⁰perfectly ⁹from the mortal ¹¹sacrificer (or, away ⁹from the mortal ¹⁰who is exact ¹¹in his sacrifice). [16/244]

शिवा नः सख्या सन्तु भ्रात्राग्ने देवेषु युष्मे ।
सा नो नाभिः सदने सस्मिन्नूधन् ॥ 4.10.8 ॥

शिवा¹ नः² सख्या³ सन्तु⁴ भ्रात्रा⁵ अग्ने⁶ देवेषु⁷ युष्मे⁸
सा⁹ नः¹⁰ नाभिः¹¹ सदने¹² सस्मिन्¹³ ऊधन्¹⁴ ॥

8. ⁶O Fire, ¹auspicious ⁴may be ²all our ³friendship and ⁵brotherhood ⁸with you ⁷Gods.
⁹That is ¹⁰our ¹¹centre, ¹²where is our home, ¹³where is that ¹⁴udder of the Cow of Light.
[16/244]

Sukta 11

भद्रं ते अग्ने सहसिन्ननीकमुपाक आ रोचते सूर्यस्य ।

रुशद् दृशे ददृशे नक्तया चिदरुक्षितं दृश आ रूपे अन्नम् ॥ 4.11.1 ॥

भद्रम्¹ ते² अग्ने³ सहसिन्⁴ अनीकम्⁵ उपाके⁶ आ⁷ रोचते⁸ सूर्यस्य⁹ ।

रुशत्¹⁰ दृशे¹¹ ददृशे¹² नक्तया¹³ चित्¹⁴ अरुक्षितम्¹⁵ दृशे¹⁶ आ¹⁷ रूपे¹⁸ अन्नम्¹⁹ ॥

1. ¹Happy is ⁵that flame-power ²of thine, ⁴O forceful ³Fire; ^{7,8}it shines ⁶close ⁹to the Sun, ¹⁰glowing ¹¹to vision ¹²it is seen ¹⁴even ¹³in the night, ^{17,18}it is as if in its beauty (or, form) ¹⁵there were an unarid ¹⁹feast ¹⁶for the eye. [16/244]

वि षाह्यग्ने गृणते मनीषां खं वेपसा तुविजात स्तवानः ।

विश्वेभिर्यद् वावनः शुक्र देवैस्तन्नो रास्व सुमहो भूरि मन्म ॥ 4.11.2 ॥

वि¹ साहि² अग्ने³ गृणते⁴ मनीषाम्⁵ खम्⁶ वेपसा⁷ तुविजात⁸ स्तवानः⁹ ।

विश्वेभिः¹⁰ यत्¹¹ ववनः¹² शुक्र¹³ देवैः¹⁴ तत्¹⁵ नः¹⁶ रास्व¹⁷ सुमहः¹⁸ भूरि¹⁹ मन्म²⁰ ॥

2. ³O Fire, ⁸O thou with thy many births, ⁹even as we hymn thee ²force ¹open ⁶the heavens (or, the door or entrance) ⁷with thy quivering lustre (or, with thy lustre of knowledge) ⁴for him who utters ⁵the mind of wisdom; ¹³O brilliant, ¹⁸O glorious Flame, ¹¹what thou ¹⁰with all ¹⁴the gods ¹²hast won, ¹⁵that ¹⁷give ¹⁶to us, ¹⁹that mighty ²⁰thought. [16/244]

त्वदग्ने काव्या त्वन्मनीषास्त्वदुक्था जायन्ते राध्यानि ।

त्वदेति द्रविणं वीरपेशा इत्थाधिये दाशुषे मर्त्याय ॥ 4.11.3 ॥

त्वत्¹ अग्ने² काव्या³ त्वत्⁴ मनीषाः⁵ त्वत्⁶ उक्था⁷ जायन्ते⁸ राध्यानि⁹ ।

त्वत्¹⁰ एति¹¹ द्रविणम्¹² वीरपेशाः¹³ इत्थाधिये¹⁴ दाशुषे¹⁵ मर्त्याय¹⁶ ॥

3. ²O Fire, ¹from thee ⁸are born ³the seer-wisdoms, ⁴from thee ⁵the mind of knowledge, ⁶from thee ⁷the utterances ⁹that achieve; ¹⁰from thee ¹¹come ¹²the riches ¹³that take the hero's form ¹⁶to the mortal ¹⁵giver ¹⁴who has the true thought. [16/245]

त्वद् वाजी वाजंभरो विहाय अभिष्टिकृज्जायते सत्यशुष्मः ।

त्वद् रयिर्देवजूतो मयोभुस्त्वदाशुर्जूजुवाँ अग्ने अर्वा ॥ 4.11.4 ॥

त्वत्¹ वाजी² वाजम्³ अग्नेः⁴ विहायाः⁵ अभिष्टिकृत्⁶ जायते⁷ सत्यशुष्मः⁸ ।

त्वत्⁹ रयिः¹⁰ देवजूतो¹¹ मयोः¹² भुः¹³ त्वत्¹⁴ आशुः¹⁵ जूजुवान्¹⁶ अग्ने¹⁷ अर्वा¹⁸ ॥

4. ¹From thee ⁶is born ²the steed of swiftiness ³that carries the plenitude, ⁷that has the force of Truth, ⁵that makes the great approach, ⁴that has the vastness; ⁸from thee is ⁹the treasure ¹⁰sent by the gods ¹¹that creates the bliss, ¹²from thee ¹³the rapid ¹⁴speeding ¹⁶war-horse, ¹⁵O Fire. [16/245]

त्वामग्ने प्रथमं देवयन्तो देवं मर्ता अमृत मन्द्रजिह्वम् ।

द्वेषोयुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममूरम् ॥ 4.11.5 ॥

त्वाम्¹ अग्ने² प्रथमम्³ देवऽयन्तः⁴ देवम्⁵ मर्ता⁶ अमृत⁷ मन्द्रऽजिह्वम्⁸ ।

द्वेषःऽयुतम्⁹ आ¹⁰ विवासन्ति¹¹ धीभिः¹² दमूनसम्¹³ गृहऽपतिम्¹⁴ अमूरम्¹⁵ ॥

5. ¹Thee, ²O Fire, ⁷O immortal, ³first and chief ⁴of the godheads, ⁶mortals ⁴who are seekers of the godheads ^{10,11}illumine ¹²by their thoughts. ⁸Fire with the rapturous tongue ⁹who pushest away the hostiles, ¹³the one domiciled within, ¹⁴the master of our house ¹⁵untouched by ignorance. [16/245]
-

आरे अस्मदमतिमारे अंह आरे विश्वां दुर्मतिं यन्निपासि ।

दोषा शिवः सहसः सूनो अग्ने यं देव आ चित् सचसे स्वस्ति ॥ 4.11.6 ॥

आरे¹ अस्मत्² अमतिम्³ आरे⁴ अंहः⁵ आरे⁶ विश्वाम्⁷ दुःऽमतिम्⁸ यत्⁹ निऽपासि¹⁰ ।

दोषा¹¹ शिवः¹² सहसः¹³ सूनो¹⁴ अग्ने¹⁵ यम्¹⁶ देवः¹⁷ आ¹⁸ चित्¹⁹ सचसे²⁰ स्वस्ति²¹ ॥

6. ¹Far ²from us ⁷all ³unconsciousness, ⁵sin and ⁸evil mind ⁹when ¹⁰thou art on guard, ¹²a benignant Power ¹¹in the night, ¹⁵O Fire, ¹⁴O son ¹³of force, ¹⁸over ¹⁶him to whom ²⁰thou cleavest ²¹for his weal. [16/245]
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Sukta 12

यस्त्वामग्न इनधते यतस्त्रुक् त्रिस्ते अन्नं कृणवत् सस्मिन्नहन् ।

स सु द्युम्नैरभ्यस्तु प्रसक्षत् तव क्रत्वा जातवेदश्चिकित्वान् ॥ 4.12.1 ॥

यः¹ त्वाम्² अग्ने³ इनधते⁴ यतस्त्रुक्⁵ त्रिः⁶ ते⁷ अन्नम्⁸ कृणवत्⁹ सस्मिन्¹⁰ अहन्¹¹ ।

सः¹² सु¹³ द्युम्नैः¹⁴ अभि¹⁵ अस्तु¹⁶ प्रसक्षत्¹⁷ तव¹⁸ क्रत्वा¹⁹ जातवेदः²⁰ चिकित्वान्²¹ ॥

1. ¹He who ⁴kindles ²thee, ³O Fire, and ⁵with his ladle in action ⁹creates ⁸food ⁷for thee ⁶thrice ¹⁰in the ¹¹day, ^{16a}may ¹²he, ²¹awakened to knowledge, ^{16b}be ever ¹⁸with thy ¹⁴illuminations and ¹³wholly ¹⁷put forth his force and ^{15,16}overcome ¹⁸by thy ¹⁹will, ²⁰O knower of all things born. [16/246]

⁵sruk - "a pourer"— & in its implied psychological sense the motive force or motor instrument of action fulfilling the internal or external act [16/647]; This ladle is the constantly lifted movement of man's aspiration towards the Truth and the Godhead. [15/438 *fn* 1]

इध्मं यस्ते जभरच्छश्रमाणो महो अग्ने अनीकमा सपर्यन् ।

स इधानः प्रति दोषामुषासं पुष्यन् रयिं सचते घन्नमित्रान् ॥ 4.12.2 ॥

इध्मम्¹ यः² ते³ जभरत्⁴ शश्रमाणः⁵ महः⁶ अग्ने⁷ अनीकम्⁸ आ⁹ सपर्यन्¹⁰ ।

सः¹¹ इधानः¹² प्रति¹³ दोषाम्¹⁴ उषसम्¹⁵ पुष्यन्¹⁶ रयिम्¹⁷ सचते¹⁸ घन्न्¹⁹ अमित्रान्²⁰ ॥

2. ²He who ⁵labours and ⁴brings ³to thee thy ¹fuel ^{9,10}serving ⁸the flame-force ³of thy ⁶greatness, ⁷O Fire, ¹¹he ¹²kindling ³thee ¹³every ¹⁵day and ¹⁴night ¹⁶ever grows and ¹⁸cleaves ¹⁷to the Treasure ¹⁹slaying ²⁰the unfriendly Powers. [16/246]

अग्निरीशे बृहतः क्षत्रियस्याऽग्निर्वाजस्य परमस्य रायः ।

दधाति रत्नं विधते यविष्ठो व्यानुषड्मर्त्याय स्वधावान् ॥ 4.12.3 ॥

अग्निः¹ ईशे² बृहतः³ क्षत्रियस्य⁴ अग्निः⁵ वाजस्य⁶ परमस्य⁷ रायः⁸ ।

दधाति⁹ रत्नम्¹⁰ विधते¹¹ यविष्ठः¹² वि¹³ आनुषक्¹⁴ मर्त्याय¹⁵ स्वधाऽवान्¹⁶ ॥

3. ¹The Fire ²is the master ³of the vast ⁴might, ⁵the Fire ²is master ⁷of the supreme ⁶plenitude and ⁸riches; ¹²ever young, ¹⁶faithful to his self-law, ⁹he founds ¹³wholly, ¹⁴uninterruptedly ¹⁰the ecstasy ¹⁵for the mortal ¹¹who worships him.

यच्चिद्धि ते पुरुषत्रा यविष्ठाऽचित्तिभिश्चकृमा कच्चिदागः ।

कृधी ष्वस्माँ अदितेरनागान् व्येनांसि शिश्रथो विष्वगग्ने ॥ 4.12.4 ॥

यत्¹ चित्² हि³ ते⁴ पुरुषत्रा⁵ यविष्ठ⁶ अचित्तिभिः⁷ चकृम⁸ कत्⁹ चित्¹⁰ आगः¹¹ ।

कृधि¹² सु¹³ अस्मान्¹⁴ अदितेः¹⁵ अनागान्¹⁶ वि¹⁷ एनांसि¹⁸ शिश्रथः¹⁹ विष्वक्²⁰ अग्ने²¹ ॥

4. ^{1,2,3}If at all ⁵in our humanity ⁷by our movements of ignorance ⁸we have done ^{9,10}any ¹¹evil ⁴against thee, ²¹O Fire, ¹²make ¹⁴us ¹³wholly ¹⁶sinless ¹⁵before the mother indivisible; ²¹O Fire, ^{17,19}mayst thou loosen from us ¹⁸the bonds of our sins ²⁰to every side. [16/246]
-

महश्चिदग्न एनसो अभीक ऊर्वाद् देवानामुत मर्त्यानाम् ।

मा ते सखायः सदमिद् रिषाम यच्छा तोकाय तनयाय शं योः ॥ 4.12.5 ॥

महः¹ चित्² अग्ने³ एनसः⁴ अभीके⁵ ऊर्वात्⁶ देवानाम्⁷ उत⁸ मर्त्यानाम्⁹ ।

मा¹⁰ ते¹¹ सखायः¹² सदम्¹³ इत्¹⁴ रिषाम¹⁵ यच्छ¹⁶ तोकाय¹⁷ तनयाय¹⁸ शम्¹⁹ योः²⁰ ॥

5. ²Even though ⁴our sin ¹be great ⁵before ⁷gods ⁸and ⁹men, ²even though ⁶it be wide, ³O Fire, ^{15a}may ^{12a}we ¹⁰not ^{15b}come ^{13,14}ever ^{15c}to harm from it ^{12b}who are thy friends and comrades; ¹⁶give ¹⁸to our Son, ¹⁷our begotten, ¹⁹the peace and ²⁰the well-doing. [16/247]
-

यथा ह त्यद् वसवो गौर्यं चित् पदि षिताममुञ्चता यजत्राः ।

एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥ 4.12.6 ॥

यथा¹ ह² त्यत्³ वसवः⁴ गौर्यम्⁵ चित्⁶ पदि⁷ सिताम्⁸ अमुञ्चत⁹ यजत्राः¹⁰ ।

एवो¹¹ सु¹² अस्मत्¹³ मुञ्चत¹⁴ वि¹⁵ अंहः¹⁶ प्र¹⁷ तारि¹⁸ अग्ने¹⁹ प्रऽतरम्²⁰ नः²¹ आयुः²² ॥

6. ^{1,2}Even as ³that was done when ⁴the Masters of Riches, ¹⁰the Lords of sacrifice ⁹released ⁵the bright cow ⁸tethered ⁷by her foot, ¹¹so ^{15,14}release ¹³us ¹²utterly ¹⁶from evil; ^{17,18}mayst thou carry forward ²¹our ²²life ²⁰so that it crosses beyond, ¹⁹O Fire. [16/247]
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Sukta 13

प्रत्यग्निरुषसामग्रमख्यद् विभातीनां सुमना रत्नधेयम् ।

यातमश्विना सुकृतो दुरोणमुत् सूर्यो ज्योतिषा देव एति ॥ 4.13.1 ॥

प्रति¹ अग्निः² उषसाम्³ अग्रम्⁴ अख्यत्⁵ विभातीनाम्⁶ सुमनाः⁷ रत्नधेयम्⁸ ।

यातम्⁹ अश्विना¹⁰ सुकृतः¹¹ दुरोणम्¹² उत्¹³ सूर्यः¹⁴ ज्योतिषा¹⁵ देवः¹⁶ एति¹⁷ ॥

1. The [7right-minded – 4.10.3] ²Fire ¹facing ⁴the front ³of the dawns ⁶as they shine out ⁵has revealed ⁸the founding of ecstasy; ¹⁰the two Riders of the horse ⁹are coming ¹²to the gated house ¹¹of the doer of good works; ¹⁶the divine ¹⁴Sun ^{13,17}is rising up ¹⁵with its light. [16/247]

ऊर्ध्वं भानुं सविता देवो अश्रेद् द्रप्सं दविध्वद् गविषो न सत्वा ।

अनु व्रतं वरुणो यन्ति मित्रो यत् सूर्यं दिव्यारोहयन्ति ॥ 4.13.2 ॥

ऊर्ध्वम्¹ भानुम्² सविता³ देवः⁴ अश्रेत्⁵ द्रप्सम्⁶ दविध्वत्⁷ गोऽइषः⁸ न⁹ सत्वा¹⁰ ।

अनु¹¹ व्रतम्¹² वरुणः¹³ यन्ति¹⁴ मित्रः¹⁵ यत्¹⁶ सूर्यम्¹⁷ दिवि¹⁸ आऽरोहयन्ति¹⁹ ॥

2. ⁴The divine ³creator Sun ⁵has reached ¹his high ²shining, he is ⁹like ¹⁰a warrior ⁸seeker of the Light ⁷brandishing ⁶his flag. ¹³There is Varuna, ¹⁵there is Mitra, ^{11,14}all follow ¹²the working of the Law ¹⁶when ^{19a}they make ¹⁷the Sun ^{19b}to rise up ¹⁸in heaven. [16/247]

यं सीमकृण्वन् तमसे विपृचे ध्रुवक्षेमा अनवस्यन्तो अर्थम् ।

तं सूर्यं हरितः सप्त यद्हीः स्पशं विश्वस्य जगतो वहन्ति ॥ 4.13.3 ॥

यम्¹ सीम्² अकृण्वन्³ तमसे⁴ विपृचे⁵ ध्रुवक्षेमाः⁶ अनवस्यन्तः⁷ अर्थम्⁸ ।

तम्⁹ सूर्यम्¹⁰ हरितः¹¹ सप्त¹² यद्हीः¹³ स्पशम्¹⁴ विश्वस्य¹⁵ जगतः¹⁶ वहन्ति¹⁷ ॥

3. ¹Him Whom, ⁶firm in their foundation, ⁷never ceasing from ⁸their aim ³they have made ⁵for the removing ⁴of the darkness [2from every side – 8.40.8], ⁹this ¹⁰Sun ¹²seven ¹³mighty ¹¹brilliant mares ¹⁷bear ¹⁴as the scouts ¹⁵of the whole ¹⁶world. [16/247-8]

वहिष्ठेभिर्विहरन् यासि तन्तुमवव्ययन्नसितं देव वस्म ।

दविध्वतो रश्मयः सूर्यस्य चर्मवावाधुस्तमो अप्स्वन्तः ॥ 4.13.4 ॥

वहिष्ठेभिः¹ विऽहरन्² यासि³ तन्तुम्⁴ अवऽव्ययन्⁵ असितम्⁶ देव⁷ वस्म⁸ ।

दविध्वतः⁹ रश्मयः¹⁰ सूर्यस्य¹¹ चर्मऽइव¹² अव¹³ अधुः¹⁴ तमः¹⁵ अप्स्व¹⁶ अन्तः¹⁷ ॥

4. ⁷O God, ³thou goest ¹with steeds most strong to bear ²separating ⁴the weft woven, ⁵unweaving ⁶the black ⁸garment; ⁹the streaming ¹⁰rays ¹¹of the Sun ¹⁴cast ¹⁵the darkness ¹²like a covering skin ¹³down ¹⁷within ¹⁶the waters. [16/248]

अनायतो अनिबद्धः कथायं न्यङ्कुत्तानेऽव पद्यते न ।

कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥ 4.13.5 ॥

अनायतः¹ अनिबद्धः² कथा³ अयम्⁴ न्यङ्कु⁵ उत्तानः⁶ अव⁷ पद्यते⁸ न⁹ ।

कया¹⁰ याति¹¹ स्वधया¹² कः¹³ ददर्श¹⁴ दिवः¹⁵ स्कम्भः¹⁶ समुत्कृतः¹⁷ पाति¹⁸ नाकम्¹⁹ ॥

5. ¹Unextended, ²unbound, ⁵facing downwards, ⁶facing upwards, ³how ^{8a}does ⁴he ⁹not ^{7,8b}sink? ¹⁰By what ¹²self-law ¹¹does he go on his journey? ¹³Who ¹⁴has seen ¹⁷when he joins ¹⁵heaven and ¹⁶is its pillar and ¹⁸guards ¹⁹the firmament? [16/248]
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Sukta 14

प्रत्यग्निरुषसो जातवेदा अख्यद् देवो रोचमाना महोभिः ।

आ नासत्योरुगाया रथेनेमं यज्ञमुप नो यातमच्छ ॥ 4.14.1 ॥

प्रति¹ अग्निः² उषसः³ जातऽवेदाः⁴ अख्यत्⁵ देवः⁶ रोचमानाः⁷ महःऽभिः⁸ ।

आ⁹ नासत्या¹⁰ उरुऽगाया¹¹ रथेन¹² इमम्¹³ यज्ञम्¹⁴ उप¹⁵ नः¹⁶ यातम्¹⁷ अच्छ¹⁸ ॥

1. ²Fire, ⁶the godhead ⁵has been revealed, ⁴the knower of all things born, ¹fronting ³the dawns ⁷as they gleam ⁸with the greatness of their lustres; ¹¹wide-moving, ¹⁰lords of the journey [Ashwins], ^{15,9,17}come moving ¹²in their chariot ¹⁸towards ¹³this ¹⁶our ¹⁴sacrifice. [16/248]

ऊर्ध्वं केतुं सविता देवो अश्रेज्ज्योतिर्विश्वस्मै भुवनाय कृण्वन् ।

आप्रा द्यावापृथिवी अन्तरिक्षं वि सूर्यो रश्मिभिश्चेकितानः ॥ 4.14.2 ॥

ऊर्ध्वम्¹ केतुम्² सविता³ देवः⁴ अश्रेत्⁵ ज्योतिः⁶ विश्वस्मै⁷ भुवनाय⁸ कृण्वन्⁹ ।

आ¹⁰ अप्राः¹¹ द्यावापृथिवी¹² अन्तरिक्षम्¹³ वि¹⁴ सूर्यः¹⁵ रश्मिऽभिः¹⁶ चेकितानः¹⁷ ॥

2. ³The creator Sun ⁵is lodged ¹in his high ²Ray of intuition ⁹fashioning ⁶the light ⁷for the whole ⁸world; ¹⁵the Sun ^{14,17}in his universal knowledge ^{10,11}has filled ¹²earth and heaven and ¹³the mid-world ¹⁶with his rays. [16/248]

आवहन्त्यरुणीज्योतिषागान्मही चित्रा रश्मिभिश्चेकिताना ।

प्रबोधयन्ती सुविताय देव्युषा ईयते सुयुजा रथेन ॥ 4.14.3 ॥

आऽवहन्ती¹ अरुणीः² ज्योतिषा³ आ⁴ अगात्⁵ मही⁶ चित्रा⁷ रश्मिऽभिः⁸ चेकिताना⁹ ।

प्रऽबोधयन्ती¹⁰ सुविताय¹¹ देवी¹² उषाः¹³ ईयते¹⁴ सुऽयुजा¹⁵ रथेन¹⁶ ॥

3. ²The Dawn ¹bearing him ^{4,5}has come ³with the Light, ²Dawn ⁶vast and ⁷rich in her lustres, ⁹knowing all ⁸by her rays; ¹²the divine ¹³Dawn ¹⁰awakening ¹¹to the happy path ¹⁴is journeying ¹⁵in her well-yoked ¹⁶chariot. [16/249]

आ वां वहिष्ठा इह ते वहन्तु रथा अश्वास उषसो व्युष्टौ ।

इमे हि वां मधुपेयाय सोमा अस्मिन् यज्ञे वृषणा मादयेथाम् ॥ 4.14.4 ॥

आ¹ वाम्² वहिष्ठाः³ इह⁴ ते⁵ वहन्तु⁶ रथाः⁷ अश्वासः⁸ उषसः⁹ विऽउष्टौ¹⁰ ।

इमे¹¹ हि¹² वाम्¹³ मधुऽपेयाय¹⁴ सोमाः¹⁵ अस्मिन्¹⁶ यज्ञे¹⁷ वृषणा¹⁸ मादयेथाम्¹⁹ ॥

4. ^{6a}May these ⁸horses and ⁷chariots, ³strong to bear, ^{1,6b}bring ²you both [Ashwins] ¹⁰in the shining out ⁹of the dawn: ¹²for, ⁴here ¹³for you are ¹⁵the juices of the Wine ¹⁴for the drinking of the sweetness; ¹⁸O strong Ones, ¹⁹may you take rapture ¹¹of them ¹⁶in this ¹⁷sacrifice. [16/249]

अनायतो अनिबद्धः कथायं न्यङ्कुत्तानोऽव पद्यते न ।

कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥ 4.14.5 ॥

अनायतः¹ अनिबद्धः² कथा³ अयम्⁴ न्यङ्कु⁵ उत्तानः⁶ अव⁷ पद्यते⁸ न⁹ ।

कया¹⁰ याति¹¹ स्वधया¹² कः¹³ ददर्श¹⁴ दिवः¹⁵ स्कम्भः¹⁶ समुत्कृतः¹⁷ पाति¹⁸ नाकम्¹⁹ ॥

5. ¹Unextended, ²unbound, ⁵facing downwards, ⁶facing upwards, ³how ⁴does he ⁹not ^{7,8}sink? ¹⁰By what ¹²self-law ¹¹does he go on his journey? ¹³Who ¹⁴has seen ¹⁷when he joins ¹⁵heaven and ¹⁶is its pillar and ¹⁸guards ¹⁹the firmament? [16/249] [**Same as 4.13.5**]
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Sukta 15

अग्निर्होता नो अध्वरे वाजी सन् परि णीयते ।

देवो देवेषु यज्ञियः ॥ 4.15.1 ॥

अग्निः¹ होता² नः³ अध्वरे⁴ वाजी⁵ सन्⁶ परि⁷ नीयते⁸ ।

देवः⁹ देवेषु¹⁰ यज्ञियः¹¹ ॥

1. ¹The Fire is ³our ²Priest of the call ⁴in the pilgrim-sacrifice; ^{7,8}he is led around ⁶as ⁵the horse, ⁹he is the godhead ¹⁰in the gods ¹¹who is lord of the sacrifice. [16/249]

परि त्रिविष्टयध्वरं यात्यग्नी रथीरिव ।

आ देवेषु प्रयो दधत् ॥ 4.15.2 ॥

परि¹ त्रिविष्टि² अध्वरम्³ याति⁴ अग्निः⁵ रथीः⁶ इव⁶ ।

आ⁷ देवेषु⁸ प्रयः⁹ दधत्¹⁰ ॥

2. ⁵The Fire ⁴goes ²thrice ¹around ³the pilgrim-sacrifice and ⁶is like one driving a chariot, ^{7,10}he founds ⁹our delight ⁸in the gods. [16/249]

परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत् ।

दधद् रत्नानि दाशुषे ॥ 4.15.3 ॥

परि¹ वाजऽपतिः² कविः³ अग्निः⁴ हव्यानि⁵ अक्रमीत्⁶ ।

दधत्⁷ रत्नानि⁸ दाशुषे⁹ ॥

3. ⁴The Fire ⁶moves ¹around ⁵the offerings, ³a seer, ²a master of the plenitudes and ⁷finds ⁹for the giver ⁸the ecstasies. [16/250]

अयं यः सृञ्जये पुरो दैववाते समिध्यते ।

द्युमाँ अमित्रदम्भनः ॥ 4.15.4 ॥

अयम्¹ यः² सृञ्जये³ पुरः⁴ दैवऽवाते⁵ सम्ऽइध्यते⁶ ।

द्युऽमान्⁷ अमित्रऽदम्भनः⁸ ॥

4. ¹This is ²he who ⁶is kindled ⁴in the front ³in Srinjaya, ⁵son of Devavata, ⁷he is luminous and ⁸a destroyer of foes. [16/250]

अस्य घा वीर ईवतोऽग्नेरीशीत मर्त्यः ।

तिग्मजम्भस्य मीळहुषः ॥ 4.15.5 ॥

अस्य¹ घ² वीरः³ ईवतः⁴ अग्नेः⁵ ईशीत⁶ मर्त्यः⁷ ।
तिग्मऽजम्भस्य⁸ मीळहुषः⁹ ॥

5. ⁷The mortal ³who is a hero ⁶can have mastery ⁵over the Fire ¹in its ⁴march, ⁸the sharp-tusked ⁹bountiful Fire. [16/250]

तमर्वन्तं न सानसिमरुषं न दिवः शिशुम् ।
मर्मृज्यन्ते दिवेदिवे ॥ 4.15.6 ॥

तम्¹ अर्वन्तम्² न³ सानसिम्⁴ अरुषम्⁵ न⁶ दिवः⁷ शिशुम्⁸ ।
मर्मृज्यन्ते⁹ दिवेऽदिवे¹⁰ ॥

6. ^{9a}They make ¹him ^{9b}bright ¹⁰from day to day ³like ⁴a conquering ²war-horse, ⁶like ⁵a shining ⁸babe ⁷of heaven. [16/250]

बोधद् यन्मा हरिभ्यां कुमारः साहदेव्यः ।
अच्छा न हूत उदरम् ॥ 4.15.7 ॥

बोधत्¹ यत्² मा³ हरिऽभ्याम्⁴ कुमारः⁵ साहऽदेव्यः⁶ ।
अच्छ⁷ न⁸ हूतः⁹ उत्¹⁰ अरम्¹¹ ॥

7. ²When ⁵the prince, ⁶the son of Sahadeva, ¹woke ³me ⁴with his two bay horses, ⁹though called ⁷towards him ⁸I was not ¹¹ready ¹⁰to rise. [16/250]

उत त्या यजता हरी कुमारात् साहदेव्यात् ।
प्रयता सद्य आ ददे ॥ 4.15.8 ॥

उत¹ त्या² यजता³ हरी⁴ कुमारात्⁵ साहऽदेव्यात्⁶ ।
प्रऽयता⁷ सद्यः⁸ आ⁹ ददे¹⁰ ॥

8. ¹Even so, ^{9,10}I took ⁸at once ⁵from the prince, ⁶the son of Sahadeva, ²those two ³sacred ⁴horses ⁷he gave [offered]. [16/250]

एष वां देवावश्विना कुमारः साहदेव्यः ।
दीर्घायुरस्तु सोमकः ॥ 4.15.9 ॥

एषः¹ वाम्² देवौ³ अश्विना⁴ कुमारः⁵ साहऽदेव्यः⁶ ।
दीर्घऽआयुः⁷ अस्तु⁸ सोमकः⁹ ॥

9. ³O divine ⁴Riders, ¹here ²before you is ⁵the prince ⁹Somaka, ⁶son of Sahadeva; ⁷long-lived ⁸may he be! [16/250]

तं युवं देवावश्विना कुमारं साहदेव्यम् ।
दीर्घायुषं कृणोतन ॥१०॥

तम्¹ युवम्² देवौ³ अश्विना⁴ कुमारम्⁵ साहऽदेव्यम्⁶ ।
दीर्घऽआयुषम्⁷ कृणोतन⁸ ॥

10. ¹Even him ⁵the prince, ⁶the son of Sahadeva, ³O divine ⁴Riders, ⁸make ⁷long of life.
[16/250]
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