Companion to

Hymns to the Mystic Fire

Volume III

Word by word construing in Sanskrit and English

of

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

Compiled By

Mukund Ainapure
Companion to *Hymns to the Mystic Fire*

*Volume III*

*Word by word construing in Sanskrit and English of Selected 'Hymns of the Atris’ from the Rig-veda*

Compiled by

**Mukund Ainapure**

- **Original Sanskrit Verses from the Rig Veda**
  cited in *The Complete Works of Sri Aurobindo Volume 16, Hymns to the Mystic Fire – Part II – Mandala 5*

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

- **Sri Aurobindo’s English Translation**
  matched word-by-word with Padpatha, with Explanatory Notes and Synopsis
Companion to *Hymns to the Mystic Fire – Volume III*

By Mukund Ainapure

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At the Lotus Feet

of

Sri Aurobindo
Prologue

Sri Aurobindo

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

The Complete Works of Sri Aurobindo

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

Hymns to the Mystic Fire

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

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

II - Other Hymns to Agni: Translations of hymns to Agni that Sri Aurobindo did not include in the edition of Hymns to the Mystic Fire published during his lifetime. An appendix to this part contains his complete translations of the first hymn of the Rig Veda, showing how his approach to translating the Veda changed over the years. The earlier publication – Companion to Hymns to the Mystic Fire – Vol. II covered verses from Part II (Mandala 1, 3 & 4). This
publication covers verses (1-28) from Part II (Mandala 5). Remaining Mandalas will be covered in the forthcoming publication.

III - Commentaries and Annotated Translations: Pieces from Sri Aurobindo’s manuscripts in which he commented on hymns to Agni or provided annotated translations of them. These are extracted as ‘Explanatory Notes’, ‘Commentary’ or ‘Synopsis’ below the respective verses.

Companion to Hymns to the Mystic Fire

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

It provides the original Sanskrit verses (Riks) from the Rig Veda in Devanagari (without accents), translated and cited by Sri Aurobindo in Hymns to the Mystic Fire. The compiler has provided the Padpātha (in Devanagari as well as Roman Transcription) under each verse in which all euphonic combinations (sandhi) are resolved into the original and separate words and even the components of compound words (samās) indicated; and matched each Sanskrit word in the Padpātha with the corresponding English word in the Translation using superscripts. Footnotes, Explanatory Notes, and Synopsis of every Hymn based on Sri Aurobindo’s writings are given wherever available. The Appendix lists all the ‘Epithets’ of Agni from the Volume.

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

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

Acknowledgements

The compiler has relied on Volume 15 The Secret of the Veda (SV) and Volume 14 Vedic and Philological Studies (VPS) of the Complete Works of Sri Aurobindo (Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for enlightenment at every step. The compiler is grateful for the elucidation provided by authoritative published works on Hymns to the Mystic Fire by Jagannath Vedralankar (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 5: The Atris

[HMF Vol. 16 CWSA Part Two P. 252 – 296;
SV Vol. 15 CWSA Part Three P. 393 – 472]
BUDHA AND GAVISHTHIRA

Sukta 1

अबोध्यनिः समिधा जनानां प्रति धनुमिवायतीमुपासम्
यद्हा इव प्र प्रवामुसिज्ञाना: प्र भानवः सिस्ते नाकमच्छ।।5.1.1।।

अवोधि । अनि:— समूढ़याः जनानां प्रति धनुम्— इव आज्जायतीम् उपसम्।।
यद्हा:— । इव । प्रवाम्— उत्तुज्ञाना:— प्र । भानवः:— सिस्ते । नाकमच्छ।।8।।

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

1. Fire 'is awake 'by the kindling 'of the peoples, 'he fronts 'the dawn 'that comes to him 'like 'a fostering milch-cow; 'like 'the mighty ones 'casting upward 'their branching 'his lustres 'spread 'towards 'the heaven. [16/252]

2. Agni 'by the fuel heaped 'by the peoples 'has awakened 'towards 'the coming 'Dawn 'as 'the Sun-cow 'coming; 'like 'the waters 'spouting up 'for wide flowing, 'his flames 'move 'towards 'the heaven. [16/701]

3. Strength 'is awake 'by kindling 'of the peoples and 'he fronts 'the Dawn 'that comes to him 'as 'the Cow that fosters, 'like 'mightinesses 'that rush upward 'to their 'expanding 'his lustres 'advancing mount 'towards 'the heavenly level. [15/393]

***

Explanatory Note

[16/703-4]

Force [agniḥ], pure, supreme & universal has, in man, awakened [abodhi]; divine power is acting, revealed, in the consciousness of creatures born into matter, [janānām]. It wakes [abodhi] when the fuel has been perfectly heaped [sam-idhā], — that power, plenty and richness of being on which this cosmic Force in us is fed and which minister to its intensity and brightness. It wakes [abodhi] towards [prati] the coming [ā-yatīm]
dawn of illumination [uṣasam], as [iva] to [prati] the Sun-cow [dhenum], the cow of Sūrya, the illumination of the ideal life & the ideal vision entering the soul that works imprisoned in the darkness of Matter. The flames [bhānavah] of the divine activity in us are pointing upwards [ut-jihānaḥ] towards [accha] heaven [nākam], mounting up [pra sisrate] from the lower levels of our being to the heights of the pure mind, and their rising is like [iva] the wide gushing up into manifestation [pra vayam] of waters [yahvāḥ] that have been hidden. For it is a great god that has been released out of the darkness, mahān devah tamasah niḥ amoci (5.1.2).

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

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

2. The priest of the call 1 is awake 3 for sacrifice 4 to the gods, 6 Fire 7 with his right thinking 9 has stood up 5 high ablaze 8 in the dawn. 10 He is kindled, 11 the red-glowing 13 mass of him
is seen: 14a great 15god 17,18 has been delivered 16out of the darkness. [16/252]

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

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

***

Explanatory Note

[16/704-5]

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

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

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

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

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

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

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

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

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

[16/706-7]

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

It is in this state of pure activity & enjoyment that the characteristic uplifting action of Agni is exercised; for then, āt, the discriminative intellect, daksīnā, growing in the substance of its content and havings, vāja-yanti, is yoked or applied to its work [yujyate] under these new conditions. Dakṣīnā the discriminative intellect is the energy of Dakṣā, master of the viveka or unerring right discernment, but unerring in the ideality, in mahas or vijñāna, his and her own home, not unerring in the intellect, but only straining [uttānām] towards the hidden truth & right out of the mental dualities of right & wrong, truth & falsehood. This deputy & messenger of the ṛtaṃ bhṛhat seated in mānasā as reason, discernment, intellect, can only attain its end and fulfil its mission when Agni, the divine Force, manifests in the Prāṇa and mānasā and uplifts her to the
ideal plane of consciousness. Therefore in this new activity she is described as straining & extending herself upwards, uttānām, to follow & reach Agni where are his topmost flames, ûrdhvāḥ, in the ideal being. From there he leans down and feeds on her, adhayat, through the flames of his divine activity, juhūbhīḥ, burning in the purified and upward aspiring activities of the intellectual mind. This essential relation of the divine force and the purified mind is brought out in a more general thought and figure in the first line of the succeeding rik.

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

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

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

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

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

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

[16/707-10]

Iva in the Veda is not always a particle of similitude and comparison. Its essential meaning is truly, verily, so, thus, and it is from this sense that it derives its conjunctive uses, sometimes meaning and or also, sometimes as, like. Its force here is to distinguish between the proper activity of Agni & Surya, of manas and chakshu, & to confine the latter to their proper sphere and thus by implication to confine the former also. When we are mortals content with our humanity, then we are confused in our functions; the manas or sense-mind attempts to do the work of the mahas or idea-mind, to effect original knowledge, to move in Surya, in the powerful concrete image of the Veda. The idea also confuses itself with sense and moves in the sense-forces, the indriyas, instead of occupying itself in all purity with its own function. Hence the confusions of our intellect and the stumblings of our mental activity in its grappling with the contacts of the outer world. But when we rise from our mortal nature to the nature of godhead, devayantah (6.1.2), amritam sapantah (5.3.4), then the first change is the passage from mortal impurity to immortal purity, and the very nature of purity is a clear brightness and rightness, in which all our members work perfectly in God & the gods, each doing its own function & preserving its right relation with its superior and inferior fellows. Therefore in those who are attaining this nature of godhead, dev’yatām, their sense-minds strain towards Agni, the divine force of Right Being & Right Action, satyam ritam,—they tend that is to say to have the right state, bhava or temperament, out of which the right action of the indriyas spontaneously proceeds; the seeings of the Yogin who attains, move in Surya, the god of the ideal powers, all that he perceives, creates, distinguishes, is worked out by the pure ideal mentality, which then uses its four powers of self-revelation, self-inspiration, self-intuition, self-discernment without suffering obscuration by the clouds of vital desire & impulse or deflection by the sense-impacts & sense-reactions. The sensational mind confines itself then to its proper work of receiving passively the impacts of the vital, material & mental outer world & the illuminations of Surya and of pouring out on the world in its reaction to the impacts, not its own hasty & distorted responses, but the pure force & action of Agni which works on the world, pure, right & unerring & seizes on it to possess & enjoy it for God in the human being. This is the goal towards which Dakshina is striving in her upward self-extension which ends by her taking her place as viveka or right discernment in the kingdom of Surya, and this she begins already in her new activities by discerning the proper action of the mind from the proper action of idea in the mind. The purified intellect liberates itself from the obscurations of desire, the slavery to vital impulse, and the false reports and false values of the matter-besieged sense-powers.
The essential nature of Agni's manifestation which is at the root of this successful distinction, is then indicated. Night & Dawn are the two unlike mothers who jointly give birth to Agni, Night, the *avyakta* unmanifest state of knowledge & being, the power of *Avidya*, Dawn, the *vyakta* manifest state of knowledge & being, the power of *Vidya*. They are the two dawns, the two agencies which prepare the manifestation of God in us, Night fostering Agni in secret in the activities of *Avidya*, the activities of unillumined mind, life & body, by which the god in us grows out of matter towards spirit, out of earth up to heaven, Dawn manifesting him again, more & more, until he is ready here for his continuous, pure & perfect activity. When this point of our journey towards perfection is reached he is born, śvatah vājī, in the van of the days [agre ahanāṁ]. We have here one of those great Vedic figures with a double sense in which the Rishis at once revealed & concealed their high knowledge, revealed it to the Aryan mind, concealed it from the unAryan. Agni is the white horse which appears galloping in front of the days, — the same image is used with a similar Vedantic sense in the opening of the Brihad Aranyak Upanishad; but the horse here is not, as in the Upanishad, *Aswa*, the horse of vital & material being in the state of life-force, but vājī, the horse of Being generally, Being manifested in substance whether of mind, life, body or idea or the three higher streams proper to our spiritual being. Agni therefore manifests as the fullness, the infinity, the brihat of all this sevenfold substantial being that is the world we are, but white, the colour of illumined purity. He manifests therefore at this stage primarily as that mighty wideness, purity & illumination of our being which is the true basis of the complete & unassailable siddhi in the Yoga, the only basis on which right knowledge, right thinking, right living, right enjoyment can be firmly, vastly & perpetually seated. He appears therefore in the van of the days, the great increasing states of illuminated force & being, — for that is the image of ahan, — which are the eternal future of the mortal when he has attained immortality.

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

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1 He was born in front of the days, established in established things,
8 ruddy-bright in the woodlands of our pleasure; 10 in house and house founding the seven ecstasies the Fire took up his session as a priest of the call strong for sacrifice. [16/253]

1 He is born full of delight at the head of the days helpful in the helpful gods, active in those that take their joy; in each of our homes establishing his seven ecstasies Agni, priest of the offering, takes seat in his might for the sacrifice. [16/701]

2 Yea, he is born victorious in the front of the days, a ruddy worker established in the established delights of things, upholding in house after house the seven ecstasies Strength (Fire) has taken his seat as the Priest of the offering mighty for sacrifice. [15/394 fn 4]

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

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

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**Explanatory Note (1)**

[16/710-11]

This divine force is born victorious by its very purity & infinity over all the hostile forces that prevent, obstruct, limit or strive to destroy our accomplished freedoms, powers, illuminations & widenesses; by his victory he ushers in the wide days of the siddha, for which these nights & dawns of our human life are the preparatory movements. He is effective & helpful in the effective powers that work out for our good the movements of this lower life towards immortal strength & power, he is active & joyous, aruṣaḥ, in those that take the delight of these movements and so prepare us for the immortal bliss & ecstasy of the divine nature. Manifesting progressively that Ananda the force of God establishes and maintains in each house of our habitation in each of our five bodies, in each of our seven levels of conscious existence, the seven essential forms of Ananda, the bliss of body, the bliss of life, the bliss of mind & the senses, the bliss of ideal illumination, the bliss of pure divine universal ecstasy, the bliss of cosmic Force, the bliss of cosmic being. For although we tend upwards immediately to the pure Idea, yet not that but Ananda is the goal of our journey; the manifestation in our lower members of the divine bliss reposing on the divine force & being is the law of our perfection. Agni, whether he raises us to live in pure mind or yet beyond to the high plateaus of the pure ideal existence, adhi snunā
\textit{bṛhatā vartamānam} (4.28.2), establishes & supports as the divine force that divine bliss in its seven forms in whatever houses of our being, whatever worlds of our consciousness, have been already possessed by our waking existence, life, body & mind, or life, body, mind and idea, \textit{dame’dame dadhānāh}. Thus manifesting God’s bliss in us he takes his seat [ni sasāda] in those houses, domiciled, \textit{damūnāḥ}, as we have it in other Suktas (4.4.11), and in those worlds, to perform as the \textit{hotā} in his greater might for the sacrifice [yajīyān], greater than the might of other gods or greater than he has hitherto possessed, the offering of human life into the immortal being, \textit{a daivyam janam} (5.13.3), \textit{yajathāya devān} (5.1.2).

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

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\textbf{Explanatory Note (2)}

[15/97-99]

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

The \textbf{One} was recognised as the basis and continent; in this One there were the \textbf{two} principles divine and human, mortal and immortal. The dual number is also otherwise applied in the two principles. Heaven and Earth, Mind and Body, Soul and Nature, who are regarded as the father and mother of all beings. It is significant, however, that Heaven and Earth, when they symbolise two forms of natural energy, the mental and the physical consciousness, are no longer the father and mother, but the two mothers. The \textbf{triple} principle was doubly recognised, first in the threefold divine principle answering to the later \textit{Sachchidananda}, the divine existence, consciousness and bliss, and secondly in the threefold mundane principle, Mind, Life, Body, upon which is built the triple world of the Veda and Puranas. But the full number ordinarily recognised is \textbf{seven}. This figure was arrived at by adding the three divine principles to the three mundane and interpolating a seventh or link-principle which is precisely that of the Truth-Consciousness, \textit{Ritam Brihat}, afterwards known as \textit{Vijnana} or \textit{Mahas}. The latter term means the Large and is therefore an equivalent of \textit{Brihat}. 

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

1. The priest of the call has taken his seat strong to sacrifice in the lap of the Mother, in that rapturous other world, the youth, the seer, manifold in his fixed knowledge, possessed of the Truth, the upholder of the peoples, in between too is he kindled. [16/253]

2. Mighty for sacrifice Agni of the offerings takes his seat in the lap of the Mother, in that rapturous middle world, young and a seer, seated in many homes of his dwelling, full of the Truth, upholding our actions and therefore kindled in the mid-spaces. [16/701]

3. Strength (Fire) has taken his seat as the Priest of the offering mighty for sacrifice in the lap of the Mother (Earth) and in that rapturous other world (supramental existence), young and a seer, standing out in his multitudes, possessed of the Truth, the upholder of those that do the work; and also in between (vital and emotional being) he is kindled. [15/394-5]

The mother [mātuḥ] is Earth, our physical being; the other [ūṃ] world [loke] is the supramental existence; the vital and emotional being is the world in between [madhye]. Agni manifests in all of these simultaneously. [15/395 fn 5]
14 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]

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

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

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Explanatory Note

[16/711-2]

Agni [agniḥ] thus takes his seat [ni asīdat] in us and, because it is through human activity that he is to fulfil the sacrifice, because the ascending movement is not completed, he takes it in the lap [upa-sthe] of his Mother [mātuḥ] in that rapturous surabhau middle [madhye] world [loke]. For the middle world, the Bhuvah, including all those states of existence in which the mind and the life are interblended as the double medium through which the Purusha acts and connects Heaven & Earth, is the proper centre of all human action. Mind blended with the vital energies is our seat even here in the material world. The bhuvah or middle regions are worlds of rapture & ecstasy because life-energy & the joy of life fulfil themselves there free from the restrictions of the material world in which it is an exile or invader seeking to dominate & use the rebellious earthly material for its own purposes. Agni sits in the lap [upa-sthe] of the mother [mātuḥ], on the principle of body in the material human being, occupying there the vitalised mind consciousness which is man's present centre of activity & bringing into it the mightier bliss of the rapturous [surabhau] middle [madhye] world [loke] to support & enlarge even the vital and physical activities & enjoyments of our earthly existence. He sits [ni asīdat] there in the human sacrifice, full of eternal youth and vigour, yuvā, in possession of the ideal truth & knowledge, in possession of the unerring rightness of the liberated pure ideal life & consciousness, kaviḥ ṛta-vā, & realising that truth & right in many purposes & activities, puruniḥ-sthaḥ. For he works all these results as the upholder of men in their actions, efforts & labours, dhartā krṣṭīnām, — he is that in all his forms of force from the mere physical heat in earth & in our bodies to the divine Tapas in us & without us by which God effects & supports the existence of the cosmos, — and because he is thus supremely the
upholder of human life & activity, therefore he is kindled [iddhah] in the mid-space [madhye]; his seat is on the fullness of the vitalised mind-consciousness in the microcosm, in the rapturous mid-world of fulfilled life-energy in the macrocosm. There kindled, awakened & manifested in man, sam-idhā buddhah, samiddhah (5.1.2), he does his work for upward-climbing humanity. Thus by the return in  iddhah to the words & the idea with which he started, the Rishi marks the close of his first movement of thought.

7. Men pray with their prostrations of surrender that illumined seer, who achieves perfection in the pilgrim-sacrifices, Fire, the priest of the call, for he has extended earth and heaven by the Truth, they rub bright with the Light the eternal Horse of power. [16/253]

Verily, it is this Agni, the illumined seer who perfects us in these lower activities, the master of offering, that they adore with obeisances and submission; who stretched out the double firmament by the force of the Truth; him they strengthen (or brighten) with the rich droppings, the eternal master of substance. [16/702]

Men seek with their obeisances of submission this illumined Strength (Fire) that achieves our perfection in the progressing sacrifices and is the priest of their oblation, because he shapes in the power of the Truth both firmaments of our being. Him they press into brightness by the clarity (yield of the Cow of Light), the eternal steed of life's plentitude. [15/395]

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]

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

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

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

\textsuperscript{3,4} That is to say, having taken his place on the plane of the Truth which is his own proper home. [15/395 fn 7] \textsuperscript{11} The force of the Truth, the perfect energy that belongs to this perfect knowledge. [15/395 fn 8]

\textbf{Prabhavāvāvāvātmā bhūtvā} | 5.1.9.11

\textsuperscript{1} Sābh. \textsuperscript{2} Anam. \textsuperscript{4} Aśī \textsuperscript{4} Anān. \textsuperscript{6} Aśīv. \textsuperscript{7} Sābh. \textsuperscript{9} Bhūtvā \textsuperscript{10} | 5.1.11.12 \textsuperscript{11} Viśvā \textsuperscript{13} Pria. \textsuperscript{14} Viśvā. \textsuperscript{15} Aśīv. \textsuperscript{16} Mān. \textsuperscript{17} 11

\textbf{pra} \textsuperscript{4} sadyāḥ \textsuperscript{4} agne \textsuperscript{4} ati \textsuperscript{4} esī \textsuperscript{4} anyān \textsuperscript{4} āviḥ \textsuperscript{4} yasmai \textsuperscript{4} cāru-tamaḥ \textsuperscript{4} babhūthā \textsuperscript{4} īlenyāḥ \textsuperscript{4} vapaśyāḥ \textsuperscript{4} vibhā-vā śi \textsuperscript{4} priyāḥ \textsuperscript{4} viśām \textsuperscript{4} atithiḥ \textsuperscript{4} mānuśiṇām \textsuperscript{14} 11

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

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

\textsuperscript{2} At once, \textsuperscript{3} O Strength (Fire), \textsuperscript{1,4} thou outstrippest \textsuperscript{6} all others, \textsuperscript{8} in whomsoever \textsuperscript{10} thou art \textsuperscript{manifested} \textsuperscript{9} in all the glory of thy beauty, \textsuperscript{11} desirable, \textsuperscript{12} full of body, \textsuperscript{13} extended in light, \textsuperscript{14} the beloved \textsuperscript{16} guest \textsuperscript{17} of the human \textsuperscript{15} peoples. [15/395-6]
10. 1To thee, 4O ever youthful 4Fire, 3all the worlds and their peoples 8,2bring 5the offering 7from near and 10from far, 11,14awake 13to that right-mindedness 12of man's happiest state: 15vast and 18great and 20happy 19is that peace 16of thee (16is thy 19house of refuge), 17O Fire. [16/254]

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

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

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

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

4O luminous Agni, 1,7mount 2today 8thy perfect and 5luminous 3chariot 8with the masters of the sacrifice; 10thou knowest 11those paths, 18bring then 15hither 14through 12the wide 13mid-world 16the gods 17to eat of our offerings. [16/702]
1. The chariot symbolises movement of energy. [15/310]

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

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

4. Avocama | kavaye | medhaya | vacah | vandaru | vrshabhaya | vrshne | gavisthira | namasa | stomam | agnau | divi-iva | rukram | uru-vyañcam | aśret

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

1Utterance have we given 4to the word 5of our delight 2for the seer 3who hath understanding, 6for the lord 7who is mighty; 8firm in the light 15aone 9by submission to him 18reaches 11in Agni 10a fixity, 12even as in heaven, so here 13golden 14bright and vast-expanding. [16/702]

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

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

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

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Synopsis (1)

[16/702-3]

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

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Synopsis (2)

[15/ 393]

A HYMN OF THE MORNING SACRIFICE


[7-12] By the Truth [ṛtena] he fashions anew [tatāna] our two firmaments [rodasi], the physical and mental consciousness. This is the golden [rukman] Affirmation [stomam] of him in our heavens [divi].
1. The young Mother carries the boy suppressed in the secret cavern and she gives him not to the father, his force is undiminished, men see him in front established inwardly in the movement. [16/255]

2. The young Mother (Nature or material being) bears the Boy pressed down in her secret being and gives him not to the Father (Soul or pure mental being), but his force is not diminished, the peoples behold him established in front (as the Purohit) in the upward working of things. [15/397]

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

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

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

2. Who is this boy, O young mother, whom thou carriest in thyself when thou art compressed into form, but when thou art vast thou hast given him birth? Through many years grew the child in the womb, I saw him born when the mother brought him forth. [16/255]

Who is this Boy whom thou bearest in thyself when thou art compressed into
form, 8 but thy vastness 9 gives him birth? 11 For 10 many 13 seasons 12 the Child 14 grew 12 in the womb; 15 I saw him 16 born 17 when 19 the Mother 18 brought him forth. [15/398]

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

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

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

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

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

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

16 The expressive Word which manifests that which is hidden, brings out into expression that which is unexpressed. [15/398 fn 4]
4. I saw in the field a happy herd ranging in its many forms of beauty; none could seize them. However, he was born, even those of them who were grey with age became young again. [16/256]

I beheld in the field as though a happy herd that ranged continuously in many forms of luminous beauty. None could seize them. However, he was born; even they that were old (grey) among them, grow young once more. [15/398]

I beheld in the field, as it were, a happy herd ranging continuously, many, shining; they seized them not; he was born; even those (cows) that were old, become young again. [15/141-2]

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

5. Who were they that divorced my strength from the herds of light? Against them there was no protector nor any fighter in this war. Let those who seized them release them back to me; he has become aware and is driving back to me my herds of vision. [16/256]

Who were they that divorced my strength from the herds of Light? Against them there was no protector nor any worker in this war. Let those that took them from me, release them to me again; for he with his conscious perceptions comes driving to us our lost herds of the radiance. [15/398]

Who were they that divorced my strength (maryakam; my host of men, my heroes, viṇa) from the cows? For they (my men) had no warrior and protector of the kine. Let those who took them from me, release them; he knows and comes driving to us the cattle. [15/142]

paśvah - The herds are the illuminations that come to us from the supramental Truth, herding rays of the sun of Light. [15/408 fn 9]
6. The hostile powers have hidden within mortals the king of those who dwell in creatures, in whom all creatures dwell; let the wisdom-words of Atri release him, let the binders themselves become the bound. [16/256]

2. The king of those who dwell in creatures, he in whom all creatures dwell, is hidden within mortals by hostile powers; let the soul-thoughts of the Eater of things (Atri) release him, let the confiners be themselves confined. [15/399]

Explanatory Note (1)

[15/366]

So too when the seer of the house of Atri cries high to Agni, “O Agni, O Priest of the offering, loose from us the cords,” he is using not only a natural, but a richly-laden image. He is thinking of the triple cord of mind, nerves and body by which the soul is bound as a victim in the great world-sacrifice, the sacrifice of the Purusha; he is thinking of the force of the divine Will already awakened and at work within him, a fiery and irresistible godhead that shall uplift his oppressed divinity and cleave asunder the cords of its bondage; he is thinking of the might of that growing Strength and inner
Explanatory Note (2)

[15/505]

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

8. Mayst thou not grow wroth and depart from me; he who guards the law of working of the gods declared it to me; Indra knew and sought after and saw thee, and taught him, O Fire, have come to thee. [16/257]

9. Mayst thou not grow wroth and depart from me; He who guards the law of action of the godheads, told me of thee; Indra knew and sought after and saw thee, and taught him his knowledge, O Flame, came to thee. [15/399]
9. This Fire shines with the Vast Light and makes all things manifest by his greatness. He overpowers the workings of knowledge that are undivine and evil in their impulse, he sharpens his horns to gore the Rakshasa.

This Flame of Will shines out with the vast light of Truth and makes all things manifest by the greatness of him. He overpowers the formations of knowledge that are undivine and of an evil movement, he sharpens his horns to gore the Rakshasa.

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

Maya. There are two kinds of Maya, the divine and undivine, the formations of the truth and the formations of the falsehood. Maya - with a strong sense of its root-significance, to measure, form, build or plan out

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Explanatory Note

[15/366]

A little later the seer sings of the increasing Flame, “Agni shines wide with vast Light and makes all things manifest by his greatness.” What are we to understand? Shall we suppose that the singer released from his bonds, one knows not how, is admiring tranquilly the great blaze of the sacrificial fire which was to have devoured him and wonder at the rapid transitions of the primitive mind? It is only when we discover that the “vast Light” was a fixed phrase in the language of the Mystics for a wide, free and luminous consciousness beyond mind, that we seize the true burden of the Rik. The seer is hymning his release from the triple cord of mind, nerves and body and the uprisings of the knowledge and will within him to a plane of consciousness where the real truth of all things transcendent of their apparent truth becomes at length manifest in a vast illumination.
10. May the voices of the Fire be sharp weapons to slay the Rakshasa. In his ecstasy his anger break down, all the undivine obstructions that besiege us cannot hem him in. [16/257]

4a May the voices of the Flame in our heavens be sharp-weaponed to slay the Rakshasa! In his ecstasy his angry lustres break all that opposes his advance; the energies undivine that obstruct us from every side cannot pen him in. [15/400]

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

11. O thou who art born in many forms, have fashioned for thee this laud like a chariot. If, indeed, God, thou shouldst take an answering joy in it, we could conquer the waters that carry the light of the sun-world. [16/257]

4 O thou who art born in many forms, illumined in mind, accomplished in understanding, perfect in works, have fashioned for thee this song of thy affirming to be as if thy chariot. If thou, O Strength (Fire), take an answering delight in it, we may conquer the waters that carry the light of the luminous heaven. [15/400]

Swar, the divine mind pure to the luminous Truth. [15/400 fn 6]; waters which carry in them the light of the luminous heaven, Svar [15/88]; the waters released from the environing darkness of Vritra are called sometimes the streams of the Truth, rṣasya dhārāḥ (5.12.2) and sometimes svartār apah, the waters of Swar, the luminous solar world [15/168]; sva - This wide world, bhad dyau or Swar, which we have to attain by passing beyond heaven and earth, … this supra-celestial wideness, this illimitable light is a supramental heaven, the heaven of the supramental Truth, of the immortal Beatitude, and that the light which is its substance and constituent reality, is the light of Truth. [15/152]; 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]

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25
12. The bull with the neck of might, whom no enemy can oppose, grows and comes driving from the foe the riches of knowledge. So have the immortals spoken to this Fire that he may work out peace for man when he prepares the sacred seat, work out peace for man when he brings the offering. [16/257-8]

The strong-necked Bull [without any enemy] increases in us and drives to us the treasure of knowledge (the wealth of the luminous herds) that was withheld by our enemy; nor is there any [enemy] to destroy it. For so have the Powers Immortal spoken to the [this] Strength (Fire) that he work out peace for the man who enlarges the seat of sacrifice, that he work out peace for the man who carries in his hand the oblation. [15/400]

or, many-necked [15/400 fn 7]

aryaḥ - 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]

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

Synopsis

[15/ 397]

A HYMN OF THE LIBERATION OF THE DIVINE FORCE

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

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

[7-12] Divine Will manifested in man, itself liberated, liberates him [mumugdhi] from the cords [pāśān] which bind [ni-ditam] him as a victim in the world-sacrifice; we
attain to it by the teaching [anu-śiṣṭaḥ] of Indra, the divine Mind, and it protects the uninterrupted play of the Light [vrata-pāḥ] and destroys [hantavai] the powers of falsehood [rakṣase] whose limitations cannot hem in [na varante] its growth and its out-flaming; it brings [jayema] the divine waters [apāḥ] from the luminous Heaven [svaḥ-vaṭīḥ], the divine wealth [vedāḥ] liberated from the attacks of the Enemy, and gives the final peace and perfection [śarma].
VASUSHRUTA

Sukta 3

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

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

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

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

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

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

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Explanatory Note

15 devāh - 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]

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

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

7Thou 3becomest 2Aryaman 4when 9thou bearest 8the secret 6name 5of the Virgins. 10They make thee to shine 14with the radiances (the cows, gobhiḥ) 13as 11Mitra 12well-established 15when 18thou makest 17of one mind 16the Lord of the house and his consort. [15/353-4]

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

3Probably, the unripe Radiances that our aspiration has to prepare for their union with the higher power of the soul; Aryaman holds their secret sense, the Name or Numen, which is manifested when aspiration arrives at the light of knowledge and Mitra harmonises soul and nature. [15/402 fn 5]

16The Soul and Nature. The mansion is the human body. [15/402 fn 7]
[16/258]

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

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

[15/354]

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

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

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

\[\text{तव श्रीया सुद्दा देव देवा: पुरु दधाना अमृतं सप्नं।} \]
\[\text{होतारम् मनुष्यो नि चेतुद्दास्यं दशिजः: शास्मायो।} \text{।।१५.३.४।।} \]
\[\text{तव}^1 \text{श्रीया}^2 \text{सुद्दा}^3: \text{देव}^4 \text{देवा:}^5 \text{पुरु}^6 \text{दधाना:}^7 \text{अमृतं}^8 \text{सप्नं}^9 \| \]
\[\text{होतारम्}^10 \text{अमिन्यं}^11 \text{मनुष्}^12 \text{नि}^13 \text{सेदु}^14 \text{दशश्चक्ति}^15 \text{शास्मं}^16 \text{अयो।}^{18} \\]
\[\text{तवा} \text{श्रीया} \text{सुद्दा} \text{देव} \text{देवा} \text{पुरु} \text{दधाना} \text{अमृतं} \text{सप्नं} \| \]
\[\text{होतारम} \text{अमिन्य} \text{मनुष} \text{सेदु} \text{दशश्चक्ति} \text{अयो।}^{18} \\]

4. 2 By the glory of thee 3 who hast the true seeing, 5 the gods 7 hold 6 a multiple completeness and 9 taste (or, touch) 8 immortality, 12 men 13,14 take up their session 11 with Fire, 10 the Priest of the call, 16 aspiring, 15 making a gift 17 of the self-expression 18 of the human being. [16/259]

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

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

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

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

vayam | agne | vanuyāma | tvā-ūtāḥ | vasu-yavaḥ | haviśa | budhyamānāḥ | vayam | sa-marye | vidatheśu | ahnām | vayam | rāyā | sahasāḥ | putra | martān ॥

6. ³³ May ³ we ⁵ who seek the Riches ³⁸ win them ⁶ by the offering, ¹ we ⁴ guarded by thee and ⁷ awakened, ⁵ O Fire, — ⁸ we ⁹ in the clash of the battle, ¹⁰ in our discoveries of knowledge ¹¹ through days, ¹² we ¹⁵ by the Treasure ³ overcometh ¹⁶ mortal men, ¹⁵ O son ¹⁴ of Force. [16/259]

vayam | agne | vanuyāma | tvā-ūtāḥ | vasu-yavaḥ | haviśa | budhyamānāḥ | vayam | sa-marye | vidatheśu | ahnām | vayam | rāyā | sahasāḥ | putra | martān ॥

³³ May ³ we, ² O Flame, ⁴ fostered by thee and ⁷ awakened, ⁵ seekers of the substance, ³⁸ prevail ⁶ by the offering, — ⁸ we ⁹ in the great struggle, ¹⁰ we ¹⁵ in the comings of knowledge ¹¹ in our days, ¹² we ¹⁵ by the felicity, ¹⁵ O son ¹⁴ of Force, ³ overcometh ¹⁶ all that are mortal. [15/403]

¹¹ periods of Light visiting the soul [15/403 fn 11]
7. He who **brings** sin and **transgression** upon us, **on him who gives expression to evil, on himself** may there be put **that evil**; **O thou who art conscious, slay** this **hostile assault, O Fire, even him who oppresses us** with the duality. [16/259]

10. The expresser of evil **seeks to bring** sin and **transgression** into us, **his own evil** do thou return upon his head; **O conscious knower, this hostile self-expression of him who oppresses us** with the duality. [15/403]

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

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**Explanatory Note**

14. From the sense of vibration and motion in the root न, स्खि: is that which vibrates, moves, is in constant play; it comes therefore to signify substance, matter, force, energy,
strength, prosperity, play, delight, laughter, with other kindred or derivative senses. It is the Latin res, “thing, affair, object, matter, fact”. In the sense of substance or matter it is constantly used in the Veda. [16/496]

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

9.12 Rescule thy father, 5 in thy knowledge 4 keep him safe, 3 thy father 2 who becomes 8 thy 6 son and 11 bears thee, 10 O son 9 of Force. 15 O conscious knower, 12 when 14.15 wilt thou look 16 upon us? 18 When 10 with thy Truth-Consciousness 20 wilt thou set us to our journey? [16/260]

1.2 Deliver 3 the Father and 5 in thy knowledge 4 put away evil 7 from him who 11 is borne in us 8 as thy 6 son, 10 O child 9 of Force. 12 When 14.15 wilt thou have that vision 16 for us, 13 O conscious knower? 12 when 20 wilt thou, 19 O Truth-Conscious 17 Will, 20 impel us to the journey? [15/404]

2 Do thou 5 in thy knowledge 1.2 extricate 3 the Father and 4 drive away (sin and darkness), 7 he who 11 is borne in us 8 as thy 6 Son, 10 O Child 9 of Force. [15/354]

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

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11. O youthful god, thou, indeed, carriest safe thy adorer beyond all stumbling, O Fire; for the hostile beings are seen, the thieves, even they who know not the light of intuitive knowledge and turn to crookedness. [16/260]

12. These journeys have turned towards thee, that evil in us has been declared to the Shining One, this Fire as he grows will not deliver us to the assailant and the hurter. [16/260-1]

Lo, all movements of our journeying have turned their faces towards thee, and for that evil in us, it is declared to the Dweller in our being. O never can this Will in his increasing betray us to the hurter of our self-expression; he will not deliver us into the hands of our enemy! [15/404]
Synopsis

[15/ 401]

THE DIVINE FORCE, CONQUEROR OF THE SUPREME GOOD

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


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

Sukta 4

त्वाममेव वसुपति वसूनामभि प्र मंदे अध्वरेषु राजन।
त्वया हारी वाजायनो ज्ञेयामभि व्याम पुत्सुनिमत्व्योऽनं।।15.4.11।

त्वाम् 1 अनेन2 वसुपालितम् 3 वसूनाम् 4 अभि 5 नमे 6 अध्वरेषु 7 राजन् 8।
त्वया10 वाज्यन्तः11 ज्ञपम्12 अभि13 श्याम14 पृज्ञुति:15 मत्यानाम्16।।

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

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

हव्याल्लेघनरजः: पिता नो विविभविभावा सुदुर्शीको अस्मे ।
सुपाहस्फला: समयो दितीहास्त्रवक्ष्य मिममीहि श्रवासि।।15.4.1।

हव्याल्लेघः 1 अनि:2 अजर:3 पिता:4 न:5 विज्ञभु:6 विभावः7 सुज्ञशीरः:8 अस्मे:9।
सुपाहस्फल:10 सम्य:11 इ:12 दितीहिः13 अस्मात्रवः14 सम्य:15 मिममीहि16 श्रवासि।।

havya-vāt| agniḥ| ajarah| pitā| naḥ| vi-bhuvḥ| vibhā-vā| su-drśīkaḥ| asme| su-gārhapatyāḥ| sam| iṣāḥ| didhiḥ| asmadryak| sam| mimihī| śravāmsi।।

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

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

10Agni is here the supreme Will dwelling in us, Father and Lord of our being; he is to act in us entirely by the divine will and knowledge. [15/406 fn 1]
3. The seer, the master of men, lord of the human peoples, Fire, pure and purifying with its back of light set within you as the omniscient priest of the call; he shall win our desirable things in the godheads. [16/261]

Will that is the Seer and Lord of the creature in the human peoples, that is pure and purifies, with his surface of the mind’s clarities. Will omniscient hold in you as the priest of your oblations, for this is he that wins for you your desirable boons in the godheads. [15/406]

4. Of one mind with the goddess of revelation (Ila) take pleasure in us, O Fire, labouring with the rays of the sun; accept with pleasure our fuel, O knower of all things born, and bring the gods to us to partake of our sacrifice. [16/261]

Becoming of one heart with the goddess of Truth-vision (Ila), labouring by the rays of the Sun of Light, cleave to us with love, O Strength (Fire): accept in heart thy fuel in us, O Knower of the Births, and bring to us the gods that they may eat of our offering. [15/406]

She (Ila) is also connected with Surya, the Sun, as when Agni, the Will, is invoked (V.4.4) to labour by the rays of the Sun, Lord of the true Light, being of one mind with Ila, \textit{i layā sa jośā yamānaś raśmibhiḥ sūryasya}. [15/96]

\textit{jāta-vedāḥ} - He knows entirely the five worlds - the worlds in which, respectively, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies. They are called respectively Bhur, Bhuvan, Swar, Mahas and Jana or Mayas. [15/284]

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Explanatory Note

15 **haviḥ** - oblation (2.3.2); The oblation signifies always action (*karma*) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention [15/281]; Havis in the Veda is anything spiritual, mental, vital or material offered to the gods so as to strengthen them each in their proper activity. The base of the Vedic system is this idea of the interchange of offices between god & man, man surrendering his inner & outer gains to the gods so that they by their activity in him & his concerns may repay him, as is their habit, a thousandfold. [16/590]

15b **adyāya** - The gods eat or enjoy the offering cast into Agni, into the pure tapas.

In other words, speaking psychologically, all the faculties are strengthened by the surrender of actions, thoughts, feelings into the hands of the pure energy which distributes them to the proper centres. [16/590]

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

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

11-18All hostile energies that attack the soul of man possess certain riches which he needs and has to wrest from them in order to arrive at his perfect plenitude. [15/406 fn 3]
own body; 11 when thou carryest the gods over safe, O son of Force, us, O Fire, strongest godhead, guard in the plenitude. [16/262]

Chase from us with thy blow the Divider, make a free space (for growth) for thine own body! When, Son of Force, thou art carrying the gods over to their goal, protect us in the plenitude of our possession, O Strength (Fire), O mightiest Deity. [15/407]

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

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Explanatory Note

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

vyayante utkṣebhīvaṁ vyāyāḥ vasyaḥ: pāvakaḥ bhṛtāḥ śreyaḥ।
asmesv eva viśvāvarnaḥ sāmāṇyaḥ eva viśvātānāṁ dhyānāṁ dhehi।।5.4.7।।

vyayāṁ 1 eva aneśaṁ ubhāyaṁ: 2 viśayam 3 vyāyāṁ 4 ubhāyaṁ: 5 pāvakaṁ bhṛtāḥ śreyaḥ 6।
asmeśaṁ 7 rajyam 8 viśvāvarnaṁ 9 sām 10 idaṁ 11 aṁśeśaṁ 12 viśvātānāṁ 13 dhyānāṁ 14 dhehi 15।

vayam te aname utkṣebham vyayam ubhyah: pāvakaḥ bhṛtāḥ śreyaḥ।
asmesv eva viśvāvarnaḥ sāmāṇyaḥ eva viśvātānāṁ dhyānāṁ dhehi।।5.4.7।।

7. O Fire, 5a may we worship thee with our words, 5 thee with our offerings, 5 purifier, O happy light; 10 into us bring the treasure in which are all desirable things, 15 in us establish substance of every kind of riches. [16/262]

5a May we order aright for thee our sacrifice by our words and by our offerings, O Will that purifiest, O happy flame of purity; in us pervade a felicity of all desirable boons, in us confirm all substance of our riches. [15/407]

asmessam yavante abhayata jyotishthah sthitah: yuno triṣṇayogadhyam ।
vyayam te avesu sukṛtā: śvām samākṣāna nivakṣaṇeṇeṇ dhehi।।5.4.8।।
Births, possesses and through which it has to lead the ascending sacrifice to the supramental. [15/407 fn 6]

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

3. Adhvara - 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]

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

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

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

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

Explanatory Note

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

4 O Knower of the Births, 10 bear 2 us 9 over 1 every 3 difficult crossing, yea, 9 over 1 all 8 stumbling into evil 6 as 7 in a ship 10 that travels 9 over 5 the waters. 11 O Will, 14 expressed
10. I think of thee with a heart that is thy bard and mortal I call to thee immortal; O Knower of all things born, establish the glory in us, by the children of my works, O Fire, may I win immortality. [16/263]

I meditate on thee with a heart that does the Work and, mortal, I call to the Immortal. O Knower of the Births, confirm victory in us; by the children of my works, O Will, may I enjoy immortality. [15/408]

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

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

11. The doer of great deeds for whom shalt make happy other world, O knower of all things born, reaches in peace a wealth in which are the Horses of swiftness, the Ray-Cows, the Son, the Heroes. [16/263]

O Knower of the Births, the man perfect in his works for whom Greatest that other blissful world, reaches a felicity that is peopled happily with his life's swiftnesses, his herds of Light, the children of his soul, the armies of his energy. [15/408]

11. He because he does well his works, O Agni Jatavedas, thou willest to
make the other world of bliss, attains full of the Horses, the Sons, the Heroes, the Cows, all happy being. [15/151]

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

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

**Synopsis**

[15/ 405]

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

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

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

सुसमिद्धयो शोचिषे घूंतं तीत्रं जुहोतन।
अन्ये जातवेदसे ॥5.5.1॥

सुसमिद्धयो शोचिषे धृतम् तीत्रम् जुहोतन॥
अन्ये जातवेदसे ॥

su-samiddhaya | slochise | ghrtam | tivram | juhotana |
agnaye | jata-vedase ॥

1. On the high-kindled flame pour as offering a poignant clarity, to Fire, the knower of all things born. [16/263]

To the Will that knoweth all the births, to the Flame highly kindled, purely luminous offer a poignant clarity. [15/409]

15 ghtam - 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]; Ghṛta also means shining, it is the shining yield of the shining cow; it is the formed light of conscious knowledge in the mentality. [15/193]

2. The spokesman of the godhead, the inviolable hastens the sacrifice on its way, for this is the seer who comes with the wine of sweetness in his hands. [16/263]

This is he that expresses the powers of the gods, the untameable who speeds on its way this our sacrifice, this is indeed the seer who comes with the wine of sweetness in his hands. [15/409]

2. नराषांस: सुसुदति यज्ञदात्यः।
कविहं मधुहस्त्यः ॥15.5.2॥

नराषांस: सुसुदति इमम् यज्ञम् अदायः।
कविः हि मधुहस्त्यः ॥

narāśaṃsaḥ | susūdati | yajñam | adābhyaḥ |
kaviḥ hi | madhu-hastyaḥ ॥

2. ईंजितो अन्म आ वहं चित्रमिह प्रियं।
सुखे रथेभिमलये ॥15.5.3॥

ईंजितः अन्म आ वहः इन्द्रम् चित्रम् इह प्रियम्।
सुखेः रथेभि: ॥10 उत्तेः ॥

iḷitaḥ | agne | vaha | indram | citram | iha | priyam ॥
3. **O Fire,** we have sought thee with our adoration, bring hither Indra the rich in light, the beloved with his happy chariots to protect us. [16/263]

**O Strength (Fire),** we have sought thee with our adoration, bring hither the God-Mind (Indra) bright and dear in his happy chariots for our increasing. [15/409]

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

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

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4. **Spread wide,** O seat, soft as wool, the songs of illuminations sound high; O bright one, be with us for the conquest. [16/264]

**Widely spread thyself,** softly, thickly covering; towards thee lighten the voices of our illumination. Be white and bright in us that we may conquer. [15/410]

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

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5. **Swing wide,** O divine doors; be easy of approach that you may be our guard: lead further and fill full our sacrifice. [16/264]

**Swing open,** O ye Doors divine. And give us easy passage for our expanding; farther, farther lead and fill our sacrifice. [15/410]

Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening doors of the concealed heavenly realms, kingdoms conquered in succession by the expanding soul. [15/410 fn 4]; The aspiration of the Vedic seer was the enrichment and expansion of man's being,
the birth and the formation of the godheads in his life-sacrifice, the increase of the Force, Truth, Light, Joy of which they are the powers until through the enlarged and ever-opening worlds of his being the soul of man rises, sees the divine doors (devī dvāraḥ) swing open to his call and enters into the supreme felicity of a divine existence beyond heaven. [15/139]; May the divine Doors swing open, wide to our call, easy of approach with our prostrations of surrender; may they stretch wide opening into vastnesses, the imperishable Doors purifying the glorious and heroic kind (2.3.5) [16/39].

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

6. Darkness and Dawn we desire, two mighty Mothers of the Truth, fairly fronting us, increasers of our spacious being. [15/410]

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

7. O worshipped twain, O divine priests of man's call, arrive on the path of the wind to this our sacrifice. [16/264]

And O ye divine Priests of our humanity, O worshipped Twain, approach on the paths of the Life-breath to this our sacrifice. [15/410]
8. **Sa**May ¹Ila, ²Saraswati, and ³Mahi, ⁴the three ⁵goddesses ⁶who create the bliss ⁸sit ⁷on the sacred seat, ⁹they who never err. [16/264]

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

**Sa**May ¹Ila, ²Saraswati and ³Mahi, ³three ⁵goddesses ⁶who give birth to the bliss, ⁸⁸take their place ⁷on the sacrificial seat, ⁹they who stumble not,” or “who come not to hurt” or “do not hurt. [15/94]

¹-³Ila, goddess of revelation; Saraswati, goddess of inspiration; Mahi, goddess of the Vast Truth, Mahas or ṛṭam bṛhat. [16/264 fn 7].

⁸Or, who are not assailed, cannot be attacked by the ignorance and darkness, cause of our suffering. [15/411 fn 7]; The epithet means, I think, they in whom there is no false movement with its evil consequences, *duritam*, no stumbling into pitfalls of sin and error. [15/94]

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**Explanatory Note**

[15/94-97]

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

**Mahi**, then, is the luminous vastness of the Truth, she represents the Largeness, _brhat_, of the superconscient in us containing in itself the Truth, *ṛtam*.

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

**Ila** is also the word of the truth; her name has become identical in a later confusion with the idea of speech. As Saraswati is an awakener of the consciousness to right thinkings or right states of mind, cetanī _sumatīnām_, so also Ila comes to the sacrifice awakening the consciousness to knowledge, _cetayanti_. She is full of energy, _suvirā_, and brings knowledge. She also is connected with Surya, the Sun, as when Agni, the Will, is invoked (5.4.4) to labour by the rays of the Sun, Lord of the true
Light, being of one mind with Ila, इलाय शाजसा यतमानो रामिब्हिः सुरयस्या. She is the mother of the Rays, the herds of the Sun. Her name means she who seeks and attains and it contains the same association of ideas as the words Ritam and Rishi. Ila may therefore well be the vision of the seer which attains the truth. As Saraswati represents the truth-audition, श्रुति, which gives the inspired word, so Ila represents दृष्टि, the truth-vision. If so, since दृष्टि and श्रुति are the two powers of the Rishi, the Kavi, the Seer of the Truth, we can understand the close connection of Ila and Saraswati.

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

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

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**Shobhasthryarhah Gahi Vimbhu: Potes Uta Tmana I**

यज्ञयज्ञे न उदव।।5.5.9।।

शिवः। त्वथः। इह। आः गahi विभुः। पोषे। उता। त्मान॥।

Yajñeyajña 10 नः। 11 उतः। 12 अतः।॥

śivaḥ | tvāṣṭaḥ | iha | ā | gahi | vi-bhuḥ | poṣe | uta | tmanā | yajñe-yajñe | nah | ut | ava ||

9. O maker of forms, 3hither 1benignant 4.5 arrive 6all-pervading 7in thy fostering to us 8and 9in thyself; 10in sacrifice on sacrifice 11us 12upward 13guard. [16/264-5]

2O Fashioner of things (TWashtri), 1beneficent 3hither 4.5 come to us; 6pervader of all in thy being, 7in thy nourishing of all 8and 9with thyself, 10in sacrifice after sacrifice 13foster 11our 12ascension. [15/411]

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

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यत्र वेत्थ वनस्पतेः देवानां गुहा नामानि।

तत्र हन्यानि गामया।।5.5.10॥
10. O Tree, there where thou knowest the secret names of the gods make rich our offerings. [16/265]

O Master of Delight to that goal where thou knowest the secret Names of the gods, thither lead our offerings. [15/411]

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

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

svāhā | agnaye | varuṇāya | svāhā | indrāya | marut-bhyāḥ | svāhā | devebhyaḥ | haviḥ

11. Swaha to the Fire and to Varuna, Swaha to Indra and the Life-powers, Swaha to the gods be our offering. [16/265]

Swaha to the Will [Agni] and to the Lord of Wideness (Varuna), Swaha to the God-Mind (Indra) and to the Thought-Power (Maruts), Swaha to the godheads be the food of our oblation. [15/412]

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

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

1,7 Svaha Swaha – su + ā + hā = offer (ā + hā) duly and wholeheartedly (su)

Synopsis

[15/ 409]

A HYMN OF THE SUMMONING OF THE GODS

The hymn calls to the sacrifice by the summons of the divine Flame the principal godheads [Indra - v.3, Ashwins – v.7, Ila, Saraswati, Mahi – v. 8, Twashtri – v. 9; Soma
– v.10, Varuna, Maruts – v.11]. Each is described or invoked in that capacity and functioning in which he is needed and helpful to the perfection of the soul and its divine growth and attaining.
Sukta 6

1. I meditate on the Fire who is the dweller in things, to whom the milch-cows go as to their home, to their home the swift war-horses, to their home the eternal steeds of swiftness. Bring to those who laud thee the force of thy impulse. [16/265]

2. On [that] Strength (Fire) I meditate who is the dweller in substance and to him his fostering herds, to him as their home our swift war-steeds, to him as their home our powers of the plenitude. Bring to those who affirm thee thy force of the impulsion. [15/413]

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

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

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

6. The power that enables us to make the journey through the night of our being to the divine Light. [15/413 fn 2]; The straight impulsion which the gods possess; man, moving from the ignorance to the Truth by the ignorance, follows a crooked and wavering movement, has a judgment distressed by the falsehood and in his growth stumbles constantly into sin and suffering. By the growth of the gods in him, he is able to move without stumbling and suffering from Truth to greater Truth, straight, felicitously. [15/537 fn 2]
2. This is the Fire who is the dweller in things voiced by me, in whom the milch-cows, and in him the swift galloping war-horses and in him the illuminates who have come to the perfect birth. Bring to those who laud thee the force of thy impulse. [16/265]

1He is Strength (Fire) who is the dweller in substance; 2him I express in whom come together (combine and harmonise) our fostering herds, in whom meet our swiftly galloping war-steeds, in whom our luminous seers that come to perfect birth in us. Bring to those who affirm thee thy force of the impulsion. [15/414]

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

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

1Will (Fire), the universal toiler, gives to the creature his steed of the plenitude. 2Will (Fire) gives that which comes into entire being in us for the felicity and, satisfied, it journeys to the desirable good. Bring to those who affirm thee thy force of the impulsion. [15/414]
more effective force of 11thy 12thlabour 14thblazes 15thin our heavens. Bring to those who affirm thee thy force of the impulsion. [15/414]

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

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

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

2Those are 3thy flames that 4in these thy other flames 6nourish and 1advance 5every 7desirable good; 8they, they 9race! 10they, they 11run! 12they 13drive on in their impulsions 14without a break. Bring to those who affirm thee thy force of the impulsion. [15/415]
tava | tye | agne | arcayaḥ | mahi | vrādhanta | vājinaḥ |
ye | patva-bhiḥ | śaphānām | vraja | bhuranta | gonām | iṣam | stotṛ-bhyāḥ | ā | bhara

7. 3 O Fire, these rays of thine, thy steeds of plenitude greater the Vast; they gallop with tramplings of their hooves to the pens of the Ray-cows. Bring to those who laud thee the force of thy impulse. [16/267]

2 Those are thy fiery rays, O Will [Agni], steeds of the plenitude, and they increase into the largeness and with tramplings of their hooves they bring in the pens of the luminous kine. Bring to those who affirm thee thy force of the impulsion. [15/415]

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

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Explanatory Note

[15/92-3]

This stream [in Greek Mythology] is the river Hippocrene, the fountain of the Horse, and to account for its name we have a legend that it sprang from the hoof of the divine horse Pegasus; for he smote the rock with his hoof and the waters of inspiration gushed out where the mountain had been thus smitten. Was this legend merely a Greek fairy-tale or had it any special meaning? And it is evident that if it had any meaning, it must, since it obviously refers to a psychological phenomenon, the birth of the waters of inspiration, have had a psychological meaning; it must have been an attempt to put into concrete figures certain psychological facts. We may note that the word Pegasus, if we transliterate it into the original Aryan phonetics, becomes Pājasa and is obviously connected with the Sanskrit pājas, which meant originally force, movement, or sometimes footing. In Greek itself it is connected with pēgē, a stream. There is, therefore, in the terms of this legend a constant association with the image of a forceful movement of inspiration. If we turn to Vedic symbols we see that the Ashwa or Horse is an image of the great dynamic force of Life, of the vital and nervous energy, and is constantly coupled with other images that symbolise the consciousness. Adri, the hill or rock, is a symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released and the waters flow. The streams of the madhu, the honey, the Soma, are said also to be milked out of this Hill or Rock. The stroke of the Horse’s hoof on the rock releasing the waters of inspiration would thus become a very obvious psychological image.
8. Bring to us ⁷who laud thee, ³O Fire, ⁸new ⁷impelling forces ⁷that lead to happy worlds; ¹⁰may we be ⁶of those ¹¹who ¹³with thee for their messenger ¹²sing the hymn of illumination ¹⁴in home and home. Bring to those who laud thee the force of thy impulse. [16/267]

₄₅Bring, ³O Will [Agni], ⁶to those who affirm thee ¹new ⁶strengths of impulsion ⁷that find aright their dwelling-place; ¹⁰may we be ⁹they ¹¹who ¹³because they have thee for their messenger, ¹²sing the hymn of illumination ¹⁴in home and home. Bring to those who affirm thee the force of thy impulse. [15/415]

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

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

¹Both ³ladies ³of the running richness ⁶thou approachest ⁶to thy mouth, ²O perfect in delight; ¹⁰mayst thou ¹¹in ⁸our ¹¹speaking ⁹utterly ¹⁰fill thyself, ¹³O master ¹²of shining strength. Bring to those who affirm thee the force of the impulse. [15/415]

₁⁻³₅Perhaps, the divine and the human delight. [15/415 fn 6]
10. Thus have they driven and controlled the Fire without a break by their words and their sacrifices; may he found the perfect hero-might and the perfect power of the Horse. Bring to those who laud thee the force of thy impulse. [16/267]

So by our words and our sacrifices they drive and control the Strength (Fire). May he establish an utter energy and that swift galloping force. *Bring to those who affirm thee thy force of the impulsion.* [15/416]

9The hero-power of the battling soul. [15/416 fn 7] 12Āśu-aśvyam, the swift Horse-Power, with a play on the two words giving it the sense of “swift horse-swiftness”. [15/416 fn 8]

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**Synopsis**

[15/ 413]

**THE GALLOPING FLAME-POWERS OF THE JOURNEY**

[1-4] The flames of Agni the divine Will, home and meeting-place of all our increasing and advancing life-powers are imaged as galloping on our human journey to the supreme good. Divine Will creates in us the divine strength of impulsion, an illumined and undecaying force and flame described as the steed of the plenitude, which brings us that good and carries us to that goal.

[6-7] His flames are courser on the path who increase by the sacrifice; they hasten uninterruptedly, and race always more swiftly; they bring in the penned-up illuminations of the hidden knowledge.

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

Sukta 7

1. O comrades, in you an integral force and complete laud to Fire the most powerful among the peoples, to the mighty child of energy. [16/267-8]

1 O comrades, in you an absolute force of impulsion and an utter affirming for the Strength (Fire) that lavishes all his abundance on the worlds of our dwelling, for the master of Force, for the son of Energy. [15/417]

2. Whom wheresoever they come into contact with, him men who have the power rapturously set alight in this house of man and all beings born strive to bring to birth. [16/268]

1,2 Wheresoever man's soul comes to utter meeting with him, it becomes full of delight in its dwelling-place. Even they who are adepts in the strength continue to kindle the flame of him and all creatures born work to bring him to perfect birth. [15/418]
3. When we completely the impulsions of force, completely the offerings human beings must give, then he gathers to himself the Ray of the light and the might and the Truth. [16/268]

When wholly we possess and enjoy our strengths of impulsion, wholly all that men offer as a sacrifice, then I receive the ray of the Truth in its illumination and shining energy. [15/418]

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

4. Yea, he creates the light of intuition even for one who is far off in the night, the purifying and imperishable Fire ravages the trees of the forest. [16/268]

Verily he creates the light of perception even for one who sits far off in the night, when himself undecaying the purifier compresses the lords of the woodland of delight. [15/418]

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

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

5. When in service men cast down their sweat on the paths, they ascend to a
self-born as if to wide levels. [16/268]

4a When in his circling men cast (‘down) the sweat of their toil as an offering on the paths, then they ascend to him where he sits self-joyous like climbers who arrive upon large levels. [15/418]

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

11 or, self-victorious. [15/418 fn 5]

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

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

1 Him shall mortal man come to know as the godhead who has this multitude of his desires that he may establish in us the all; for he reaches forward to the sweet taste of all foods and he builds a home for this human being. [15/419]

The home of man, the higher divine world of his existence which is being formed by the gods in his being through the sacrifice. This home is the complete Beatitude into which all human desires and enjoyments have to be transformed and lose themselves. Therefore Agni, the purifier, devours all the forms of material existence and enjoyment in order to reduce them to their divine equivalent. [15/419 fn 7]
7. Pure and bright, verily, is he [from the next verse?] and 1 he 4tears [is tearer of] our 4 desert 5dwelling place, 7 like 10 a beast 9,8 who tears, 10 a beast 11 with golden beard and 12 tusks of bright purity, 13 he is like a smith 14 whose force is unafflicted by the heat of the Fire. [16/269]

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

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

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

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

Explanatory Note

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

The names of the three Ribhus are, in the order of their birth, Ribhu or Ribhuksan, the skilful Knower or the Shaper in knowledge, Vibhwa or Vibhu, the Pervading, the self-diffusing, and Vaja, the Plenitude. Their names indicate their special nature and function, but they are really a trinity, and therefore, although usually termed the Ribhus, they are also called the Vibhus and the Vajas. Ribhu, the eldest is the first in man who begins to shape by his thoughts and works the forms of immortality; Vibhwa gives pervasiveness to this working; Vaja, the youngest, supplies the plenitude of the divine light and substance by which the complete work can be done. [15/338]
9. *O Fire,* to whom is poured *the running stream of the offering of light,* 2*the man who*

*is* 7*a happy ground* 9*for establishing* 3*thee,* — 11*in such* 17*mortals* 10,18*found* 12*the light,* 13*and* 14*the inspiration and* 16*the knowledge.* 16/269

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

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

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

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

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

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**Transliteration**

आ यस्य सर्धिनान्तुने श्राद्ध धारये।

eṣu śūnymaṁ śravaḥ se cintam mṛtyuḥ dhāreyā. 15.7.9

आ । य: । ते । सर्धिः । आसुः । अमेः । शामः । असिः । धारये ।

आ । एषु । शुन्यः । उतः । श्रवः । अन्तः । चित्तमः । मर्ये । ।

ā l yah l te l sarpiḥ-āsute l agne l śam l asti l dhāyase l

ā l esu l dyumnam l uta l śravaḥ l ā l cīttaṁ l martyeṣu l dhāḥ ।

9. ।

**Notes**

8śam and śarma in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour, śami, or work of the sacrifice: the toil of the battle and the journey find their rest, a foundation of beatitude is acquired which is already free from the pain of strife and effort. 15/420 fn 11

14śravas - means literally hearing and from this primary significance is derived its secondary sense, “fame”. But, psychologically, the idea of hearing leads up in Sanskrit to another sense which we find in śravana, śruti, śruta, — revealed knowledge, the knowledge which comes by inspiration. 15/63
Even irresistible born, I receive the force of mind, the cow of vision given by thee. O Fire, then may Atri overcome the destroyers who satisfy thee not, may he overcome forces and men.

For to this end I born in the material existence receive as thy gift the emotional mind and the animal being. Yea, O Will the eater of things (Atri) overpower the Dividers who minister not to his fullness; these souls that rush upon him with their impulsions may he overcome.

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

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

Synopsis

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

Agni is hymned as the divine Force that brings the bliss and the ray of the truth into the human being and light into the night of our darkness.

He leads men in their labour to his own infinite levels; he enjoys and tears up the objects of earthly enjoyment, but all his multitude of desires are for the building of an universality, an all-embracing enjoyment in the divine home of the human being.

He is the animal moving as the enjoyer by the progressive movement of Nature, as with an axe through the forest, to the achievement and the bliss.

This passionate, emotional, animal being of man is given by him to be purified into the peace and bliss; in it he establishes a divine light and knowledge and the awakened state of the soul.
Sukta 8

1. O Fire, created by our force, thee of the Ancient One, the ancient seekers of Truth, set blazing for their guard the master of sacrifice with his many delights who establishes all, Fire who dwells in the house, master of the dwelling, the supreme guest and master of the house, with his locks of hair, vast is his intuition, many are his forms, he brings out the multitude of thy forms and the extraction of our riches and the perfect peace

2. Thee, O Fire, men seated within as the ancient guest, the master of the house with his tresses of light, vast is his intuition, many are his forms, he brings out the riches, he is a giver of perfect peace and protection and a destroyer of the foe.
and 14 perfections being and 15 the destruction of enemies. [15/421]

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

15 The hostile powers who try to break up the unity and completeness of our being and from whom the riches rightly belong to us have to be rescued, not human enemies. [15/421 fn 3]
the victory of the mortal, by his right illuminings. [15/422]

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

5. O Fire, thou takest many forms for man and man and thou foundest for him his growth as of old, O thou lauded by many voices; many are the things on which thou feestest and thou illuminest them all with thy force, and none can do violence to the fury of thy blaze when thou blazest up in thy might. [16/271]

Will [Agni] multiply affirmed, thou takest many forms according to the man and establishest for each his wide manifestation even as of old; thou illuminest thy force the many things that are thy food and none can do violence to blaze of thy light when so thou blazest up. [15/422]

6. O youthful Fire, in thy high kindling the gods have made a messenger and a carrier of the offerings; thee of whom light is the native seat and wide are the spaces through which thou movest, they have set when thou hast received the offerings as a keen burning eye that urges the thought. [16/271]

Will [Agni], youngest vigour, thee the gods have kindled high and made their envoy to man and the bearer of his offerings; wide in thy rapidities, born from the clarity, receiver of the oblation, thee they have set in him as a keen and burning eye that urges his mentality. [15/422-3]
The Rishi having declared the continuity of the great effort and aspiration [ṛta-yavaḥ] from the earliest times [pratnāsah] hymns divine Will harboured in us, inmate [damūnasam], priest of the sacrifice [yajatam], master of this dwelling [grha-patim], who fulfils the universal [viśvadhā] impulse [dharṇasim] in all its multiplicity [pururūpam] and both stimulates and leads it in act and knowledge [codayat-mati].
GAYA

Sukta 9

1. Thee, O Fire, men bringing offerings pray, mortals the godhead; I meditate on thee as the knower of all things born and as such thou carriest our offerings without a break. [16/271-2]

2. Fire is the priest of the call of the giver who has plucked the grass for the seat of sacrifice and in him our sacrifices meet and our plenitudes of inspired knowledge. [16/272]

Companion to Hymns to the Mystic Fire – Vol. III
Verily, the two tinders have brought to birth as if a new-born infant, who does aight the pilgrim-sacrifice, to be the upholder of the human beings. [16/272]

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

Verily, thou art hard to seize like a son of crookednesses; many are the trees of the forest, thou consumest, O Fire, like a beast in his pasture. [16/272]

True, too it is that thou art hard to seize as a son of crookednesses when thou devoureest the many growths of delight like an Animal that feeds in his pasture. [15/425]

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

Now, verily, his rays with their smoke meet perfectly together when Trita, the
triple one, 13,16 blows upon 9him 12 in heaven 15 like 14 a smelter, 19 it is if 18 in the smelter 17 that he whets his flame. [16/272]

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

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

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

Vāyukṣ-margin (वायुक्ष्मिन) च प्रभावितम: ।

वेष्युज्जनं तु धर्मम म्यात्नाम।।१५.९.६।।

tav' अहम् अपेर उपत्यका च भूलितार्थ: ।

वेष: द्वूत: ।। ४ दु: अहम् ।।

tava | abham | agne | uti-bhihi | mitrasya | ca | praasti-bhihi |

dvesha-yuta | na | duh-itā | turyama | martyānam | ॥

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

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

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

त ो अने अभी नत विधि सहस्त्र आ भर।

स क्रेयपयत् स पोषयत् भूत् वाजस्य सत्यं उदिति पुत्रु स वृद्धे ॥१५.९.७॥

तत् न: ।। २ अभी ।। न: ।। रविम्र: सहस्त्र: ।। आः भर: ।।

स: ।। १० क्रेयपयत् ।। स: ।। १२ पोषयत् ।। भूत् ।। वाजस्य ।। सत्ये ।। उ: ।। १७ एर्चिः ।। पूत्रुसः ।। न: ।। २० वृद्धे ॥॥

tat | naḥ | agne | abhi | naraḥ | rayim | sahasvah | ā | bhara |

sah | kṣepayat | saḥ | poṣayat | bhuvat | vājasya | sātaye | uta | edhi | prt-su | naḥ |

vṛdhe ॥
7. O forceful Fire, bring to us, to men, the treasure; may he cast his shafts, may he foster us, may he be with us for the conquest of the plenitude. Be with us in our battles that we may grow. [16/273]

8,9. Bring to us human souls that felicity, O Will [Agni], thou forceful one! May he shoot us forward on our path, may he nourish and increase us and be in us for the conquest of the plenitude. (And) March with us in our battles that we may grow. [15/426]

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

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**Synopsis**

[15/424]

DIVINE WILL, ASCENDENT FROM THE ANIMAL TO MENTALITY

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

[1-2] It knows all the births or planes of our existence [jāta-vedasam] and leads the sacrifice [yajñāṣaḥ sam caranti] and its offerings by a successive and continuous progress [havyā vakṣi ānuṣak] to the divine goal and home [kṣayasya].
Sukta 10

अन्नोजिष्टा भर दुन्नमसम्भवम्धिगो |
प्र नो राया परीणसा रस्सि वाजाय पनथाम् ।।

agnem | ojিṣ्टham | ā | bhara | dyumnam | asmbhyam | adhr-go |
pri | nah | rāyā | pariṇasā | ratsi | vājāya | panthām ॥

1. 1O Fire, ३,४bring to us ५a light २full of energy, ७O unseizable Ray; ६for us १०by thy opulence ११pervading on every side १२cut out ८c in ९our ८b front १४a path १५to the plenitude. [16/273]
1O Agni, ७Light of our embodied being, ३,४bring to us ५an illumination ७most full of force; १२a do thou ११by power of an all environing १०felicity १२c cleave ६for us १३towards the goal of possession ९our १४path ८in front. [16/712]
1O Flame, ७O Ray in our limited existence, ३,४bring ६for us ५an illumination २full of utter energy, ११by an all-encompassing १०felicity १२c cleave ८forward ९our १४path १३towards the plenitude. [15/427]

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Commentary

[16/713-4]

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

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

As adhrigo, the divine Light in our embodied being, Agni is to bring to us an illumination of knowledge in our mentality [dyumnam] which is [ojिṣ्टham], most full of ojas, superabundant in effective puissance. By God-directed action our heart &
intellect become suffused with power & light, or rather with light that is power and power that is light, since knowledge & force are in the divine nature one entity. agne ojïṣṭham ā bhara dyumnam asmabhyaṃ adhrigo [5.10.1- a].

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

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

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

And this path Agni is to cleave for us, pra, in front of us. The Might of God goes before us on its Tapasya, not remaining content with any limited realisation but pressing forwards towards [............] consciousness & knowledge, [............] force & an infinite joy. It dispels the darkness in front & lights, [as] it advances, new reaches of thought, consciousness & knowledge to which our minds were blinded; it scatters spiritual foes ambushed in front; it creates footholds for us in the pathless void, apadeṇā. We follow & enjoy its fruits, maghāni ānaśuh. pra naḥ rāyā pariṇasā ratiṣi vājāya panthāṃ [5.10.1-b].
2. 3O Fire, 4O Wonderful, 2come to us 5with thy will and 7the growth 6of the judgment; 8in thee 15the sacrificial 13Friend, 12achiever of the work 10,11can climb 9to almightiness. [16/273]

1\Thou, 4O wonderful 3Agni, 24becomest 5by the Will 7the fullness 28in us 9of discernment and 8in thee 12the doer 10,11climbeth up 4to the might divine 14as 15Mitra 15of the sacrifice. [16/712].

3O Flame, 4thou supreme and wonderful thing, 1it is thou who 5by force of will 2becomest in us 7the greatness 6of discerning power; 8in thee 13the all-harmonising Friend (Mitra) 15in the sacrifice 12accomplishes the work and 10,11climbs 9to divine mastery. [15/427]

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

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

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Commentary

[16/713-19]

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

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

Kratu has several shades of significance, action or activity, more especially, the yajna or action of sacrifice; power that expresses itself in action, the Greek kratos; & power as a mental force corresponding very nearly to the European conception of Will.
We have in our philosophy no exact synonym of the English word Will, because Will to us, as opposed to mere wish, ichchhā, is simply Conscious Force; it is Shakti or, more precisely, Chit-shakti, & its nature in action is Tapas or the concentration of consciousness on action & its object or its results. Now the nature of Agni, kratu or active power is precisely this Tapas or Chit-shakti, Conscious Being in concentration of action. It is then by Tapas or Will that Agni creates in us Knowledge. But how can Action be said to transform itself into Knowledge, kriyāshakti into jñānasakti? We can see dimly this transmutation in our ordinary psychological experience; for we know that each time we act, bodily or mentally, the action is automatically registered in us as an experience and by the accumulation of experiences transforms itself into state of knowledge. But in mortal knowledge & mortal nature the act & the knowledge are separated from each other and can be joined or disjoined; in divine knowledge & divine nature the two go always together and are one entity. When God acts, each act is a play of effective self-knowledge. When He creates Light, He conceives of Himself as a Light & Light becomes. The action of creation is really a play of self-conception. He knows at the same time the whole conception of Light, its nature, properties, possibilities, functionings; when therefore He acts or creates, the process of action is a process of conception, the result of action is a result of conception. For this reason when a tree grows out of a seed, the evolution of the right tree out of the right seed is as inevitable as Fate, although the tree has no knowledge and control of its own growth; but the evolution & the form of the tree evolved are merely manifestations of the divine conception. The Cosmic Self-Consciousness knows itself in the form of a Tree & that vijnāna or typal idea is manifested by the sure action of the nature or swabhāva attached to the conception. This sureness of self-fulfilment based on a secret self-knowledge is the kratu or action of Agni, the divine Power in things. It is a secret Will in things fulfilling itself in motion of activity & in form. But though Agni in the tree knows, the tree knows nothing. When man comes in with his mind, he still does not know but only seeks to know, — for he feels that attached to every object is a right knowledge of that object & in every action is a right knowledge of that action. This knowledge he seeks to bring out, to make conscious in his mind. But mortal knowledge is sense knowledge, a deduction from forms of things; divine knowledge is self-existent knowledge, spontaneously manifested by the identity in consciousness of the knower with the thing known. Mortal knowledge is derived in nature, deferred in time, indirect in means; divine knowledge is spontaneous, direct and self-manifesting. Mortal knowledge is like hearing of a man from others & inferring many things about him which may & must, indeed, be largely or wholly incorrect; divine knowledge is the seeing & hearing of the man himself & knowledge of him by personal experience. Mortal knowledge is crooked, hvāra or vrijina; divine knowledge is straight, riju. Mortal knowledge proceeds from & by limitation, by getting hold of & adding up details, dwayena, by duality;
divine knowledge is comprehensive & unifying, containing subordinates in the principal, details in the whole, attributes in the thing itself. Mortal knowledge advances step by step over uneven ground in a jungle where it does not know the way; divine knowledge advances over straight & open levels, viṭāṇi prishṭhāṇi, where it sees the whole prospect before it, its starting-point, its way & its goal. Mortal knowledge bases itself on martya or mānasa ketu, sense perception or intelligence; divine knowledge bases itself upon daivya ketu, self-perception. Mortal knowledge is mānas, divine knowledge is vijnāna, self-true ideation or soul-knowledge. Even when Agni works from below upward, from mind up to vijnāna, & the daivya ketu has to follow the action of mind & act partially & in details, it does not lose its characteristics of self-existence, self-truth & direct perception. When therefore vijnāna acts in the human mind, he associates every action, every will with the knowledge that is the core of the action & the true substance of the will, but this he does at first dimly & obscurely in the nervous impressions, the emotional response, the sense knowledge, as in a smoke-obscured flame. He has then archayo dhūminah [5.9.5], smoky rays; he acts as a force in Avidya, putro hvaryāṇām [5.9.4], a son of the crookednesses although always rījūyuh, moving towards the straightnesses. But when he can get beyond the sense mind into pure mind, then he begins to show his true nature entirely & the higher knowledge begins; he has his archayo bhrājantah [5.10.5], his intense clear burning rays, he drives his straight-muscled steeds, rijumushkān [4.2.2] ashwān. Then every act of will is attended with right discernment, with daksha & transmutes itself into right knowledge.

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

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

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

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

This ascension Gaya, the Rishi, is enabled by the fixed symbolic style of the Veda, to express with a masterly economy of words in the second rik of this Sukta.

तं नो अम एवं गयं पुष्टि च वर्धय।
ये स्तोमेभिः प्र सूर्यो नसो मण्डन्यान्यु:।।15.10.31।

त्वम्! न:। अमे! गयम् पुष्टिम्! च! वर्धय।।
ये9 स्तोमेभिः।।10 प्र11 सूर्यै:।।12 नर:।।13 मण्डन्यान्यु14 आन्य।।15 ||

tvam | nah | agne | esam | gayam | puṣṭim | ca | vardhaya |
ye | stomebhih | pra | sūrayah | narah | maghāni | ānaśuh ||

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

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

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

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Commentary

[16/719-27]

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

The stage now considered is that of Agni in the pure mind awakening in it the activities of the vijnāṇa. The god of the vijnāṇa, its Nri or Purusha, is the Lord of the Sun, Sur or Surya. Those who possess the illumination of the vijnāṇa are called, therefore, sūrayah, the Illuminati, and the word may be applied to either class of Nri (Purushas), the human Purushas who evolve upwards by the Vedic sacrifice or the luminous gods of the vijnāṇa, the solar gods, the host of Surya, sūrayo narah, who aid
him in his ascent. It is these Solar Purushas who are the archayo bhrājantah [5.10.5], the bright-burning brilliances of Agni. The divine Tapas entering the vijnāna manifests itself in Surya & his hosts, in the powers, faculties & activities of the self-luminous & self-true ideal mind. The Rishi occupies himself with these luminous Powers in his next three verses.

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

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

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

The importance & effectiveness, psychological, spiritual, even physical, of the Word, Vachas, Gih, Uktha, may almost be described as the fundamental thought of the Vedic seers, and this initial psychic perception of our forefathers has dominated Indian religious thought & discipline ever since. The name of God, the mantra, is still the keystone of all Indian yoga. We shall not realise the full bearing & rationale of this great Vedic conception unless we first impress on our minds the Vedic idea of existence & creation, for Vak, the Word, is in that idea the effective agent of creation. All created existence is in the Vedic philosophy a formation by force of consciousness, Chit-shakti, not, as modern thought supposes it to be, a formation by Force of unconscious inanimate Being. Creation itself is only a manifestation, phenomenon or appearing in form, vayas, vayunam, viti, [of] that which is already existent as consciousness, but latent as form in universal Being. It is srishti, a loosing forth, vachas, vyachas or shasti,
an expressing or bringing out, not a creation in the modern sense, not a new manufacture of that which never before had any sort of existence. Sat or Being in the universe contains all forms as things in themselves in its Chit or self-consciousness, but for all cosmic purposes avyakta, unexpressed, undefined. To define it is first necessary that the general undifferentiated self-consciousness should dwell by particular concentration of consciousness, by Tapas or Force of self-knowledge, on the thing in itself latent in undifferentiated Cosmic Being. This self-dwelling of Tapas is, first, an act of seeing, īkshanam, drishti. “The Being saw, Let me bring forth worlds”, as the Aitareya Upanishad expresses the original Will to create.

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

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

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

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

Consciousness is the base of all world existence, but consciousness develops itself in two forms, manifestation & non-manifestation, Dawn & Night, or from our point of view, Knowledge & Ignorance, Chittam & Achittam, Vidyā & Avidyā, consciousness illumined in the form it has taken as in the seer, consciousness dark & involved in the form it has taken as in the clod & less rigidly in the tree. For it is evident that in the highest principles of Sat, Chit, Ananda, there is universal knowledge, unlimited, inherent in the self-luminous unity of the Cosmic Being; even in Vijnāna the element of limitation or bheda has not really entered, for differentiation by Vijnāna exists in the cosmic sense of oneness as a play of oneness & is not a real difference; the knowledge of the many is illumined always by the knowledge of the one. The Gods of Sat, Tapas & Jana know themselves as one, Agni there is Varuna & Varuna is Agni; even in Mahas or Brihat, the uru loka, the wide & vast world, the world of Vijnāna, the devās know themselves as one even in their multitude. There, however, the first possibility of limitation in consciousness is adumbrated. But it is not till Mānas gets full play that limitation sets in, but so long as Mānas is pure rishimedha, not separated from Vijnāna, [the] movement from [..........................] Therefore in Swar, the world of pure Mind [..........................] the stress is not yet a bondage. There is a limited working of being, knowledge & power, which may ignore for the time being the wider being, knowledge & action & thus generate ignorance, but
is not fatally ignorant of it & is not therefore bound by its self-chosen ignorance. The gods know themselves as one, as Purushas of the universal Deva even when they act as if they were entirely different personalities. In this world, therefore, there is no real birth & death, no real day & night, but only the taking & putting off [of] forms, the bringing forward & the putting back of Light from the frontal outward action of the consciousness. In Bhuvar, the worlds of Prāna, the conscious energy put out seems to be really absorbed in her outward workings only, in the energy itself, in the form of her own works & to forget her own more universal reality; a veil falls between mānas & vijnāna, the veil of Achitti or ignorance. In Bhu, the world of Matter, this movement is complete. Consciousness is involved in its forms & has to be rescued out of it by beings who bring conscious life & mind into the mechanism of its formal energies & the inertia of its substantial forms. Man is the nodus, the agent & instrument of the gods for the full recovery of Consciousness in material Energy, universal being in particular Form. Man, the mental being in Bhu, shares with the Gods the appellation, Nri, the Purusha; he too is a guiding Soul of consciousness & not the mere gana [gna? - compiler], formal executive energy & mechanical ratio of things which is the outward aspect of Nature.

Man is able to bring out, to express the divine consciousness & nature in the prison of matter or, as the Vedic hymns express it, to manifest the gods — he is devavyachāh, effects by the yajna the devavīti, god-manifestation, in himself, because he is able to use fully the principle of Mind with its powers of mental realisation and verbal expression, manna & vachas, mati & gīh. In the lower forms of life this is not possible. Mind there is dumb or only partly vocal; it is therefore unable to bring into expression, into shansa, the secret name of things, their guhyam nāma; he first is able to define them in mind by speech & to arrive from this mental definition to the divine idea in them and from the divine idea to the one truth of which all ideas are expressions. By vachas in mati one arrives at Nāma in vijnānam. For all sound has a creative & expressive power; each activity of sound in existence creates its corresponding physical & mental forms; all activity of forms in their turn creates a corresponding vibration of sound. But human speech informed with mind is the highest creative & expressive power of sound. It tends to bring about in life & being that which it expresses in thought. We can see this easily enough in psychological phenomena. By dwelling on an idea, by tapas on it, we can create not only the image of that idea in our minds, but its form in emotion, its truth in quality of character, its experience in terms of inner being. By dwelling with the will on the idea of courage or virtue it has been found that we can create courage or virtue in ourselves where they were formerly wanting. By brooding on an object with the will in mind in a state of masterful concentration it has been found that we can command the knowledge we need about
the object. But the Indian theory of concentration goes farther & asserts that even events, things, objects can be controlled by this inner Tapas & brought about or reduced to subjection without any ostensible material means. This concentration in mind is the manna of the Vedic rishis. The concentration may be on the object or idea itself or on the name of the object or on some form of words which expresses the idea. But even when the concentration is on idea or object & not on name or word, there is still, in all mental concentration, a silent or half-expressed word or vāk by which the idea or object is brought before mind. The vāk may be repeated aloud and then it becomes the hymn, sukta or rik of the Vedic Rishi, or the nāmakirtana of the modern devotee; or it may be repeated only by subtle sound in the subtle matter of mind, then it is the mantra of the silent Yogin; or it may be involved and silent at the back of the image, object or unexpressed idea in the mind. The Vedic manma or mantra is of the first variety, — although we need not assume that the Rishis were ignorant of the more silent forms of meditation. Nevertheless, they attached a preeminent importance to the vāk, the expressed mental realisation.

The process of the Vedic mantra involves three movements, corresponding to three psychological activities necessary to the act of meditation or realisation, a movement from soul into mind, a movement from mind into speech, & the movement of speech itself reacting on mind and soul. In all forms there is the soul or [........................................] partially expressed in the two primary constituents [........................................] & temperament sometimes called manyu or more widely mati, and [an] intellectual part, usually termed dhi or manishā. The manishā first brought out the Nāma out of the soul in which all things are latent into the heart where the general bhāva (character, temperament, sense & feeling) of the Nāma manifested itself to the sensationallly perceiving mind & then raised it by distinct concept into the thinking mind. The mind by dwelling on the vāk brings out the thing defined by Nāama into being in the experience of the thinker & there establishes it as a living & acting presence. The mantra then, when it is thought of as operating to bring out the ukthym, the thing desired & to be expressed, out of the soul into the mind state, mati, is called brahma or angusham brahma or, briefly, āngusham; when it is thought of as mentalising the uktham, it is called manma or mantra, when it is thought of as expressing by speech the ukthym in the thinker’s practical experience it is called vachas or gir. Moreover, the vachas may be either of the nature of prayer or praise; as prayer, it is called uktha; as praise it has two functions, the expression in the sādhaka of the divine activity, when it is termed shansa, and the confirmation or firm establishment of the activity once expressed, when it is termed stoma. All these expressions, brahma, manma, vachas, shansa, stoma, stava or stavas, can be and are often used to express the effect of the mantra no less than the mantra itself, — brahma
then means the soul-movement or soul-state expressed in the heart or temperament, **manma** the mental realisation, **vachas** the expression of the god or his divine activities in the mortal nature, **shansa** the expression of the man's higher being which is brought about by the mantra, **stoma** the firm established condition of the manifest god in the man. Nor are these the only terms which are applied to the mantra in the Vedic suktas. It is also called **rik**, **gāyatram**, **gātha** or **sāma**. It is the **rik** when it is considered as the mantra of realisation & the word **arka** is used to express the act of divine realisation by the mantra; **gāyatram** when it is considered as the means of attainment to the power, felicity or wideness of the divine being or nature through the path of the Truth or Ritam manifested by the mantra; **sāma** when it brings about the harmony or equality of the different constituents of our nature, body, life-energy, mind, pure ideation in one divine ānandamaya consciousness. By the **mantra** the god, entering into the speech and the thought, the soul-state, takes possession of his seat in man & makes manifest there his activities.

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

**Ye stomebhih pra sūrayo naro maghāni ânaśuh [verse 3].**

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| Ye | agne | candra | te | giraḥ | śumbhanti | aśva-rādhasaḥ | śuṣmebhiḥ | śuṣmiṇaḥ | naraḥ | dīvaḥ | cit | yeśām | bṛhat | su-kīrtih | bodhati | tmanā |
4. Who, O delightful Fire, have achieved the power of the horse and make beautiful their words of thee, strong men with their strength whose is the Vast that is greater even than heaven, for in them that glory by itself awakes. [16/273]

They, O Agni rapturous, who by delight of the Steed of Life have joy of the words, are Purushas strong in all energies for whom even in heaven the full perfection of the vaster Being awakens of itself. [16/712].

These are they, O Strength (Fire), O Delight, who have a happy richness of the swift forces of life and turn to a happy light the words of the thought, souls puissant with hero-puissances, for whom even in heaven (heights of pure mentality) is the Vastness, of itself its perfect working awakes to knowledge for these. [15/428]

rādhas - which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth

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

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Commentary

[16/727-30]

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

The second requisite is the joy of our nervous & vital parts in this divine activity. The Narah, the Purushas, must be āsvaṛādhasaḥ. Aswa, the Horse, the Steed, is the Vedic figure for the Prāṇa, for the Life-Energy pouring itself through nature & through man’s nervous activities, the strong impetuous swift galloper of the worlds that bears gods & men on the journey of life, up the ascent of spiritual evolution, through the battles of the great war which is the Cosmos. Without a strong & joyous vital energy to
support it, human mind cannot bear the tremendous shocks of the divine activity, the
divine knowledge, the divine [vision]. The mortal system would break down under the
intense touch of the immortal powers, [sink] back into disintegration, darkness &
suffering more intense than the ordinary [conditions] of mortality. But with a strong &
rapturous vital energy & activity supporting the play of a joyous divine energy in the
mind, the Solar Purushas become strong with the strengths, mental & vital, which the
expressions of Agni Chandra generate and are able to feel an unmix restored sense of
pleasure & well-being in all Agni’s self-expressions in man, — this, I think, is the
meaning of śumbhanti in this passage. Or, if it has an active sense, it must mean, as
Sayana suggests, that they make those expressions entirely auspicious & pleasurable,
śobhanāḥ kurvanti; free from the touch of pain & suffering or the ill-results which may
come from a premature activity of the higher elements in an ill-prepared & unfit
receptacle. ye agne candra te gīrāḥ śumbhanti aśvarādhāsah. śuṣmebhīḥ śuṣmiṇo
naro.

When there is this strong & blissful action, blissful in the vital energy supporting
it, blissful in the divine force working in the mind, blissful in the easy & auspicious self-
expressions of that force, then the perfection of the illuminative Powers awakes of itself
or by the force of the Self in the pure mentality. This spontaneous self-action of the
power, the knowledge, the being, the bliss of the Godhead in man, no longer secured or
assured by struggle, no longer needing to be protected against legions of spiritual
enemies who seek to perpetuate the reign of darkness, suffering, limitation & mortality,
but assured & established, but easily, swiftly & mightily developing & reaching its
glorious self-perfection, sukīrtih, is the last stage of the Vedic Yoga and the desired
state of the Vedic sadhaka. This natural awakening in the human consciousness of the
perfected divine knowledge in the comprehensive wideness, brihat, natural to the
Mahas, the vijnāna, takes place divaḥ cit, even in the heaven of pure mind, even
without man rising in himself to the plane of consciousness above pure mind, brhat
divaḥ, mahas, vijnāna. For if man were once on that plane, then there could be no
question of struggle. There intellect & its hosts are quiescent, or have left their mortal
parts and been transfigured back into the divine elements from which they came.
Imagination is at rest or has been transfigured into inspiration, sense observation or
insight of intelligence at rest or transfigured into revelation & luminous vision,
judgment, reasoning & intelligent divination at rest or transfigured into sure intuition &
illuminated discrimination. The Solar Purushas are there swe dame in their own home;
the self-awakening of their perfect activity, sukīrtih, is there natural & inevitable. The
necessity of struggle for man comes from this that he lives on the lower plane of mind
and has to idealise & illumine his mental activities. The Purushas have to enter a
foreign territory & conquer & hold it against its established inhabitants & natural
possessors. But even in mind, not the sense mind, not Bhuvar in man, but in the purified mind, the pure self-intelligence this easy, natural & victorious awakening is possible under the conditions of a joyous & illuminated vitality, a joyous & illuminated action of Agni in the mind & the assured sense of ease & well-being brought into his activities in us by the delightful consciousness of a higher knowledge & illumination.

divaḥ cit yeṣām bṛhat sukṛtiḥ bodhati tmanā.

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

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

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

2These are 4thy 4flaming rays, 3O Strength (Fire), 6that go 5blazing 7violently and are 9like 10lightnings 8that run over all the quarters and are 13like 11a resonant 12chariot 14that speeds towards the plenitude. [15/428]
6. Soon, O Fire, a\(^5\) may (2 of us\(^5\)) who are opposed and obstructed\(^4\) attain to protection and\(^7\) the giving of the riches\(^9\) and\(^10\) our illuminates\(^13\) break through\(^11\) all\(^12\) directions and beyond. [16/274]

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

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

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

7. Thou, O Fire, O Angiras,\(^5\) a\(^2\) after and\(^6\) during\(^5\) the laud\(^7\) bring to us\(^8\) riches\(^10\) of a far-reaching force, O Priest of the call,\(^11\) for those who laud thee\(^14\) and\(^13\) for\(^15\) our\(^13\) further laud.\(^17\) Be with us\(^18\) in\(^19\) our\(^18\) battles\(^20\) that we may grow. [16/274]

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

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

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]
Synopsis

[15/427]

A HYMN OF THE SPLENDID SOULS WHO ATTAIN


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

Sukta 11

1. Fire the guardian of men has been born, wakeful and discerning for a new happy journey; luminous is his front and with his heaven-touching vast he shines out full of light and brilliant in his purity for the Bringers. [16/274]

2. The protector of the creature is born, that is wakeful and perfect in discernment, for a new march to felicity. His front is of the clarities, luminously he shines wide so that the vastness of him touches the heavens, he is pure for the bringers of the riches. [15/430]

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

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

Companion to Hymns to the Mystic Fire – Vol. III
3. Unoppressed thou art born from the mothers twain, a rapturous Priest of the call; thou hast risen up from the sun; they have increased with the offering of light, O Fire, fed with the oblation and thy smoke has become a ray of intuition lodged in heaven. [16/275]

1. Unovercome and pure thou art born from thy mothers twain; thou hast risen up a rapturous seer from the all-luminous sun; they have increased with the clarity, O Flame, and the passion-smoke of thee becomes vision when it reaches and lodges in the heavens. [15/431]

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

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

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Companion to *Hymns to the Mystic Fire* – Vol. III

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accept. [16/275]

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

\[
\text{तुधवे} \text{धम्ममे} \text{धशुमस्तम्} \text{वचस्तुर्भ्यं} \text{मन्या} \text{इयममतु} \text{शं} \text{हदे} \text{।} \\
\text{त्वां} \text{गिर:} \text{सिन्धुमतिवमीमधरा} \text{पूण्निन्ति} \text{रवसा} \text{वर्यचन्तिन्ति} \text{च} \text{।।15.11.5।।}
\]

\[
\text{तुध्वम}^1 \text{इदम}^2 \text{अने}^4 \text{धशुमस्तमम}^1 \text{वच:}^5 \text{तुध्वम}^7 \text{मन्या}^7 \text{इयमम}^8 \text{अस्तु}^9 \text{शम}^{10} \text{हदे}^{11} \text{।} \\
\text{त्वां}^{12} \text{गिर:}^{13} \text{सिन्धुम}^{14} \text{इय}^{15} \text{अवन्नी:}^{16} \text{मही:}^{17} \text{अ}^{18} \text{पूण्निन्ति}^{19} \text{शवस}^{20} \text{वर्यचन्तिन्ति}^{21} \text{च}^{22} \text{॥}
\]

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

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

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

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

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

\[
\text{त्वांमां} \text{अङ्गिरसो} \text{गुहा} \text{हितम्बविन्दविशिष्यिणां} \text{वनेवने} \। \\
\text{स} \text{जायसे} \text{मध्यमान:} \text{सहो} \text{महत्त} \text{त्वांमांः} \text{सहसस्पुरुस्मधुरः} \text{।।15.11.6।।}
\]

\[
\text{त्वां}^1 \text{अने}^2 \text{अङ्गिरस:}^3 \text{गुहा}^1 \text{हितम}^2 \text{अनु}^6 \text{अविन्दन}^7 \text{शिष्यविणाम}^8 \text{वनेजवने}^9 \। \\
\text{स:}^{10} \text{जायसे}^{11} \text{मध्यमान:}^{12} \text{सह:}^{13} \text{महतु}^{14} \text{त्वां}^{15} \text{आहु:}^{16} \text{सहस:}^{17} \text{पुरुष:}^{18} \text{अङ्गिर:}^{19} \॥
\]

\[
\text{त्व}^1 \text{मल} \text{गिरे} \text{ल} \text{अङ्गिरस:} \text{गुहा} \text{हितम} \text{ानु} \text{अविन्दन} \text{वैशिष्यिणां} \text{वनेजवने}^9 \। \\
\text{स:}^{10} \text{जायसे}^{11} \text{मध्यमान:}^{12} \text{सह:}^{13} \text{महतु}^{14} \text{त्वां}^{15} \text{आहु:}^{16} \text{सहस:}^{17} \text{पुरुष:}^{18} \text{अङ्गिर:}^{19} \॥
\]

6. 1 Thee, 2 O Fire, 3 the Angiras 6,7 sought and found 5 hidden 4 in the secrecy 8 lodging 9 in tree
and tree; 12 by our pressure on thee 11 thou art born 14 a mighty 13 force, 18 the Son 17 of Force
16 they call 15 thee, 19 O Angiras! [16/276]
Thee, O Agni, the powers of the Strength found placed in the hidden parts of being established in each object of pleasure, thence by pressure thou art born a mighty force; thee, O Angiras, the child of Strength. [14/495].

O Flame, the souls of puissance discovered thee hidden in the secret place, lodging in every object of delight; by our pressure on thee thou art born, a mighty force; the Son of Force they have called thee, O Puissance. [15/432]

Thee, O Agni, the Angirases found established in the secret place (guhā hitam) lying in wood and wood (vane vane) or, if we accept the indication of a covert sense we have already noted in the phrase vanā vananti, in each object of enjoyment. So art thou born by being pressed (mathyamānāḥ), a mighty force; thee they call the Son of Force, O Angiras, sa jāyase saho mahat tvām āhūḥ sahasas putram aṅgirāḥ.

[15/165]

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

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

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

**Synopsis**

[15/430]

A HYMN TO THE DIVINE PRIEST AND SACRIFICIAL FRAME

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

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

[6] It is a thing of puissance [aṅgirāḥ], the Son of Force [sahasāḥ putram], and found [anu avindan] by the ancient Souls of luminous puissance [aṅgirasāḥ] concealed [hitam] in the growths of earth, in all the experiences that the soul here seeks to enjoy [vane-vane].
Sukta 12

To Fire, the vast sacrificial flame, to the Bull of the Truth, to the mighty lord I bring my thought as an offering and it is as the clarified butter of the sacrifice purified in the mouth; I bring the word turned to meet him for the master of the herds. [16/276]

To Will, master of sacrifice, the Mighty One, the vast lord and diffuser of the Truth I bring forward my thought as an offering and it is as the clarified butter of the sacrifice purified in the mouth of the flame; my word I bring forward that goes to meet its lord. [15/433]

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

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

O thou conscious of the Truth, of the Truth alone be conscious, cut out in succession many streams of the Truth; I know not how to travel by force or by division to the Truth of the shining lord. [16/276]

O conscious seer of the Truth, of the Truth alone perceive in my consciousness; cleave out many flowing streams of the Truth. Not by force, nor by the duality can I achieve the journey nor attain to the Truth of the shining Worker, the fertilising Lord. [15/434]
2. O perceiver of the Truth, perceive the Truth alone. 8, 9.cleave out many streams of the Truth. [15/113]

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

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

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

3. By what thought of ours seeking the Truth shalt thou become for us, O Fire, a new discoverer of the word? 12. The god who is guardian of the order and laws of the Truth knows me but him I know him not, 17. the master of the conquering riches. [16/276]

1. By what thought in me, O Will [Agni], shalt thou seeking the Truth by the Truth become the impeller to knowledge of a new word? 12. The godhead who guards the times and seasons of the Truth, knows all in me, but him I know him not, 17. the lord of that all-possessing felicity. [15/434]

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

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

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

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

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

5. These are 1comrades 2of thine, 4O Will [Agni], 3who have gone astray from thee; 6benignant 7were they, 9they have become 8malignant. 12These 10do violence 11to themselves 13by their words 16speaking 15crooked things 14to the seeker after straightness. [15/435]
The plane of the superconscient Truth or world of Swar beyond mental Heaven and physical earth in which all is accomplished that here we strive after; it is described as the wide habitation and the wide and fear-free pasture of the shining cows. [15/435 fn 8]

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

**Synopsis**

[15/433]

**A HYMN OF MAN’S ASPIRATION TO THE TRUTH**


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

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

[6] By the sacrifice and by submission [namasā] in the sacrifice [yajñam] man, the ever-advancing pilgrim [nahuṣasya], brings near to him [etu] his wide [prthuḥ] dwelling-place [kṣayaḥ] beyond, the seat and home of the Truth.
Sukta 13

अर्चनस्य व हवामहेः अर्चन: समिधीमहि।
अर्चन: १ त्वा हवामहे ३ अर्चन: ५ सम् इधीमहि।
अर्चन: ८ अर्चन: ९ ऊतये १०॥

arcantaḥ | tvā | havāmahe | arcantaḥ | sam | idhīmahī |
agne | arcantaḥ | ītaye ॥

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

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

अर्चन: स्तोम मनामहे सिध्रम्य दिविर्युः।
देवस्य द्रविण्ययः।।५.१३.२॥

अर्चन: १ स्तोम २ मनामहे ३ सिघ्रय ⁴अथ ⁵दिविर्युः ६।
देवस्य ⁷द्रविण्ययः।।॥

agneḥ | stomam | manāmahe | sidhram | adya | divi-sprśaḥ |
devasya | draviṇasyaṅvah ॥

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

⁵Today ³we seize with the mind ⁴the affirmation ⁵all-effective, ⁷the hymn ⁷of the Will [Agni], ⁸of the godhead ⁹that seeks for us our divine substance, ⁸of him who touches the heavens. [15/436]

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

अर्चन: न मिरों होता यो मानुषेश्वा।
स यक्ष्टु दैव्य जन्मः।।५.१३.३॥

अर्चन: १ ज्ञातं २ नः ३ मिरों ⁴होता ⁵यः ⁶मानुषेश्व ⁷आः।
सः ⁹यक्ष्टु ¹⁰दैव्यः ¹¹जन्मः।।॥
3. 2\(^a\) May \(^1\) Fire \(^8,2\(^b\) accept \(^3\) our \(^4\) words, \(^6\) he who is \(^5\) the priest of the call \(^7\) in men; \(^10\(^a\) may \(^9\) he \(^10\(^b\) sacrifice \(^1\) to the divine \(^2\) kind. [16/278]

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

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

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

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

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

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ä | rādhaḥ | citram | rñjase

6. "As the rim of a wheel the spokes, so dost thou encompass the gods; thou shalt arrange for us our rich achievement. [16/278]

O Will [Agni], as the nave of a wheel contains the spokes, thou containest in thy being all the gods; thou shalt bring to us a varied joy of those riches. [15/437]

Synopsis

[15/436]

A HYMN OF AFFIRMATION OF THE DIVINE WILL


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

[6] This godhead contains all the others in its being as the nave of a wheel contains the spokes and therefore brings us all the varied wealth of the spiritual felicity.
Sukta 14

अग्नि स्तोमेन बोधय समिधानो अमर्यम्।
हव्या देवेशु नो दधतः॥५.१४.१॥

अग्निम् स्तोमेन् बोधयः समु-इधान:। अमर्यम्।
हव्या देवेशु २: दधतः॥

agnim | stomena | bodhaya | sam- | idhānaḥ | amartyam |
havyā | deveṣu | naḥ | dadhat ॥

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

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

तमध्रेवीळेव देवं मती अमर्यम्।
यजिष्ठ मानुषे जने॥५.१४.२॥

tam | adhvareshu | ḷate | devam |martāḥ | amartyam |
yajishṭham | mānuṣe | jane ॥

2. ¹Him ¹they pray ¹in the pilgrim-sacrifices, ⁵mortals ⁶the divine and ⁷immortal ⁸who is strong for sacrifice ⁹in human ¹⁰kind. [16/278]

¹Him ²in their pilgrim sacrifices ⁵mortal men ⁶desire and adore, ⁷the divine, ⁸the immortal, ⁹who is strongest for sacrifice ¹⁰in the human ¹¹creature. [15/438]

तं हि दशनं ईळेतं सुचा देवं घृतस्वता।
अग्निम हव्याय वोखवे॥५.१४.३॥

tam | hi | śaśvantaḥ | ḷate | srucā | devam | ghṛta-ṣcuta |
agnim | havyāya | voḥhave ॥

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

¹Him, ⁶the godhead, ⁷man's continuous generations ⁴adore ⁵with the ladle ⁶dripping with
the clarities; ⁴the Will [Agni] ⁵they adore ⁶that he may bear ⁷their offering. [15/438]

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

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

²Born, ¹the Flame ²shines out ⁴slaying ⁵the Destroyers, yea, ⁶he smites ⁷the Darkness ⁸with the Light and ⁹he finds ¹⁰the shining Herds and ¹¹those Waters and ¹²the luminous world. [15/439]

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

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

⁹¹⁰The Herds and the Waters are the two principal images of the Veda; the former are the trooping Rays of the divine Sun, herds of the luminous Consciousness; the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence. [15/439 fn 3]

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

⁹¹¹The three great conquests to which the human being aspires, which the gods are in constant battle with the Vritras and Panis to give to man are the herds, the waters and the Sun or the solar world, gā, apaḥ, svaḥ. [15/109]

5. ⁵Serve ¹Fire ²the supremely desirable, ³the seer ⁴with his back of Light; ⁵may he come, ⁶may he hear ⁷my ⁸call. [16/279]
The Will [Agni] serve and seek, the object of our adoration, with his surface of the clarities; may he come, may he hearken to my call. [15/439]

**Agni-ghṛtena: stotamāñchita-viśrṣṇim ||
Swādīṣṭhān-vyūbh: 15.14.6||**

**Agni-ghṛtena: stotamāñchita-viśrṣṇim ||
Su-ādhibhi: 6. vachstṛfūbh: 7. ||**

agnim | ghṛtena | vavṛdhuḥ | stomebhiḥ | viśva-carṣānim |
su-ādhibhiḥ | vacasyu-bhiḥ ||

6. The Fire they have made to grow by the light, the all-seeing by their lauds, that place rightly the thought, that seek for the word. [16/279]

The Will [Agni] men increase by the offering of their clarities, they increase the universal doer of their works by their hymns of affirmation which place aright the thought, which find the revealing word. [15/439]

**Synopsis**

[15/438]

**A HYMN OF THE FINDERS OF LIGHT AND TRUTH**

The Rishi declares Agni as the Priest of the sacrifice, the slayer [ghanan] of the powers of Darkness [dasyūn], the finder [avindat] of the world of the Sun of Truth [svah], of his radiant herds [gāḥ] and of his luminous waters [apaḥ]; he is the seer in us who is increased [vavṛdhuḥ] by the clarities [ghṛtena] of right thought [su-ādhibhiḥ] and speech [vacasyu-bhiḥ].
DHARUNA ANGIRASA

Sukta 15

1. 16I bring 5 my word 2 to the creator and 3 seer, 4 him whom we must know, 7 the glorious, 8 the ancient one; 16 Fire 10 the Mighty One 9 seated in the light, 11 full of bliss, 13 the holder 12 of the Treasure, 14 the continent 15 of the Riches. [16/279]

2. To the Seer and 3 Ordainer 4 who is the object of knowledge 16 I bring 5 the offering of the Word, 7 to the glorious and victorious, 8 to the pristine and supreme. 10 He is the Mighty One 11 accomplished in joy 9 who goes forward to the clarities, 16 the Strength (Fire) that is 13 holder 12 of the bliss and 14 holder 15 of the substance. [15/440]

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3. They weave bodies that reject evil, they weave a vast expansion hard to cross for the ancient one; he new-born can cross through the regions though they stand around him as around an angry lion. [16/280]

Putting evil away from them they create wide-extended forms and embodiments of the soul that are a vast birth and indestructible manifestation for this first and supreme godhead; new-born he shall break through armies that join like converging floods, they stand encompassing him like hunters who enring an angry lion. [15/441]

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

4. When growing wide thou bearest like a mother birth after birth for firm foundation, for vision, thou holdest and wearest out manifestation after manifestation, taking many forms thou encompassest all things with thyself. [16/280]

Thou art even as a mother when in thy wideness thou bearest in thy arms birth after birth to the firm foundation and to the vision. When thou holdest in thee and enjoyest manifestation after manifestation, thou movest abroad with thy self in many different forms. [15/441]
वाजः। नूः ते। शवसः । पातुः अन्तमः उरसः दोधमः । धरुमः । देवः । रायः।

पदमः। नूः तायः। गुहः। दधानः। अत्रमः। अस्मः।

vājāḥ | nu | te | śavasaḥ | pātu | antam | urum | dharuṇam | deva | rāyaḥ |
padam | na | tāyuḥ | guhā | dadhānah | mahaḥ | rāye | citayan | atrim | asparityaspaḥ ||

5a. May thy plenitude guard the last limit of thy force, the wide continent of the riches that milks out its abundance, O godhead, like a thief thou holdest in the secrecy that plane, awakening him to the consciousness of the great riches thou hast rescued Atri. [16/280]

5b. May our plenitude possess the furthest limit of thy might, O godhead, where in its wideness and all-yielding abundance it upholds the bliss. Thou art he that forms and upholds in himself that secret abode to which we move; by thy awakening of him into knowledge thou hast rescued the enjoyer of things (Atri) for a vast beatitude. [15/441]

Synopsis

[15/440]

A HYMN OF THE DIVINE UPHOLDER AND CONQUEROR

[1-2] The Rishi hymns the Divine Will as the Seer [kavaye] and the Mighty One [asuraḥ], the upholder [dharuṇah] of the Bliss [rāyaḥ ] and the Truth [ṛtam], by which men attain [nanakṣuḥ] to the supreme-seated [seduṣaḥ] godheads [nṛṇ].

Sukta 16

1. Create by the illumining word a wide expansion for the Light, for the divine Fire, whom mortals by their proclaimings of him set in their front as Mitra the friend. [16/281]

Sing thou out by the word a vast manifestation for the shining Light, for the divine, for the Will [Agni] whom mortals by their expressions of his godhead as the Friend (Mitra) put in their front. [15/442]

Mitra. 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]

2. He is men's priest of the call who by his illuminations carries in his two arms of the Understanding the offerings wholly in a continuous order; as Bhaga, the enjoyer, he reaches our desirable good. [16/281]

The Will [Agni] is the priest of offering of the peoples; by the illuminations of the discerning mind he bears abroad in both his arms the continuous order of their offerings and as the divine enjoyer (Bhaga) he moves to his good. [15/442]
11. 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]

12. The Divine Will becomes the Enjoyer Bhaga, brother power of Mitra, who enjoys all delight of existence but by Mitra’s power of pure discernment and according to the light, truth and harmony of the divine living. [15/442 fn 3]

3. In the lauding of this master of plenty, in his friendship as his light grows, for all things are in this Fire of the many voices, men have founded their strength in him, the Noble One. [16/281]

In the affirmation of him and in his comradeship when he has increased his flame of purity are all the lords of the plenitude; for all things are in the sound of his many voices and on him, the aspirer in his works, they (the gods) have laid the burden of their strength. [15/443]

The gods; the Divine Force contains and sustains all the other divine powers in their working; in him resides therefore the power of all the other godheads. [15/443 fn 4]

4. Now, indeed, O Fire, these have reached a plenitude of heroic strength, around him as around one mighty, earth and heaven have become an inspired knowledge. [16/281]

Even now, O Will [Agni], may there be the full plenitude of their utter force.

Around this mighty Will earth and heaven have become as if one voice of inspired knowledge. [15/443]

The whole physical and the whole mental consciousness become full of the knowledge which streams...
into them from the supramental plane and they, as it were, turn into the supramental light and action around the divine Seer-Will as he moves about in them at his work of transfiguration. [15/443 fn 5]

5. 1Now, 7voiced by our word, 3,4come to us and 8,9bring to us 2our 5desirable good, 10,11we here 13and 12,14the illumined seers, 16alet us 17together 16bfound 15our blissful state. 18And 19do thou be with us 20ain 21our 20bbattles 22that we may grow. [16/281-2]

1Even now 3,4come to us, 6O Will [Agni], 7hymned by our words and 8,9bring to us 2our 5desirable good. 16May 10,11we who are here 13and 12those 14luminous masters of knowledge 17together 16bfound (lay the foundation of) 15that blissful state of our being. 19March with us 20ain 22our 20bbattles 22that we may grow. [15/443]

**Synopsis**

[15/442]

**A HYMN TO THE BRINGER OF ALL DESIRABLE GOOD**

The Rishi affirms the Divine Will in man as the offering and representative priest [hotā] who brings light [dyu-bhiḥ] and strength [suṣmam] and inspired knowledge [dakṣasya] and every desirable good [vāram]; for he is the aspirer by works [arye] in whom is the puissance of all the gods and the full plenitude of their force [su-vīryasya maṃḥanā].
Sukta 17

1. Mortal man should pray thee, O God, by the sacrifices because thou hast the right strength for his guard, when well-done is the pilgrim-sacrifice man must pray the Fire that he may protect him. [16/282]

2. I am mortal who call thee, O godhead, for thy strength is greater than mine and it is righteous in its acts. Let the man of multiple soul when he has made perfect his sacrifice, adore the Will [Agni] for his increasing. [15/444]

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Asya hi svayamatar asasa vidharmamanyase l
Gath 1,2

Asya hirvamatra: dhatu: Asasa vidharmamanyase l

Tattavayasa vijnata: l Asasa vidharmamanyase l

Tatmeta kramam vijnata vijnatam manasa: l

Asya l hi l svayaash-tara l asa l vi-dharman l manyase l
tam l nakam l citra-sochipali mantram l para l maniṣayā l

2. By his mouth, in his complete law, thou becomest greater in the self-glory and holdest in mind that rapturous heaven manifoldly brilliant in its light beyond the thinking mind. [16/282]

3. Man, thou who hast won to the wide law of thy being, of this flame thou shalt be self-mightier to attain and shalt mentalise the paradise of his richest flame, the paradise of rapture beyond the thought of the mind. [15/444-5]

5. The larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken and man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence. [15/444 fn 1]

11,12. The state of bliss of which Swar, the supramental plane of existence, is the basis. [15/445 fn 2]
3. This, indeed, is he who by the ray of this Fire has become possessed of the force and of the word and whose rays by the seed of heaven blaze into a vast light. [16/282]

For by the mouth and of his flame he has yoked himself with the impelling force and of the word, and vast as if with the seed of heaven blazes out the purity of his rays. [15/445]

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

4. By the will of this completely conscious achiever of works the riches are there in his car; so now is the Fire the one to be called and he is proclaimed in all the peoples. [16/282]

Because by the force of his workings he has the embracing knowledge and the achieving power, his chariot carries a divine wealth; therefore in all creatures he [Agni] is the godhead, to be expressed and the helper to whom men call. [15/445]

5. Now, indeed, by the mouth of the Fire, can the luminous seers cleave to that desirable good; O son of energy, protect us that we may enter in, have power for...
the happy state. 15 And do thou be with us in our battles that we may conquer. [16/283]

3 Even now and even for us may the luminous masters of knowledge be firm by the mouth of the flame to our supreme good. 10 O Son of Energy, guard us so that we may enter in, be mighty to attain our blissful state. 16 March with us in our battles that we may grow. [15/445]

The luminous gods in us must keep our consciousness firmly attached to the light and truth that is brought by the workings of the Will so that we may not fall away from the right movement and its divine joy. [15/445 fn 3]

Synopsis

[15/444]

A HYMN OF ENLARGEMENT AND ULTIMATE ASPIRATION

[1-2] A state arrives in which man goes beyond the mere subtlety and fineness of the intelligence and reaches to a rich and manifold largeness of soul. Even then though he has now the wide law of his being which is our right foundation, he needs a force greater than his largeness and multiplicity of soul-force and knowledge are not enough, there must be the divine truth in thought, word and act. For we have to attain beyond the enlarged mental being to the beatitude of a state beyond mind.

[3-5] Agni has the light and the force, the Word and the true impulsion, the embracing knowledge and the achieving power. He shall bring the divine wealth in his chariot and carry us towards the blissful state and the supreme good. [15/444]
DWITA MRIKTAVAHAS

Sukta 18

प्रातरमिन् पुरुप्रियो विश स्वदेवतातिथिः।
विश्वान यो अमर्यां हव्या मर्तेयु रण्यति॥५.१८.१॥

प्रातः। अभि। पुरुप्रियः। विशः। स्वदेवता। अतिथिः। विश्वाने। अमर्यां। हव्या। मर्तेयु। रण्यति॥

1. 5a Let 2 the Fire 3 with his multitude of delightful things, 6 the guest 4 of man, 5b receive the laud 1 at dawn, 8 he who is 9 immortal 11 in mortals and 12 takes joy 7 in all 10 their offerings. [16/283]

5b Let 2 the Will [Agni] 5b be affirmed 1 in the dawning, 6 guest 4 of the creature 3 with his many delights 8 who, 9 immortal 11 in mortals, 12 takes joy 7 in all 10 their offerings. [15/446]

1 The dawning of the divine Dawn of the higher knowledge in the mind. [15/446 fn 1]

2. 5 The plenitude 3 of his own 4 understanding 1 for the twofold power 2 that carries the purified offering; 7 he 8 holds 9 uninterruptedly 4 the moon-wine and 7 he 11 too 10 who lauds 12 thee, 8 holds it, 13 O Immortal. [16/283]

7 He is 5 the plenitude 3 of his own 4 discerning mind 1 for the second soul 2 when it bears the purified intelligence; then 8 it holds in itself 9 the continual 6 wine of delight and 10 affirms 12 thee, 13 O Immortal. [15/447]

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

3. I call 4him 5by the word 6who is the light of long-extended life 7for you 8the lords of plenty, 9you 10whose 11chariot 12goes abroad 13without hurt, 14O giver of the Horse, — [16/283]

Such art 2thou 5I call, 3the pure flame of this far-extending existence 6for the lords of the plenitude 8whose 9chariot 7inviolate 10,12ranges wide 11O giver of the steeds of swiftness, — [15/447]

In these new worlds of life [dīrghāyu] the divine movement [rathaḥ] is now fulfilled there and ranges [vi iyate] unpierced by the “harms” of the powers of Death and Darkness [ariṣṭaḥ]. [15/447 fn 3]

4. [The lords of the plenitude from the preceding verse] 3in whom is 1the richly brilliant 4light of thought and 8they 7guard 6the utterances 5in their mouths; 9spread is 10the sacred seat and 13they found 12the inspirations 14all around it 11in the Godhead of the sun-world. [16/284]

[The lords of the plenitude from the preceding verse] 3in whom is 1rich 4light of the thought and 8they (who) 7keep 4the words of our utterance 5in their mouth; 9the fullness of the soul has been spread 10as a seat of sacrifice 11in the power of the luminous world and 12all its inspirations 13are set 14round about. [15/447]

This verse describes the farther ascent of the movement from the realms of Dwita to the realms of Trita. [15/447 fn 4]

11Swarnara, often spoken of as if it were a country; it is not Swar itself, the utter superconscient plane, but the power of itself which the light of that world forms in the pure mentality. Here its inspirations and illuminations descend and take their place round the seat of the sacrifice. These are elsewhere called the
5. Immortality in the world. Hundred, a thousand are numbers symbolic of completeness. [15/448 fn 6]

divine souls, “éclaireurs”, of the solar Deity, Varuna. [15/447 fn 5]

They who have given 5 the moment of the laud 3 the fifty 5 steeds of swiftness 12 create 13 for those lords of plenty 9 a great and 7 luminous 10 inspired knowledge, 12 create 16 for those gods 11 the Vast, 14 with its gods, 15 O Immortal, 8 O Fire. [16/284]

They who have given 5 me 6 fifty 5 steeds of swiftness 6 with a perfect affirming, 16 the divine souls 13 that are lords of the plenitude, for them, 8,15 O Flame-Immortal, 12 create 9 the large, 11 the vast, 7 the luminous 10 knowledge 14 full of the godheads. [15/448]

The Ashwa or Horse is the symbol of the Life-Force as the Cow is the symbol of the Light. Fifty, hundred, a thousand are numbers symbolic of completeness. [15/448 fn 6]

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

Synopsis

[15/446]

A HYMN OF THE LORDS OF THE PLENITUDE

[1-3] The Divine Will is invoked [staveta] to complete the manifestation of the divine powers after the second state of the soul [dvitāya] when it has passed beyond the mere physical being and is full of the perfect energy of the vital plane [mṛkta-vāhase], for the gods have given all the life’s fifty steeds of swiftness [pañcāṣatā daduḥ aśvānām – v.5]; Agni is there as the light and flame [śocīṣam] of its far-extended existence [dīrghāyau] which has broken the limitations [vi īyate] of the material being and he is full of the joys [raṇyati] of this new and rich supra-physical life [puru-priyāh].

[4] Now the third state, the free mental being, is to be perfected by a richly varied [citrā] and luminous play of thought [didhitih] and word [ukthā] ending in the manifestation of the highest reach of the mental realms, the power of the supramental Light [svah-nare] in the mentality; there begins the manifestation [dadhīre] of the intuitive and inspired mind [śravāṃsi].
Agni has to create that vastness [bṛhat] and light [dyu-maṭ] and divinity [nṛṇām] of the Truth-knowledge [śravah] and so crown with it the already attained [sadha-stuti] free swiftness of force and wide range [paṃcāśatam] of life and enjoyment proper to the perfected and god-filled [nṛ-vat] vitality [aśvānām].
VAVRI

Sukta 19

अभ्यवस्था: प्र जायने प्र वत्रेक्षितिकेत।
उपस्थे मातविच चसे॥५.१९.३॥

अभि। अवस्था। प्र प्रजायने प्र वत्रि। ७ चिकेल।
उपस्थे। मातृ। १० विच चसे॥॥

abhi। ava-sthah। pra। jayante। pra। vavre। vavri।
upa-sthe। matu। vi। caaste॥

1. ¹²State upon state ³⁴is born, ⁷covering ⁶upon covering ⁵⁸has become conscious and aware, ⁹in the lap ¹⁰of the mother ¹¹,¹²he sees. [16/284]

²State upon state ³⁴is born, ⁷covering ⁶upon covering ⁵⁸opens to consciousness of knowledge; ⁹in the lap ¹⁰of its Mother (Aditi) the soul ¹¹,¹²sees. [15/449]

¹⁰Aditi, the infinite consciousness. Mother of all things. [15/449 fn 1]

¹¹,¹²With the all-embracing vision of the supramental infinite consciousness. [15/449 fn 2]

जुहुः वि चितयन्तो जनमिष्य नृणाम पानि।
आ द्रुढः पुर विविशु॥५.१९.२॥

जुहुः। वि। चितयन्त। ¹अनिमिष्य। नृणमस। पानिः।
आ। द्रुढकम्। पुरम्। विविशु॥१०॥

juhure। vi। citayantah। ani-misham। nramam। panti।
ã। dṛḥhām। puram। viviśuḥ॥

2. ²³Awakening to an entire knowledge ¹they have called and ⁶guard ⁴a sleepless ⁵strength, ⁷⁸they have entered ⁸the strong fortified ⁹city. [16/284]

²³Awakened to an embracing knowledge ¹men cast in thee the offering, ⁶they guard ⁴a sleepless ⁵manhood, ⁷⁸they enter into ⁸the fortified ⁹city. [15/449]

आ श्रेयस्य जनवो युमइङ्कृष्यः।
निष्क्रिवो बहुदुक्क्व एना माध्या न वाजयु॥५.१९.३॥

आ। श्रेयस्य। जनव। ³युम। इङ्कृष्य। ६।
3. Creatures born, 6men who people the earth 15have increased 4the luminosity 2of the son of the white mother; 7his neck wears the golden necklace, 8he has the utterance of the Vast, and 9with his 10honey-wine 12he is the seeker of the plenitude. [16/284-5]

Men who are born in the world and 4labour at the world 1,5increase 4the luminous state 2of the son of the white-shining Mother, 7he wears the golden necklace, 8he utters the vast word; 9with that and 10with the honey-wine of delight 12he becomes a seeker of the plenitude. [15/450]

2Aditi; her dark state or black form is Diti, mother of the powers of Darkness. [15/450 fn 3]

7Of the rays of the divine Sun of Truth. [15/450 fn 4]

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4. He is as if 1the delightful and 4desirable 2milk of the mother, 5he is that which is uncompanioned 7abiding 6with the two companions; 8he is the blaze of the light, and 10the belly of the plenitude, 12he is the eternal 11invincible and 13the all-conqueror. [16/285]

He is as 1the delightful and 4desirable 2yield of the Mother, 5he is that which being without a fellow 7yet dwells 6with the two companions, 8he is the heat of the Light and 10the belly of the plenitude, 12he is the eternal 11unconquerable 13who tramples all things under his feet. [15/450]

1priyam - the delightfulness of the objects of the soul's inner pleasure and satisfaction [15/510]

2The milk of the Cow, Aditi. [15/450 fn 5]

5The all-creating and self-sufficing Supermind high and remote and separated in our consciousness from the mental and physical planes; yet it is really there behind their action and reaction upon each other and in the liberated state of man the separation is abolished. [15/450 fn 6]
ता: 10 अस्त्रि 11 सन् 12 धृष्टि: 13 न 14 तिमा। 15 सुदर्शिता। 16 वक्ष्य। 17 वक्ष्ये-स्थः। 18 ||

क्रीलन | नाह | राश्मे | अं | भुवह | सम | भस्मा | वायुनाह | वैविदानाह | ताह | अस्य | ध्रृशा | नाह | लान | सु-सम्स्थाह | वक्षाय | वक्षे-स्थाह ||

5. 3 O Ray, 4,5 mayst thou be 2 with us and 1 play 2 with us, 6,9 unifying thy knowledge 7 with the shining 8 of the breath of life; 12a may 10 those flames 11 of him 12b be for us 13 violent and 15 intense and 16 keenly whetted, 17 strong to carry and 18 settled in the breast. [16/285]

3 O Ray, 4,5 be born 2 in us and 1 dwell there at play 6,9 harmonising thy knowledge 7 with the blazing 8 life-god (Vayu). 12a May 10,11 these flames of the Will [Agni] 17 that bear our works 12b be 13 violent and 15 keen and 16 sharpened to a perfect intensity and 18 firmly founded in the Bearer of all things. [15/450]

**Synopsis**

[15/449]

**A HYMN OF THE REVEALING RAY AND CONQUERING WILL**

[1] That epiphany of the soul is sung in which all the coverings [vavriḥ] of its higher states [abhi ava-sthāḥ] are penetrated and open to the divine light [ciketa].

[2] It is the opening [vivīśuḥ] of the whole third plane of our existence which was before as a fortified city [dṛḷhām puram] with its gates closed to the soul [nṛmṇam] embodied in Matter.

[4-5] By this new action of the Divine Force the mental and physical consciousness [jāmyoh] are wedded [sacā] to the high supramental which was till now separated from them [ajāmi] and the life-force [vāyunā] blazing in its works [bhasmanā] with the heat of the divine Sun is harmonised [sam] with the play [krīlan] of the sun-ray [raśme] of the divine knowledge [vevidānāh].
THE PRAYATSWATS

Sukta 20

यमः अनेन् बाजसातमः त्वमः चितः मन्यसे रगिम्।
तमः नः गीः उभः। श्रवायः देवत्रा पनयः युजः।।

1. O Fire, O thou who art most strong to conquer the plenitudes, the wealth which thou holdest in mind that make full of inspiration by the words and set it to work in the gods as our ally. [16/285]

2. O Will [Agni], O conqueror of our plenitude, the felicity which thou alone canst conceive in the mind, make full of inspiration by our words and set it to labour in the gods as our helper. [15/451]

ये अने नेत्रयति ते बृद्धा उग्रस्य शवसः।
अपेद्वेशः अपे द्वृरोद्वत्रत्वत्संस्करे।।

2. They who have grown on thy forceful strength, O Fire, yet impel us not on the way, they fall away and cleave to the hostility, cleave to the crookedness of one who has a law alien to thine. [16/285-6]

They who are increased of thee in the fierceness of thy flame and strength, yet impel us not on the path, they fall away to the division, cleave to the crookedness of a law that is other than thine. [15/451]

Vratāni, called the Aryan or divine workings, those of the divine law of the Truth to be revealed in man. [15/525 fn 7]; anya-vratasya - The Dasyu or un-Aryan, whether human or superhuman, is he who is void of these diviner workings, opposes them in his darkened consciousness and tries to destroy them in the world. The Lords of Darkness are therefore called Dasyus, the Destroyers. [15/525 fn 7]
3. 2Thee, 4O Fire, 8the ancient one, 3we choose 7in our sacrifices 1as the Priest of the call, 6one who accomplishes 5a discerning knowledge, and 10bringing the pleasant offering 11we call 2thee 9by the word. [16/286]

2Thee, 4O Will [Agni], 3we take to us 1as the priest of the offering and 4the accomplisher 5of a discerning knowledge; 10holding for thee all our delights 11we call 2thee 9the ancient and supreme 7to our sacrifices 9by the word; [15/451]

4. 2So 1rightly make it 4that we may live in 3thy 4bprotection and 4that we may grow 8towards the Truth 6day by day, 5O forceful Fire, 9O strong in will, 12together rejoicing 10in the light of the Ray-Cow, 15together rejoicing 13in the strength of the Heroes. [16/286]

[We call thee] 1Rightly and 2in such wise [thus] that, 5O forceful god, 9O perfect power of works, 4we may increase 3thee 6day by day, 7that we may have the Bliss, 9that we may have the Truth, 11that we may have 12perfect rapture 10by the Rays of the knowledge, 14that we may have 15perfect rapture 13by the Heroes of the Force. [15/452]

Synopsis

[15/451]

A HYMN OF THE WORK AND THE ATTAINMENT

SASA

Sukta 21

1. As the human we set within us, as the human we kindle thee; O Fire, O Angiras, as the human offer sacrifice to the gods for the seeker of the godheads. [16/286]

1As the human we set within us, as the human we kindle thee; O Flame, O Seer-Puissance, as the human offer sacrifice to the gods for the seeker of the godheads. [15/453]

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

2. O Fire, thou art kindled in the human being and well-satisfied; unceasing ladles go to thee, O perfect in thy birth, O thou who receivest as oblation the stream of his clarities! [16/286-7]

5O Flame, thou burnest in the human creature when thou art satisfied with his offerings; his ladles go to thee unceasingly, O perfect in thy birth, O presser out
of the running richness. [15/453]

3. 'Thee all the gods with one mind of acceptance made their envoy; men serving thee as the godhead in their sacrifices, O seer. [16/287]

1'Thee all the gods with one heart of love made their envoy; men serve and adore thee in their sacrifices as the godhead. [15/453]

4. aLet mortal man with will to the divine sacrifice to you, pray to the divine Fire; O brilliant Flame, high-kindled shine, mayst thou take thy seat in the native home of the Truth, take thy seat in the native home of the peace. [16/287]

5aLet mortal man adore the Will [Agni], the divine, by sacrifice to the powers divine; but thou, O Brightness, shine out high-kindled; enter into the home of the Truth, enter into the home of the Bliss. [15/454]

Synopsis

[15/453]

A HYMN OF THE DIVINE FLAME IN HUMANITY

The Rishi invokes the divine Flame to burn [idhīmahi – v.1] as the divine Man in humanity [manuṣvat – v.1] and to raise us to our perfection in the seats [yonim – v.4] of the Truth [ṛtasya – v.4] and the Bliss [sasasya – v.4].
VISHWASMAN

Sukta 22

1. O thou of the universal peace, as the Atri sing the word of illumination to Fire of the purifying light who is to be prayed in the pilgrim-sacrifices, the Priest of the call, most rapturous in man. [16/287]

2. Set within you Fire, the knower of all things born, as the divine ordinant of the rite; let your sacrifice march forward today most strong to bring the epiphany of the gods. [16/287]

2. Set within thee Will that knows all the births, the divine sacrificer in the seasons; let thy sacrifice march forward uneasingly, thy sacrifice shall open to thee the whole epiphany of the godheads. [15/455]
3. **Mortals**, we fix our minds on thee, the godhead who hast the mind of conscious knowledge for the protection as we journey, for the guardian supremely desirable. [16/288]

4. Mortals, we have set our mind on thee, the divine, for thou hast the mind of conscious vision; we meditate on thee, as we journey, that we may increase and for the increase too of thee, the supremely desirable. [15/456]

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**Synopsis**

[15/455]

**A HYMN OF THE JOURNEY TO THE PERFECT JOY**

[1] Man, the eater of things [ātrī-vat], seeks a fulfillment of his desires in a final equality of delight [vīśa-sāman]. To this end he has to be purified by the divine Flame [pāvaka-śocīse], the Seer-Will who holds in himself the conscious vision [cikitvit-
manasam – V.3] and the utter rapture [manda-tamaḥ].

[2-3] By increasing him in us [ūtaye] we shall journey forward [iyānāsah] with our progressing sacrifice [pra yajñah etu] and the gods will utterly manifest themselves [devavyacaḥ-tamaḥ].

[4] We must entertain this divine Force as the master of our house, our physical and mental body [dam-pate], and give it [su-śipra] all the objects of our enjoyment as its food.
Sukta 23

1. O Fire, bring by the force of the light, which shall overcome by thy mouth in the plenitudes all the peoples. [16/288]

2. O Forceful, bring that which overcomes armies, for thou art the true, the wonderful, the giver of the plenitude of the Ray-Cows. [16/288]

3. O Might, that which shall violently overpower the armies that are embattled against us, for thou art the true in being, the transcendent and wonderful, who gives to man the luminous plenitude. [15/457]
viśve | hi | tvā | sa-joṣasāḥ | janāsāḥ | vr̥kta-barhiṣaḥ |
hotāram | sadma-su | priyam | vyanti | vāryā | puru ||

3. 1 All 5 men 6 who have plucked the sacred grass 4 with one mind of acceptance 10 approach thee, 6 the beloved 7 Priest of the call 8 in their houses and 10 reach 3 in thee 12 the multitude 11 of desirable things. [16/289]

1 All these 5 peoples 4 who with one heart of love 6 have made clear their seat of sacrifice, 10 find 8 in the dwelling-places of the soul 3 thee, 7 the priest of sacrifice, 9 the beloved, and 10 they reach in them 12 their many 11 objects of desire. [15/457-8]

8 The “seats” or homes of the soul, which progresses from plane to plane and makes of each a habitation. They are sometimes called the cities. There are seven such planes each with its seven provinces and one additional above. Usually we hear of a hundred cities, the double number perhaps representing the downward gaze in each, of the Soul upon Nature and the upward aspiration of Nature to the Soul. [15/458 fn 1]

4. 2 Surely 1 he 3 is 4 all-seeing and 7 holds 5 an assailing 6 force. 11,15 Shine out 8 in these 10 houses 9 of 13 our 10th habitation 12 with thy riches, 14 O white radiance of Fire; 17 O thou who makest pure, 15 shine out 16 in thy light. [16/289]

1,2 This 3 is 7 the labourer in all man's works and 7 he holds in himself 5 an all-besieging 6 force. 14 O pure-brilliant 8 Flame, 11,15 shine out 12 full of joy and opulence 9 in these 13 our 10th habitations, 11,18 shine out 16 full of light, 17 O our purifier. [15/458]

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

**Synopsis**

[15/457]

**A HYMN OF THE RICH AND CONQUERING SOUL**

[2-4] This it does on all the successive planes of the soul's labour [kṣayeṣu] and in each of them man gets, by this divine Force that is the true [satyāḥ] and transcendent [adbhutaḥ] Being, all [puru] the objects of his desire [vāryāḥ] that they contain.
GAUPAYANAS OR LAUPAYANAS

Sukta 24

अनेन त्वं नो अन्तम उत्त्राता शिवो भवा वरुःः।
वसुरिच्छिन्दुराववा अच्छा निधि दुमग्नं रघी दत॥ 5.24.1-2॥

अनेन् ्त्वम् ुः।। अन्तम्।। उत्त्राता।। शिव।। ्भव।। वरुः॥
वसु।। अभी।। वसु।। अच्छ।। निधि।। ्दुमग्नं।। रघी।। दत॥ 17।।

agni ।। tvam ।। naḥ ।। antamaḥ ।। uta ।। tratā ।। śivaḥ ।। varūthyah ।।
vasuḥ ।। agniḥ ।। vasu-śravāḥ ।। accha ।। nakṣi ।। dyumat-tamam ।। rayim ।। dāḥ ॥

1-2. O Fire, 8 be one 4 inmost 3 to us 5 and 3 our 6 deliverer, 7 one benignant and helpful and 9 with defences to shield 3 us. 11 Fire is 10 a prince of treasures and 12 has the inspiration of the riches; 14 bring to us, 17 give us 16 that wealth 15 of deepest light.

O Will [Agni], 8 become 3 our 4 inmost inmate, 8 become 7 auspicious 3 to us, 8 become 3 our 6 deliverer 5 and 3 our 9 armour of protection. 2 Thou 10 who art the lord of substance and 12 who of that substance hast the divine knowledge, 14 come 13 towards us, 17 give us 15 its most luminous 16 opulence.

स नो बोधि शृङ्गो हवयुत्तथा नो अध्ययः समस्मात्।
तं त्वा शोभित सदिवः सुनयं नूत्मीमहे सहक्षर्वः॥ 5.24.3-4॥

स।। ्न।। बोध।। ्शृङ्ग।। हवयु।। ्उषण।। ्न।। ्अध्यय।। ्समस्मात्।।
तम।। ्तवा।। ्शोभ।। ्सदिव।। ्सुनय।। ्नूत्म।। ्ईमहे।। ्सहक्षर्व।।

sah ।। naḥ ।। bodhi ।। śudhi ।। havam ।। uruṣya ।। naḥ ।। agha-yatah ।। samasmāt ।।
tam ।। tvā ।। sosiṣṭha ।। śīdi-vaḥ ।। sumnāya ।। nūnam ।। īmahe ।। sakhi-bhyāḥ ॥

3-4. Awake and 4 listen 5a to 2 our 5b cry; 6 deliver 7 us 9 from all 8 that works sin and evil. 13 O luminous 12 pure-flaming Fire, 16 we yearn 10 to thee 17 for friend and comrade 14 that they may receive thy bliss.

3 Awake! 4 hear 2 our 5 call! 6a keep 7 us 6b far 9 from all 8 that seeks to turn us to evil. 13 O shining One, 12 O flame of purest Light, 17 thee 17 for our comrades 16 we desire that 15 even now 14 they may have the bliss and peace.
[15/459]

A HYMN TO THE DELIVERER AND PROTECTOR

VASUYUS

Sukta 25

1. 6a Bring 1 to 7you 6b by your anthem 5the divine 3Fire 4that he may guard you; 7he 9comes to us 8a Prince of the Treasures. 11He is a son 12of the Sages, 10let him lavish his riches; 13the Truth is in him and 14he bears men across beyond 15the powers that are hostile. [16/290]

6Raise thy song 1towards 3the Will [Agni], 1towards 5the divine 4for thy increasing, for 7he is 8our 9lord of substance and 10he lavishes; 11he is the son 12of the seekers of knowledge; 13he is the keeper of the Truth 14who ferries us beyond the surge 15of our destroyers. [15/460]

2. 1,2This is 3the True 4whom 5the men of old 10kindled 8and 7the gods 10set aflame. 14With their high burnings of his light 10they kindled 15the Prince of the Treasures of Light, 11the Priest of the call 12with his tongue of rapture. [16/290]

1,2This is 3the true in his being 4whom 5the seers of old 10kindled, 4yae, 7the gods 8too 10kindled 9him 14with perfect outshinings 15into his wide substance of the light, 11the priest of the oblation 15with his tongue of ecstasy. [15/460]
3. By a supreme thinking, 5 by a best right understanding, 12 by thy perfect purification set alight in us those riches, 13 O Desirable, 8 O Fire. [16/290]

O Flame supremely desirable, 1 so by our supreme thinking, 2 by our brightest perfected mentality, 12 by its utter cleaving away of all evil 10 let thy light give 11 unto us the bliss. [15/461]

4. The Fire shines in the gods, 4 the Fire enters into mortals and his light is in them; 7 Fire is the Carrier of offerings. 12 Wait with your thoughts on the Fire. [16/290]

The Will [Agni] is that which shines out in the gods, 4 the Will [Agni] is that which enters with its light into mortals, 7 the Will [Agni] is the carrier of our oblation; 10 the Will [Agni] seek and serve in all your thoughts. [15/461]

5. Fire gives to the giver that highest unpierced Son in whom are many inspirations and the multitude of the Words of Knowledge, 7 the Son who opens the hearing of the Truth to his possessor. [16/291]

The Will [Agni] gives to the giver of sacrifice the Son born of his works who teems with the many inspirations and the many voices of the soul, the highest, the
unassailable, 'the Master of things who opens our ears to the knowledge. [15/461]

7The Son of the sacrifice is a constant image in the Veda. Here it is the godhead himself, Agni who gives himself as a son to man, a Son who delivers his father. Agni is also the War-Horse and the steed of the journey, the White Horse, the mystic galloping Dadhikravan who carries us through the battle to the goal of our voyaging. [15/461 fn 1]

6. ¹Fire ²gives ³the Master of beings ⁴who ⁵overcomes ⁶by men ⁷in the battle, ⁸Fire ⁹gives ¹⁰the swift-galloping ¹¹horse ¹²conquering and ¹³unconquered. [16/291]

Yea, 'tis the Will [Agni] ²gives to us the Lord of existences ³who ⁴conquers ⁵in the battles ⁶by his souls of power; ⁷Will [Agni] ²gives to us our ¹⁰swift-galloping ¹¹steed of battle ¹²ever conquering, ¹³never conquered. [15/461]

⁷Or, by the gods [14/291 fn 14]

7. ¹For the Fire ²that ³which is ⁴most wide to bear! ⁵Sing one word ⁶that is vast, ⁷O thou who hast light for thy riches. ⁸Thine is ⁹as if a mighty ¹⁰treasure; ¹¹thine ¹²¹³¹⁴ascend ¹⁵the plenitudes. [16/291]

³That ¹which is ²strongest in us to upbear, ⁴we give it to the Will [Agni]. ⁵Sing out ⁶the Vast, ⁷O thou whose wide substance is its light. ⁹Thy ¹⁰opulence is ⁸as if the largeness of the Goddess herself; ¹³upward ¹⁴is the rush of ¹¹thine ¹²plenitudes. [15/462]

⁸Aditi, the vast Mother [15/462 fn 2]

⁷¹³from thee [4.11.3, 6.7.3]

तव छुमनो अर्धयो ग्रावेयोच्क्ते वृहत्।
उतो ते तन्यतुष्या स्वानो अर्न त्वचा दिव: ||15.25.8||

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8. Thy rays are full of light, there is a voicing of the Vast like the noise of the Stone. The sound of thee has arisen like thunder by the self of heaven. [16/291]

Luminous are thy flaming radiances; there rises from thee a vast utterance like the voice of the pressing-stone of delight; yea, thy cry of itself rises up like a thunder-chant from the heavens. [15/462]

tanyatuh: Thunder is the outcrashing of the word of the Truth, the sabda, as the lightning is the outflashing of its sense. [15/524 fn 6]

Or, came like thunder of itself from heaven [16/291 fn 15]

9. Seekers of the Treasure, thus have we worshipped when he put forth his strength the Fire. Wise of will, may he carry us across as in a ship beyond all the powers that are hostile. [16/291]

Thus desiring substance, we adore the Will [Agni] who is forceful to conquer. May he who has the perfect power of his workings, carry us beyond all the forces that seek to destroy us, like a ship over the waters. [15/462]

Synopsis

[15/460]

A HYMN TO THE LORD OF LIGHT AND CREATOR OF GODHEAD


[5-6] He is the son [putraḥ - v.1] born to the thought of the seers [ṛṣuṇām – v.1] and he gives himself [dadāti] as the godhead born in man who is the son of our works
[putram] opulent with the divine Truth [sat-patim] and the divine Power [nr-bhiḥ] and as the conquering [jetāram] steed of the journey and the battle [atyam].

[7-8] The whole movement [īrate] of the Seer-Will is upward [ut] to the light and vastness of the superconscient [mahiṣī]; his voice [svānah] is as if [yathā] the thunder-chant [tanyatuḥ] of those heavens [divah].

Sukta 26

�नेपावकरोचिषामन्ध्रयादेवजिह्वया।
आदेवान्वेषियवस्थिच।।15.26.11।
�नेपावकरोचिषामन्ध्रयादेवजिह्वया।
आदेवान्वेषियवस्थिच।।15.26.11।

agnepāvakarocīṣam manḍrhyā deva jihvayā।
audēvānvwēṣi yavasthica।।

1. 5 O God, 7 O Fire, 9 bring 8 the gods 11 and 10 to them sacrifice 2 with the purifying 3 light of 6 thy tongue 4 of rapture. [16/292]

1 O Flame, 5 O purifier, 7 bring to us 9 by thy (luminous) tongue 4 of rapture, 5 O god, 8 the gods 11 and 10 offer to them sacrifice. [15/463]

तंत्वा घृतानविमहेचित्रभानोस्वपीयम्।
देवाःआबीत्येवह।।15.26.2।

tāṁtvāghṛta-snoīmāhecitrabhānośv-pīyam।
dēvāṁāabītīyēvaḥ।।

tamtvāghṛtasnoīmahecitrabhānosvadhīṃsam।
dēvānādvāvītayēvaha॥

2. 5 Fire with the many-hued lights, 3 Fire that drippeth the clarities, 4 we desire 2 thee 6 whose eyes behold the world of the Sun. 8,10 Bring 7 the gods 9 for the advent. [16/292]

3 Thou who drippeth the clarity, 5 thou of the rich and varied luminousness, 4 we desire 2 thee 6 because thou hast the vision of our world of the Truth. 8,10 Bring to us 7 the gods 9 for their manifesting. [15/463]

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

वीतिहोत्रम् त्वा कवे द्वृमतं सम्भवीधिमहि।
अनेघनतमवर्गे।।15.26.3।

वीतिहोत्रम् त्वा कवे द्वृमतं सम्भवीधिमहि।
अनेघनतमवर्गे।।15.26.3।

viti-hotramtvākave dvṛmatamSamsthavīdhīmahī।
ānēghnattamādhye॥
3. The Pilgrim of the Way who voyages with our offerings, O Seer, we set thee ablaze in thy light and thy vastness. [16/292]

O Seer, we kindle thee in thy light and thy vastness in the march of our sacrifice who carriest the offerings on their journey. [15/463]

4. O Fire, come with all the gods for the gift of the oblation. We choose thee the priest of our call. [16/292]

Come, O Will [Agni], with all the godheads for the giving of the oblation; we accept thee as the priest of the offering. [15/464]

5. O Fire, bring to one who sacrifices, one who offers the wine a hero force. Sit with the gods on the grass of the altar. [16/292]

For the sacrificer who presses the wine of his delight, bring, O Flame, a perfect energy. Sit with the gods on the seat of the soul's fullness. [15/464]

6. O Fire, in thy kindling thou art a conqueror of the thousands; thou nourishest the Laws with thy blaze. Thou art the messenger of the gods and their word is with
thee. [16/292]

O Flame, ’thou burnest high and 
increasest ’the divine laws and 
art the conqueror of 
a thousandfold riches; ’thou art the messenger of the gods ’who hast the word. [15/464]

7. 1,6 Set within you 2 the Fire 3 that knows all things born, 4 the Fire ever young, 5 the Carrier of the offerings, 6 the divine 7 Priest who does sacrifice in its season. [16/293]

8. 3a Let 2 our sacrifice 4 uninteruptedly 3b march 1 on 6a most strong 5 today 6b to reveal the gods. 7 Strew, stew 8 the grass of the altar 9 for the session. [16/293]

9. 6a Let 3 the Life-Gods 1,6b sit there and 4 the twin Drivers of the Horse and 5 Mitra and
Varuna and the gods with all the divine People. [16/293]

There let the Life-powers (the Maruts) take their seat and the Riders of the Horse (the Twin Ashwins) and the Lord of Love (Mitra) and the Lord of Wideness (Varuna), even the gods with all their nation. [15/465]

Synopsis

[15/463]

A HYMN OF THE PRIEST AND SACRIFICIAL FLAME

The Rishi invokes the Divine Flame in all its usual attributes as the sacrificer [hotāram - v.4], the luminous [citrabhāno - v.2] seer who has the vision of the luminous world [svah-drśam - v.2], the bringer [ā vaha - v.2] of the gods [devān - v.2], the carrier of the offering [hotra-vāham - v.7], the envoy [dūtaḥ - v.6], conqueror [sahasra-jit - v.6], increaser [puṣyasi - v.6] of the divine workings in man [dharmaṇi – v.6], the knower of the Births [jāta-vedasam - v.7], the leader of the march of the sacrifice with its progressive epiphany of the godheads [devavyacaḥ-tamaḥ - v.8].
TRYARUNA TRAIVRISHNA, TRASADASYU PAURUKUTSYA,
ASHWAMEDHA BHARATA

Sukta 27

The Master of beings, the Holder of Plenty, the mighty Lord most awake to knowledge has made me largesse of two Ray-Cows that draw the Wain. Let the Triple Dawn-lord son of the Triple Male awake to knowledge by the ten thousands of the Ray-Cows, O universal Fire. [16/293]

O Will [Agni], O Universal Power (or, Godhead), the mighty One supreme in vision, master of his being, lord of his plenitudes has given his two cows of the Light that draw his wain [wagon or cart]. He of the triple dawn, son of the triple Bull, has awakened to knowledge with the ten thousands of his plenitude. [15/466-7]

The Triple Bull is Indra, lord of the three luminous realms of Swar, the Divine Mind; [15/467 fn 2]

see next verse [15/467 fn 5]

Thousand symbolises absolute completeness, but there are ten subtle powers of the illumined mind each of which has to have its entire plenitude. [15/467 fn 3]

Tryaruna Trasadasyu is the half-god, man turned into the Indra type; therefore he is described by all the usual epithets of Indra, “Asura”, “Satpati”, “Maghavan”. The triple dawn is the dawn of these three realms on the human mentality. [15/467 fn 2]

यो मे शता च विशिष्टि च गोरां हरी च युक्ता सुधुरा ददाित।
वैश्वानर सुधुटो बाणू नोऽनेव चव्व च्युरुणाय शम। [15.27.2]

यः मे व शता च विशिष्टि च गोरां हरी च युक्ता सुधुरा ददाित।
वैश्वानर सुधुटो बाणू नोऽनेव चव्व च्युरुणाय शम। [15.27.2]
2. A hundred 4 and 5 twenty 7 of the Ray-Cows 12 he founds 2 for me 9 and 8 the two shining Horses, 11 good yoke-bearers 10 yoked together. 14 High-chanted, 15 increasing, 16 O Fire, 13 universal Godhead, 17 extend 18 to the Triple Dawn-lord 19 peace and bliss. [16/294]

He gives 6 to me 7 the hundred 4 and 5 twenty 7 of the cows of dawn, 8 his two shining horses 12 he gives, 10 yoked to the car, 11 that bear aright the yoke. 16 O Will [Agni], 13 O Universal Power, 17 do thou 14 rightly affirmed and 15 increasing 17 extend 19 peace and bliss 18 to the lord of the triple dawn. [15/467]

The symbolic figure of the illuminations of divine knowledge as the series of dawns (cows) of the twelve months of the year and twelve periods of the sacrifice. There are again ten times twelve [ = the hundred and twenty] to correspond to the ten subtle sisters, powers of the illumined mentality. [15/467 fn 4]

The two shining horses of Indra identical probably with the two cows of light of the first verse; they are the two vision-powers of the supramental Truth-Consciousness, right-hand and left-hand, probably direct truth-discernment and intuition. As cows symbolising light of knowledge they yoke themselves to the material mind, the wain; as horses symbolising power of knowledge to the chariot of Indra, the liberated pure mind. [15/467 fn 5]
and to the Life that seeks the Truth [ṛta-yate – v.4] it gives the power of intelligence [medhām – v.4] that finds and holds the Truth. [15/467 fn 7]

5. 4His utterance of truth answers 3"yes" 2to mine. 7May he give 6to the Illuminate, 5the Sacrificer of the Horse, 7give 8by the word of light 10to one who marches 9towards possession, 11found 12understanding 13for one who builds in himself the Truth. [16/294]

7May 1he who 2answers 3to me 3with assent 7give 6to the illumined 5giver of the Horse-sacrifice, 8by the word of illumination 9possession of the goal 10of his journey; 11may he give 12power of intelligence 13to the seeker of the Truth. [15/468]

5The Horse-sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The Life-Soul (Dwita) is itself the giver of the sacrifice which it performs when by the power of Agni it attains to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer Ashwamedha. [15/468 fn 8]

8ṛcā - Rk, connected with the word arka which means light or illumination, is the Word considered as a power of realisation in the illuminating consciousness. [15/322]

5. 1His are 4the hundred 3fierce 6bulls 5that lift up 2my 5b)joy. 8The gifts 7of the Sacrificer of the Horse are 9like juices of the rapture-wine 10with triple blendings. [16/294]

4A hundred 3strong 6bulls of the diffusion 5raise 2me 5b)up to joy; 8the gifts 7of the sacrificer of the steed are 9as outpourings of the wine of delight 10with their triple infusions. [15/468]

4The complete hundred powers of the Life by whom all the abundance of the vital plane is showered upon the growing man. The vital forces being the instrument of desire and enjoyment, 4this diffusion is 9like the outpouring of the wine of delight 5that raises the soul to new and intoxicating joys. [15/468 fn 9]

6ukṣaṇāḥ - uksan, a word which like its synonym vrṣan, means diffusing, generating, impregnating, the
father of abundance, the Bull, the Male; it is he who fertilises Force of consciousness, Nature, the Cow, and produces and bears in his stream of abundance the worlds. [15/357]

9-10 The delight extracted from existence is typified by the honey-wine of the Soma [somāḥ-iva]; it is mixed with the milk, the curds and the grain [tri-āśirah], the milk being that of the luminous cows, the curds the fixation of their yield in the intellectual mind and the grain the formulation of the light in the force of the physical mind. These symbolic senses are indicated by the double meaning of the words used, go, dadhi and yava. [15/468 fn 10]

***

Explanatory Note
[15/313]

4śatām - The constantly recurring numbers ninety-nine, a hundred and a thousand have a symbolic significance in the Veda which it is very difficult to disengage with any precision. The secret is perhaps to be found in the multiplication of the mystic number seven by itself and its double repetition with a unit added before and at the end, making altogether 1+49+49+1=100. Seven is the number of essential principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each, formulated severally, contains the other six in itself; thus the full number is forty-nine, and to this is added the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete gamut of active consciousness. But there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man. This gives us ninety-nine, the number variously applied in the Veda to horses, cities, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascends we have the full scale of one hundred.

इन्द्रानि शतद्वयः सुप्ने षुद्धियम्
क्षत्रधारयतं वृहद्विषि सूर्यिमिवान्

6. 1 O Indra, O Fire, 6 sustain 3 in the Sacrificer of the Horse, 2 in the giver of the hundreds 4 the force of the Heroes. 6Uphold in him 7 a vast 5 strength of battle 10 like 11 the ageless 8 Sun 8 in heaven. [16/294]

6a May 1 the God-Mind (Indra) and the God-Will [Agni] 6a uphold 3 in the sacrificer of the Horse and 2 giver of his hundred (horses) 4 a perfect energy and 7 a vast 5 force of battle 10 even as 8 in heaven 9 the Sun of Light 11 indestructible. [15/468]
Perfect and vast energy in the vital being [kṣatram] corresponding to [iva] the infinite [brḥat] and immortal [ajaram] light of the Truth [śūryam] in the mental being [divi]. [15/468 fn 11]

Synopsis

[15/466]

A HYMN OF THE STRENGTH AND ILLUMINATION

The Rishi under the figure of the demigod, Traivrishna Tryaruna Trasadasyu, and the seer Ashwamedha, symbolises the fulfilment in the human mentality of the illumination of the God-Mind Indra, and the power of the God-Will, Agni in the vitality.

[1-3] The Mind-Soul, destroyer of the demons [trasadasyuḥ], awakened to knowledge [cetiṣṭhaḥ] as the human-born Indra [asuraḥ, maghonāḥ, traivṛṣṇaḥ], has given [dadāti] to the seer his two cows of light [gāvā] that draw his wain [anavatā], his two shining horses [hari] that draw his chariot [yuktā su-duḥrā] and the ten times twelve [śată ca viṃśatim] cows of the dawn of knowledge [gonām].

[4] He has assented to and confirmed [yaḥ me iti pra-vocatī] the desire with which the Life-Soul has given the sacrifice of the Life-Horse [aśva-medhāya] to the gods. The Rishi prays that this Mind-Soul, lord of the triple dawn [tri-aruṇaḥ - v.2], may give to the journeying Life [yate] that seeks the truth [ṛta-yate], the mental intelligence [medhām] and power of possession [sanim] needed and may itself in return receive from Agni [yaccha – v.2] the peace and bliss [śarma – v.2].

[5-6] The Life Soul on the other hand has given the hundred [śatam] powers, the vital strength needed [paruṣāḥ ukṣaṇaḥ] for the upward journey [ut-harṣayanti]; the Rishi prays that this Life-Soul may attain to that vast [brḥat] strength [kṣatram] which is the power of the Sun of Truth [śūryam-iva] on the superconscient plane [divi].
VISHWAVARA

Sukta 28

1. The Fire is kindled, his flaming light is lodged in heaven; he faces towards the Dawn and wide is his lustre. Lo, she comes with all desirable things in her, turned to the Beyond, moving to the Light, aspiring to the gods with the offering and obeisance. [16/295]

2. The Flame of Will burning high rises to his pure light in the heaven of mind; wide he extends his illumination and fronts the Dawn. She comes, moving upward, laden with all desirable things, seeking the gods with the oblation, luminous with the clarity. [15/469]

Or, he has entered into a flaming light in heaven [16/295 fn 16]

1. When thou blazest high, thou comest, the man who makes oblation to give him bliss and peace. He to whom thou comest, holds every kind of riches; O Fire, he founds thy guesthood within him and in front. [16/295]

1. When thou burnest high, thou art king of immortality and cleavest to the doer of sacrifice to give him that blissful state; he to whom thou comest to be his guest,
3. O Fire, put forth thy strength for a vast felicity; let there be in us thy highest lights. Create in us thy lordship of the spouse reined with a strong control; trample on the lustres of those that turn to enmity against us. [16/295]

4. I adore the glory and beauty of thee, O Fire, when thou art ablaze in the greatness of thy light. Thou art the Bull full of illuminations and high thou art kindled in men's pilgrim sacrifices. [16/295]

5. O Flame, put forth thy battling might for a vast enjoyment of bliss; may there be thy highest illumination; create a well-governed union of the Lord and his Spouse, set thy foot on the greatness of hostile powers. [15/470]

6. The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature; the soul becomes King; the Glowing and beauty of itself and its environment, conceived in all its planes, master of them, with Nature for its bride delivered from divisions and discords into an infinite and luminous harmony [dyumna ut-tamani]. [15/470 fn 1]
O Fire, perfect in the pilgrim rite, Fire fed with our oblations, kindled do sacrifice to the gods; for thou art the Carrier of offerings. [16/296]

O Flame, that receivest our offerings, perfect guide of the sacrifice, high-kindled offer our oblation to the godheads; for thou art the bearer of our offerings. [15/470]

6. When the pilgrim sacrifice moves on its way, serve the Fire, cast the oblation, accept the Carrier of offerings. [16/296]

Cast the offering, serve the Will [Agni] with your works while your sacrifice moves forward to its goal, accept the carrier of our oblation. [15/470]

Or, set the Will to its workings. [15/470 fn 2]

Synopsis

A HYMN OF THE HIGH-BLAZING FLAME, KING OF IMMORTALITY


[5] He is the bearer of our oblation [havya-vāṭ], the illumined guide of our sacrifice [su-adhvara] to its divine and universal goal.
### APPENDIX

#### EPITHETS OF AGNI

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<tr>
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<th>Meaning</th>
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<td></td>
<td></td>
</tr>
<tr>
<td>adabdhaḥ</td>
<td>5.19.4</td>
<td>invincible; unconquerable</td>
</tr>
<tr>
<td>ā ajāti paśvaḥ</td>
<td>5.2.5</td>
<td>comes driving to us our lost herds of the radiance</td>
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<td>ā-huta</td>
<td>5.28.5</td>
<td>fed with our oblations</td>
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<td>adābhyaḥ</td>
<td>5.5.2</td>
<td>untameable; inviolable</td>
</tr>
<tr>
<td>adbhuta</td>
<td>5.10.2</td>
<td>O Wonderful; thou supreme and wonderful thing</td>
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<tr>
<td>adhri-go</td>
<td>5.10.1</td>
<td>O unseizable Ray; Light of our embodied being; Ray in our limited existence</td>
</tr>
<tr>
<td>adhrijaḥ</td>
<td>5.7.10</td>
<td>irresistible born; born in the material existence</td>
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<tr>
<td>adhvařeṣaḥ sāḥum</td>
<td>5.1.7</td>
<td>[him] who achieves perfection in the pilgrim-sacrifices</td>
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<tr>
<td>agne</td>
<td></td>
<td>O Fire; O Flame; O Strength; O Will</td>
</tr>
<tr>
<td>ajāmi</td>
<td>5.19.4</td>
<td>uncompanioned; without a fellow [The all-creating and self-sufficing Supermind high and remote and separated in our consciousness from the mental and physical planes ]</td>
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<tr>
<td>ajaraḥ</td>
<td>5.4.2</td>
<td>ageless; unaging</td>
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<td>amartya</td>
<td>5.18.2</td>
<td>O Immortal</td>
</tr>
<tr>
<td>amṛta</td>
<td>5.18.5</td>
<td>O Immortal</td>
</tr>
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<td>angirāḥ</td>
<td>5.8.4</td>
<td>O Angiras; O puissant seer; O lord of might; O Seer-Puissance</td>
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<td>antamaḥ</td>
<td>5.24.1</td>
<td>inmost; inmost inmate</td>
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<td>aruṣaḥ</td>
<td>5.1.5</td>
<td>ruddy-bright; a ruddy worker</td>
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<td>aruṣaḥ vaneṣu</td>
<td>5.1.5</td>
<td>ruddy-bright in the woodlands of our pleasure; active in those that take their joy</td>
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<tr>
<td>arye</td>
<td>5.16.3</td>
<td>[in] the Noble One; [on] the aspirer in his works</td>
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<tr>
<td>asam-mṛṣṭaḥ</td>
<td>5.11.3</td>
<td>Unoppressed; Unovercome; Pure without cleansing</td>
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<td>asuraḥ</td>
<td>5.15.1</td>
<td>the Mighty One</td>
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<tr>
<td>atri</td>
<td>5.22.1</td>
<td>enjoier /eater of things</td>
</tr>
<tr>
<td>avitā taṇūnām</td>
<td>5.4.9</td>
<td>guardian of our bodies; fosterer of our embodyings [Not only the physical body, but the vital and mental sheaths, all the</td>
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</tr>
<tr>
<td>----------------------</td>
<td>-------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>bhadra-śoe</td>
<td>5.4.7</td>
<td>O happy light; O happy flame of purity</td>
</tr>
<tr>
<td>bhagaḥ</td>
<td>5.16.2</td>
<td>Bhaga, the enjoyer; divine enjoyer</td>
</tr>
<tr>
<td>bhānu-maḥ</td>
<td>5.1.11</td>
<td>O luminous</td>
</tr>
<tr>
<td>bhāratebhyāḥ suciḥ</td>
<td>5.11.1</td>
<td>brilliant in his purity for the Bringers; pure for the bringers of the riches</td>
</tr>
<tr>
<td>brhat-ketum</td>
<td>5.8.2</td>
<td>[him] with vast intuition/vision</td>
</tr>
<tr>
<td>brhat-ukthaḥ</td>
<td>5.19.3</td>
<td>he utters the vast word</td>
</tr>
<tr>
<td>brhatā divi-spṛṣā</td>
<td>5.11.1</td>
<td>with his heaven-touching vast</td>
</tr>
<tr>
<td>candra</td>
<td>5.10.4</td>
<td>O delightful; rapturous; O Delight</td>
</tr>
<tr>
<td>cetiśṭhaḥ</td>
<td>5.27.1</td>
<td>most awake to knowledge; supreme in vision</td>
</tr>
<tr>
<td>cikitvaḥ</td>
<td>5.2.7</td>
<td>O conscious knower; O conscious seer; O thou who art conscious; O perceiver</td>
</tr>
<tr>
<td>citra-bhāno</td>
<td>5.26.2</td>
<td>Fire with the many-hued lights; thou of the rich and varied luminousness</td>
</tr>
<tr>
<td>codayat-mati</td>
<td>5.8.6</td>
<td>that urges the thought</td>
</tr>
<tr>
<td>dabhaḥ</td>
<td>5.19.4</td>
<td>the all-conqueror; who tramples all things under his feet</td>
</tr>
<tr>
<td>dakṣasya sādhanaṃ</td>
<td>5.20.3</td>
<td>[him] who accomplishes a discerning knowledge</td>
</tr>
<tr>
<td>dam-pate</td>
<td>5.22.4</td>
<td>O master of the house</td>
</tr>
<tr>
<td>damūnāḥ</td>
<td>5.1.8</td>
<td>dweller in house; domiciled in home</td>
</tr>
<tr>
<td>damūnāḥ duroṇe</td>
<td>5.4.5</td>
<td>domiciled in our gated house</td>
</tr>
<tr>
<td>dasma</td>
<td>5.6.5</td>
<td>achiever of works</td>
</tr>
<tr>
<td>dātā vājasya go- mataḥ</td>
<td>5.23.2</td>
<td>the giver of the plenitude of the Ray-Cows; who gives to man the luminous plenitude</td>
</tr>
<tr>
<td>deva</td>
<td>5.2.11</td>
<td>O god; O god-head</td>
</tr>
<tr>
<td>devāṇ pari-bhūḥ</td>
<td>5.13.6</td>
<td>[you] encompass the gods; containest in thy being all the gods</td>
</tr>
<tr>
<td>devasya dravīnasyaṇaḥ</td>
<td>5.13.2</td>
<td>[of] the godhead that seeks for us our divine substance</td>
</tr>
<tr>
<td>dhana-spṛṭam</td>
<td>5.8.2</td>
<td>[him who] brings out (extracts) the riches</td>
</tr>
<tr>
<td>dhanaṃ ā-kṣitam dātā</td>
<td>5.7.7</td>
<td>tearer of our desert dwelling place [The material existence not watered by the streams or rivers which descend from the superconscient Bliss and Truth]</td>
</tr>
<tr>
<td>dhāmasim</td>
<td>5.8.4</td>
<td>[him] who upholdest all things; who sustainest the law of things</td>
</tr>
<tr>
<td>-----------------</td>
<td>-------------</td>
<td>---------------------------------------------------------------</td>
</tr>
<tr>
<td>dhartā rāyah</td>
<td>5.15.1</td>
<td>the holder of the Treasure/bliss</td>
</tr>
<tr>
<td>dhartā krṣṭinām</td>
<td>5.1.6</td>
<td>the upholder of the peoples; upholding our actions ; the upholder of those that do the work</td>
</tr>
<tr>
<td>dhartāram mānuṣīṇām viśām</td>
<td>5.9.3</td>
<td>[to] upholder of the human peoples</td>
</tr>
<tr>
<td>dharuṇāḥ vasvaḥ</td>
<td>5.15.1</td>
<td>the continent of the Riches; holder of the substance</td>
</tr>
<tr>
<td>didī-vaḥ</td>
<td>5.24.4</td>
<td>O luminous; O shining One</td>
</tr>
<tr>
<td>dirghāyu-śoṣīṣam</td>
<td>5.18.3</td>
<td>[him] who is the light of long-extended life</td>
</tr>
<tr>
<td>divi-spṛṣāḥ</td>
<td>5.13.2</td>
<td>heaven-touching</td>
</tr>
<tr>
<td>duḥ-grbhiyase</td>
<td>5.9.4</td>
<td>thou art hard to seize</td>
</tr>
<tr>
<td>dūtams</td>
<td>5.8.6</td>
<td>a messenger; envoy</td>
</tr>
<tr>
<td>dyu-mats</td>
<td>5.11.1</td>
<td>full of light</td>
</tr>
</tbody>
</table>

**G**

<table>
<thead>
<tr>
<th>gaviṣṭhirāḥ</th>
<th>5.1.12</th>
<th>the Steadfast in Light</th>
</tr>
</thead>
<tbody>
<tr>
<td>gharmaḥ</td>
<td>5.19.4</td>
<td>blaze of the light; heat of the Light</td>
</tr>
<tr>
<td>ghṛṭa-prasattaḥ</td>
<td>5.15.1</td>
<td>seated in the light; who goes forward to the clarities</td>
</tr>
<tr>
<td>ghṛṭa-pratikaḥ</td>
<td>5.11.1</td>
<td>luminous is his front; His front is of the clarities</td>
</tr>
<tr>
<td>ghṛṭa-prṣṭham</td>
<td>5.4.3</td>
<td>[him] with its back of light; with his surface of the mind’s clarieties</td>
</tr>
<tr>
<td>ghṛṭa-śriyam</td>
<td>5.8.3</td>
<td>agleam w ith the glory of the clarity</td>
</tr>
<tr>
<td>ghṛṭa-yonim</td>
<td>5.8.6</td>
<td>[him] of whom light is the native seat; born from the clarity</td>
</tr>
<tr>
<td>grha-patim</td>
<td>5.8.1</td>
<td>[to] master of the house; master of the dwelling</td>
</tr>
<tr>
<td>guhā hitam</td>
<td>5.11.6</td>
<td>hidden in the secrecy; placed in the hidden parts of being</td>
</tr>
<tr>
<td>guhā santam</td>
<td>5.8.3</td>
<td>who dwellest in the secret cave; seated in our secret being</td>
</tr>
</tbody>
</table>

**H**

<table>
<thead>
<tr>
<th>havya-vāhanam</th>
<th>5.8.6</th>
<th>[to] carrier / bearer of the offerings;</th>
</tr>
</thead>
<tbody>
<tr>
<td>havya-vāṭ</td>
<td>5.6.5</td>
<td>O bearer/carrier of the offering; bearer of the oblation</td>
</tr>
<tr>
<td>havyaḥ</td>
<td>5.17.4</td>
<td>the one to be called</td>
</tr>
<tr>
<td>hiranyā-dantam</td>
<td>5.2.3</td>
<td>golden-tusked</td>
</tr>
<tr>
<td>hitaḥ hiteṣu</td>
<td>5.1.5</td>
<td>established in established things; helpful in the helpful gods</td>
</tr>
<tr>
<td>hotaḥ</td>
<td>5.2.7</td>
<td>O Priest of the call; O Priest of our sacrifice; O Priest of the offering</td>
</tr>
<tr>
<td>hotṛā-vidam</td>
<td>5.8.3</td>
<td>[him] who knowest the word of invocation; who hast knowledge of the powers (or, process) of the sacrifice</td>
</tr>
</tbody>
</table>

**I**
<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>īlenyah</td>
<td>5.1.9</td>
<td>adorable; desirable</td>
</tr>
<tr>
<td>itthā tavyāṃsam</td>
<td>5.17.1</td>
<td>[him] whose strength is greater and righteous in its acts</td>
</tr>
</tbody>
</table>

**J**

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jāgrvih</td>
<td>5.11.1</td>
<td>wakeful</td>
</tr>
<tr>
<td>jāmyoḥ sacā</td>
<td>5.19.4</td>
<td>abiding with the two companions [mental and physical planes]</td>
</tr>
<tr>
<td>janasya gopāḥ</td>
<td>5.11.1</td>
<td>the guardian of men; The protector of the creature</td>
</tr>
<tr>
<td>janiṣṭa hi jenyaḥ</td>
<td>5.1.5</td>
<td>born victorious; born full of delight</td>
</tr>
<tr>
<td>jarat-viṣam</td>
<td>5.8.2</td>
<td>destroyer of the foe [The hostile powers who try to break up the unity and completeness of our being and from whom the riches which rightly belong to us have to be rescued, not human enemies]</td>
</tr>
<tr>
<td>jāta-vedaḥ</td>
<td>5.4.4</td>
<td>O knower of all things born; O Knower of the Births</td>
</tr>
<tr>
<td>juṣṭaḥ</td>
<td>5.13.4</td>
<td>beloved</td>
</tr>
<tr>
<td>juṣṭaḥ atithiḥ</td>
<td>5.4.5</td>
<td>A cherished guest; the Guest loved and accepted</td>
</tr>
</tbody>
</table>

**K**

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kave</td>
<td>5.21.3</td>
<td>O seer</td>
</tr>
<tr>
<td>kavi-kratum</td>
<td>5.11.4</td>
<td>seer-will</td>
</tr>
<tr>
<td>kavi-praśastah</td>
<td>5.1.8</td>
<td>he who is proclaimed by the seers</td>
</tr>
<tr>
<td>krāṇā</td>
<td>5.7.8</td>
<td>an achiever of the work</td>
</tr>
</tbody>
</table>

**M**

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>madhu-hastyāḥ</td>
<td>5.5.2</td>
<td>who comes with the wine of sweetness in his hands</td>
</tr>
<tr>
<td>madhye iddhaḥ</td>
<td>5.1.6</td>
<td>kindled in the mid-spaces; in between (vital and emotional being) he is kindled</td>
</tr>
<tr>
<td>maghonaḥ</td>
<td>5.27.1</td>
<td>Holder of Plenty; lord of his plenitudes</td>
</tr>
<tr>
<td>mahān devaḥ</td>
<td>5.1.2</td>
<td>a great god/godhead</td>
</tr>
<tr>
<td>mandra-jihvam</td>
<td>5.25.2</td>
<td>[him] with his tongue of rapture/ectacy</td>
</tr>
<tr>
<td>mandra-tamaḥ</td>
<td>5.22.1</td>
<td>most rapturous</td>
</tr>
<tr>
<td>mandrah kaviḥ</td>
<td>5.11.3</td>
<td>a rapturous seer</td>
</tr>
<tr>
<td>medhyāya</td>
<td>5.1.12</td>
<td>[to] the understanding one</td>
</tr>
</tbody>
</table>

**N**

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>narāśaṃṣaḥ</td>
<td>5.5.2</td>
<td>The spokesman of the godhead</td>
</tr>
<tr>
<td>navedaḥ ucathasya</td>
<td>5.12.3</td>
<td>a new discoverer of the word; the impeller to knowledge of a new word</td>
</tr>
<tr>
<td>ni-hitam aratau</td>
<td>5.2.1</td>
<td>established inwardly in the movement; established in the upward working of things</td>
</tr>
<tr>
<td>niṣka-grīvaḥ</td>
<td>5.19.3</td>
<td>(whose) neck wears the golden necklace [of the rays of the divine Sun of Truth]</td>
</tr>
<tr>
<td>nr-tama</td>
<td>5.4.6</td>
<td>Strongest godhead; O mightiest Deity</td>
</tr>
</tbody>
</table>

**P**

| paśuḥ hiri-śmaśruḥ-śucidan | 5.7.7 | a beast with golden beard and tusks of bright purity |
| patim sanituh rāyaḥ | 5.12.3 | [Him who is] the master of the conquering riches; the lord of that all-possessing felicity |
| pāvaka | 5.4.7 | O purifier; O thou who makest pure |
| pratnam | 5.8.1 | [to] the Ancient One; the pristine Power |
| priyam dugdham na kāmyam | 5.19.4 | He is as if the delightful and desirable milk (yield) of the mother [The milk of the Cow, Aditi] |
| puru-candram | 5.8.1 | with his many delights |
| puru-priyāḥ | 5.18.1 | with his multitude of delightful things; with his many delights |
| puru-rūpam | 5.8.2 | many are his forms |
| puru-sṛḫam | 5.7.6 | [him] as one who holds the multitude of his desires |
| puru-stuta | 5.8.5 | O thou lauded by many voices; multiply affirmed |
| purunīḥ-sthaḥ | 5.1.6 | manifold in his fixed knowledge; seated in many homes of his dwelling; standing out in his multitudes |
| pūrvyāya | 5.15.1 | [to] the ancient one; to the pristine and supreme [“First”, both original and supreme] |
| putraḥ ṛṣuṇām | 5.25.1 | son of the Sages; son of the seekers of knowledge |

**R**

<p>| rājan | 5.4.1 | O King |
| ratna-dhātamam | 5.8.3 | [him] who art strongest to found the ecstasy; who holdest for us utterly the delight |
| rāyaḥ dhartā | 5.15.1 | the holder of the Treasure / bliss; |
| rbhuḥ anibhrṣṭa-taviśiḥ | 5.7.7 | a smith whose force is unafflicted by the heat of the Fire |
| rṭa-cit | 5.3.9 | O Truth-Conscious |
| rṭa-vā | 5.25.1 | the keeper of the Truth |
| rṭasya vṛṣṇe | 5.12.1 | to the Bull of the Truth; lord and diffuser of the Truth |
| rṭu-pāḥ ṛṭūnām | 5.12.3 | guardian of the order and laws of the Truth; who guards the times and seasons of the Truth [The periods, sometimes described as years, sometimes as the twelve symbolic months of the progress of the sacrifice] |</p>
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Sloka</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṛtvijam</td>
<td>5.26.7</td>
<td>[him who is the] Priest who does sacrifice in its season; sacrifier in the seasons of the Truth; ordinant of the rite</td>
</tr>
<tr>
<td>rudra</td>
<td>5.3.3</td>
<td>O Violent One</td>
</tr>
<tr>
<td><strong>S</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sa-prathāḥ</td>
<td>5.13.4</td>
<td>Great is thy wideness; Very wide and vast</td>
</tr>
<tr>
<td>sahaḥ mahat</td>
<td>5.11.6</td>
<td>a mighty force</td>
</tr>
<tr>
<td>sahaḥ-kṛta</td>
<td>5.8.1</td>
<td>created by our force; who art by force created in us</td>
</tr>
<tr>
<td>sahasaḥ putra</td>
<td>5.3.1</td>
<td>O Son of force</td>
</tr>
<tr>
<td>sahasra-jit</td>
<td>5.26.6</td>
<td>conqueror of the thousands; conqueror of a thousandfold riches</td>
</tr>
<tr>
<td>sahasra-śṛṅgah vṛṣabhaḥ</td>
<td>5.1.8</td>
<td>the bull of the thousand horns</td>
</tr>
<tr>
<td>sahasvaḥ</td>
<td>5.9.7</td>
<td>O forceful; O Might</td>
</tr>
<tr>
<td>sapta ratnā dadhānaḥ</td>
<td>5.1.5</td>
<td>founding the seven ecstasies [To each principle of our nature there corresponds a certain divine ecstasy and on each plane, in each body or house, Agni establishes these ecstasies.]</td>
</tr>
<tr>
<td>sarpiḥ-āsute</td>
<td>5.7.9</td>
<td>O presser out on us of the running richness; O thou who receivest as oblation the stream of his clarities; to whom is poured the running stream of the offering of light</td>
</tr>
<tr>
<td>śaśvataḥ</td>
<td>5.19.4</td>
<td>the eternal</td>
</tr>
<tr>
<td>sat-patiḥ</td>
<td>5.27.1</td>
<td>The Master of beings</td>
</tr>
<tr>
<td>satyaḥ</td>
<td>5.23.2</td>
<td>the true</td>
</tr>
<tr>
<td>śavasaḥ pate</td>
<td>5.6.9</td>
<td>O Master of might; O master of shining strength</td>
</tr>
<tr>
<td>śiśriyāṇam vane-vane</td>
<td>5.11.6</td>
<td>lodging in tree and tree; established in each object of pleasure; lodging in every object of delight</td>
</tr>
<tr>
<td>śiśum yathā navam janiṣṭa araṇī</td>
<td>5.9.3</td>
<td>born from the two Workings (tinders) like a new-born infant [The two Aranis or tinders by which the fire is struck out; the word can also mean workings and is related to ārya. Heaven and Earth are the two Aranis which produce Agni; Heaven his father, Earth his mother]</td>
</tr>
<tr>
<td>śivaḥ</td>
<td>5.24.1</td>
<td>benignant and helpful; auspicious</td>
</tr>
<tr>
<td>śoṣiṣṭha</td>
<td>5.24.4</td>
<td>O pure-flaming; O flame of purest Light</td>
</tr>
<tr>
<td>śravayat-patim</td>
<td>5.25.5</td>
<td>[him] who opens the hearing of the Truth to his possessor; the Master of things who opens our ears to the knowledge</td>
</tr>
<tr>
<td>su-adhvara</td>
<td>5.28.5</td>
<td>perfect in the pilgrim rite; perfect guide of the sacrifice</td>
</tr>
<tr>
<td>su-avasam</td>
<td>5.8.2</td>
<td>[him who is] giver of protection; with perfect being</td>
</tr>
<tr>
<td>su-bhaga</td>
<td>5.8.3</td>
<td>O happy flame; O perfect enjoyer</td>
</tr>
<tr>
<td>su-candra</td>
<td>5.6.5</td>
<td>O delightful flame; perfect in delight</td>
</tr>
<tr>
<td>su-dakṣaḥ</td>
<td>5.11.1</td>
<td>discerning</td>
</tr>
<tr>
<td>su-drśaḥ</td>
<td>5.3.4</td>
<td>who hast the true seeing</td>
</tr>
<tr>
<td>su-drśikaḥ</td>
<td>5.4.2</td>
<td>perfect in vision</td>
</tr>
<tr>
<td>su-jāta</td>
<td>5.21.2</td>
<td>O perfect in thy birth</td>
</tr>
<tr>
<td>su-krato</td>
<td>5.20.4</td>
<td>O strong in will; O perfect power of works</td>
</tr>
<tr>
<td>su-kratuḥ</td>
<td>5.25.9</td>
<td>Wise of will; who has the perfect power of his workings</td>
</tr>
<tr>
<td>su-manāḥ</td>
<td>5.1.2</td>
<td>with his right thinking; perfect-minded</td>
</tr>
<tr>
<td>su-prītaḥ</td>
<td>5.21.2</td>
<td>well-satisfied</td>
</tr>
<tr>
<td>su-śārmāṇam</td>
<td>5.8.2</td>
<td>[him who is] giver of perfect peace</td>
</tr>
<tr>
<td>su-śevaḥ</td>
<td>5.15.1</td>
<td>full of bliss; accomplished in joy</td>
</tr>
<tr>
<td>su-śipra</td>
<td>5.22.4</td>
<td>O strong-jawed</td>
</tr>
<tr>
<td>su-stutam</td>
<td>5.13.5</td>
<td>[him who is] high-lauded; rightly affirmed</td>
</tr>
<tr>
<td>su-yajam</td>
<td>5.8.3</td>
<td>[him who is] the perfect sacrificer; doing aright the sacrifice</td>
</tr>
<tr>
<td>śubhra</td>
<td>5.5.4</td>
<td>O bright one</td>
</tr>
<tr>
<td>śuci-vāṇam</td>
<td>5.2.3</td>
<td>[him who is] pure-bright of hue</td>
</tr>
<tr>
<td>śucih</td>
<td>5.11.3</td>
<td>brilliant-pure</td>
</tr>
<tr>
<td>śukra</td>
<td>5.21.4</td>
<td>O brilliant; O Brightness; O white radiance; O pure-brilliant</td>
</tr>
<tr>
<td>śukrasya śociśaḥ pate</td>
<td>5.6.5</td>
<td>O Master of the brilliant Light; master of the pure-bright flame</td>
</tr>
<tr>
<td>svadhā-vaḥ</td>
<td>5.3.5</td>
<td>O master of the self-law</td>
</tr>
<tr>
<td>svadhā-van</td>
<td>5.3.2</td>
<td>O holder of the self-law; O thou who possessest self-ordering Nature;</td>
</tr>
<tr>
<td>śvaiteṛasya</td>
<td>5.19.3</td>
<td>of the son of the white mother [Aditi; her dark state or black form is Diti, mother of the powers of Darkness]</td>
</tr>
<tr>
<td>sve damūnāḥ</td>
<td>5.1.8</td>
<td>one who is the dweller in his own house [having taken his place on the plane of the Truth which is his own proper home]</td>
</tr>
</tbody>
</table>

**T**

| trātā       | 5.24.1 | deliverer |
| tri-sadhasṭha | 5.4.8  | O holder of the triple world of thy session; who dwellest in the three worlds of our session |
| tuvi-brahmaṇam | 5.25.5 | [him] in whom are the multitude of the Words of Knowledge; who teems with the many voices of the soul |
| tuvi-jāta    | 5.2.11 | O thou of the many births; O thou who art born in many forms |
| tuvi-svanaśam | 5.8.3  | with the multitude of thy voices; pouring the multitude of thy voices |
| tuviśravāhaḥ-tamam | 5.25.5 | [him] in whom are many inspirations; who teems with the many inspirations |

**U**

| ukthyaḥ     | 5.26.6 | who hast the word |
| úrjaḥ napāt | 5.17.5 | O son of energy |
| uru-jrayasam | 5.8.6  | [Him who is] wide in thy rapidities |
vāhiṣṭham 5.25.7 [for one] most wide to bear; strongest in us to upbear
vaiśvānara 5.27.1 O Universal Power (or, Godhead)
vāja-jātharaḥ 5.19.4 belly of the plenitude
vāja-sätama 5.20.1 O thou who art most strong to conquer the plenitudes; O conqueror of our plenitude
vāja-yuḥ 5.19.3 seeker of the plenitude
vājīnām 5.1.7 [to] Horse of power; master of substance
vapuṣyaḥ 5.1.9 great of body; full of body
vareṇya 5.25.3 O Desirable; supremely desirable
varṣīṣṭāya kṣītānām 5.7.1 [for] the most powerful among the peoples; that lavishes all his abundance on the worlds of our dwelling [or, on the dwellers in the world]
varūṭhyaḥ 5.24.1 with defences to shield; armour of protection
vasām rājānām janānām 5.2.6 [him who is] The king of those who dwell in creatures
vaso 5.3.10 O shining one; O Dweller in the substance
vasu-patim vasmān 5.4.1 [towards] the Wealth-master of the riches
vasu-śravāḥ 5.24.2 (who) has the inspiration of the riches; who of substance hast the divine knowledge
vasuḥ 5.6.1 the dweller in things; the dweller in substance;
vasuḥ 5.25.1 prince of the Treasures
vedhase 5.15.1 [to] the creator; Ordainer
vedvāya 5.15.1 him whom we must know; who is the object of knowledge
vi-bhuḥ 5.4.2 pervasive in his being
vi-cetasaḥ 5.17.4 completely conscious; (having) the embracing knowledge
vibhā-vā 5.1.9 wide of light; extended in light
vibhā-vaso 5.25.7 O thou who hast light for thy riches; O thou whose wide substance is its light
vidvān 5.4.5 the knower
vipram 5.1.7 [him who is] illumined seer
viśpate 5.6.5 O master of the creature
viṣu-rūpaḥ 5.15.4 taking many forms
viśva-carṣaṇiḥ 5.6.3 The all-seeing; the universal toiler; the universal doer of works
viśva-darśatam 5.8.3 [him] who hast the vision of all things; seeing with a universal vision
viśva-dhāyasam 5.8.1 [him] who establishes all [or, fosters all]
viśva-sāman 5.22.1 O thou of the universal peace
viśva-vidam 5.4.3 [him who is] the omniscient
vivicim 5.8.3 [him] who hast the just discernment; rightly discriminating
vrṣabhaḥ 5.28.4 Bull full of illuminations
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<td></td>
</tr>
<tr>
<td>vrṣabhāya</td>
<td>5.12.1</td>
<td>for the master of the herds; to the lord</td>
</tr>
<tr>
<td>vrṣṇāḥ</td>
<td>5.12.2</td>
<td>the fertilising Lord</td>
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<tr>
<td></td>
<td></td>
<td></td>
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<tr>
<td>yajatam</td>
<td>5.8.1</td>
<td>[him who is] the master of sacrifice; the god in the sacrifice</td>
</tr>
<tr>
<td>yajathāya su-</td>
<td>5.11.2</td>
<td>strong in will to sacrifice; perfect in will-power for the sacrificing</td>
</tr>
<tr>
<td>kratuḥ</td>
<td></td>
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<tr>
<td>yajīyān</td>
<td>5.1.5</td>
<td>strong for sacrifice</td>
</tr>
<tr>
<td>yajiśṭham</td>
<td>5.14.2</td>
<td>[him] who is strongest for sacrifice</td>
</tr>
<tr>
<td>yajñasya ketum</td>
<td>5.11.2</td>
<td>[him who is] the supreme intuition of the sacrifice</td>
</tr>
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<td>prathamam</td>
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<tr>
<td>yajñīyāya</td>
<td>5.12.1</td>
<td>[to] the sacrificial flame; master of sacrifice</td>
</tr>
<tr>
<td>yaśase</td>
<td>5.15.1</td>
<td>to the glorious and victorious</td>
</tr>
<tr>
<td>yaviṣṭha</td>
<td>5.1.10</td>
<td>O ever youthful; O vigorous Agni; O youngest vigour</td>
</tr>
<tr>
<td>yuvā</td>
<td>5.1.6</td>
<td>the youth</td>
</tr>
</tbody>
</table>