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Hymns to the Mystic Fire

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

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

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

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

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

This change was evidently due to a cultural development in these early peoples who became progressively more mentalised and less engrossed in the physical life as they advanced in civilisation and needed to read into their religion and their deities finer and subtler aspects which would support their more highly mentalised concepts and interests and find for them a true spiritual being or some celestial figure as their support and sanction. But the largest part in determining and deepening this inward turn must be attributed to the Mystics who had an enormous influence on these early civilisations; there was indeed almost everywhere an age of the Mysteries in which men of a deeper knowledge and self-knowledge established their practices, significant rites, symbols, secret lore within or on the border of the more primitive exterior religions. This took different forms in different coun-
tries; in Greece there were the Orphic and Eleusinian Mysteries, in Egypt and Chaldea the priests and their occult lore and magic, in Persia the Magi, in India the Rishis. The preoccupation of the Mystics was with self-knowledge and a profounder world-knowledge; they found out that in man there was a deeper self and inner being behind the surface of the outward physical man, which it was his highest business to discover and know. “Know thyself” was their great precept, just as in India to know the Self, the Atman became the great spiritual need, the highest thing for the human being. They found also a Truth, a Reality behind the outward aspects of the universe and to discover, follow, realise this Truth was their great aspiration. They discovered secrets and powers of Nature which were not those of the physical world but which could bring occult mastery over the physical world and physical things and to systematise this occult knowledge and power was also one of their strong preoccupations. But all this could only be safely done by a difficult and careful training, discipline, purification of the nature; it could not be done by the ordinary man. If men entered into these things without a severe test and training it would be dangerous to themselves and others; this knowledge, these powers could be misused, misinterpreted, turned from truth to falsehood, from good to evil. A strict secrecy was therefore maintained, the knowledge handed down behind a veil from master to disciple. A veil of symbols was created behind which these mysteries could shelter, formulas of speech also which could be understood by the initiated but were either not known by others or were taken by them in an outward sense which carefully covered their true meaning and secret. This was the substance of Mysticism everywhere.

It has been the tradition in India from the earliest times that the Rishis, the poet-seers of the Veda, were men of this type, men with a great spiritual and occult knowledge not shared by ordinary human beings, men who handed down this knowledge and their powers by a secret initiation to their descendant and chosen disciples. It is a gratuitous assumption to suppose that this tradition was wholly unfounded, a superstition that arose suddenly or slowly formed in a void, with nothing whatever to support it; some foundation there must have been however
small or however swelled by legend and the accretions of centuries. But if it is true, then inevitably the poet-seers must have expressed something of their secret knowledge, their mystic lore in their writings and such an element must be present, however well-concealed by an occult language or behind a technique of symbols, and if it is there it must be to some extent discoverable. It is true that an antique language, obsolete words, — Yaska counts more than four hundred of which he did not know the meaning, — and often a difficult and out-of-date diction helped to obscure their meaning; the loss of the sense of their symbols, the glossary of which they kept to themselves, made them unintelligible to later generations; even in the time of the Upanishads the spiritual seekers of the age had to resort to initiation and meditation to penetrate into their secret knowledge, while the scholars afterwards were at sea and had to resort to conjecture and to concentrate on a mental interpretation or to explain by myths, by the legends of the Brahmanas themselves often symbolic and obscure. But still to make this discovery will be the sole way of getting at the true sense and the true value of the Veda. We must take seriously the hint of Yaska, accept the Rishi’s description of the Veda’s contents as “seer-wisdoms, seer-words”, and look for whatever clue we can find to this ancient wisdom. Otherwise the Veda must remain for ever a sealed book; grammarians, etymologists, scholastic conjectures will not open to us the sealed chamber.

For it is a fact that the tradition of a secret meaning and a mystic wisdom couched in the Riks of the ancient Veda was as old as the Veda itself. The Vedic Rishis believed that their Mantras were inspired from higher hidden planes of consciousness and contained this secret knowledge. The words of the Veda could only be known in their true meaning by one who was himself a seer or mystic; from others the verses withheld their hidden knowledge. In one of Vamadeva’s hymns in the fourth Mandala (IV.3.16) the Rishi describes himself as one illumined expressing through his thought and speech words of guidance, “secret words” — nīṣyā vacāṇsi — “seer-wisdoms that utter their inner meaning to the seer” — kāvyāni kavaye nivacanā. The Rishi Dirghatamas speaks of the Riks, the Mantras of the Veda, as
existing “in a supreme ether, imperishable and immutable in which all the gods are seated”, and he adds “one who knows not That what shall he do with the Rik? ” (I.164.39) He further alludes to four planes from which the speech issues, three of them hidden in the secrecy while the fourth is human, and from there comes the ordinary word; but the word and thought of the Veda belongs to the higher planes (I.164.46). Elsewhere in the Riks the Vedic Word is described (X.71) as that which is supreme and the topmost height of speech, the best and the most faultless. It is something that is hidden in secrecy and from there comes out and is manifested. It has entered into the truth-seers, the Rishis, and it is found by following the track of their speech. But all cannot enter into its secret meaning. Those who do not know the inner sense are as men who seeing see not, hearing hear not, only to one here and there the Word desiring him like a beautifully robed wife to a husband lays open her body. Others unable to drink steadily of the milk of the Word, the Vedic cow, move with it as with one that gives no milk, to him the Word is a tree without flowers or fruits. This is quite clear and precise; it results from it beyond doubt that even then while the Rig-veda was being written the Riks were regarded as having a secret sense which was not open to all. There was an occult and spiritual knowledge in the sacred hymns and by this knowledge alone, it is said, one can know the truth and rise to a higher existence. This belief was not a later tradition but held, probably, by all and evidently by some of the greatest Rishis such as Dirghatamas and Vamadeva.

The tradition, then, was there and it was prolonged after the Vedic times. Yaska speaks of several schools of interpretation of the Veda. There was a sacrificial or ritualistic interpretation, the historical or rather mythological explanation, an explanation by the grammarians and etymologists, by the logicians, a spiritual interpretation. Yaska himself declares that there is a triple knowledge and therefore a triple meaning of the Vedic hymns, a sacrificial or ritualistic knowledge, a knowledge of the gods and finally a spiritual knowledge; but the last is the true sense and when one gets it the others drop or are cut away. It is this spiritual sense that saves and the rest is outward and subordinate. He says fur-
ther that “the Rishis saw the truth, the true law of things, directly by an inner vision”; afterwards the knowledge and the inner sense of the Veda were almost lost and the Rishis who still knew had to save it by handing it down through initiation to disciples and at a last stage outward and mental means had to be used for finding the sense such as Nīrūkta and other Vedāngas. But even then, he says, “the true sense of the Veda can be recovered directly by meditation and tapasya”, those who can use these means need no outward aids for this knowledge. This also is sufficiently clear and positive.

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

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

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

Many of the lines, many whole hymns even of the Veda bear on their face a mystic meaning; they are evidently an occult form of speech, have an inner meaning. When the seer speaks of Agni as “the luminous guardian of the Truth shining out in his own home”, or of Mitra and Varuna or other gods as “in touch with the Truth and making the Truth grow” or as “born in the Truth”, these are words of a mystic poet, who is thinking of that inner Truth behind things of which the early sages were the seekers. He is not thinking of the Nature-Power presiding over the outer element of fire or of the fire of the ceremonial sacrifice. Or he speaks of Saraswati as one who impels the words of Truth and awakes to right thinkings or as one opulent with the thought: Saraswati awakes to consciousness or makes us conscious of the “Great Ocean and illumines all our thoughts”. It is surely not the River Goddess whom he is thus hymning but the Power, the River if you will, of inspiration, the word of the Truth, bringing its light into our thoughts, building up in us that Truth, an inner knowledge. The Gods constantly stand out in their psychological functions; the sacrifice is the outer symbol of an inner work, an inner interchange between the gods and men,—man giving what he has, the gods giving in return the horses of power, the herds of light, the heroes of Strength to be his retinue, winning for him victory in his battle with the hosts of Darkness, Vritras, Dasyus, Panis. When the Rishi says, “Let us become conscious whether by the War-Horse or by the Word of a Strength beyond men”, his words have either a mystic significance or they have no coherent meaning at all. In the portions translated in this book we have many mystic verses and whole hymns which, however mystic, tear the veil off the outer sacrificial images covering the real sense of the Veda. “Thought,” says the Rishi, “has nourished for us human things in the Immortals, in the Great Heavens; it is the milch-cow which milks of itself the wealth of many forms” — the many kinds of wealth, cows, horses and the rest for which the sacrificer prays; evidently this is no material wealth,
it is something which Thought, the Thought embodied in the Mantra, can give and it is the result of the same Thought that nourishes our human things in the Immortals, in the Great Heavens. A process of divinisation, and of a bringing down of great and luminous riches, treasures won from the Gods by the inner work of sacrifice, is hinted at in terms necessarily covert but still for one who knows how to read these secret words, \( \text{ninyā vacāṃsi} \), sufficiently expressive, \( \text{kavaye nivacanā} \). Again, Night and Dawn the eternal sisters are like “joyful weaving women weaving the weft of our perfected works into the form of a sacrifice”. Again, words with a mystic form and meaning, but there could hardly be a more positive statement of the psychological character of the Sacrifice, the real meaning of the Cow, of the riches sought for, the plenitudes of the Great Treasure.

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

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1 Sayana, though in several passages he takes \( \text{ghṛta} \) in the sense of light, renders it here by ‘water’; he seems to think that the divine horses were very tired and perspiring profusely! A Naturalistic interpreter might as well argue that as Indra is a God of the sky, the primitive poet might well believe that rain was the perspiration of Indra’s horses.
partake when they come to the sacrifice. Evidently this sense of light doubles with that of clarified butter in the symbolism of the sacrifice. The thought or the word expressing the thought is compared to pure clarified butter, expressions like dhiyam ghṛtācim, the luminous thought or understanding occur. There is a curious passage in one of the hymns translated in this book calling on Fire as priest of the sacrifice to flood the offering with a mind pouring ghrita, ghrtapruṣā manasā and so manifest the Seats (“places, or planes”), the three heavens each of them and manifest the Gods.¹ But what is a ghee-pouring mind, and how by pouring ghee can a priest manifest the Gods and the triple heavens? But admit the mystical and esoteric meaning and the sense becomes clear. What the Rishi means is a “mind pouring the light”, a labour of the clarity of an enlightened or illumined mind; it is not a human priest or a sacrificial fire, but the inner Flame, the mystic seer-will, kavikratu, and that can certainly manifest by this process the Gods and the worlds and all planes of the being. The Rishis, it must be remembered, were seers as well as sages, they were men of vision who saw things in their meditation in images, often symbolic images which might precede or accompany an experience and put it in a concrete form, might predict or give an occult body to it: so it would be quite possible for him to see at once the inner experience and in image its symbolic happening, the flow of clarifying light and the priest god pouring this clarified butter on the inner self-offering which brought the experience. This might seem strange to a Western mind, but to an Indian mind accustomed to the Indian tradition or capable of meditation and occult vision it would be perfectly intelligible. The mystics were and normally are symbolists, they can even see all physical things and happenings as symbols of inner truths and realities, even their outer selves, the outer happenings of their life and all around them. That would make their identification or else an association of the thing and its symbol easy, its habit possible.

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

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

1 Compare the expression which describes the Aryan, the noble people as led by the light — jyotir-agrāh.
legend of the discovery and rescue, from the dark cave in the
top of the Sun, the cows or herds of the Sun, or the Sun-
world — *swar* — by the Gods and the Angiras Rishis. The sym-
bol of the Sun is constantly associated with the higher Light and
the Truth: it is in the Truth concealed by an inferior Truth that
are unyoked the horses of the Sun, it is the Sun in its highest
light that is called upon in the great Gayatri Mantra to impel
our thoughts. So, too, the enemies in the Veda are spoken of as
robbers, *dasyus*, who steal the cows, or Vritras and are taken lit-
erally as human enemies in the ordinary interpretation, but
Vritra is a demon who covers and holds back the Light and the
waters and the Vritras are his forces fulfilling that function. The
Dasyus, robbers or destroyers, are the powers of darkness, ad-
versaries of the seekers of Light and the Truth. Always there
are indications that lead us from the outward and exoteric to an
inner and esoteric sense.

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

¹ Or, That (the supreme Truth) was one;
² Or, it means, “I saw the greatest (best) of the bodies of the gods.”
³ Or, for the law of the Truth, for vision.
truth, **rtam**, spoken of in the Vedic verse; the “best of the bodies of the Gods” is equivalent to the “fairest form of the Sun”; it is the supreme Light which is other and greater than all outer light; the great formula of the Upanishad, “He am I”, corresponds to That One, **tad ekam**, of the Rig-vedic verse; the “standing together of the ten hundreds” (the rays of the Sun, says Sayana, and that is evidently the meaning) is reproduced in the prayer to the Sun “to marshal and mass his rays” so that the supreme form may be seen. The Sun in both the passages, as constantly in the Veda and frequently in the Upanishad, is the Godhead of the supreme Truth and Knowledge and his rays are the light emanating from that supreme Truth and Knowledge. It is clear from this instance — and there are others — that the seer of the Upanishad had a truer sense of the meaning of the ancient Veda than the mediaeval ritualistic commentator with his gigantic learning, much truer than the modern and very different mind of the European scholars.

There are certain psychological terms which have to be taken consistently in their true sense if we are to find the inner or esoteric meaning. Apart from the Truth, Ritam, we have to take always in the sense of “thought” the word **dhī** which constantly recurs in the hymns. This is the natural meaning of **dhī** which corresponds to the later word Buddhi; it means thought, understanding, intelligence and in the plural 'thoughts', **dhiyāḥ**. It is given in the ordinary interpretation all kinds of meanings; “water”, “work”, “sacrifice”, “food”, etc. as well as thought. But in our search we have to take it consistently in its ordinary and natural significance and see what is the result. The word **ketu** means very ordinarily “ray” but it also bears the meaning of intellect, judgment or an intellectual perception. If we compare the passages in the Veda in which it occurs we can come to the conclusion that it meant a ray of perception or intuition, as for instance, it is by the ray of intuition, **ketunā**, that Saraswati makes us conscious of the great waters; that too probably is the meaning of the rays which come from the Supreme foundation above and are directed downwards; these are the intuitions of knowledge as the rays of the Sun of Truth and Light. The word **kratu** means ordinarily work or sacrifice but it also means intelligence,
power or resolution and especially the power of the intelligence that determines the work, the will. It is in this latter sense that we can interpret it in the esoteric rendering of the Veda. Agni is a seer-will, kavikratu, he is the “will in the heart”, kratur hṛdi. Finally the word sravas which is constantly in use in the Veda means fame, it is also taken by the commentators in the sense of food, but these significances cannot be fitted in everywhere and very ordinarily lack all point and apposite force. But śravas comes from the root śru to hear and is used in the sense of ear itself or of hymn or prayer — a sense which Sayana accepts — and from this we can infer that it means the “thing heard” or its result knowledge that comes to us through hearing. The Rishis speak of themselves as hearers of the Truth, satyāsrutaḥ, and the knowledge received by this hearing as Sruti. It is in this sense of inspiration or inspired knowledge that we can take it in the esoteric meaning of the Veda and we find that it fits in with a perfect appositeness; thus when the Rishi speaks of sravāṇiṣi as being brought through upward and brought through downward, this cannot be applied to food or fame but is perfectly apposite and significant if he is speaking of inspirations which rise up to the Truth above or bring down the Truth to us. This is the method we can apply everywhere, but we cannot pursue the subject any further here. In the brief limits of this Foreword these slight indications must suffice; they are meant only to give the reader an initial insight into the esoteric method of interpretation of the Veda.

But what then is the secret meaning, the esoteric sense, which emerges by this way of understanding the Veda? It is what we would expect from the nature of the seeking of the mystics everywhere. It is also, as we should expect from the actual course of the development of Indian culture, an early form of the spiritual truth which found its culmination in the Upanishads; the secret knowledge of the Veda is the seed which is evolved later on into the Vedanta. The thought around which all is centred is the seeking after Truth, Light, Immortality. There is a Truth deeper and higher than the truth of outward existence, a Light greater and higher than the light of human understanding which comes by revelation and inspiration, an
immortality towards which the soul has to rise. We have to find our way to that, to get into touch with this Truth and Immortality, \textit{sapanta rtam amrtam},\textsuperscript{1} to be born into the Truth, to grow in it, to ascend in spirit into the world of Truth and to live in it. To do so is to unite ourselves with the Godhead and to pass from mortality into immortality. This is the first and the central teaching of the Vedic mystics. The Platonists, developing their doctrine from the early mystics, held that we live in relation to two worlds, — a world of higher truth which might be called the spiritual world and that in which we live, the world of the embodied soul which is derived from the higher but also degraded from it into an inferior truth and inferior consciousness. The Vedic mystics held this doctrine in a more concrete and pragmatic form, for they had the experience of these two worlds. There is the inferior truth here of this world mixed as it is with much falsehood and error, \textit{amrtasya bhūreh},\textsuperscript{2} and there is a world or home of Truth, \textit{sadanam rtasya},\textsuperscript{3} the Truth, the Right, the Vast, \textit{satyam rtam bhat},\textsuperscript{4} where all is Truth-Conscious, \textit{rtacit}.\textsuperscript{5} There are many worlds between up to the triple heavens and their lights but this is the world of the highest Light — the world of the Sun of Truth, \textit{swar}, or the Great Heaven. We have to find the path to this Great Heaven, the path of Truth, \textit{rtasya panthāh},\textsuperscript{6} or as it is sometimes called the way of the gods. This is the second mystic doctrine. The third is that our life is a battle between the powers of Light and Truth, the Gods who are the Immortals and the powers of Darkness. These are spoken of under various names as Vritra and Vritras, Vala and the Panis, the Dasys and their kings. We have to call in the aid of the Gods to destroy the opposition of these powers of Darkness who conceal the Light from us or rob us of it, who obstruct the flowing of the streams of Truth, \textit{rtasya dhārāh},\textsuperscript{7} the streams of Heaven and obstruct in every way the soul's ascent. We have to invoke the Gods by the inner sacrifice, and by the Word call them into us, — that is the specific power of the Mantra, — to offer to them the gifts of the sacrifice and by that giving secure their gifts, so that by this process we may build the way of our

\textsuperscript{1} I.68.2. \textsuperscript{2} VII.60.5. \textsuperscript{3} I.164.47; also IV.21.3. \textsuperscript{4} Atharva XII.1.1. \textsuperscript{5} IV.3.4. \textsuperscript{6} III.12.7; also VII.66.3. \textsuperscript{7} V.12.2; also VII.43.4.
ascent to the goal. The elements of the outer sacrifice in the Veda are used as symbols of the inner sacrifice and self-offering; we give what we are and what we have in order that the riches of the divine Truth and Light may descend into our life and become the elements of our inner birth into the Truth, — a right thinking, a right understanding, a right action must develop in us which is the thinking, impulsion and action of that higher Truth, ṛtasya preṣā, ṛtasya dhitih,1 and by this we must build up ourselves in that Truth. Our sacrifice is a journey, a pilgrimage and a battle, — a travel towards the Gods and we also make that journey with Agni, the inner Flame, as our path-finder and leader. Our human things are raised up by the mystic Fire into the immortal being, into the Great Heaven, and the things divine come down into us. As the doctrine of the Rig-veda is the seed of the teaching of the Vedanta, so is its inner practice and discipline a seed of the later practice and discipline of Yoga. Finally, as the summit of the teaching of the Vedic mystics comes the secret of the one Reality, ekaṁ sat,2 or tad ekam,3 which became the central word of the Upanishads. The Gods, the powers of Light and Truth are powers and names of the One, each God is himself all the Gods or carries them in him: there is the one Truth, tat satyam,4 and one bliss to which we must rise. But in the Veda this looks out still mostly from behind the veil. There is much else but this is the kernel of the doctrine.

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

1 I.68.3. 2 I.164.46. 3 X.129.2. 4 III.39.5; also IV.54.4 and VIII.45.27.
and sixth Mandalas are now published in this book for the first time as well as a few from the first Mandala. But to establish on a scholastic basis the conclusions of the hypothesis it would have been necessary to prepare an edition of the Rig-veda or of a large part of it with a word by word construing in Sanskrit and English, notes explanatory of important points in the text and justifying the interpretation both of separate words and of whole verses and also elaborate appendices to fix firmly the rendering of keywords like ṛt̄a, śṛavas, ḳṛatu, ḳetu, etc. essential to the esoteric interpretation. This also was planned, but meanwhile greater preoccupations of a permanent nature intervened and no time was left to proceed with such a considerable undertaking. For the benefit of the reader of these translations who might otherwise be at a loss, this Foreword has been written and some passages\footnote{In the present edition the entire essay has been reproduced. - Ed.} from the unpublished “Doctrine of the Mystics” have been included. The text of the Veda has been given for use by those who can read the original Sanskrit. These translations however are not intended to be a scholastic work meant to justify a hypothesis; the object of this publication is only to present them in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy and would be interested in knowing what might be the esoteric sense of this ancient Scripture.

This is a literary and not a strictly literal translation. But a fidelity to the meaning, the sense of the words and the structure of the thought, has been preserved: in fact the method has been to start with a bare and scrupulously exact rendering of the actual language and adhere to that as the basis of the interpretation; for it is only so that we can find out the actual thoughts of these ancient mystics. But any rendering of such great poetry as the hymns of the Rig-veda, magnificent in their colouring and images, noble and beautiful in rhythm, perfect in their diction, must, if it is not to be a merely dead scholastic work, bring at least a faint echo of their poetic force, — more cannot be done in a prose translation and in so different a language. The turn of phrase and the syntax of English and Vedic Sanskrit are poles asunder; to achieve some sense of style and natural writing
one has constantly to turn the concentrated speech of the Veda into a looser, more diluted English form. Another stumbling-block for the translator is the ubiquitous *double entendre* marking in one word the symbol and the thing symbolised, Ray and Cow, clear light of the mind and clarified butter, horses and spiritual power; one has to invent phrases like the “herds of the light” or “the shining herds” or to use devices such as writing the word horse with a capital H to indicate that it is a symbolic horse that is meant and not the common physical animal; but very often the symbol has to be dropped, or else the symbol has to be kept and the inner meaning left to be understood;¹ I have not always used the same phrase though always keeping the same sense, but varied the translation according to the needs of the passage. Often I have been unable to find an adequate English word which will convey the full connotation or colour of the original text; I have used two words instead of one or a phrase or resorted to some other device to give the exact and complete meaning. Besides, there is often a use of antique words or turns of language of which the sense is not really known and can only be conjectured or else different renderings are equally possible. In many passages I have had to leave a provisional rendering; it was intended to keep the final decision on the point until the time when a more considerable body of the hymns had been translated and were ready for publication; but this time has not yet come.

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

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

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

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

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

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

The Godhead has built this universe in a complex system of worlds which we find both within us and without, subjectively cognised and objectively sensed. It is a rising tier of earths and heavens; it is a stream of diverse waters; it is a Light of seven rays, or of eight or nine or ten; it is a Hill of many plateaus. The seers often image it in a series of trios; there are three earths and three heavens. More, there is a triple world below, — Heaven, Earth and the intervening mid-region; a triple world between, the shining heavens of the Sun; a triple world above, the supreme and rapturous abodes of the Godhead.
But other principles intervene and make the order of the worlds yet more complex. These principles are psychological; for since all creation is a formation of the Spirit, every external system of worlds must in each of its planes be in material correspondence with some power or rising degree of consciousness of which it is the objective symbol and must house a kindred internal order of things. To understand the Veda we must seize this Vedic parallelism and distinguish the cosmic gradations to which it leads. We rediscover the same system behind the later Puranic symbols and it is thence that we can derive its tabulated series most simply and clearly. For there are seven principles of existence and the seven Puranic worlds correspond to them with sufficient precision, thus:

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

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

We have the same cosmic gradations as in the Puranas but
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Hymns to the Mystic Fire

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

1. The Supreme Sat-Chit-Ananda  
2. The Link-World Supermind  
3. The triple lower world 
   Pure Mind  
   Life-force  
   Matter

   The Triple divine worlds
   The Truth, Right, Vast, manifested in Swar, with its three luminous heavens
   Heaven (Dyaus, the three heavens)
   The Mid-Region (Antariksha)
   Earth (the three earths)

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

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

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

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

But pure thought and pure psychic state are not the highest height of the human ascension. The home of the Gods is an absolute Truth which lives in solar glories beyond mind. Man ascending thither strives no longer as the thinker but is victoriously the seer; he is no longer this mental creature but a divine being. His will, life, thought, emotion, sense, act are all transformed into values of an all-puissant Truth and remain no longer
an embarrassed or a helpless tangle of mixed truth and falsehood. He moves lamely no more in our narrow and grudging limits but ranges in the unobstructed Vast; toils and zigzags no longer amid these crookednesses, but follows a swift and conquering straightness; feeds no longer on broken fragments, but is suckled by the teats of Infinity. Therefore he has to break through and out beyond these firmaments of earth and heaven; conquering firm possession of the solar worlds, entering on to his highest Height he has to learn how to dwell in the triple principle of Immortality.

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

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

To widen is to acquire new births. The aspiring material creature becomes the straining vital man; he in turn transmutes himself into the subtle mental and psychical being; this subtle thinker grows into the wide, multiple and cosmic man open on all sides of him to all the multitudinous inflows of the Truth;
the cosmic soul rising in attainment strives as the spiritual man for a higher peace, joy and harmony. These are the five Aryan types, each of them a great people occupying its own province or state of the total human nature. But there is also the absolute Aryan who would conquer and pass beyond these states to the transcendental harmony of them all.

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

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

Our sacrifice is the offering of all our gains and works to the powers of the higher existence. The whole world is a dumb and helpless sacrifice in which the soul is bound as a victim self-offered to unseen Gods. The liberating Word must be found, the illuminating hymn must be framed in the heart and mind of man and his life must be turned into a conscious and voluntary offering in which the soul is no longer the victim, but the master of the sacrifice. By right sacrifice and by the all-creative and all-expressive Word that shall arise out of his depths as a sublime
hymn to the Gods man can achieve all things. He shall conquer his perfection; Nature shall come to him as a willing and longing bride; he shall become her seer and rule her as her King.

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

The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal — the vastness, the true existence, the light, the felicity — and it is called upon to discover and keep the good, the straight and the happy path to the goal, the arduous, yet joyful road of the Truth. It has to climb, led by the flaming strength of the divine Will, from plateau to plateau as of a mountain, it has to cross as in a ship the waters of existence, traverse its rivers, overcome their deep pits and rapid currents; its aim is to arrive at the far-off ocean of light and infinity.

And this is no easy or peaceful march; it is for long seasons a fierce and relentless battle. Constantly the Aryan man has to labour and to fight and conquer; he must be a tireless toiler and traveller and a stern warrior, he must force open and storm and sack city after city, win kingdom after kingdom, overthrow and tread down ruthlessly enemy after enemy. His whole progress is a warring of Gods and Titans, Gods and Giants, Indra and the Python, Aryan and Dasyu. Aryan adversaries even he has to face in the open field; for old friends and helpers turn into
enemies; the kings of Aryan states he would conquer and over-
pass join themselves to the Dasyus and are leagued against him in supreme battle to prevent his free and utter passing on.

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

The Vedic deities are names, powers, personalities of the uni-
versal Godhead and they represent each some essential puissance of the Divine Being. They manifest the cosmos and are manifest in it. Children of Light, Sons of the Infinite, they recognise in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so as to possess his world with their light, strength and beauty. The Gods call man to a divine companionship and alliance; they attract and uplift him to their luminous fraternity, invite his aid and offer theirs against the Sons of Darkness and Division. Man in return calls
the Gods to his sacrifice, offers to them his swiftnesses and his strengths, his clarities and his sweetnesses, — milk and butter of the shining Cow, distilled juices of the Plant of Joy, the Horse of the Sacrifice, the cake and the wine, the grain for the God-Mind's radiant coursers. He receives them into his being and their gifts into his life, increases them by the hymn and the wine and forms perfectly, — as a smith forges iron, says the Veda, — their great and luminous godheads.

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

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

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

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

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

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

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

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

Indra, the Divine Mind, as the shaper of mental forms has
for his assistants, his artisans, the Ribhus, human powers who
by the work of sacrifice and their brilliant ascension to the high
dwelling-place of the Sun have attained to immortality and help
mankind to repeat their achievement. They shape by the mind
Indra's horses, the Ashwins' chariot, the weapons of the Gods,
all the means of the journey and the battle. But as giver of the
Light of truth and as Vritra-slayer Indra is aided by the Maruts,
who are powers of will and nervous or vital Force that have at-
tained to the light of thought and the voice of self-expression.
They are behind all thought and speech as its impellers and they
battle towards the Light, Truth and Bliss of the supreme Con-
sciousness.

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

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

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

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

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

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

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

Such are some of the principal images of the Veda and a very brief and insufficient outline of the teaching of the Forefathers. So understood the Rig-veda ceases to be an obscure, confused and barbarous hymnal; it becomes the high-aspiring
Song of Humanity; its chants are episodes of the lyrical epic of the soul in its immortal ascension.

This at least; what more there may be in the Veda of ancient science, lost knowledge, old psycho-physical tradition remains yet to be discovered.
MANDALA ONE
I adore the Flame, the vicar, the divine Ritwik of the Sacrifice, the summoner who most founds the ecstasy.

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

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

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

The Flame, the summoner, the Seer-Will, true and most full of richly varied listenings, may he come a God with the Gods.
O Flame! the happy good which thou shalt create for the giver is that Truth and verily thine, O Angiras!

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

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

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

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

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

We choose Agni, the summoner, the all-knowing, the messenger, the will effective of this sacrifice.
To the Lord of the creatures, the bearer of our offerings, the beloved of Many, to every flame the sacrificers ever call with hymns that summon the Gods, One in whom are many dear things.

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

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

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

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

To the divine Flame, the seer, him whose law of being is the Truth, the shining one, the destroyer of all evils, approach and chant the hymn of praise.
O Flame, O divine messenger, the lord of the offerings who waits on thee, of him become the protector.

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

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

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

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

SUKTA 13
O Fire! perfectly kindled, bear the gods to him who has the offerings, O Thou who purifiest! Thou summoner! sacrifice to the gods.

1-013-02

मथुमन्तं तनूपादः यज देवेषु नः कवे ।
अद्या क्रुणहि बीतये ॥
madhumantaṁ tanūnapād yajñāṇaṁ deveṣu nah kave
adyā krṣṇahī vītaye

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

1-013-03

नराणंत्मिह प्रिययममतन यज उप हये ।
माधुजिहं हविक्जुन्नम् ॥
naraśanāṁtihi priyamasmin yajña upa havye
madhujihvaṁ haviśkṛtam

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

1-013-04

अग्ने सुखतमे रये देवाँ ईविष्ठ आ वह ।
असि होता मनुहित: ॥
agnē sukhatame rathe devāṁ ēvaṁ ā vah
asi hōtā manurhitah

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

1-013-05

स्त्रूणीत बहिरानुषण घृतपृष्ठ मनीषिण: ।
वात्रामुस्तङ्ग चक्षणम् ॥
strūṇīt baḥirānuṣagn ghrtraprṣṭhaṁ manīṣṇaḥ
yatramurtasya caksuṇam

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

SUKTA 14

1-014-01

ऐभिरग्ने दुजो मिले विशवेभि: सोमपीतये ।
देवेभिहिः व्यक्ति च ॥
aibhiragne duvo giro viśvebhīṁ somapītaye
devebhīṁhī yasya yakṣī ca

With all these gods, O Agni, thou who art the activity of
speech, arrive and do thy work.

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

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

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

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

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

make them active to the Yajna, O Agni, they increase by truth, they have with them their female powers; make them drink the sweetnesses, O keen of tongue.
Those that are active to Yajna, those that are adorable, let both of them drink with thy tongue, O Agni, the heady sweetness of the wine.

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

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

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

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

KANWA GHAURA. SUKTA 36

pra vo yahvan puruṣāṁ viśāṁ devayātinām
agniṁ sūktēbhīrvacobhirimahe yaṁ simūdanyā īlāte
The master of many peoples who labour towards the godhead, we seek for you with words of perfect expression, Agni whom others also everywhere desire.

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

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

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

Thou art the rapturous priest of the sacrifice and master of this house and the envoy of creatures; in thee are met together all the steadfast laws of action which the gods have made.
It is in thee, O Agni, young and mighty, because thou art rich in joy that every offering is cast, therefore do thou today and hereafter, perfect of mind, offer to the gods perfected energies.

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

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

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

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

\[ \text{Mandala One} \]
even that Agni whom Medhyatithi Kanwa has kindled high upon the Truth, may his impulses blaze forth, him may these fulfilling Words, him, even Agni, may we increase.

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

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

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

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

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

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

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

Impetuous, O Agni, and forceful are thy flames, terrible and not to be approached; always thou do burn utterly the powers who detain and the powers who are vessels of suffering, yea, every devourer.
Other flames are only branches of thy stock, O Fire. All the immortals take in thee their rapturous joy. O universal Godhead, thou art the navel-knot of the earths and their inhabitants; all men born thou controllest and supportest like a pillar.

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

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

Heaven and Earth grow as if vaster worlds to the Son. He is the priest of our sacrifice and sings our words even as might a man of discerning skill. To Vaishwanara, for this most strong god who brings with him the light of the
sun-world, its many mighty waters because his strength is of the truth.

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

PARASHARA SHAKTYA
SUKTA 65

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

The Gods follow after him the law of the workings of Truth. He stands encompassing all as heaven the earth. The Waters
make him grow increasing in his bulk by their toil, the Flame well-born in their womb, in the abode of the Truth.

He is as if a delightful thriving, he is like the earth our wide dwelling-place. He is enjoyable like a hill and bliss-giving like fast-running water. He is like a charger in the battle rushing to the gallop and like a flowing river; who shall hedge in his course?

He is the close comrade of the Rivers as is a brother of his sisters. He devours the earth's forests as a king his enemies. When driven by the breath of the wind he ranges around the forests, the Flame tears asunder the hairs of Earth's body.

He breathes in the Waters like a seated swan. Waking in the dawn he has power by the will of his works to give knowledge to the peoples. He is like the God of the Wine, born of the Truth and a creator. He is like a cow with her new-born. He is wide-spreading and his light is seen from afar.

SUKTA 66

He is like a wealth richly diverse and like the all-seeing of the Sun. He is as if life and the breath of our existence, he

1 Or, by their chant. 2 Or, like a sea in its motion,
is as if our eternal child. He is like a galloper bearing us. He clings to the forests: he is like a cow with her milk. He is pure-bright and wide is his lustre.

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

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

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

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

¹ Or, he is a light difficult to kindle; ² Or, when the Sun appears.
He is the conqueror in the forests; in mortals he is a friend: he chooses inspiration as a king an unaging councillor. He is as if our perfect welfare; he is like a happy will just in its thinking and becomes to us our Priest of the call and the bearer of our offerings.

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

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

He who has perceived him when he is in the secret cave, he who has come to the stream of the Truth, those who touch the things of the Truth and kindle him,— to such a one he gives word of the Riches.
He who in the growths of earth holds up his greatnesses,
both the progeny born and what is in the mothers, he is
Knowledge in the house of the Waters, and life universal;
the thinkers have measured and constructed him like a
mansion.

SUKTA 68

1-068-01

śṛiṇamūpa sthādīvaṁ bhuranyuḥ sthātuścarathamaktūṇvyūṛṇot
pari yadeśāmeko viśvēṣāṁ bhuvaddevo devānāṁ mahitvā

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

1-068-02

ādīte viśve kṛṇuṁ juṣṭaṁ sūṣkādyadeva ṇīvaṁ jñāṣṭaḥ:
bhūjauṁ viśve dēvauṁ nāma kṛṇaṁ sāṃtavaiḥ

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

1-068-03

ṛtasya prēṣaṁ ṛtasya dhūṭirviśvāyurviśve apāṁśi cakrūḥ
yastubhyaṁ dāśāyō vā te śikṣāttasmai cikītvārangayān dayasva

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

1-068-04

hotā niṣatto manorapatye sa cinnvaśāṁ paṁi rayināṁ
icchanta reto mithastanāṣu saṁ jānaṁ svairdakṣaivaṁrūḥ

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

\[1\] Or, take joy in  \[2\] Or, learns from thee.
verily is the lord of these riches. They desire the seed mutually in their bodies; the wise by their own discernings come wholly to know.

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

SUKTA 69

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

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

1 Or, the two companions  
2 Or, ordainer of things  
3 Or, taster of all foods
glad horse of swiftness he carries safe through their battle the peoples: when I call to the beings who dwell in one abode with the Gods,¹ the Flame attains all god-heads.

None can impair the ways of thy workings when for these gods² thou hast created inspired knowledge. This is thy work that yoked with the Gods, thy equals, thou hast smitten,² that thou hast scattered the powers of evil.

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

**SUKTA 70**

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

¹ Or, with men,
² Or, these men
³ Or, that thou hast slain,
⁴ Or, come to the seeing of the Sun.
He is the child of the waters, the child of the forests, the child of things stable and the child of things that move. Even in the stone he is there for man, he is there in the middle of his house, — he is as one universal in creatures; he is the Immortal, the perfect thinker.

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

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

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

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

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

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

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

When the Life-Breath borne pervadingly within has churned him out in house and house he becomes white and a conqueror. Then, indeed, he becomes the Flaming Seer and companioning us goes on an embassy as for a powerful king.
When he had made this sap of essence for the great Father Heaven, he came slipping downward, one close in touch, having knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the flaming energy in his own daughter.

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

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

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

¹ Or, gain for us knowledge in the Gods.
² Or, a host. It may mean the army of the life-gods, marutāṃ śardhaḥ.
He who travels the paths suddenly like the mind, the Sun, ever sole is the master of the treasure: Mitra and Varuna, the Kings with beautiful hands, are there guarding in the Rays\(^1\) delight and immortality.

\[\text{\textit{Mandala One}}\]

\[\text{\textit{SUKTA 72}}\]

O Fire, mayst thou not forget\(^2\) ancient friendships, thou who art turned towards us as the knower and seer. As a mist dims a form, age diminishes us; before that hurt falls upon us, arrive.\(^3\)

\[\text{\textit{SUKTA 72}}\]

He forms within us the seer-wisdoms of the eternal Creator holding in his hand many powers\(^4\) of the godheads. May Fire become the treasure-master of the riches, ever fashioning all immortal things.\(^5\)

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

\[^{1}\text{Goûû}, \text{in the Ray-Cows, the shining herds of the Sun}\]

\[^{2}\text{Or, neglect or wipe out}\]

\[^{3}\text{Or, give heed, before that assault comes upon us.}\]

\[^{4}\text{Or, many Strengths}\]

\[^{5}\text{Or, fashioning together all immortal things.}\]
When for three years, O Fire, they worshipped thee, the pure ones thee the pure, with the clarity of the light, they held too the sacrificial Names, their bodies came to perfect birth and they sped them on the way.

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

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

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

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

1 Nema, the half, referring apparently to the Great Heaven, “bṛhad dyauḥ”, the upper half beyond which is the supreme plane.
the carrier of the offerings.

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

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

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

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

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

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

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

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

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

¹ Or, he is one to be meditated on (upheld in thought), blissful like the self.
² Or, warriors in the battles may we conquer the plenitude
³ Or, shared by heaven,
udder, desiring us, have fed us with their milk: praying for
right-thinking from the Beyond the Rivers flowed wide over
the Mountain.

O Fire, in thee praying for right-thinking, the masters of sac-

cific set inspired knowledge in heaven: they made night and
dawn of different forms and joined together the black and the
rosy hue.

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

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

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

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1 Or, upheld 2 Or, distributed by the gods.
This is the omniscient who knows the law of our being and is sufficient to his works; let us build the song of his truth by our thought and make it as if a chariot on which he shall mount. When he dwells with us, then a happy wisdom becomes ours. With him for friend we cannot come to harm.

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

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

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

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

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

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

O you godheads, let our chariot be always in front, let our clear and strong word overcome all that thinks the falsehood. O you godheads, know for us, know in us that Truth, increase the speech that finds and utters it.
With blows that slay cast from our path, O thou Flame, the powers that stammer in the speech and stumble in the thought, the devourers of our power and our knowledge who leap at us from near and shoot at us from afar. Make the path of the sacrifice a clear and happy journeying.

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

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

This dread and tumult of thee, is it not the wonderful and exceeding wrath of the gods of the Life rushing down on us to found here the purity of the Infinite, the harmony of the Lover? Be gracious, O thou fierce Fire, let their minds be again sweet to us and pleasant.
God art thou of the gods, for thou art the lover and friend; richest art thou of the masters of the Treasure, the founders of the home, for thou art very bright and pleasant in the pilgrimage and the sacrifice. Very wide and far-extending is the peace of thy beatitude; may that be the home of our abiding!

1-094-14

तत् ते भद्रं वनम समिष्टं: र्ये दमे सोमास्तुतो जरसे मुख्यतमं: ।

दद्यासि र्तं द्रविणं च दानुष्ण्ड्यन्त सब्दे मा रिषष्मा ववं तव ॥

tat te bhadram yat samiddhaḥ sve dame somāhutam mr̥layat-tamaḥ
dadhāsi ratnām draviṇāṁ ca dāśuṣe'gne sakhye mā riśāṁ vayaṁ tava

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

1-094-15

कम्मे र्तं सुद्रविणो दद्यासि जनागात्मनिदते सर्वताला ।

वं भद्रेण शक्सा चोदियासि प्रजावता राधवा ते स्याम ॥

yasmī tvamā sudravina dadāso'nāgāstvamadīte sarvatātā
yani bhadreṇa śavasā codayāsī praśāvatā rādhāsa te syāma

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

1-094-16

स तवमाने सौभागवति बिर्धानवासामावः प्र तिरेह देव ।

तंत्रो मिनों कोणों मामहात्मामिदिति: सिनिः: पुरिवी उत धो: ॥

sa tveṣmaṇe saubhagavatasya vidvānasāmākāryaḥ pra tīreyā deva
tanno mitro varūṇo māmahātēmahāmaditiḥ sindhūḥ prthivī uta dyauḥ

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

SUKTA 97

1-097-01

अप न: शोधुचदम्यने ग्रुप्त्या रथिम् ।

अप न: शोधुचदम् ॥

apa nah śośucadaghamagnē śuśudhyā rayim
apa nah śośucadagham
Burn away from us the sin, flame out on us the bliss. Burn away from us the sin!

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

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

That thy seers, O Flame divine, may multiply and we be newborn as thine, — burn away from us the sin!

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

God, thy faces are everywhere! thou besiegest us on every side with thy being. Burn away from us the sin!
Let thy face front the Enemy wherever he turns; bear us in thy ship over the dangerous waters. Burn away from us the sin!

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

**PARUCHCHHEPA DAIVODASI**

**SUKTA 127**

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

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

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

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1 Or, high-uplifted lustre seeking for the Gods
thoughts, men's priest of the call,\(^1\) who encircles all like heaven, the Male with hair of flaming-light whom may these peoples cherish for his urge.

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

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

We meditate on\(^2\) that fullness of him on the upper levels, this Fire the vision of whom is brighter in the night than in

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\(^1\) Or, the priest of the call for men who see, \(^2\) or, we hold
the day, for his undeparting life brighter than in the day. Then
does his life grasp and support us like a strong house of refuge
for the Son, — ageless fires moving towards the happiness en-
joyed and that not yet enjoyed, moving his ageless fires.

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

¹ Or, in the esoteric sense, the army of the Life-Powers moving with fertilising rain over our tilled
and our waste lands.
We call to thee, the Lord of all creatures, the master of the house common to them all for the enjoying, the carrier of the true words for the enjoying, — to the Guest of men in whose presence stand as in the presence of a father, all these Immortals and make our offerings their food — in the Gods they become their food.

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

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

So, becoming visible, most near to us bring, O Fire, by thy perfect consciousness, the Riches that ever accompany the Gods, by thy perfect consciousness the Great Riches. O most strong Fire, create for us that which is great for vision, for the
enjoying; for those who hymn thee, O Lord of plenty, churn out a great hero-strength as one puissant by his force.

DIRGHATAMAS AUCHATHYA
SUKTA 140

1-140-01

vediśade priyadhāmāya sudyute dhāsimivā prabhā yonimagnaye 
vastreneva vāsayā manmanā sucinī jyotirathāṁ sukvaranāṁ 
tamohanāṁ

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

1-140-02

abhī divijannāṁ trivṛddamāṁjye saṁivatsare vāvṛdhe jagadhāṁ 
punāḥ
anyasyāsā jihvayā jenyo vṛṣā nyanyena vanino mṛṣṭa varṇaḥ

The twice-born Agni moves (intense) about his triple food; it is eaten and with the year it has grown again; with the tongue and mouth of the one\(^2\) he is the strong master and enjoyer, with the other he engirdles and crushes in his embrace\(^3\) his delightful things.

1-140-03

kṛṣṇapraśnaṁ veśvīte ātav saṁhitā ubhaṁ tarate abhi māṭarā śiśum 
pṛacajihvāṁ dhvasayantaṁ tṛṣucyutamā sācyamā kupayaṁ vardhanamā pitaḥ

He gives energy of movement to both his mothers on their dark path, in their common dwelling and both make their way through to their child\(^4\) for his tongue is lifted upward, he destroys and rushes swiftly through and should be chosen, increasing his father.\(^5\)

\(^1\) Or, white; śakra, a white brightness.

\(^2\) Or, with his tongue in the presence of the one

\(^3\) Mṛṣ is used of the sexual contact; vāranaḥ from \(vṛṣ\) to cover, surround.

\(^4\) Or, following their child

\(^5\) Expl. Heaven and Earth, Mind and Body dwelling together in one frame or in one material world move in the darkness of ignorance, they pass through it by following the divine Force which is born to their activities. Kupaya is of doubtful significance. The father is the Purusha or else Heaven in the sense of the higher spiritual being.
For the thinker becoming man his swift hastening impulsions
dark and bright desire freedom; active, rapid, quivering, they
are yoked to their works, swift steeds and driven forward by
the Breath of things.

They for him destroy and speed lightly on\(^1\) creating his dark
being of thickness and his mighty form of light; when reaching
forward he touches the Vast of Being, he pants towards it
and, thundering, cries aloud.\(^2\)

He who when he would become in the tawny ones, bends down
and goes to them bellowing as the male to its mates, — putting
out his forces he gives joy to their bodies\(^3\) and like a fierce
beast hard to seize he tosses his horns.\(^4\)

He whether contracted in being or wide-extended seizes on
them utterly; he knowing, they knowing the eternal Agni
enjoys\(^5\) them, then again they increase and go to the state

\(^1\) Or, speed and pervade
\(^2\) Mahinavanim might mean the vast earth, but avani and \textit{prthivi} are not used in the Veda invariably, the former not usually, to mean earth, but stray or return to their original sense — sapta avanayah.
\(^3\) Or, he makes blissful the forms of things
\(^4\) Babhrasyu the cows, aruqayah of a later verse — knowledge in the mortal mind.
\(^5\) Or, lies with
divine; uniting, another form they make for the Father and Mother.

1-140-08

\[\text{तमग्रुवाह केषिन्हि सानि हि रेभिर उर्ध्ववास्तवनमुषि}; \text{प्रायवे पुनः} \]

\[\text{लाजां ज्ञां मृत्युक्षेष्रेति नानादंदुं फर अनवण्यवैवस्तुनम} \]

\[\text{tamagruvaḥ keṣiṁḥ saṁ hi rebhira ārdhvāṣṭastrāhurmanruṣiḥ} \]

\[\text{prāyave punaḥ} \]

\[\text{tāsāṁ jaraṁ pramoḍamameti nānadaśasūṁ paraṁ janayaṇīvamastṛtam} \]

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

1-140-09

\[\text{अधीवासं परि मातु विह्रह तुविग्रेहं सतवभियांति वि ब्रजः} \]

\[\text{वेयो दशतु पदते रेतिहसं सदानु र्यहिष्ठ सचते कर्तनीरहं} \]

\[\text{adhibhvaṇaṁ pari matu rihannahā tuvigrebhiḥ satavahityāṁ vi jrayaḥ} \]

\[\text{vayo dadhat padvate rerihat sadānu ṣyenī sacate vartanīraha} \]

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

1-140-10

\[\text{अस्माकमण्ये मधवः दीनद्वाध व्हसीवाध ब्रम्हो वद्मता} \]

\[\text{अवासः शिष्टमनीविद्विवमिव युस्तु परिभिरुपण} \]

\[\text{asmākamagne mahaghatu didhyadha śvasiviḥ vṛṣabho damūnāḥ} \]

\[\text{avāsyā śiśumāniruddhdervarmeva yutsu pariṣjarbhūrṇaḥ} \]

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

1-140-11

\[\text{इदमगने सुधितः दृष्टितादि क्रियां चिन्मन्ननां प्रेयो अस्तु ते} \]

\[\text{बन्ते शुक्र तन्वी रोचे सुञ्चि तेनायमप्यं वनसे रत्नम् त्वम} \]

\[\text{idamagne sudhitaṁ durdhiṭādhi priyādu cimmananāṁ preyo} \]

\[\text{astu te} \]

\[\text{yat te śukraṁ tanvo rocate śuci tenāsmaḥhyāṁ vanase ratnamā tvam} \]

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

¹ Mamruṣiḥ is uncertain. It may be dead or dying. Rebhira = delight, is here perfectly proved.
² Rihan, rerihat are uncertain.
³ śvasi is the Greek Kasis and an old variant of śvasya wife or sister. Therefore it is coupled with vṛṣā like paṭnī.
placed; even out of this blissful mentality may there be born to thee that greater bliss. By that which shines bright and pure from thy body, thou winnest for us the delight.

1-140-12

रथाय नाममुत ने ग्रहाय नित्यारित्रां पद्वती रास्यने।
अस्माकं बीरां उत्ते ने मघोनो जनांश्च या पार्याच्छम्या या च।

rathāya nāvamuta no grhāya nityāritrāṁ padvatiṁ rāsyagne
asmākaṁ virāṁ uta no maghono janāṁśa yā/ pārayāccharma yā ca

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

1-140-13

अभी ने अग्नि उक्त्हमिज्जुगरष्या व्रावक्षा व्यक्तवर्ष र्युर्गर्तः।
गव्यं बच्चं युन्ती दीवालिशं वर्षलहर्या वर्णत।

abhī no agna ukthamijjuguryā dyāvāksāṁ sindhavaśca svagūrtaḥ
gavyaṁ bacheṁ yuntī dhīvālīsaṁ varṣalḥaṁ varamunyāḥ varanta

Mayest thou, O Agni, about our Word for thy pivot bring to light for us Heaven and Earth and the rivers that are self-revealed; may the Red Ones reach to knowledge and strength and long days of light, may they choose the force and the supreme good.
MANDALA TWO
GRITSAMADA BHARGAVA
SUKTA 1

2-001-01

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

2-001-02

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

2-001-03

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

2-001-04

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

1 Or, thou art the priest of the pilgrim-rite:
2 Or, wide-sung
3 Or, the Goddess tenant of the city.
law of all workings and thou art Mitra the potent and desirable Godhead. Thou art Aryaman, master of beings, with whom is complete enjoying; O Godhead, thou art Ansha who gives us our portion in the winning of the knowledge.

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

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

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

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

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

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

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

O Fire, when thou art well borne by us thou becomest the supreme growth and expansion of our being, all glory and beauty are in thy desirable hue and thy perfect vision. O Vastness, thou art the plenitude that carries us to the end of
our way; thou art a multitude of riches spread out on every side.

2-001-13

tvāmagna ādityāsa āśyaṁ tvāṁ jihvāṁ śucayaścakriṁ kave
tvāṁ rātiśāco adhvareṣu saścīre tve devā haviradantyāḥutam

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

2-001-14
tve agne viśve anṛtāso adruha āśā devā haviradantyāḥutam
tvayā marśasaḥ svadanta āśatīṁ tvaṁ garbho virudhāṁ jajñīṣe śuciḥ

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

2-001-15
tvaṁ tāṁsaṁ ca prati chaśi majaṁanāgне mṛguṁ pr ca deve raviṁ ca
tvaṁ marśasaḥ ca prati caśi majmanāgне sujāta pra ca deve ricyasе
pṛkṣo yadatra mahiṁ va te bhuvadanu dyāvāpythiṁ rodas̐ ubhe

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

2-001-16

tyāh stotṛbhya gogṛāmaśvadeśasamane rātimupāśantī śucayaḥ
asmaṇca tāṁśica pra hi nēṣi vasya ava bṛhad vadvem vidathe suvīraḥ

When to those who chant thee, the luminous Wise Ones set free thy gift, O Fire, the wealth in whose front the Ray-Cow walks and its form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the heroes, may we voice the Vast in the coming of knowledge.
SUKTA 2

2-002-01

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

2-002-02

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

2-002-03

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

2-002-04

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

1 Or, who dwells in the Light  
2 Or, self-gathered thou illuminest his nights.  
3 Or, like a thing of delight in his shining beauty.
Let Fire be the priest of your call, let his presence be around every pilgrim-rite; this is he whom men crown with the word and the offering. He shall play in his growing fires wearing his tiara of golden light; like heaven with its stars he shall give us knowledge of our steps along both the continent-worlds.

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

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

Kindled in the procession of the beautiful Dawns, he shall break into roseate splendour like the world of the Sun. O Fire, making effective the pilgrim-rite by man's voices of offering, thou art the King of the peoples and the Guest delightful to the human being.
O pristine Fire, even thus the Thought has nourished our human things in the immortals, in the great Heavens. The Thought is our milch-cow, of herself she milks for the doer of works in his battles and in his speed to the journey the many forms and the hundreds of the Treasure.

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

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

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

1 Or, wake in ourselves a strength of heroes beyond men's scope by the power of the War-Horse or by the Word;
When to those who hymn thee the luminous Wise set free, 
O Fire, the gift in whose front the Ray-Cow walks and 
whose form is the Horse, thou leadest us on and leadest 
them to a world of greater riches. Strong with the strength 
of the Heroes, may we voice the Vast in the coming of the 
knowledge.

SUKTA 3

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

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

O Fire, aspired to by our mind, putting forth today thy power 
do sacrifice to the gods, O thou who wast of old before aught 
that is human. Bring to us the unfallen host of the Life-Gods; 
and you, O Powers, sacrifice to Indra where he sits on the 
seat of our altar.
O Godhead, strewn is the seat on this altar, the hero-guarded seat that ever grows, the seat well-packed for the riches, anointed with the Light. O all Gods, sit on this altar-seat, sons of the indivisible Mother, princes of the treasure, kings of sacrifice.

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.

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

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

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

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

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

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

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1 Or, let the way of the Gods come to us. 2 Or, triply anointed 3 Or, made into svāhā
I call to you the Fire with his strong delights and his splendid dours of light, Fire who strips all sin from us, the guest of the peoples. He becomes like a supporting friend, he becomes the God who knows all things born in the man with whom are the Gods.¹

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

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

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

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

¹ Or, in all from men to the Gods.
Like one who thirsty he lifts his light on the forests; his roar is like the cry of waters on their path, he neighs like a chariot war-horse. Black is his trail, burning his heat; he is full of rapture and awakes to knowledge: he is like Father Heaven smiling with his starry spaces.

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

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

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

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

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

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

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

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

¹ Or, the wealth that has to be conquered, ² Or, travels to (reaches) ³ Or, and comes to know ⁴ Or, the hue of kind
and again to that Supreme over the three.¹

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

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

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

SUKTA 6

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

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

¹ The fourth world, Turiyam above the three, so called in the Rig-veda, turiyam svid.
² Or, for then it is complete, we have moved (on the way).
³ Or, let us take full joy of the laud and the sacrifice; for we have given.
Impeller of the Horse, we would worship thee with this oblation, we would worship thee with this Word well-spoken.

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

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

For us, O Fire, the Rain of Heaven around us; for us, O Fire, the wealth immovable; for us, O Fire, the impulses that bring their thousands!

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

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

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1 Or, free from all littleness;
2 Or, as one who has knowledge between both Births;
3 Or, like a friendly universal messenger.
Come with thy knowledge, O Conscious Fire, and fill us; perform the unbroken order of the sacrifice. Take thy seat on the sacred grass of our altar.

**SUKTA 7**

2-007-01

śreṣṭhau yavīśṭha bhārata’gneya dyumantamaḥ bhara
vaso puruspaṁ rayim

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

2-007-02

mā no arāṭīriṣātata devasya martyasya ca, parṣī tahā uta dvīṣaḥ

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

2-007-03

viśaḥ uta tvaya vayaḥ dharā udanyā āva, ati gāhemahi dvīṣaḥ

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

2-007-04

śucīḥ pāvaka vandyo’gneya bṛhadvi rocase, tvain gheṣṭhibhirāhutaḥ

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

2-007-05

tvain no asi bhārata’gneya vasaḥbhirukṣabhiḥ
aṣṭāpāṭhābhirāhutaḥ

¹ Or, against us, God and mortal, overmaster us;
O Fire of the Bringers, thou art called by our bulls and our heifers and by our eight-footed Kine.2

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

GRITSAMADA BHARGAVA

SUKTA 8

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

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

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

1 Or, fed with
2 Or, by our bulls and by our barren and pregnant kine. Aṣṭāpādī literally eight-footed.
3 Or, as one seeking for plenitude
He shines rich with diverse lustres like the heavens of the Sun\(^1\) in his illumining splendour, shines wide with his ray, putting forth on us a revealing light with his ageless fires.

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

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

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

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

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\(^1\) Or, like the Sun
the Son and the building of the bodies\(^1\) awake in thy light, a
guardian, and turn not from thy work, O Fire.

\(^1\) Or, in the offspring of the son of our bodies

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

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

Both kinds of wealth are thine, O potent Godhead and be-
cause thou art born from day to day, neither can waste and
perish. O Fire, make thy adorer one full of possessions;
make him a master of the Treasure and of wealth rich in
progeny.
Fire is to us as our first father and to him must rise our call when he is kindled by man in the seat of his aspiration. He puts on glory and beauty like a robe; he is our Horse of swiftness full of inspiration to be groomed by us, he is the immortal wide in knowledge.

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

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

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

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

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

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\(^1\) Or, with a mind without the will to injure.
\(^2\) Or, with his desire-waking hue,
\(^3\) Or, he fills us with the wine of sweetness.
MANDALA THREE
GATHINA VISHWAMITRA
SUKTA 1

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

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

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

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

¹ Or, I attain to the peace;
² Or, increased him in his beauty.
With his bright limbs he has built wide the mid-world purifying the will by his pure seer-powers; wearing light like a robe around the life of the waters he forms his glories vast and ample.

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

Wide-strewn, compact, taking universal forms are his energies in the womb of the light, in the streaming of the sweetnesses: here the milch-cows stand nourished and growing; two great and equal companions\(^1\) are the mothers of the Doer of works.

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

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

\(^1\) Or, vast and whole
ing rivers;\(^1\) he discovered him moving in the secrecy with his helpful comrades, with the mighty Rivers of Heaven, but himself became not secret in the cave.

3-001-10

पितुशः गर्भं प्राप्तू जनितुशः बर्बरे पूर्विरिको अधयत्पिप्याणः।
तुष्णं सापत्नीं शुचिये शबन्धूं उभे अर्है मनुष्ये नि पाहिः॥

pituśca garbhaṁ janituśca babhre pūrvireko adhayatpiṇyāṇaḥ
vrṣe sapatnī śucaye sabandhū ubhe arhim manuṣye ni pāhi

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

3-001-11

उँहें महां अनिवाषे कवर्योमनो अविनं यद्यस: सं हि पूर्वी:।
कर्तव्यं जीनानवर्धम मद्युं मातिनामविनिर्पति सवस्याणम॥

urau mahāṁ anibādhī vavardhā’po agniṁ yaśasaḥ saṁ hi pūrvīḥ
ṛtasya yonāvaśayad damūnā jāmāṁagnirāpasī svastān

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

3-001-12

अक्रों न ब्रजं: समिवे महिनां विदुःश्रेयः मुनेवे भाक्रक्रीकः।
उदुस्तिया जनिता यो जजानाः गणं नृत्तो यहो अविनं।॥

akro na babhriṇa samite mahināṁ didükṣeyah sūnave bhārjikāḥ
udusriyā janitā yo jajānaṁ ganaṁ nūtmo yoḥo āvinnas

Like a height upbearing all\(^2\) in the meeting of the great waters, eager for vision for the Son, straight in his lustres, he is the Father who begot the shining Ray-herds, the child of the Waters, the most strong and mighty Fire.

3-001-13

अप्पं गर्भं दर्शत्मोस्सिनां वना जजानं स्वस्थं विन्यमुः।
देवासदित्वमनसं सं हि जजां: पनिष्टं बालं तवमं दुवस्यन॥

apāṁ garbhāṁ darśatamāsodhināṁ vanā jajānaṁ suḥsaṁ virūpam
devāsaskīmanasāṁ saṁ hi jagauṁ paniṣṭhaṁ jātaṁ tavasaṁ duvasyan

One desirable and blissful gave birth to him in many forms, a visioned child of the waters and a child of the growths of earth: the gods too met with the Mind the Fire, strong at his birth and powerful to act\(^3\) and set him to his work.

\(^1\) Or, he loosed forth the milch-cows;
\(^2\) Or, all like one moving and upbearing all
\(^3\) Or, most admirable
Vast sun-blazings cleave like brilliant lightnings to this Fire, straight in his lustres, growing as in a secret cave within in his own home in the shoreless wideness, and they draw the milk of immortality.

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

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

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

In the gated house of mortals the immortal sat as King

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

3-001-19

आ नो गहि सर्वेचिभ: सिङ्विन्धिगान् महिमिसितिभि: सरहण्।
अर्थे रञ्जि बहुवं सन्तनवं सुवचं भागं यथां कथि न:॥

"ā no gahī sakhyebhiḥ śivebhirmahān mahībhūritibhiḥ saranayan
asme rayiṁ bahulaṁ saṅitaratraṁ suvācaṁ bhāgaṁ yaśasaṁ kṛdāṁ naḥ"

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

3-001-20

एता ते अर्थे जनिमा सनानि प्र पूण्याय नूतनानि बोधम।
महानिति जूस्ये सवना कुलेमा जंभः-जननः निन्तितो जातेदा:॥

etā te agne jainimā sanāni pra pūrvyāya nītanaṇi vocam
mahānti vṛṣṇe savanā kṛteṇa janmanjanman niḥito jātavedāḥ

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

3-001-21

जंभः-जननः निन्तितो जातेदा विरामित्रेभिरिवने अप्रकः।
तस्य वय सुमुदो विज्ञयाध्यपि भद्रे सौमनसे स्त्राय।॥

janmanjanman niḥito jātavedā viśvāmitrebhiridhyate ajasraḥ
tasya vayaṁ saumatau yaṣāyasyaṁ pi bhadre saumanasaḥ sāṁma

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

3-001-22

इं यं जस्म सहसानवं लवं नो देवत्रा धोहि सुक्रतो रणनः।
प्र दलिति होलसहितिरिओ नोज्यने महिद्वौिमनि ज्ञतनः॥

imāṁ yajñāṁ sahasāvan tvaṁ no devatrā dhēhi sukrato rāṇaḥ
pra yaṁśi hotarbhūtirīśo no'ṛne mahī dravanīṁ yajvasva

O forceful God, O strong Will, establish this sacrifice of ours
in the gods and take in it thy delight: O Priest of the call, ex-
tend to us the vast impulsions; O Fire, bring to us by sacri-
fice the great Treasure.

3-001-23

इवण्यामेन पुरुस्वं सनिं गो: शत्रुतं हवानाव साध।
स्त्रायाः सुमुदोः विज्ञावागेन सा ते सुमुदिर्धिकर्मे॥

iḷāmaṇge puruṣāṁ sanin gō śatṛtamaḥ havamāṇaṁ sādha
syāṁ naḥ sūmānanayo vijñāvāneg sā te suṣmatirbhūtivasme
O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;¹ O Fire, may there be created in us that true thinking of thine.

**SUKTA 2**

3-002-01

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

3-002-02

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

3-002-03

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

3-002-04

¹ Or, himself a begetter
² Or, the human priest of the word by their thought
To conquer the supreme bliss of the rapturous godhead, the undeviating plenitude full of the word of illumination, we accept the gift of the Flame-Seers, the Fire that aspires, the Seer-Will shining with heavenly light.

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

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

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

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

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

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

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

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

Universal godhead as in the ancient days has ascended glad by high thoughts to the firmament, to the back of heaven, even as of old he creates the riches for the creature born; wakeful he travels ever over the same field of movement.
The sacrificial Fire whose home is in heaven and who possesses the Truth, the illumined seer with his utterance of the word whom life that grows here in the mother has set, him with his diverse journeying, his tawny hair of flame we desire, the deep thinking Fire for a new and happy movement.

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

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

SUKTA 3

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

\(^1\) Or, the illumined Ones
He travels as the Messenger between earth and heaven, the doer of works, man's Priest of the call, seated within him, the vicar set in his front; with his light he envelops the Vast Home, the Fire missioned by the gods, rich with the Thought.

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

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

The gods have set in this world in his beauty and glory the delightful Fire, with his chariot of delight, luminous in the way of his workings, the universal godhead, who is seated in the waters, who is the discoverer of the sun-world, who enters into the depths and is swift to cross beyond, who is rapt in his mights, who bears in himself all things.
The Fire with the gods and creatures born builds by the thought of man the sacrifice in its many forms, he moves between earth and heaven as their charioteer bearing them to the achievement of their desires; he is the swift in motion and he is a dweller in the house who drives off every assailant.

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

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

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

1 Or, the worlds of our habitation;
2 Or, may we approach with reverence
O universal godhead, I desire thy lights by which thou becomest, O all-seeing, the knower of the sun-world: born, thou hast filled the worlds and earth and heaven, thou art there enveloping them all with thyself, O Fire.

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

SUKTA 4

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

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

1 Or, seats or planes
2 Or, clear-seeing.
3 Or, by his skill in works
4 Or, detached from the actions
5 Or, the Fire was born greatening both the parents, earth and heaven, with his mighty steam
The Thought in which are all desirable things comes to this first and supreme Priest of the call to offer our aspirations as a sacrifice, towards the mighty one to adore him with our prostrations; missioned, strong to sacrifice, may he do worship to the gods.

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

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

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

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

1 Or, may they so shine with their lights that Mitra may take pleasure in us and Varuna and Indra with the life-gods.
pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine.

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

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

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

Come down to us, O Fire, high-kindled, in one chariot with Indra and swiftly journeying gods; let Aditi, mother of mighty sons, sit on the sacred grass, let the gods, the immortals, take rapture in svāhā.
SUUKTA 5

3-005-01

pratyāgnirūṣaṇaśeṣekatāno 'bodhī vipraḥ pādaviḥ kavinām
prthuṣpājā devayadbhiḥ samiddho 'pa dvārā tamaso vahniṟāvah

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

3-005-02

pradṛṣṭaṁ vruḍhāya stotānimāṁ: stotānāṁ nasmāt ughē:
pradhṛitiṁ stotānāṁ: sādūrduṣyām vimūreke

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

3-005-03

adhaiyaṁagnirnusāṣu vikṣvapāṁ garbho mitra yajataṁ sādhan
āa haryato yajataṁ sānvasthādabhdhu vipro havyo māṁ

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

3-005-04

mitraḥ abhinirmiṣitaṁ yat samiddho mitraḥ hiraṇaṁ varṇo jātavedaṁ
mitraḥ abhinirmiṣitaṁ: dhumā mat: śiṁprāṇāṇāṁ pṛatātānāṁ

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

¹ Or, beloved and adorable
He guards from hurt the beloved\(^1\) summit-seat of the being, mighty, he guards the course\(^2\) of the Sun; Fire guards in the navel-centre the seven-headed thought, sublime, he guards the ecstasy of the gods.

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

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

Suddenly born he is carried by the growths of the earth when the mothers who bore him make him grow by the light. The Fire in the lap of the father and the mother is as one who defends the waters gliding happily\(^3\) down a slope.

Lauded by us mighty he shone with his high flaming in the largeness\(^4\) of heaven, in the navel-centre of earth. The Fire

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\(^1\) Or, delightful \(^2\) Or, movement \(^3\) Or, gliding brightly \(^4\) Or, height
is Mitra the Friend, the desirable one, he is life growing in the mother;¹ may he as our messenger bring the gods for the sacrifice.

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

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

SUKTA 6

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

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

¹ Or, life that breathes in the mother;
² Or, highest of all
³ Or, himself a begetter;
thou hast exceeded them, O Flame that carriest on the sacrifice; by the greatness of earth and heaven may thy seven tongues find utterance, carriers of the word, O Fire.

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

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

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

Set under the yoke with the straps of the yoking the two maned steeds of the Truth red of hue, dripping Light: thou, O God, bring all the gods; O knower of the births, make perfect the ways of the pilgrim-sacrifice.
From heaven itself thy lights blazed forth, thou shinest in the wake of many outshinings of the Dawn\(^1\) when, O Fire, passionately burning\(^2\) in the woods, the gods set the waters\(^3\) to their work for the rapturous Priest of the call.

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

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

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

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

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\(^1\) Or, in the wake of many wide-shining Dawns

\(^2\) Or, flaming as dawn

\(^3\) *Apas*, work, would make a clearer sense; it would then mean “set in action the work of the rapturous Priest of the call”.

\(^4\) Or, himself a begetter
They who have climbed from the dark-backed foundation have entered the Father and Mother, have entered into the seven voices. The Father and Mother who dwell encompassing all move abroad and go forward to give by sacrifice long-extended the Life.

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

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

The rivers energised and bear his mighty force of formation firmly fixed and undecaying; he shines out wide with his limbs in the world of his session and has entered earth and heaven as if they were one.
They knew the bliss of the ruddy-shining bull and they re-
joice in the rule of the Great One; they are the lights of heav-
en luminously blazing and the Word of Revelation is their
mighty common speech.

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

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

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

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

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

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

SUKTA 9

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

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

When thou hast carried beyond the rough ground then

1 Or, himself a begetter;
2 Or, strong to break through.
3 Or, to thy destruction,
4 Or, beyond thirst
hast thou truth of mind: some depart, others remain seated around thee in whose comradery thou art lodged.

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

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

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

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

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

\[^{1}\text{Or, move forward}\]
with his rapid pace; wait soon upon the ancient and desir-able godhead.

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

**SUKTA 10**

3-010-01
tvāmagne maniśīnaḥ samāraṇ Puṣṭa\n
devam dviṣṭa samadhvare \n
Thee, O Fire, men who have the thinking mind kindle in the sacrifice, an emperor over those who see, mortals set alight a godhead.

3-010-02
tvām yajñasya tvijamagnī hotaramat \n
gopā tasya dvedhi sve dame \n
Thee, O Fire, they pray in the sacrifices as the sacrificant of the rite, the Priest of the call; shine out the guardian of the Truth in thy own home.

3-010-03
sa ghā yaste dvedhi samadhī jātavedase \n
He who gives to thee with the fuel, to the knower of the births, holds the hero-energy, he ever grows.

3-010-04
sa keturadhvarāṇāmagnirdevebhīr gamat \n
He is the ray of intuition in the sacrifices; may he, the Fire, come with the gods, anointed by the seven priests of oblation,
to him who holds the offerings.

3-010-05

||
|pra hotre pūrṇaṃ vachodanaṃ bharataṃ bṛhat||

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

3-010-06

||
|agniṃ karṇaṃ no gīte yato jāyata ukthyaḥ||

May our words make the Fire to grow when he is born, the Fire that carries the utterance, visioned for the great plenitude, for the treasure.

3-010-07

||
|agniṃ vajīṣṭho adhvare devān devayate yaja||

O Fire, most strong to sacrifice in the pilgrim-rite, worship the gods for the seeker of the godhead; as the rapturous Priest of the call thou shinest wide, beyond the forces that make us err.

3-010-08

||
|sa naḥ pāvaka didīhi dyumadāsme suvīryam||

So, do thou, O purifying Flame, kindle in us the luminous hero-energy, to those who laud thee become most close for their weal.

3-010-09

||
|tāṃ tvā viprā vipanyavo jāgyānāṃ saṁindhate||

This is thou whom the illumined seers who have the light, ever wakeful, kindle, the immortal bearer of the offering, increaser of our force.

1 Or, ancient word
SUkta 11

3-011-01
अग्निरहोता पुरोहितो वर्षय विचर्यः ।
स वेद यज्ञानुषकः ॥

Fire is our all-seeing Priest of the call, our vicar set in front in the pilgrim-rite; he knows the uninterrupted course of the sacrifice.

3-011-02
स हृद्यवाढमत्यं उदिष्टृततत्वनाहितः ।
अग्निर्धियः समुज्वतः ॥

He is the immortal, the carrier of the offering, the aspirant, the messenger settled in the rapture; the Fire joins with our Thought.

3-011-03
अग्निर्धियः स चेतति केतुपनलम पूर्वः ।
अथं द्रुस्त सर्गः ॥

Agni wakes to knowledge companioning our Thought, he is the supreme¹ ray of intuition in the sacrifice; it is he who crosses through to man's goal.

3-011-04
अग्निः सूनु सनाशुतं सहसो जातवेदसम् ।
बाहिन्देवा अकृत्वः ॥

Fire, the Son of Force, who hears the things that are eternal,² knower of the births, the gods created as a carrier flame.

3-011-05
अद्ध्ययः पुराणतं विद्यामग्निनमानोन्निवाम पुराणः ।
तृणी रथं सदा नवं ॥

The inviolable who goes in front of the human peoples the Fire is a swift chariot that is ever new.

3-011-06
सआनवं विशवा अभियुजः क्रतृदेवानाममुक्तः ।
अग्निर्खच्च्यस्त्वम् ॥

1 Or, ancient    2 Or, who has the inspired knowledge of things eternal,
Overpowering all assailants the Fire is the will of the gods never crushed, filled with the multitude of his inspirations.

By this bringer of delights the mortal who gives, reaches and possesses the house of the purifying light.

May we by our thought possess around us well-established all the things of the Fire, may we be illumined seers who know all things born.\(^1\)

O Fire, we shall win all desirable things in thy plenitudes, in thee have moved towards us the gods.

**SUKTA 12**

O Indra, O Fire, come to the offering of the wine, by our words, your supreme desirable ether; drink of it you who are missioned by the Thought.

O Indra, O Fire, the conscious sacrifice journeys taking with it the worshipper: by this word drink of this offered wine.

---

\(^1\) Or, in whom knowledge is born.
I choose by the swift impulse of the sacrifice Indra and the Fire whose pleasure is in the seer; take here your content of the Soma-wine.

The smiters, the slayers of the coverer I call, the unvanquished, the companions in victory, Indra and the Fire, most strong to win the plenitudes.

Your adorers, speakers of the word, they who know the ways of the guidance hymn you: O Indra, O Fire, I accept your impulsions.

Indra and Fire shook down the ninety cities possessed by the destroyers, together by one deed.

O Indra, O Fire, all around our work our thoughts go forward towards you along the paths of the Truth.

O Indra, O Fire, your mights are companions and your delights; in you is founded all swiftness in the work.

Hymns to the Mystic Fire
O Indra, O Fire, you encompass the luminous kingdom of heaven in the plenitudes; it is your strength that is manifested there.¹

**RISHABHA VAISHWAMITRA**

**SUKTA 13**

Sing out some mightiest hymn to this divine Fire; may he come to us with the gods and, strong to sacrifice, sit upon the sacred grass.

He is the possessor of the Truth to whom belong earth and heaven and their guardings accompany his mind of discernment; for him the givers of the oblation pray, for him for their protection when they would win the riches.

He is the illumined seer and regent of these sacrifices, he and always he; that Fire set to his work who shall win and give the plenitude.

¹ Or, that is your strength which wakes to knowledge.
May he, the Fire, give us all happy peace for our journeying there whence are rained the riches in heaven, from all the planes, in the Waters.

Men who have the light kindle into his flaming, incomparable, by the opulent thinking of this being Fire, the Priest of the call, the lord of all the peoples.

Do thou, strong to call the gods, protect us in the Word, in all our utterances; increasing the life-powers powerful to win the thousands. Flame out blissfully for us, O Fire.

Now give us a thousandfold riches bringing the Son, bringing our growth, luminous, a hero-strength, abundant, inexhaustible.

**SUKTA 14**

The rapturous Priest of the call has reached the things of knowledge; he is the true, doer of sacrifice, a great seer, a creator. Fire the son of force, with his chariot of lightning and his hair of flaming light has attained to a massive strength on the earth.
I come to thee, accept my word of obeisance, O master of Truth and strength, to thee who givest knowledge. As the knower, bring those who know and sit in the midst on the sacred grass, O lord of sacrifice.

Let dawn and night full of their plenitude come running towards thee on paths of the wind, O Fire, when all around they anoint with oblation thee the first and supreme, as if two sides of a chariot-front they enter into the gated house.

To thee, O Forceful Fire, Mitra and Varuna and all the life-powers chant a hymn of bliss, when with thy flame of light, O son of Force, thou standest as the sun above the peoples shining wide upon men.

Today we give to thee thy desire, approaching thee with outstretched hands and with obeisance; worship the gods with a mind strong for sacrifice, an illumined seer, with thy unerr- ing thought, O Fire.

For, from thee, O son of Force, go forth the many protections of the godhead, and his plenitudes. Do thou give us the thousand-fold treasure, give by the word that betrays not the truth, O Fire.
O understanding mind, O Seer-Will! now that all these things we who are mortals have done for thee, O god, in the pilgrim-sacrifice, do thou awake to the whole well-charioted action and taste all That here, O immortal Fire.

**UTKILA KATYA**

**SUKTA 15**

Flaming out in a wide mass of strength press back the hostile powers that hurt and afflict. May I abide in the bliss of the all-blissful Vast, in the leading of the Fire who is swift to our call.

Thou in the dawning of this dawn, thou when the Sun has arisen wake for us and be our protector. Take pleasure in the Son as if in an eternal birth. Accept my affirmation of thee, O Fire, perfectly born in thy body.

Thou art the male with the divine vision, in the wake of many dawns shine out luminous in the black nights, O Fire. O prince of the riches, lead and carry us over beyond the evil; O youthful god, make us aspirants for the treasure.
Shine out, O Fire, the invincible male, conquering all the cities, all the felicities; thou art the knower of the births, O perfect guide on the way, thou art the leader of the first, the Vast all-protecting sacrifice.

O Fire of worship, towards homes of bliss many and without a gap, towards the gods shining out wise in understanding, like a conquering chariot bring the plenitude; O Fire, do thou make earth and heaven firmly established for us.

O Bull of the herds, nourish us, move towards us with plenitudes, make heaven and earth good milk-cows for us, O Fire; O god, come with the gods glowing in the beauty of thy splendour. Let not the evil mind of mortal besiege us.

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

SUKTA 16

¹ Or, himself a begetter;
progeny who has power for the slaying of the coverers.

O gods, O life-powers, you cleave to this Fire of increase, in whom are the treasures that make our happiness to grow. Through all the days they have destroyed the enemies, the evil-thoughted who attack us in our battles.

So do thou, O bounteous Fire, with thy many lights bestow on us the greatest and griefless wealth, full of the hero-strength, of progeny and of force.

He who puts forth his force and is the doer in all the worlds, who is the doer of works in the gods, labours in the gods and in all mights and in the self-expression of men.

O Fire, deliver us not to unconsciousness, nor to the lack of the strength of the hero, nor to the absence of the Light, or to the bondage,2 O son of force, put away from us the hostile powers.

O felicitous Fire, have power in the pilgrim-rite for the fruitful plenitude, for the Vast; O thou of the many lights,

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1 Literally, “the Cow”,
2 Or, to the Censurer.
join us to the large and glorious riches that create the Bliss.

KATA VAISHWAMITRA
SUJTA 17

3-017-01

He is kindled and blazes out according to the first and supreme laws and is united with the Rays, he in whom are all desirable things, Fire with his tresses of flame and his raiment of light, the purifier, perfect in sacrifice, for sacrifice to the gods.

3-017-02

He is kindled and blazes out according to the first and supreme laws and is united with the Rays, he in whom are all desirable things, Fire with his tresses of flame and his raiment of light, the purifier, perfect in sacrifice, for sacrifice to the gods.

3-017-03

Three are thy lives, O knower of all things born, three are the dawns that are thy births, O Fire; by them win through sacrifice the protection of the gods, thou as the knower become for the doer of sacrifice the peace and the movement.

3-017-04

1 Or, as thou hast offered in sacrifice the oblation of the earth, as thou hast offered the oblation of heaven.

2 Or, that gave thee birth, O Fire;
We hymn thee by our words, O knower of all things born, as the Fire perfect in light, perfect in vision, the object of our prayer and offer to thee our obeisance; thee the gods made the Messenger, the Traveller, the carrier of offerings, the navel-centre of Immortality.

O Fire, he who was before thee and was the Priest of the call and mighty for sacrifice and was dual entity and by the law of his nature the creator of the Bliss, by his law of action carry on the sacrifice, thou who art awake to knowledge, thou establish our pilgrim-rite in the advent of the gods.

SUKTA 18

O Fire, in our coming to thee become right-minded accomplishing our aim as a friend to a friend, as father and mother to their child; for these worlds of beings born are full of harm: burn to ashes the hostile forces that come against us.

Wholly consume our inner foes, consume the self-expression of the enemy who would war against us, O lord of the riches, consume, conscious in knowledge, the powers of ignorance; let them range wide thy ageless marching fires.

I desire and offer the oblation, O Fire, with the fuel, with
the pouring of the clarity, for speed, for strength. Until I have
the mastery,\(^1\) adoring with the Word I lift to thee for the con-
quest of the hundreds this thought divine.

Affirmed by our lauds rise up with thy flame of light, O son
of force, found the vast expansion in us who labour at the
work, found opulently in the Vishwamitras the peace and the
movement, O Fire. We make bright many times over thy
body.

O conqueror of the riches, create for us the ecstasy, such thou
becomest when thou art high kindled. Opulently in the gated
house of thy felicitous adorer thou upholdest thy gliding bod-
ies streaming their radiance.

GATHIN KAUSHIKA
SUKTA 19

Fire I choose the Priest of the call in the sacrifice, the wise,
the seer, the omniscient, free from ignorance: he shall do
worship for us strong for sacrifice, in the formation of the
godheads; for the wealth, for the plenitude he wins all kinds
of amassings.

\(^1\) Or, as long as I have the power,
O Fire, I mission towards thee a power of giving bearing my oblation, luminous, full of lustres. May he come to the sacrifice with his givings, with his treasures turning round it and widening the formation of the godheads.

So, am I guarded by thee with a mind of shining energy; then do thou teach us of the riches that teach and that give us good children of our works. O Fire, may we become affirmers of thee by our lauds and rich in the power of a wealth most full of the strength of the gods.

For, many flame-forces they have founded in thee, O Fire, men who have the will to sacrifice to the godhead. So, bring to us the formation of the godhead, O youthful god, when thou worshipsst with sacrifice the divine host today.

Since the gods seating thee for sacrifice have anointed thee as Priest of the call in the rite, so do thou, O Fire, awake here as our protector and found thy inspirations in our bodies.

Fire and dawn and the two riders of the horse and Dadhikravvan the Carrier of the offerings calls by his words in the dawning. May the gods full of the Light hear us; may they desire and accept with a common pleasure our sacrifice.
O Fire, three are thy steeds, three the worlds of thy session; three are thy tongues, O thou born from the Truth, they are many: three too are thy bodies desired by the gods, with them protect undeviatingly our words.

Many are the names of thee, the Immortal, O Fire, O knower of the births, O god who bearest with thee the self-law of nature; all the manifold magic of the Lords of magic they have combined in thee, O all-ruler, O builder of the levels.

The Fire is as the Enjoyer the leader of the divine worlds, he is the divine guardian of the fixed time of things, and with him is the Truth. He is the slayer of the Coverer, the Eternal, the Omniscient; may he carry one who hymns him with the word beyond all the difficulty and stumbling.

Dadhikravan, I call here, and the Fire, and the divine dawn, Brihaspati and the god Savitri, the two riders of the horse, and Mitra and Varuna and Bhaga, the Vasus, the Rudras, the Adityas.

SUKTA 21
Found this our sacrifice in the immortals, accept these offerings, O knower of things born. O Priest of the call sitting as first and supreme, taste of the drops of understanding¹ and light.

3-021-02

घृतवान्तः पावक ने स्तोका: श्चोतन्ति मेदसः।
स्वधर्मनू देववीतवे श्रेष्ठं नो धेहि वार्यम्॥

gṛṣṭavāntah pāvaka te stokāḥ ścōtanti medasaḥ
svadharman devavitaye śṛṣṭhaṁ no dhehi vāryam

O purifying Fire, full of light there drip for thee drops of understanding; give us the supreme desirable thing in thy self-law for the advent of the gods.

3-021-03

तु-यं स्तोका घृत-चुलोत्मेव विप्राय सत्त्व ॥
कृष्णे श्रेष्ठे समिच्छये यज्ञव प्रविष्टा भव ॥

tubhyaṁ stokā gṛṣṭaścuto'gne viprāya santya
ryiḥ śṛṣṭhaṁ samidhyase vajñasya pāvītā bhava

To thee, the illumined seer, come these drops dripping light, O right and true, O Fire; then thou blazest up as the supreme Rishi. Become the protector of our sacrifice.

3-021-04

तु-यं श्चोतन्त्रयधिग्री शचीव स्तोकासः अग्ने मेदसः घृतस्व ॥
कविश्चलो बुधला भानुनागा हन्तिय जुस्व मेधिः॥

tubhyaṁ ścōtantyaḍhīgī sačīva stokāso agne medaso gṛṣṭasya
kaviścālo bhūtalā bhānunāgā hantīya jūsva medhīṁ

On thee they fall, the drops of understanding and light, O unseizable² Ray! O thou with whom is the puissance! Declared by the seers of truth thou hast come with the vast light. Accept our offerings, O wise intelligence!

3-021-05

ओजिष्ठं ते मध्यतो मेद उद्धरं प्र ने वयं ददामधे ॥
श्चोतन्ति ते क्सो स्तोका अधि त्वचि प्रति तानू देवशो विदह ॥

ōjīṣṭhaṁ te madhyato meda udḥṛtaṁ pra te vayaṁ dadāmahe
ścōtanti te kṣaḥ stokā adhi tvači prati tān devaṁ vihi

Most full of energy is the understanding held up in the middle for thee, this is our gift to thee. The drops drip over thy skin, O shining one,³ take them to thee in the way of the gods.

¹ Or, strength
² Or, uncontrollable
³ Or, Lord of riches,
This is that Fire in which Indra, desiring the wine, held it in his belly; our laud rises to thee because thou hast won the thousandfold plenitude as if a steed of swiftness, O knower of all things born!

O Fire, that splendour of thine which is in heaven and which is in the earth and its growths and its waters, O lord of sacrifice, by which thou hast extended the wide mid-air, it is a brilliant ocean of light in which is divine vision.

O Fire, thou goest towards the ocean of the sky, thou speakest towards the gods who are masters of knowledge, towards the waters that abide above in the luminous world of the sun and the waters that are below.

Let thy Fires that dwell in the waters joining with those that descend the slopes accept the sacrifice, mighty impelling forces, in which there is no harm nor any distress.

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

**DEVASHRAVAS, DEHAVATA — BHARATAS**  
**SUKTA 23**

3-023-01

रिमृण्वितः सुविष्टः आ समयं युवा कविर्द्वारस्य प्रणेता ।
जूर्यस्तवनिर्जनो वनेवत्रा दये अमूर्त आलेखः ॥

nirmathitaḥ sudhītaḥ ā sadhasthe yuvā kaviradvaram pranetā  
jūryatsvagnirjaro vanēvatrā dadhe āmṛtaṁ jātavedāḥ

Churned out and well-established in the house of his session, the Youth, the Seer, the leader of the pilgrim-sacrifice, imperishable in the perishing woodlands, the Fire, the knower of all things born, has founded here immortality.

3-023-02

अमान्थिष्टां भारता रेवदगिनं देवश्रवा देववतः सुदक्षम ।
अग्नि वि पतिय बुद्धतार्थ रविश्वः नौ नेता भवनादनु दुरे ॥

amanthiṣṭāṁ bhāratā revadagninā devaśravā devavatāḥ sudakṣaṁ  
agney vī paśyā bṛhatārthi rājeśvāṁ no netā bhavatādānu duṁ

The sons of the Bringer, god-inspired and god-beloved, have churned out Fire of the perfect discernment. O Fire, look widely on us with the vast riches, become the leader of our impulsions throughout the days.

3-023-03

दशाक्षिपः पूर्वय सीमाृजिननं सुसां फल्पुषु प्रियम ।
अग्निन स्तृहः देववतां देवद्रवो चो जनानमासद स्विः ॥

daśa kṣiṅka pūrvyaṁ śīmājijanam suṣamantam maṁṣu priyam  
agniṁ stūha daivavatāṁ devadāvyo yo janānmaasad vaśi

The ten who throw the Light have brought to birth all around the Ancient One well-born in his mothers and well-beloved. Affirm with lauds, O god-inspired, the Fire lit by the god-beloved, that he may be the controller of men.

3-023-04

निव यथा दये वर आ पृथिव्यं इण्ययायापदे सुदिनत्वे अद्वाय ।
दुष्क्रत्वं मानुष आष्टवयां सरस्वत्या रवदग्ने दिदीहः ॥

nī tvā dadhe varā ā prthivyā iśāyaspade sudinatve ahnām  
dṛṣadvatyāṁ mānuṣa āpāyāṁ sarasvatyāṁ revadagnē didīhi

One has set thee in the supreme seat of the earth, in the seat

¹ Or, himself a begetter;
of the Word of Revelation, in the happy brightness of the days: O Fire, opulently shine in the human being, in the river of rocks, in the stream of flowing waters, in the stream of inspiration.¹

O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;² O Fire, may there be created in us that true thinking of thine.

GATHINA VISHWAMITRA
SUKTA 24

3-024-01

अग्नि सहस्या पुरुषाः अभिमालीर्च्या ।

duṣṭaṁś tuṣṭaṁśaṁ nivāpaṁ nāpāṁ

O Fire, overpower the hostile armies, hurl them from us; hard to pierce, pierce the enemy-powers, found thy splendour in him who carries through the sacrifice.

3-024-02

अग्नि इलाः सामीवध्या वीरतिहोतो अमर्यः ।

O Fire, thou art kindled by the word of revelation, the immortal who comes to the offering, accept wholly our pilgrim-sacrifice.

3-024-03

अग्नि दयुन्मेत्त जागरोऽसहस्या सूनवाहुः ।

O Fire, ever-wakeful with thy light, O son of force, invoked sit on my seat of sacrifice.

¹ Or, in the river Drishadwati, in Apaya and in Saraswati.
² Or, himself a begetter;
O Fire, with all thy divine fires greaten in our sacrifices the word that has sight.

O Fire, give to the giver a wealth full of hero-strengths enclosing us; intensify the force in us having with us the Son.

**SUKTA 25**

O Fire, thou art the son of heaven by the body of the earth, the conscious knower, even the omniscient. Sacrifice to each god in turn, O thou who knowest.

Fire the knower wins the hero-energies, wins the plenitudes striving towards immortality. So do thou bring to us the gods, O giver of the manifold plenty.

The Fire, free from all ignorance, illumines Earth and Heaven the divine and immortal mothers of all things; possessing all he is manifold in his delights by his plenitudes and his dispensations.
O Fire, and O Indra, here in the gated house of the giver who offers the wine, come to the sacrifice, gods unforgetting, for the drinking of the Soma-wine.

3-025-05

अग्रे अपेक्षा दूरों निह्यः सूर्य सहस्र जाग्वेदः ।
सधहस्थीनि महयमान उत्ती ॥

agne apiṃ samidhyase durone nityah sino sahaso jātavedah
sadhasṭāni mahayamāna uṭī

O Fire, thou shinest high, eternal in the house of the waters, O son of force, O knower of all things born, greatening under thy guard the worlds of thy session.

SUKTA 26

3-026-01

वैश्वानरं मनसापिनै निवाचया हविर्मन्तो अनुष्ठं स्वर्विदम ।
सूदानुं देवं रथिं प्रवृत्तों गीर्भं रणं कुशिकासो हवामः ॥

vaiśvānarāḥ manasāpaṇinī nicāyyā haviasmanto anuṣṭayanti svarvidam
sudāmāṁ devaṁ rathīṁ pravṛttōṁ gīrbhīṁ rāṇaṁ kuśikāsa havāmahe

We the Kushikas, bringing the offering, desiring the Treasure, call by our words Fire, the universal godhead, discerning him by the mind, as the follower of the truth, who finds the world of the sun, the great giver, the divine and rapturous charioteer.

3-026-02

तं शुभ्रमनस्वल्पसे हवामः वैश्वानरं मातरिवानमुक्तयम ।
ब्रह्मपतिं मन्वो देवतालो चिघ्र श्रोतामतिधि रघुयदम ॥

tāṁ śubhrasānasmavase havāmaḥ vaiśvānarāṁ mātārīvānāmukthayam
brahmaṇaṁ manavo devatālayo vīgarh śrotarāmatidhiṁ rāghuvadām

We call to guard us that brilliant Fire, the universal godhead, who grows in the mother, the master of the word, the speaker and the hearer, for the human being’s forming of the godhead, the illumined Seer, the Guest, the swift Traveller.

3-026-03

अश्वो न क्रन्द्यजनिनभि: समिद्ध्यते वैश्वानरे: कुशिकमिष्योगये ।
स नो अविन: मुखैयं स्वर्णं दधातु रतनमप्पैधु जागृव: ॥

aśvo na krandaṇjanabhīḥ samidhyate vaiśvānaraḥ kuśikebhīryugeyuge
sa no agnīḥ svāryaṁ svaśīvaṁ dādhiṭu ratnamamprṛṣeṣu jāgṛvīḥ

As if the neighing Horse by the mothers, the universal godhead is kindled high by the Kushikas from generation to generation; may that Fire wakeful in the Immortals give to us the hero-strength and good power of the Horse and the ecstasy.
Let them go forward, the plenitudes with the strengths, thy Fires; they have yoked the dappled mares mingled together to reach bliss and make the mountains tremble, before them the life-gods, omniscient, pouring the Vast, inviolable.

The life-gods with their glory of fire, universal in the peoples, we desire as our brilliant and forceful guard; great givers are they, thunderous and terrible, clothed as if in raiment of rain, they are like roaring lions.

Host upon host, troop upon troop with their proclaimings of the Fire we desire the luminous energy of the life-gods; they come to the sacrifice driving their dappled horses, their achievement cannot be taken from them, they are wise thinkers in the discoveries of knowledge.

I am the Fire, I am from my birth the knower of all things born; light is my eye, in my mouth is immortality; I am the triple Ray, I am the measurer of the mid-world, I am the unceasing illumination, I am the offering.

He has purified through the three filters the Ray, following the thought with the heart he has reached knowledge of the

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1 Or, dragging all with them,
light; he has created by the self-laws of his nature the supreme ecstasy and his sight has embraced earth and heaven.

He is a fountain with a hundred streams that is never exhausted, with his illumined consciousness he is the father and accorder of all that must be spoken; he takes his rapture in the lap of the Father and Mother and earth and heaven fill him full, the speaker of truth.

**SUKTA 27**

Forward move the luminous plenitudes bearing the offering with the ladle of light; the seeker of bliss travels to the gods.

I pray by the word the Fire with its illumined consciousness, who accomplishes the sacrifice, who has the inspiration, who has the firm holding.

O Fire, may we have the power to rein thee, the divine steed of swiftness, may we cross through the hostile forces.

Fire high-blazing in the rite of the path, Fire whom we must
pray, who purifies, with his tresses of flame — him we desire.

3-027-05

पृथुपाजा अमर्यों घृतनिर्मिक् स्वाहुत् ।
अग्नियज्ञेऽहव्यावात् ॥

prthupājā amartyo ghṛtaniṁrīṅk svāhutaḥ
agnir yajñasya havyavāt

He is the immortal, wide in might, clothed in raiment of light; well-fed with the oblation, Fire is the carrier of the offerings in the sacrifice.

3-027-06

तं समायो यत्तुच इत्था धिया यजङ्कन् ।
आ चकुरगिनमूतये ॥

tan sabādho yatasaṛucita itthā dhiyā yajñavantaḥ
ā cakruragnimūtaye

Assailed by the opponent the doers of sacrifice, setting to work the ladle, keeping the true thought, have made the Fire to guard them.

3-027-07

होता देवो अमर्यं पुरस्तादेति मायया ।
विद्यानिन प्रजोदयन् ॥

hotā devo amartyaḥ purastādeti māyayā
vidyānīn prajōdayan

The immortal, the godhead, the Priest of the call goes in our front with his mage-wisdom, impelling the discoveries of knowledge.

3-027-08

वाजी वाजेषु धियतेः प्रणीते ।
विष्रो यजऺल्य साधनः ॥

vājī vājēṣu dhiyateḥ dhyate pra ṣnite
vipro yajñasya sādhanaḥ

He is held as the Horse in the plenitudes, he is led along in the rites of the path, he is the illumined Seer who accomplishes the sacrifice.

3-027-09

धिया चक्रे वरेण्यो भूतानां गर्भमय ददे ।
दक्षस्य पितरं तनं ॥

dhiyā cakre vareṇyo bhūtānāṁ garbhamā dadhe
dakṣasya pitaram tana

He was made by the Thought, one Supreme;¹ it held the child of beings, the father of the Understanding in the body.²

3-027-10

¹ Or, the desirable one;
² Or, the daughter of the Understanding set him in us the child born from creatures and their father.
The word of revelation born from the understanding sets thee within, one supreme, O thou forcefully created, O Fire, the perfect thinker and the aspirant.

Fire the swift in motion, who crosses through the waters, the illumined seers desiring to conquer in the union with the Truth set ablaze by the plenitudes.

I pray Fire, the Seer-Will, the Son of Energy flaming out in heaven in the rite of the path.

One to be prayed, to be worshipped with obeisance, one who sees through the darkness, the Fire is kindled high, the male of the herd.

Mighty and male the Fire is kindled high, he is like a horse that carries the gods, him they pray who bring the offerings.

Thee, mighty and male, we male and mighty kindle high, O Bull of the herds, O Fire, and thou illumines the Vast.

1 Or, is seen
O Fire, accept our offering, the frontal oblation in the dawn pressing of the wine, O knower of the births, O rich in thought.

O Fire, for thee is the frontal offering prepared and dressed, that accept, O youthful god.

O Fire, come to the frontal offering that is cast to thee with the disappearance of day; O son of force, thou art established in the rite of the path.

In the noonday pressing of the wine, O seer, knower of all things born, accept the frontal offering. O Fire, the wise thinkers in their discoveries of knowledge impair not thy portion, who art the mighty one.

O Fire, in the third pressing also thou hast desire of the frontal offering cast to thee, O son of force; do thou by the illumination establish in the gods the pilgrim-sacrifice full of ecstasy and wakeful in the immortals.

1 Or, devour
O Fire, increasing accept the frontal offering, the oblation cast with the disappearance of the day, O knower of all things born.

**SUHKTA 29**

This is the churning out, this the bringing to birth that is done; bring the Queen of the peoples, let us churn out the Fire as of old.

The knower of all births is set in the two tinders, like an unborn child well-placed in the womb of the mothers, Fire who is to be prayed from day to day by men wakeful and bearing their offering.

Waking to knowledge bring him down in her lying supine; at once penetrated she has brought to birth the male of the herd: a ruddy pile of strength his might shines forth, the son of the Word of revelation is born in the manifestation of knowledge.

We in the seat of the Word of revelation, on the navel-centre
of the earth, set thee within, O knower of all things born, for the carrying of the oblations.

3-029-05

manthátā naraḥ kavimadvayantaṁ pracetasamametanāṁ supratikam
yajñasya ketaṁ prathamāṁ purastādagnīṁ naro janayatā suśevam

Churn out, O men, the seer who creates no duality, the immortal thinker and knower with his fair front; Fire who is the supreme intuition in the sacrifice, the blissful one, bring to birth in your front, O men.

3-029-06

yadā manthanti bāhubhirvi rocate śivo na vāyayūṣo vaneṣvā
citrato yāmannaśvinoranivṛttāḥ pari vṛṣṭakyaśmaṇastṛṇā dahan

When they churn him out by the strength of their arms wide he shines, he is like a horse of swiftness, he is luminous in the woodlands; he is like a richly hued chariot in the journeying of the two riders, none can impede him; burning around the rocks he tears the grasses.

3-029-07

jātāḥ āparni ṛcchate čeikitāni vāsī vippā kavitabhū muḍānā
<y>ṛ</y> y evaś śādva śaśvandāṁ haviṣvadāṁ havyaśāhamadharadhaveṣu

Agni when he is born shines waking to knowledge, he is the Horse, the illumined who is declared by the seers, the great giver, whom the gods have set in the pilgrim-sacrifices as the carrier of the offerings, the one to be prayed, the omniscient.

3-029-08

śiśād hoteḥ śvav ṛcchate čeikitānaṁ śadāva āprinān sukrutaṁ yonīni
<y>ṛ</y> y evaś śādva śaśvandāṁ haviṣvadāṁ havyaśāhamadharadhaveṣu

Sit, O Priest of the call, in that world which is thy own waking to knowledge, accomplish the sacrifice in the native seat of deeds well done; manifesting the godheads¹ thou sacrifice to the gods with the offering, — O Fire, found in the sacrificer the vast expansion.

¹ Or, bringing the gods
O Friends, create his mighty smoke, go with unerring steps towards the plenitude; this is the Fire conqueror in the battle, by whom the gods overcame the destroyers.

This is thy native seat where is the order of the Truth whence born thou shonest forth, know it and take there thy session, then give increase to our words.

A mighty child in the womb he is called the son of the body; when he is born he becomes one who voices the godhead: when as life who grows in the mother he has been fashioned in the mother he becomes a gallop of wind in his movement.

Churned out with the good churning the seer set within with a perfect placing, — O Fire, make easy the paths of the sacrifice, offer sacrifice to the gods for the seeker of godhead.

Mortals have brought to birth the Immortal, Fire with his strong tusk, the unfailing deliverer.¹ The ten sisters who move as companions passion over the male that is born.

¹ Or, one who unfailing crosses through all.
He shone out from the eternal with his seven priests of the call when he blazed on the lap of the mother, in her bosom of plenty. He is full of joy and closes not his eyes from day to day, once he has been born from the belly of the Almighty One.

Fighting down the unfriendly powers like the marching hosts of the life-gods the first-born of the Word come to know all that is: the Kushikas have sent forth the luminous word, one by one they have kindled the Fire in the house.

Because here today in the going forward of this sacrifice we have chosen thee, O Priest of the call, O thou who wakest to knowledge, thou hast moved to the Permanent, thou hast achieved by thy toil the Permanent; knowing, come as one possessed of knowledge to the Soma-wine.
MANDALA FOUR
Thee, O Fire, ever with one passion the gods have sent inwards, the divine Traveller; with the will they sent thee in; O master of sacrifice, they brought to birth the immortal in mortals, the divine who brings in the divinity, the conscious thinker, they brought to birth the universal who brings in the divinity, the conscious thinker.

Then do thou, O Fire, turn towards the godheads with the right thinking Varuna, thy brother who delights in the sacrifice, the eldest who delights in the sacrifice, — even him who keeps the truth, son of the infinite Mother who upholds seeing-men, the king who upholds seeing-men.

O Friend, turn towards and to us in his motion the Friend as two rapid chariot-horses turn a swift wheel, for us, O strong worker, like galloping horses; O Fire, mayst thou be with us and find for us bliss in Varuna and in the Life-powers who carry the universal light; for the begetting of the Son, O thou flaming into lustre, create for us peace, for us, O strong worker, create the peace.

1 Or, worker; this root seems to have indicated originally any strong motion, action or work.
Do thou, O Fire, for thou knowest, labour away from us the wrath of divine Varuna; flaming into lustre, strongest to sacrifice, mightiest to bear, unloose from us all hostile powers.

Do thou, O Fire, be most close to us with thy protection, be most near in the dawning of this dawn: rejoicing in us put away from us Varuna by the sacrifice; reach the bliss, be ready to our call.

Most glorious is the vision of this Godhead, most richly bright in mortals; as if the pure and warm butter of the milch-cow that cannot be slain, her desirable gift is the vision of the Godhead.

Three are they, his supreme truths, the desirable births of the divine Fire; within in the infinite he is spread wide everywhere and has come to us pure and brilliant and noble,
shining in his beauty. One who has spread wide within in the infinite; he in his luminous beauty comes to us.

He is a messenger, a Priest of the call, whose yearning is towards all the planes, golden is his chariot, red are his horses, ecstatic his tongue of flame, beautiful his body, wide his lustre, ever is he rapturous like a banquet hall full of the wine.

He makes men conscious of the knowledge and is the friend of their sacrifice; they lead him on with a mighty cord; he dwells in the gated house of the being accomplishing his aims; divine, he accepts companionship in the riches of the mortal.

Let this Fire taking knowledge of all things lead us towards the ecstasy. That is enjoyed by the Gods, which all the immortals created by the thought, and Father Heaven was its begetter raining the truth.

1 These three births of Fire are not, as usually explained, its three physical forms — which even if accepted (taken) shows the Vedic people far from the mere primitive barbarian — His birth is connected with Truth — His births are “within in the Infinite” — saccidānanda. These are the three levels of the earthly evolution on each of which this Divine Fire takes his birth, parivartta, on the plane of matter and life and mind.

2 Or, great is his body.

3 Or, well-stored with food.

4 This joy — ratna — in its origin is created by the immortals with the help of their “thought” — and it was the raining down upon the lower hemisphere of the Truth that gave birth to the joy here.
He was born first and supreme in the Rivers, in the foundation of the vast mid-world, in his native seat; without head, without feet, concealing his two ends he joins them in the lair of the Bull.  

He came forth with a vibrancy of light, the first and supreme force, in the native seat of Truth, in the lair of the Bull, desirable and young and beautiful of body and wide in lustre; the seven Beloved brought him to birth for the Bull.

Here, our human fathers went forward on their way towards the Truth desiring to possess it; they drove upwards the luminous ones, the good milk-cows in their stone (rocky) pen within the hiding cave, calling to the Dawns.

They rent the hill, they made themselves bright and pure, others around them proclaimed that work of theirs; drivers of the herd, they sang the chant of illumination to the Doer of the work; they found the Light, they shone with their thoughts.

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1 Or in our habitations,
2 The same Fire joins his two extremities of the superconscient and the spirit and the inconscient matter — in the lair of the Bull. This is the Bull which represents the Purusha.... The lair of the Bull is the original status of Him called at other places, viṣṇoḥ paraṁ añam padam, sādā pāśyangi sūrayāḥ.
3 Or, great in body
4 Or, brought to birth the Bull (but the case is Dative)
5 This Rik makes the connection between the hidden cows and the Truth, also the Cows and the Dawn.
6 Literally, having the control over the animal or animals, or, the “instruments of control”
7 Or, they did work by their thoughts. This is Sayana’s interpretation.
By a mind seeking the Rays they rent the firm massed hill which encircled and repressed the shining herds; men desiring laid open the strong pen full of the Ray-Cows by the divine word.

They meditated on the first name of the Milk-cow, they discovered the thrice seven supreme planes of the mother; That knowing the herds lowed towards it, the ruddy Dawn became manifest by the glory of the Cow of Light.

The darkness was wounded and vanished, Heaven shone out, up arose the light of the divine Dawn, the Sun entered into the fields of the Vast, looking on the straight and crooked things in mortals.

Then, indeed, they awoke and saw all behind and wide around them, then, indeed, they held the ecstasy that is enjoyed in heaven. In all gated houses were all the gods. O Mitra, O Varuna, let there be the Truth for the Thought.

May my speech be towards the upblazing Fire, the Priest of the call, the bringer of all things, strong to sacrifice. It

1 Or, held in their thought  
2 Or, names  
3 Then, indeed, and after waking they wholly saw
is as if one drank from the pure udder of the cows of light, the purified juice of the Plant of Delight poured on all sides.

4-001-20

viśveṣamāditīryaḥjīyāniḥ viśveṣamatīthirmānuṣṭānām
agnir devānāmavā āryaṁāṇaṁ sumjīko bhavatu jātvedāḥ

The indivisibility of all the gods, the guest of all human beings, may the Fire draw to us the protection of the gods and be blissful to us, the knower of all things born.

**SUkTA 2**

4-002-01

yo marteṣyaṁrta ṛtavā devo deveṣvaratīrṇidhāyi
hotā yajiṣṭho maṁnā śucadhyai havyāraṅgīrmānuṣaṁ īravyadhyai

He who is immortal in mortals and with him is the Truth, who is the God in the gods, the Traveller, has been set within as the Priest of the call, most strong for sacrifice, to blaze out with the might of his flame, to give men speed on the way by the power of their offerings.

4-002-02

iha ivāṁ sūno sahaso no adya jāto jātāṁ ubhayāṁ antaragnē
dūta iyase yuvujāna ṛṣva ṛjuṁaṅkāṁ vṛṣantaṁ śukraṁśca

O Son of Force, here today art thou born for us and movest as a messenger between those born of both the Births, yoking, O sublime Flame, thy males straight and massive and bright in lustre.

4-002-03

atyā vṛdhasṇā rohitā ghṛtasṇā ṛtasya manye manasā javiṣṭhā
antāryasye arūṣa yuṣmāṇaḥ devān viśa a ca marītān

I hold in thought with my mind thy two red gallopers of the Truth, swiftest, raining increase, raining light; yoking the ruddy-shining pair thou movest between you Gods and the mortal peoples.

1 Or, fighter or worker,
Aryaman for them and Mitra and Varuna, Indra, Vishnu and the Maruts and the Ashwins do thou well-horsed, well-charioted, great in the joy of achievement, bring now, O Fire, for the giver of good offerings.

O Fire, ever inviolable is this sacrifice and with it is the Cow, the Sheep and the Horse, it is like a human friend, and with it, O mighty Lord, are the word and the offspring; it is a long felicity of riches with a wide foundation, and with it is the hall.

To him who brings to thee thy fuel with the sweat of his labour and heats his head with thee, be a protector in thy self-strength, O Fire, and guard him from all around that would do him evil.

He who when thou desirest thy food brings thy food to thee, who whets thy flame and sends upwards the rapturous guest, he who as seeker of the godhead kindles thee in his gated house, in him may there be the abiding and bounteous riches.

He who in the dusk, he who in the dawn would give expression to thee, or bringing his offering makes thee a beloved

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1 Or, it is a comrade with whom are the gods,
friend, as the Horse with golden trappings in his own home mayst thou carry that giver beyond the evil.

4-002-09  
बसु-भयने अमृताय दासदुस्त्वे कृपये पतज्ञ ।  
न स राया तद्याने वि योनिमानं: परि जरज्ञाये: ॥  
yastubhyamagne amrtyaya dasad dvavste kruyate yatasrak  
nasara vyasmamo vi yosannaimanishah pari varadaghayo  

He who gives to thee, O Fire, to the Immortal, and does in thee the work outstretching the Ladle, may he not in his labour be divorced from the riches, let not the sin of one who would do evil surround him.

4-002-10  
यस्य त्वमाणे अधवर जुशो देवो मर्तव्य सुधितं रगण: ।  
प्रीतेदस्त्रोता सा विभवास्ताम यस्य विक्षो वृक्षास: ॥  
yasya tvamagne adhvara jujo devo martasya sudhitam ravanah  
priitedasadhotra sa yaviythasama yasya vidhato yidhasah  

He in whose pilgrim-rite thou takest pleasure and, divine, takest delight in the well-founded work of a mortal, may the Power of the Call be pleased with him, O most young Fire, of whom worshipping may we bring about the increase.

4-002-11  
चित्तिमु अचितिं चिनवदू वि विद्रामन्तु वैत्तवी जूनिया च मर्तन ।  
राये च न: स्वप्रवविय देव दिलिं च राब्धितिमू उरुधू ॥  
cittim acititi cinavad vi vidvam prstheva vittvajina ca martan  
raye cha nan svapatyaya deva ditiy ca rasvaditim urusya  

Let the knower discriminate the Knowledge and the Ignorance, the straight open levels and the crooked that shut in mortals; O God, for the riches, for the right birth of the Son, ¹ lavish on us the finite and guard the Infinite. ²

4-002-12  
कविः दासामु कवरोदद्वा निपारस्यन्त दृष्टिबाय: ।  
अस्तवां दुर्यो अग्न एतान: पद्धभुं अर्थ एवते: ॥  
kavini dasasa kavayo dabdhah nidharyanto duryaysaoh  
astavani drsya agna etan padbhih paayogadhati arya evaih  

Seers unconquered proclaimed the seer, they established him ³ within in the gated house of the human being. Then, O Flame, mayst thou reach with thy journeying feet and, exalted, see those transcendent ⁴ ones who must come into our vision. ⁵

¹ Or, for the riches with the fair offspring.
² Diti and Aditi, the divided and the undivided Consciousness, the Mother of division and the Indivisible Mother.
³ Or, commanded the seer, they upheld him
⁴ Or, wonderful
⁵ Or, made visible; the word means either “visible” or “to be seen”.
O Fire, ever most young, mayst thou giving thy good leading
to the singer of the word who has pressed the wine and
performed the sacrifice, bring to him in his labour, luminous one,
an ecstasy wide in its delight, filling the seeing man for his
safeguard.

O Fire, as we have done with our hands, with our feet, with
our bodies in our desire of thee, like men who make a chariot
with the toil of their two arms, so, the wise thinkers have ha-
boured out the Truth and possess it.¹

Now may we be born as the seven illumined seers of the
Dawn, the mother, supreme creators creating the Gods with-
in us; may we become the Angirasas, sons of Heaven and,
shining with light, break the hill that has within it the riches.

Now, too, O Fire, even as our supreme and ancient fathers, de-
siring to possess the Truth, speakers of the word, reached the
very purity, reached the splendour of the Light;² as they broke
through the earth and uncovered the ruddy herds.

Perfect in action, perfect in lustre, desiring the godhead,
becoming gods, they smelted and forged the Births as one
forges iron, flaming with light they made the Fire to grow,
surrounding Indra they reached the wide mass of the Ray-
Cows.

There was seen as if herds of the Cows in an opulent place,
that which, seen near, was the birth of the gods, O
Forceful Fire; they both illumined the wide illuminations
and were aspirants for the growth of the higher being.

For thee we worked and became perfect in our works, the
Dawn shone out and illumined the Truth; we lit the unstinted
Fire in the multitude of its kinds, in the fullness of his
delight, brightening the beautiful eye of the God-
head.

These are the utterances, O creator, O Fire, we have spoken
to thee the seer, in them take pleasure. Flame upwards, make
us move full of possessions; O thou of many boons, give us
the Great Riches.

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1 Or, there was seen like herds of the Cow in an opulent place that which is near to the birth of
the godheads,
2 Or, achieved the wide illuminations of mortals
3 Or, warriors for the growth
Create for yourselves the King of the pilgrim-rite, the Ter-
rrible, the Priest of the invocation who wins by sacrifice the
Truth in earth and heaven\(^1\) create Fire golden in his form
for your protection before the outspreading of the Ignor-
ance.\(^2\)

This is thy seat which we have made for thee, even as, de-
siring, a wife richly robed for her lord; thou art turned to-
wards us and wide-extended around, sit here within: O once
far distant Fire, these are fronting thee, O Fire, perfect in
wisdom.

O ordinant of sacrifice, to Fire that hears, inviolate, the
strong in vision, the happy, the immortal Godhead speak
the Thought, the word expressing him, whom I pray as with
the voice of the stone of the pressing when it presses out
the honey-wine.

Thou, too, O Fire, turn towards our labour, become aware of
this word, in perfect answer of thy thought, Truth-Conscious,
become aware of the Truth. When shall there be thy utterances
that share in our ecstasy, when thy acts of companionship in
the house?

\(^1\) Or, who worships with sacrifice the Truth for earth and heaven,
\(^2\) Or, before the thunder-crash from the unknown.
How dost thou blame it, O Fire, to Varuna, to Heaven, what is that sin we have done? How wouldst thou speak of us to Mitra, the bountiful, how to earth? What wilt thou say to Aryaman, what to Bhaga?

What, O Fire, growing in thy abodes, wouldst thou say for us, what to the wind most forceful, to the seeker of the Good, the all-pervading, to the lord of the journey, to the earth? What, O Fire, to Rudra the slayer of men?

How wilt thou speak of us to Pushan, the mighty bringer of increase, what to Rudra great in sacrifice, giver of the offering? What seed of things to wide-striding Vishnu, or what, O Fire, to vast doom?

How when they question thee wouldst thou answer to the host of the Life-Gods in their Truth, or to the Sun in his vastness, to the mother indivisible, to the swift traveller? O knower of all things born, thou knowest the Heaven, for us accomplish.

I ask for the truth governed by the Truth, together the unripe things of the Cow of light and that of her which is sweet and ripe, O Fire. Even black of hue, she nourishes with a luminous supporting, with a kindred milk.¹

¹ The Cow (the Vedic symbol of knowledge) even in the Ignorance where it is black still nourishes us with a truth which is still luminous and governed by the Greater Truth which is hers on higher levels where she is the radiant Cow of Light.
For the Fire the Bull, the Male, is inundated with the Truth, with milk of the heights: unstirred he ranges abroad establishing the wideness, the dappled Bull has milked out the bright udder.

By the Truth the Angiras-seers broke the hill, they parted it asunder, they moved together with the Ray-Cows; men sat happily around Dawn, the Sun-world was manifested when the Fire was born.

By the Truth, divine, immortal and inviolate, the Waters with their honied floods, Fire, like a steed of swiftness pressing forward in its gallopings, raced ever on to their flow.

Mayst thou never pass over to the Power of one who is a thief, or of a neighbour or one intimate who would do us injury, mayst thou not incur the debt of a brother who is crooked, may we not suffer by evil thought from friend or foe.

1 Or, came
2 Or, the Sun
3 Or, urged forward
4 The word means supernatural or occult Power which captures the force of Agni, the lord of Tapasya, to use it for harm.
5 Or, diminishes us,
6 Or, by the skill of; here, again, it is skill in an occult working, or an occult and hostile direction of thought that is feared.
O Fire, strong in sacrifice, protect us ever guarding us with thy keepings, taking pleasure in us; burst out in flame, break the strong evil, slay the (Rakshasa) demon even when he is increasing into greatness.

O Fire, become great of mind by these hymns of illumination, by our thinkings touch these plenitudes, O heroic Flame, so take joy in the words of knowledge, O Angiras, let our speech expressing thee come close to thee, enjoyed by the gods.

Thus have I, an illumined sage, by my thoughts and utterances spoken to thee, who knowest, O Fire, O creator, words of guidance, seer-wisdoms that speak out their sense to the seer.¹

Thus have I, an illumined sage, by my thoughts and utterances spoken to thee, who knowest, O Fire, O creator, words of guidance, secret words, seer-wisdoms that speak out their meaning to the seer.

¹ Or, all these in my thoughts and utterances I have spoken to thee, I, an illumined sage, to thee the knower, O Fire, O creator, words of guidance, secret words, seer-wisdoms that speak out their meaning to the seer.
Swiftly rush thy wanderings; blazing up follow and touch with thy violence; O Fire, spread by thy tongue thy burning heats and thy winged sparks; unleashed, scatter on every side thy meteors.

Swiftest to act, spread abroad thy scouts to their places, and become the indomitable protector of this being: he who would bring evil by speech against us from afar or one from near, let not any such bringer of anguish do violence to thee, O Fire!

Arise, O Fire, spread out towards us, consume utterly the unfriendly, O sharp-missiled Flame; O high-kindled! whoever has done enmity against us burn him down like a dry log.

High-uplifted be, piercing through reveal in us the things divine, O Fire; lay low what the demon forces have established: companion or single, crush the foe.

He knows thy right-mindedness, O youngest of the Gods, who hastens the journey for the Word in its march. For him.

1 Or, demon impulsions
2 Or, who drives the path
the high doer of works has made to shine about his doors all brightness of the day, all treasures and splendours of the light.

May he, O Fire, be fortunate and munificent who with the eternal offering, who with his utterances, seeks to satisfy thee in his own life, in his gated house; may there be for him all beauties of the day, may such be his sacrificing.1

I make to shine thy right thought in me, may this word diffused in its peal approach close to thee. Rich in horses and chariots may we make all bright and pure for thee, mayst thou hold up thy mights in us from day to day.

Here in this world should one largely act from one’s self in the presence of thee as day by day thou shinest out in morn and in dusk: right-minded may we touch thee as we play, taking our stand on the luminous inspirations2 of men.

He who comes to thee, O Fire, with strong horses, with fine gold, with his chariot full of riches, thou becomest his deliverer, his friend and comrade, — he who takes joy in thy uninterrupted guesthood.

1 Or, may all that sacrifice of his be bright in its days.
2 Or, luminous energies
I break great ones by my words, by my friendship with thee; that came down to me from Gotama, my father: domiciled in the house do thou become conscious of this word of ours, O youngest God! O Priest of the call! O strong Will!

Thy guardian powers, O Fire, which protected the son of Mamata from evil, for they saw and he was blind, omniscient guarded them in their good work; the foe who would have hurt them could not hurt.

By thee as thy companions, guarded by thee, by thy leading, may we win the plenitudes; impel to their way both annunciations, O builder of Truth: straightforward, confident, create.

With the fuel may we do thee worship, O Fire, accept the hymn which we utter, burn the demons who speak not the word of blessing, guard us from the doer of harm, from the censurer and his blame, O friendly Light!
How should we give, one in our joy in him, vast in light,\(^1\) to the bounteous Universal Fire? With his vast and ample up-bearing he props up the firmament like a pillar.

Blame not him who in his self-law has given this gift, divine to me the mortal, the wise to the ignorant, the immortal, the wide in consciousness, the most strong and mighty Universal Fire.

In his twofold mass\(^2\) may the puissant Bull with his thousand-fold seed, with his keen blaze discovering the great Possession, the deeply hidden seat of the Cow, declare to me that Mind of wisdom.

May the Fire sharp-tusked with his most burning flame of light, he who is full of felicity,\(^3\) consume them, they who impair the domain of Varuna and the beloved and abiding things of Mitra the conscious knower.

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\(^1\) Or, shining with the light of the vast

\(^2\) Or, force

\(^3\) Or, he who is ever happy in achievement,
Going they go on their way like women who have no brothers, like wives\(^1\) with evil movements who do hurt\(^2\) to their lord, sinful, and untrue and full of falsehood they have brought into being this profound plane.

For me who howso small, impair not the heavy burden of this thought, O purifying Fire, uphold with the violence of thy delight this vast and profound and mighty sevenfold plane.\(^3\)

Him, now may the purifying Thought reach and possess by the will, like attaining to its like; in the movement\(^4\) of the peace, over the form of the dappled Mother figured out on the summit in its might and its beauty.

What of this word do they say to me, what that has to be declared and is mysterious and hidden in the secrecy?\(^5\)

What was as if a covering defence of the rays\(^6\) they have uncovered, — he guards the beloved form, the summit plane of the being.\(^7\)

This which is that great front of the Great Ones to which as its supreme place adheres the shining Cow, he came to know flaming in the plane of the Truth, hastening in its speed in the secrecy.\(^8\)

\(^1\) Or, mothers  
\(^2\) Or, deceive  
\(^3\) Or, plane with its seven layers  
\(^4\) Or, the action  
\(^5\) Or cave?  
\(^6\) Or, the shining Cows  
\(^7\) Or, the Bird  
\(^8\) Or, cave
Now shining in union with the two Parents, close to him, he perceived the beautiful and secret abode of the dappled Cow. There was the tongue of the Bull of flame intent on its action, it was near the Cow of Light, in the supreme plane of the Mother.

Asked with obeisance I voice the Truth, this which I have won by thy declaring of it, O knower of all things born; thou possessest all this that is, the treasure which is in heaven and that which is on the earth.

What is the treasure of this Truth, what the delight of it, wholly declare to us, O knower of the births, for thou art aware. That supreme plane in the secrecy which is the highest goal of our path, which is over and above all, that we have reached, free from bondage.

What is its boundary, its manifestation of knowledge, what the joy of it towards which we must move like gallopers towards the plenitude? When have the divine Dawns, wives of the immortal, woven it into shape by the hue of light of the sun?

1 Or, by they wish
Those who live undelighted with the word that is languid and scanty, narrow and dependent on their belief, what now and here can they say to thee, O Fire? Uninstrumented let them remain united with the unreal.

For the glory and beauty of the Bull in his high burning the flame-force of the master of riches glowed in its splendour; clothing himself with brilliance in his form of perfect vision, he has shone out full of many boons like a dwelling with its treasure.

**SUKTA 6**

Free from ignorance, Fire, the rapturous Priest of the Call has taken his seat in creatures, the conscious thinker in their findings of knowledge. He enters into a high lustre like a creator Sun, like a pillar he makes his smoke a prop to heaven.

A luminous force of giving, swift and put forth into action,
he widens the formation of the gods as he turns round it; newborn he stands up high\(^1\) like an arrow-shaft well-planted and firm and shows by his light the herds.\(^2\)

When the sacred grass is strewn and kindled burns the flame, the leader of the pilgrim-rite stands up to high rejoicing in his work; Fire, the Priest of the call, like a guardian of the herds thrice moves round them, the Ancient of days, ever widening his circle.

He goes round in his self-motion with measured run, Fire, the rapturous Priest of the call, sweet of word, possessing the Truth; his flames gallop like horses, all the worlds are in fear when he blazes.

O Fire of the fair front! happy is thy vision; even when thou art terrible and adverse great is thy beauty: for they hem not in thy flame with the darkness, for the destroyers cannot set evil in thy body.

He is the begetter of things and his conquest cannot be held back, not even the father and the mother can stay him any longer in his impulsion. Now like a friend well-established, the purifying Fire has shone out in the human peoples.

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\(^1\) Greek: *akra*.

\(^2\) Or, a sun-beam fixed and constant. Or, it may possibly mean, a pole, banner well-planted and firm he shows (the place of) the herds.
The twice five sisters who dwell together have given birth to the Fire in the human peoples, the waker in the dawn, like a tusk of flame, brilliant and fair of face, like a sharp axe.

Bay-coloured are those horses of thine, dripping light, or they are red, straight is their motion, swift is their going, males, ruddy-shining, straight and massive, great in their deeds they are called to our forming of the Gods.

These are thy rays, O Fire, that put forth overwhelming force, moving, impetuous in their blaze, they move towards the goal like hawks in their action, with many voices of storm like an army of the life-god.

O high-kindled Fire, the Word has been formed for thee, one voices the utterance, one sacrifices, — now ordain: men set the Fire within as the Priest of the call, making to him their prostration of surrender, aspirants to the self-expression of the human being.

**SUPTA 7**
This is he who was established as chief and first by the Founders of things, the Priest of the call, most strong for sacrifice, to be prayed in the pilgrim-rites, — he whom the doer of works and the flame-seers\(^1\) set shining wide in the forests, rich in light, all-pervading, for man and man.

4-007-02

अग्नि कदाच तानुष्ण भुवदुद्देशस्य चेतनम्।
अप्सर हि त्वा जगुष्ठिरे महासी विक्षीकाम्॥

agni kadā ta ānusag bhuvad devaya cetanam
adhā hi tvā jagṭhārire mātāso vikṣṇyām

O Fire, when shall the conscious waking of thy godhead become uninterrupted? For, now mortals have laid hold on thee as one desirable in human creatures.

4-007-03

करावाणां विचेतसं परस्यन्तो धार्मिक स्तुपभिः।
विध्वंशा-वरणां हस्तक्षरं दर्शेद्य॥

ṛtāvānāṁ vicetasāṁ paśyanto dyāniva stṛbhīḥ
vīṣeṣāmadhvarānāṁ haskartāraṁ damedamē

For they see thee, possessor of the Truth and wide in knowledge like waking heaven with its stars, the smile of light of all these pilgrim-sacrifices in house and house, —

4-007-04

आदूं दूल्म स्वकारो विश्व यद्यष्ठीरभिः।
आ ज्ञेः केनुमायो भृगवाण विदेविते॥

ādūṁ duumal vikārō viśvā yadṛṣṭīrerbhī
dā jñāṁ duumal vivāko bhṛgavāṇa videsvī

The swift messenger of the illumining Sun who comes to all the seeing people; men hold him as the ray of intuition and he shines as the Bhrigu-flame-seer for each being.

4-007-05

तमी होतायामानुषक चिकित्सां स्त्रि येदिरे।
रेवं पावकोज्ञियं यद्ग्रंथं सप्ता धामाभ्॥

tamaḥ hitāramānusak chikitsāṁ sīṁ yeśirē
tamaḥ pāvakojñiyam yadgṛṇtham sapta dhāmabhī

This is the Priest of the call whom they set within, who uninterruptedly wakes to knowledge, rapturous with his purifying flame, most strong to sacrifice by his seven seats.\(^2\)

4-007-06

तनं श्रवणीपु मातरुप वन आ विचित्रितिनम्।
चित्तं सत्तं गुट्ट चित्तं गुट्टेदं चूचिरिधितिनम्॥

tanam śaśvatiṣṇa mātrṣu vana ā vichitrītaṁ
citraṁ santaṁ guhā hitanā suvedaṁ kūcidaṁtīnām

\(^1\) Apnavan and Bhrigus \(^2\) Or, with his seven lights.
Him in the many mothers linked together, wide-spread and unapproached in the forest, abiding in the secret Cave and rich with many lights, full of knowledge or moving to some unknown goal.

When in the separation from sleep the Gods have joy in that udder of the Cow, in the plane of the Truth, great becomes the Fire by the offering given with prostration and journeys for the pilgrim-sacrifice and the Truth is ever with him.

He journeys knowing the embassies of the pilgrim-sacrifice between both the firmaments, utterly awakened to knowledge. A messenger, the Ancient of days, ever widening, ever greater in knowledge, thou travellest the mounting slopes of heaven.¹

Black is the path of thy shining, thy light goes in front, a journeying ray, the one supreme of all thy bodies; when one unimpregnated bears thee as the child of her womb, in the sudden moment of thy birth thou art already the messenger.

The moment he is born his might becomes visible when the wind blows behind his flame; he turns his sharp tongue round the trunks and tears his firm food with his jaws of flame.

¹ Or, thou travellest to the inmost places of heaven.
When quickly he carries his foods on his rapid tongue, this mighty Fire fashions himself into a swift messenger; consuming all he clings to the mad course of the wind, as a driver a swift horse he sets it to gallop for the seeker of the plenitude.

**SUkTA 8**

Array with your word the messenger, the carrier of your offerings, most strong to sacrifice, the omniscient, the Immortal.

For, he knows the place of the possession of the riches, he knows the ascending slope of heaven, he shall bring here the gods.

A God, he knows for the seeker of the Truth his way of submission to the gods in the house of Truth, and he gives the beloved treasures.

He is the Priest of the call, it is he who travels between, aware of his embassy, knowing the ascending slope of heaven.

---

1 Or, to the roar
May we be of those who have given to the Fire with the gift of their offerings, who kindle him and increase.

They by the treasure, by the hero-strengths have conquered and have heard who have upheld their work in the Fire.

In us may the riches move from day to day bringing the multitude of our desires, may we receive the impulsion of the plenitudes.

An illumined seer, by the might of seeing human beings he pierces beyond like a swift arrow.

**SUKTA 9**

O Flame, be gracious, for great art thou who comest to the seeker of the godheads to sit on his seat of sacrifice.

He becomes manifest in human beings,\(^1\) invincible,\(^2\) im-
mortal, the messenger of all.

He is borne round the house, a rapturous Priest of the call in our heavenward urges; he takes his seat as the Priest of the purification.

The Fire is the Goddess-powers in the pilgrim-rite and he is the master of the house in his home, he sits too as the Priest of the word.

Thou comest to the offerings as the speaker of the sanction for human beings when they would perform the pilgrim-sacrifice.

Thou comest to be his envoy to him in whose sacrifice thou takest pleasure to carry the offerings of the mortal.

Take pleasure in our pilgrim-rite, in our sacrifice, O Angiras, hear our call.

$p$
Let thy invincible car reach us and move round us on every side by which thou guardest the givers of the offering.

**SUKTA 10**

4-010-01

अग्नेः समयार्थां न स्तोत्राः कर्तुः न भद्रे हस्तिरुपांम्।
ऋष्यामा त औहः ॥

\[\text{agnē tamadyāśvaṁ na stomaṁ kratuṁ na bhadrāṁ hṛdispr̥ṣam} \]
\[\text{ṛdhyaṁ na ohaṁ} \]

O Fire, let us today make thee affluent with our lauds as thy vehicles to bear thee, — even that of thee which is as if the Horse, as if a happy will touching the heart.

4-010-02

अथा ह्राग्नेः कर्तोभ्रम्य दक्षस्य साधी:।
रथीर्तस्य बृहत्तो बृहुः ॥

\[\text{ādhā hy agne kratorbhadrasya dakṣasya sādhoḥ} \]
\[\text{rathīrtasya bhato babhūtha} \]

For now, O Fire, thou hast become the charioteer of a happy Will, of an all-accomplishing Discernment, of the Vast Truth.

4-010-03

एभिः अकर्मं नो अर्वांह स्वानं ज्योति:।
अग्ने विश्वेभि सुमना अनीकोऽः ॥

\[\text{ebhir no arkaṁbhavā no arvāṁ svāṇa jyotiḥ} \]
\[\text{agnē viśvebhiḥ sumanā anīkāḥ} \]

Become close to us, O Fire, by these hymns of illumination, right-minded with all thy flame-powers, thy light like the sun-world.

4-010-04

आभिषेत्ते अथ गोर्भिर्गृणिर्तलोभने द्वारेम।
प्र् ते दिवो न रत्नविनित सुष्मः।॥

\[\text{ābhīṣṭe adya girbhirgraṇīnto'gne dāśema} \]
\[\text{pra te divo na stanayanti sūṣmah} \]

Today uttering thee with these utterances may we give to thee, O Fire; thy strengths thunder forth like the heavens.¹

4-010-05

तव स्वादिष्ठानां सदार्थ्यो चिद्ध्रश्च िचिद्वकोः।
ि िश्वमो न रोचं उपवके॥

\[\text{tava svādiśṭha'gne sanidṛṣṭiridā cidahaṁ idā cidaktoḥ} \]
\[\text{śriye rukmo na rocata upāke} \]

Most sweet is thy vision, now in the day, now in the night; it

¹ Or like the strength of heaven.
shines out close to us like gold for its beauty and splen-
dour.

4-010-06  

ghṛtaṁ na pūtāṁ tānūrarepāṁ śuci hiranyam
tat te rakmo na rocata svadhāvāh

Free from evil is thy body; it is like pure clarified butter, it is 
pure gold; that in thee is golden in its shining, for such is thy 
self-law.

4-010-07  
kṛtaṁ ciddhi śrī śanemi dveṣo 'gna inośi martāt

Even the lasting hostility done, O thou who possesest the 
Truth, thou drivest away perfectly from the mortal sacri-
ficer.¹

4-010-08  
śivā naḥ sakhyā santu bhrātrā'gne devesu yuṣme

O Fire, auspicious may be all our friendship and brotherhood 
with you Gods. That is our centre, where is our home, where 
is that udder of the Cow of Light.

SUKTA 11

4-011-01  
bhadraṁ te agne sahasīmanikānuṇpāka ā rocate sūryasya

Happy is that flame-power of thine, O forceful Fire; it shines 
close to the Sun, glowing to vision it is seen even in the 
night, it is as if in its beauty² there were an unarid feast for 
the eye.

4-011-02  
vi śāhyagne grāte maniśāṁ khaṁ vepasa tuviṣṭa stavānaḥ

¹ Or, away from the mortal who is exact in his sacrifice. ² Or, in its form
O Fire, O thou with thy many births, even as we hymn thee force open the heavens\(^1\) with thy quivering lustre\(^2\) for him who utters the mind of wisdom; O Brilliant, O glorious Flame, what thou with all the gods hast won, that give to us, that mighty thought.

From thee is born the seer-wisdoms, from thee the mind of knowledge, from thee the utterances that achieve; from thee come the riches that take the hero's form to the mortal giver who has the true thought.

From thee is born the steed of swiftness that carries the plenitude, that has the force of Truth, that makes the great approach, that has the vastness; from thee is the treasure sent by the gods that creates the bliss, from thee the rapid speeding war-horse, O Fire.

Thee, O Fire, O immortal, first and chief of the godheads, mortals who are seekers of the godheads illumine by their thoughts, Fire with the rapturous tongue who pushest away the hostiles, the one domiciled within, the master of our house untouched by ignorance.

Far from us all unconscioness, sin and evil mind when thou art on guard, a benignant Power in the night, O Fire.

---

\(^1\) Or, the door or entrance  
\(^2\) Or, with thy lustre of knowledge
O son of force, over him to whom thou cleavest for his weal.

**SUKTA 12**

4-012-01

\[
yastvāmagnā inadhatē yatārūtāṁ triśāṁ ānāṁ kṛṣṇānāṁ sarīmśakhanā
datau dyumānārībhāyaṁ prasakṣat tava krāvā jātavedāśeṣiktvān
\]

He who kindles thee, O Fire, and with his ladle in action creates food for thee thrice in the day may he, awakened to knowledge, be ever with thy illuminations and wholly put forth his force and overcome by thy will, O knower of all things born.

4-012-02

\[
idhmnāḥ yāste jābharačaśraṃmāṇo maho ānāṁ aṛścāstraḥ sarpayān
sa idhānāṁ prati doṣānuṣāsāṁ puṣyantī sacate ghnānamitrān
\]

He who labours and brings to thee thy fuel serving the flame-force of thy greatness, O Fire, he kindling thee every day and night ever grows and cleaves to the Treasure slaying the unfriendly Powers.

4-012-03

\[
āptiṁ bhojante dhiṁścāyānāṁ vṛttaḥ prastamya rājaḥ

dṛṣṭāṁ ratiṁ vināṅkte vibhūte vyāpuryaṁ murtaye svāhāvān
\]

The Fire is the master of the vast might, the Fire is master of the supreme plenitude and riches; ever young, faithful to his self-law, he founds wholly uninterruptedly the ecstasy for the mortal who worships him.

4-012-04

\[
yācīciddhi te paścātā yahāṁ cātarbhāvāntiṁ bhojante
krāvā ṣaṃkramāḥ adhītanāṅgāṁ vyāvahārīṁ śīrṣatho viṣvagagne
\]

If at all in our humanity by our movements of ignorance we have done any evil against thee, O Fire, make us wholly sinless before the mother indivisible; O Fire, mayst thou loosen from us the bonds of our sins to every side.
Even though our sin be great before gods and men, even though it be wide, O Fire, may we not come ever to harm from it who are thy friends and comrades; give to our Son, our begotten, the peace and the well-doing.

Even as that was done when the Masters of Riches, the Lords of sacrifice released the bright cow tethered by her foot, so release us utterly from evil; mayst thou carry forward our life so that it crosses beyond, O Fire.

SUJTUKA 13

The Fire facing the front of the dawns as they shine out has revealed the founding of ecstasy; the two Riders of the horse are coming to the gated house of the doer of good works; the divine Sun is rising up with its light.

The divine creator Sun has reached his high shining, he is like a warrior seeker of the Light brandishing his flag. There is Varuna, there is Mitra, all follow the working of the Law when they make the Sun to rise up in heaven.

Him whom, firm in their foundation, never ceasing from
their aim they have made for the removing of the darkness, this Sun seven mighty brilliant mares bear as the scouts of the whole world.

4-013-04

O God, thou goest with steeds most strong to bear separating the weft woven, unweaving the black garment; the streaming rays of the Sun cast the darkness like a covering skin down within the waters.

4-013-05

Unextended, unbound, facing downwards, facing upwards, how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

SUKTA 14

4-014-01

Fire, the godhead has been revealed, the knower of all things born, fronting the dawns as they gleam with the greatness of their lustres; wide-moving, lords of the journey, come moving in their chariot towards this our sacrifice.

4-014-02

The creator Sun is lodged in his high Ray of intuition fashioning the light for the whole world; the Sun in his universal knowledge has filled earth and heaven and the mid-world with his rays.
The Dawn bearing him has come with the Light, Dawn vast and rich in her lustres, knowing all by her rays; the divine Dawn awakening to the happy path is journeying in her well-yoked chariot.

May these horses and chariots, strong to bear, bring you both in the shining out of the dawn: for, here for you are the juices of the Wine for the drinking of the sweetness; O strong Ones, may you take rapture of them in this sacrifice.

Unextended, unbound, facing downwards, facing upwards how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

The Fire is our Priest of the call in the pilgrim-sacrifice; he is led around as the horse, he is the godhead in the gods who is lord of the sacrifice.

The Fire goes thrice around the pilgrim-sacrifice and is like one driving a chariot, he founds our delight in the gods.
The Fire moves around the offerings, a seer, a master of the plenitudes and founds for the giver the ecstasies.

This is he who is kindled in the front in Srinjaya, son of Devavata, he is luminous and a destroyer of foes.

The mortal who is a hero can have mastery over the Fire in its march, the sharp-tusked bountiful Fire.

They make him bright from day to day like a conquering warhorse, like a shining babe of heaven.

When the prince, the son of Sahadeva, woke me with his two bay horses, though called towards him I was not ready to rise.

Even so, I took at once from the prince, the son of Sahadeva, those two sacred horses he gave.
O divine Riders, here before you is the prince Somaka, son of Sahadeva; long-lived may he be!

Even him the prince, the son of Sahadeva, O divine Riders, make long of life.

SUKTA 40

Dadhikravan is he of whom now we must do the work; may all the Dawns speed me on the path! For the Waters and for the Dawn and the Sun and Brihaspati, he of the puissance, the Victor.

May this Power of being who seeks the full-bringing and seeks the Light and who abides in all activity turn into inspiration the impulsions of the Dawn, may he abide in their speed that carries us beyond. Dadhikravan who is the truth in his running, — yea, he gallops and he flies, — brings into being the impulsion, the abundant force, the heavenly light.

When he runs, when he speeds in his passage, as the wing of the Bird is a wind that blows about him in his greed of the gallop; as the wing that beats about the breast of the rushing Eagle, so about the breast of Dadhikravan when
with the Force he carries us beyond.

For the abundance of his strength he carries his impeller beyond, a rein binds his neck and a rein holds him about the chest and a rein is in his mouth. Dadhikravan puts forth his energy according to the will in the mind and gallops along the turning of the path.

This is the swan that dwells in the purity, the lord of substance in the middle world, the Priest of the offering whose seat is upon the altar, the guest in the gated house. He dwells in the Man, he dwells in the Truth, he dwells in the wide Ether; he is born of the Waters, he is born of the Light, he is born of the Law, he is born of the Hill of Substance, he is the Law of the Truth.
BUDHA AND GAVISHTHIRA
SUKTA 1

5-001-01

Abodhyagniḥ samiḥdā janānāṁ prati dhenuṁviyayātmuṣāsam.
Yahā大众 vā vāyaśuṣṭāhāṁ vṝ mānāṇaḥ nākamadga.

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

5-001-02

Abodhi hotā yajathāya devanudhvo agniḥ sumanāḥ prātarasthait.
Samiddhāsya ruṣadadarśī pājo mahān devastamaso nīramoci.

The Priest of the call is awake for sacrifice to the gods, Fire with his right thinking has stood up high ablaze. The red-glowing mass of him is seen: a great god has been delivered out of the darkness.

5-001-03

Yadī ganita rājanāmaśīgaḥ śucirakāte śucibhirgobhiragniḥ.
Aadikāṇḍānaṁ yavatāṁ vājāntuṇāmaśīgaḥ aḍhavajhūḥbhīṁ.

When he put out the long cord of his troop, Fire in his purity reveals all by the pure herds of his rays; the goddess of understanding is yoked to her works, she supine he standing high, he has drunk from her breasts with his tongues of flame.

5-001-04

Agniṁmaccha devataṁ manāṁsi cakṣunṣīva sūrye saṁcarantī.
Yadī suvāte uṣāsā virūpe śvetō vājī jāyate agr̄e ahnāṁ.

The minds of men who seek the godhead converge towards the flame even as their seeings converge in the sun; when two dawns of different forms give birth to this Fire the white Horse is born in front of the days.
He was born victorious in front of the days, established in established things, ruddy-bright in the woodlands of our pleasure; in house and house founding the seven ecstasies the Fire took up his session as a Priest of the call strong for sacrifice.

Strength has taken his seat as the Priest of the offering mighty for sacrifice in the lap of the Mother, in that rapturous other world, the youth, the seer, manifold in his fixed knowledge, possessed of the Truth, the upholder of the peoples; in between too, is he kindled.

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.

The purifier he is rubbed bright and pure, he who is proclaimed by the seers, one who is the dweller in his own house, and is our benignant guest; the bull of the thousand horns because thou hast the strength of That, O Fire, thou precedest in puissance all others.
At once thou goest forward, O Fire, and overpass all others in whomsoever thou hast become manifest in all the glory of thy beauty; adorable, great of body, wide of light thou art the beloved guest of human beings.

To thee, O ever youthful Fire, all the worlds and their peoples bring the offering from near and from far; awake to that right-mindedness of man's happiest state: vast and great and happy is that peace of thee,¹ O Fire.

Today, O luminous one, mount the luminous wholeness of thy car with the lords of sacrifice, thou knowest the wide mid-world with all its paths, bring here the gods to partake of our sacrifice.

To the seer, the understanding one, we have uttered the word of our adoration, to the Bull, the male; the Steadfast in Light has taken refuge in his laud as in a far-reaching mass of gold.

¹ Or, is thy house of refuge,
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.

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.

I saw him in a distant field, one golden-tusked and pure-bright of hue shaping his weapons: to him I am giving immortality in my several parts and what shall they do to me who possess not Indra and have not the word?

In that field I saw ranging apart what seemed a happy herd in its many forms of beauty; none could seize on them, for he was born, even those of them who were grey with age became young again.

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.
The hostile powers have hidden within in mortals the king of those who dwell in creatures in whom all creatures dwell; let the wisdom-words of Atri release him, let the binders themselves become the bound.

Shunahshepa too was bound to the thousandfold post of sacrifice, him didst thou release and he attained to calm; so do thou take thy seat here in us, O conscious knower, O Priest of the call, and loose from us the cords of our bondage.

Mayst thou not grow wroth and depart from me: he who guards the law of working of the gods declared it to me; Indra knew and sought after and saw thee, and taught by him, O Fire, I have come to thee.

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.

May the voices of the Fire be sharp weapons to slay the Rakshasa. In his ecstasy his angers break down, all the
undivine obstructions that besiege us cannot hem him in.

O thou of the many births, I the sage, the thinker, the man of perfect works have fashioned for thee this laud like a chariot. If, indeed, O god, thou shouldst take an answering joy in it, by this we could conquer the waters that carry the light of the sun-world.

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.

**VASUSRUTA**

**SUKTA 3**

Thou art Varuna, O Fire, when thou art born, thou becomest Mitra when thou blazest high; in thee are all the gods, O son of Force, thou art Indra for the mortal giver.

O holder of the self-law, thou becomest Aryaman when thou bearest the secret name of the Virgins; they reveal thee
with the Rays as Mitra firmly founded when thou makest of one mind the Lord of the house and the Spouse.

For the glory of thee, O Rudra, the life-powers make bright thy birth into a richly manifold beauty. When that highest step\(^1\) of Vishnu is founded within, thou guardest by it the secret name of the Ray-cows.

By the glory of thee who hast the true seeing, the gods hold a multiple completeness and taste\(^2\) immortality; men take up their session with Fire, the Priest of the call, aspiring, making a gift of the self-expression of the human being.

There is none who precedes thee as priest of the call, O Fire, none mightier for sacrifice, there is none supreme over thee in the seer-wisdoms, O master of the self-law, and of whatsoever man thou becomest the guest, he conquers by sacrifice, O godhead, those who are mortals.

May we who seek the Riches win them by the offering, we guarded by thee and awakened, O Fire, — we in the clash of the battle, in our discoveries of knowledge through days, we by the Treasure overcome mortal men, O son of Force.

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\(^1\) The supreme plane of the three.

\(^2\) Or, touch
He who brings sin and transgression upon us, on him who gives expression to evil, on himself may there be put that evil; O thou who art conscious, slay this hostile assault, O Fire, even him who oppresses us with the duality.¹

Thee in the dawning of this night, O godhead, the ancients made their messenger and gave sacrifice with their oblations; for thou art the godhead kindled by mortals who have the light and thou travellest to the House of the Treasures.

Rescue thy father, in thy knowledge keep him safe, thy father who becomes thy son and bears thee, O son of Force. O conscious knower, when wilt thou look upon us? When with thy Truth-Consciousness wilt thou set us to our journey?

The father adores and establishes the mighty name because thou, O shining one, bringest him to accept and take pleasure in it; once and again, the Fire increases and desiring the bliss of the godhead he conquers it by force.

O youthful god, thou, indeed, carriest safe thy adorer beyond

¹ The division or the twofoldness of the nature divided between good and evil.
² Or, the riches
all stumblings, O Fire; for the hostile beings are seen, the
thieves, even they who know not the light of intuitive knowl-
edge and turn to crookedness.

These journeys have turned towards thee, that evil in us has
been declared to the Shining One, O this Fire as he grows will
not deliver us to the assailant and the hurter.

**SUKTA 4**

O Fire, O king, towards thee the Wealth-master of the riches
I turn and delight in thee in the pilgrim-sacrifice; replenish-
ing thee may we conquer the plenitude, may we overcome the
battle-hosts of mortals.

The ageless Fire that carries the offering is the father of us,
he in us is pervasive in his being, extended in light, perfect
in vision. Accomplished in the works of the master of the
house blaze out thy forces, form and turn towards us thy in-
spirations.

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.
5-004-04

जुष्वानगः इक्ष्या ज्ञोषया यतमुनो रशिनमि: सूर्यस्य ||
जुष्ववः न: समिथं जातचेद आा च देवानु हरिव्राय विधि ||

juṣasvāngaṃ iklavā sajoṣaḥ yatamūno raśimibhiḥ sūrasya
juṣasva naḥ samidhanī jātaveda ā ca devān havirādyāya vakṣi

Of one mind with the goddess of revelation take pleasure in us, O Fire, labouring with the rays of the sun; accept with pleasure our fuel, O knower of all things born, and bring the gods to us to partake of our sacrifice.

5-004-05

जुष्टो दमुना अतिभद्दो रेण हम नो यजमुप पाहि विद्वान् ||
विश्वा अपने अभिपुषो विद्वद्या शत्रुततामा भारा भोजनानि ||

juṣṭo damūṇā atithirdumārṇa imaṇi no yajamupā yāhi vidvān
viśva āpam abhiṣūjyo vihātā yā śatruṭatāṃ bharā bhojāni

A cherished guest domiciled in our gated house come to this sacrifice of ours as the knower; O Fire, slaying all who assail us bring to us the enjoyments of those who make themselves the enemy.

5-004-06

वचेने दस्युः प्र हि चालयस्य वयः कृपानस्तने स्वाधे ||
विपर्शाः वन सहस्रस्य देवानं वलो अपने पाहि नूतम वाजे अस्मान् ||
vadhena dasyaṁ pra hi cālayasva vayaḥ kṛpaṇastane svāyai
vaparśaḥ yān sahaśrasyan devān vālō āpam pāhaḥ nūtama vājē asmān

Drive away from us the Destroyer with thy stroke making free space for thy own body; when thou carriest the gods over safe, O son of Force, us, O Fire, strongest godhead, guard in the plenitude.

5-004-07

ववं ते अपन उक्तचर्येम ववं हवेह: पावक भद्रोऽचे ||
अस्मे रेषि विद्वद्यार्ण समिन्तामे विद्वद्यानि द्रविषानि पाहि ||
vayaṁ te agna ukthaividhema vayaṁ ṣvāvaka bhadrāśoce
asme rayiṁ viṣvavedaṃ saminvāme viṣvāni draviṣāni dhehi

O Fire, may we worship thee with our words, thee with our offerings, O purifier, O happy light; into us bring the treasure in which are all desirable things, in us establish substance of every kind of riches.

5-004-08

अम्माहकपने अंतार्जुष्वव सहस: सूनो निष्पय्यद्य हवयाम ||
ववं देवेशु सुकुमां स्याम सर्मण नस्मीवचेन पाहि ||
asmākamagnē adhvarāṇaḥ juṣasvā sahasoḥ sūno trisadhaḥsthaḥ havyam
vayaṁ deveṣu sakṛtaḥ syāma sarmaṇaḥ nasṭiṁvarāṇaḥ pāḥi

Accept our pilgrim-sacrifice, O Fire, accept, O son of Force, O holder of the triple world of thy session, our offering. May we be doers of good deeds before the godheads, protect us with a triple armour of peace.
O knower of all things born, carry us through all difficult passages, through all calamities as a ship over the ocean. O Fire, voiced by us with our obeisance even as did Atri, awake and be the guardian of our bodies.

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.

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

SUKTA 5

On the high-kindled flame pour as offering a poignant clarity, to Fire, the knower of all things born.

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.
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.

Spread wide, O seat, soft as wool the songs of illuminations sound high; O bright one, be with us for the conquest.

Swing wide, O divine doors; be easy of approach that you may be our guard: lead further further and fill full our sacrifice.

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.

O worshipped twain, O divine priests of man’s call, arrive on the path of the wind to this our sacrifice.

May Ila, Saraswati, and Mahi, the three goddesses who create the bliss sit on the sacred seat, they who never err.

1 Ila, goddess of revelation; Saraswati, goddess of inspiration; Mahi, goddess of the Vast Truth, Mahas or rūni byhat.
O maker of forms, hither benignant arrive all-pervading in thy fostering to us and in thyself; in sacrifice on sacrifice us upward guard.

O Tree,¹ there where thou knowest the secret names of the gods make rich our offerings.

Swaha to the Fire and to Varuna, Swaha to Indra and the Life-powers, Swaha to the gods be our offering.

SUKTA 6

I meditate on the Fire who is the dweller in things,² to whom the milch-cows go as to their home, to their home the swift war-horses, to their home the eternal steeds of swiftness.³ Bring to those who laud thee the force of thy impulse.

This is the Fire who is the dweller in things voiced by me, in whom meet the milch-cows, and in him the swift galloping war-horses and in him the illuminates who have come to the perfect birth. Bring to those who laud thee the force of thy impulse.

¹ Or, O master of delight, ² Or, who is the Shining One, ³ Or, steeds of the plenitude.
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.

O Fire, we kindle thy luminous and ageless flame; when the fuel of thee becomes more effective in its labour, it blazes up in heaven. Bring to those who laud thee the force of thy impulse.

O Fire, O Master of the brilliant Light, the offering is cast to thee with the word of illumination, O bearer of the offering, O master of the creature, achiever of works, O delightful Flame. Bring to those who laud thee the force of thy impulse.

In thy fires those greater fires of thee nurse every desirable good; they, they race, they run, they drive on in their impulse without a break. Bring to those who laud thee the force of thy impulse.

O Fire, those rays of thine, thy steeds of plenitude greaten 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.

5-006-08

नवा नो अग्न्य आ भर स्तोत्र: सुक्ष्मीरिष:।
ते स्याम य आनुचुस्तवाहुनाशी दश्मक्ष द्विं स्तोत्र: आ भर॥

navā no agna ā bhara stotṛbhyaḥ sukṣitīrṣaḥ
te syāma ya āṇucustvādūtāso damedma īṣaṁ stotṛbhya ā bhara

Bring to us who laud thee, O Fire, new impelling forces that lead to happy worlds; may we be of those who with thee for their messenger sing the hymn of illumination in home and home. Bring to those who laud thee the force of thy impulse.

5-006-09

उभे सुरकन्द्र सर्पिशो दवी श्रीपी आसन।
उनो न उन पुप्पिः उवेषेः शवस्त्रत दव श्वतः आ भर॥

ubhe suścandra sarpiśo davi śripiśa āsani
uto na ut pupārya uktheṣu śavasaspata īṣaṁ stotṛbhya ā bhara

O delightful Flame, thou turnest both the ladles of the streaming clarity towards thy mouth; then mayst thou carry us high beyond in the utterances, O Master of might. Bring to those who laud thee the force of thy impulse.

5-006-10

एवाः अग्निमुर्थुपर्प्रियंमस्त्रिभिरभिगुप्त:।
दथदप्य सुवर्जून्त त्वदाशंस्त्रिभिः स्तोत्र: आ भर॥

evaṁ agnimajuryamurgṛbhīryajñeebhīrāṃsa
dadhasme suvṛyamuta tyadāśvaśyamīśaṁ stotṛbhya ā bhara

Thus have they driven and controlled the Fire without a break by their words and their sacrifices; may he found in us the perfect hero-might and the perfect power of the Horse. Bring to those who laud thee the force of thy impulse.

ISHA
SUKTA 7

5-007-01

सक्हीय: सं व: सम्युधिष्ठं स्तोमें चाचनये।
वर्षिष्ठया विक्षीतमामृऽ नप्त्रे सहस्वते॥

sakhāyaṁ saṁ vah samyaṃcamiśaṁ stomaṁ cāgneye
varṣiṣṭhāya kṣitihāmāṁ napāte sahasvate

O comrades, in you an integral force and complete laud to Fire the most powerful among the peoples, to the
mighty child of energy.

5-007-02

\[ katur\cid yasya sam\ṣtau \raṇvā nar\ṛ śadane \]
\[ arhanta\cid yamindhate saṁjanayanti jantavaḥ \]

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.

5-007-03

\[ saṁ yadiso vanāmahe saṁ \havyā mānuṣaṇām \]
\[ uta dyumnasya śavasya \ṛṣasya raśmimā dade \]

Whenso we win completely the impulsions of force, completely the offerings human beings must give, then he gathers to himself the Ray of the light and the might and the Truth.

5-007-04

\[ saḥ \smā kṛṣṇotī ketumā naktaṁ \cid \dūra \ā sate \]
\[ pāvako \yad vanaspatīn pra \smā minātyajaraḥ \]

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.

5-007-05

\[ ava \smā yasya veṣeṇa svedāṇi pathiṣu juhvaṭi \]
\[ abhīmaṇaḥ svajenyaḥ bhūmā prṣṭheva ruruhuḥ \]

When in his service men cast down their sweat on the paths, they ascend to a self-born ground as if to wide levels.

5-007-06

\[ yāṁ maṁśāḥ puruṣupāṁ \cidvadu \vishāṣṭrāya \hāyase \]
\[ pra svādanaṁ pitūnāṁstataṁ \cidāyave \]

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.
Pure and bright, verily, is he and he tears our desert dwelling place, like a beast who tears, a beast with golden beard and tusks of bright purity, he is like a smith whose force is unaffected by the heat of the Fire.

Yes, he is pure and bright and he is as one whose axe is like an eater and ever enters deeper; with a happy delivery his mother bore him, for he is an achiever of the work and wins enjoyment of the bliss.

Even so, irresistible born, I receive the force of mind, the cow of vision given by thee. O Fire, then may Atri overcome the destroyers who satisfy thee not, may he overcome forces and men.

**SUKTA 8**

1 Or, the-solid ground on; which we dwell,
O Fire, created by our force, thee the Ancient One, the ancient seekers of Truth set blazing for their guard the master of sacrifice with his many delights who establishes all, Fire who dwells in the house, master of the house, the supremely desirable.

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.

Thee the human people pray, O Fire, who knowest the word of invocation, who hast the just discernment, who art strongest to found the ecstasy, — thee who dwellest in the secret cave, O happy Flame, and hast the vision of all things, the perfect sacrificer with the multitude of thy voices and the glory and beauty of thy light.

Thee, O Fire, who upholdest all things in every way we voicing thee with our words have approached with obeisance; so do thou accept us, O Angiras, a godhead kindled by the glory of a mortal and by his high illuminings.

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

5-008-06

त्वामाने सर्वभावं यज्ञेष्ठव देवा दून चक्रिये हन्त्राहनम् ।
उच्चाकरं घूनेनिमाहां ल्येष चक्रिये चोदयण्याती ॥

tvāmagne samidhānaḥ yāviṣṭhyā devā dūtaṁ cakrīre havayāhanam
urugrayasāṁ gṛtayonim āhuṁ tveṣaṁ caḍṣurdadhire codayanmati

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

5-008-07

त्वामाने प्रदिव आहुतं पूरीः सुमन्तकः सुषमिया समीपिरे ।
स वच्चात्म अण्गमिनिपालिनि ज्यासिं पारिधि वि नित्ठसे ॥

tvāmagne pradiva āhutaṁ guṇ-lite suṁmāyaṁ suṣamīyaṁ samīpīrē
s vācchātmaṁ aṇgaminipālaini jyāsaṁ paṛbhirvihīṁ vi niṁṭhasē
tvāmagne samidhānaṁ yāviṣṭhyā devā dūtaṁ cakrīre havayāhanam
urugrayasāṁ gṛtayonim āhuṁ tveṣaṁ caḍṣurdadhire codayanmati

Thee, O Fire, fed with offerings of light from the higher heaven the seekers of bliss¹ kindled with an entire kindling, so now growing on the herbs to thy full might thou spreadest over wide earth-spaces.

GAYA

SUKTA 9

5-009-01

त्वामाने हविष्ण्मनौ देवं मलसं ईष्टसे ।
मन्ये त्वा जातेवदम स हन्त्या वनयुनुवक ॥

tvāmagne haviṣmanto devaṁ malarasā iṣṭate
manye tvā jātavedasāḥ sa hanyā vaśyayunāvak

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.

5-009-02

अग्नि हेताह कुष्टावं धब्ध त्रुत्तस्तदिः ।
सं यज्ञस्वर्गस्य यं सं वाजास: अवस्थवः ॥

agnir hotā dāśvataḥ kṣayasya vrktabarhiṣaḥ
saṁ yajñaśaścaranti yaṁ saṁ vājāsaṁ śravasyaṁ

¹ Or, from of old; or, the ancient seekers of bliss
Fire is the priest of the call in the house of the giver who has plucked the grass for the seat of sacrifice and in him our sacrifices meet and our plenitudes of inspired knowledge.

Verily, the two tinders have brought to birth as if a new-born infant Fire who does aright the pilgrim-sacrifice, to be the upholder of the human beings.

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.

Now, verily, his rays with their smoke meet perfectly together when Trita, the triple one, blows upon him in heaven like a smelter, it is as if in the smelter that he whets his flame.

I by thy guardings, O Fire, and by thy utterances as the friend — like men beset by hostile powers so may we pass beyond the stumbling-places of mortals.

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.
O Fire, bring to us a light full of energy, O unseizable Ray; for us by thy opulence pervading on every side cut out in our front a path to the plenitude.

O Fire, O Wonderful, come to us with thy will and the growth of the judgment; in thee the sacrificial Friend, achiever of the work can climb to almightiness.

Increase for us, O Fire, the acquisition and the growth of these who are men that are illuminates and by their laudings of thee have attained to the plenitudes of the riches, —

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.

These are those flaming rays of thine, O Fire, and they go blazing and violent, like lightnings that run over all quar-
ters, like the voice of a chariot seeking the plenitude.

5-010-06

नू नो अग्न उत्त र बाध्यसाध्य रात्र ये।
अस्माकसर तृत्यो विष्णा आशाप्रिणि॥

nā no agna utaye sabādhasaśca rātaye
asmākasaśca sūrayo vīśā āśāstarīṣāṇi

Soon, O Fire, may alike those of us who are opposed and obstructed attain to protection and the giving of the riches and our illuminates break through all directions and beyond.

5-010-07

त्व नो अग्ने अंद्र: स्तुत: स्त्वचा आ भर।
होनिक्रान्त स्तर स्ततूयः स्तः च न उल्लिध पुत्रस नो ब्ये॥

tvaṁ no agne aṅgirah stutah stavāna ā bharā
hotarvibhāsaḥ rayiṁ stotībhāya stavase ca na utādhi prtsu no vṛde\n
Thou, O Fire, O Angiras, after and during the laud bring to us riches of a far-reaching force, O Priest of the call, for those who laud thee and for our further laud. Be with us in our battles that we may grow.

SUTAMBHARA
SUKTA ॥

5-011-01

जनस्य गोपा अजनिष्ट जागृविर्गिन: सुदक्षः सुविलाय नय्यसे।
पुत्रकिरसं बुधला दिकिस्मुषा युम्धः वि भाति भरतेश्: शुचि:॥

janasya gopā ajaniśta jāgṛvīrgin: sudakṣaḥ suvिलाय nayyaśe
puṭrakīrśasam bhūdala ḍhikīkuśa yunmḍaḥ vi bhāti bhरateś: śuci:

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.

5-011-02

यज्ञस्य केतुं प्रथम पुरोहितमिनि नरस्त्रिष्कस्य समाधिः।
इष्ट्येः देवस स विनित्य श्रीविन्द होता यज्ञायु सुक्रनु:॥

yajñasya ketuṁ prathamaṁ purohitamāni narasṛṣṭsasya samādhiḥ
īṣṭyeḥ devaṁ स विनित्य śrīvidya hōtā yajñāya sukronu:

Fire the supreme intuition of the sacrifice, the representative priest, men have kindled high in the triple world of his session; let him come in one chariot with Indra and the gods and take his seat on the sacred grass, the Priest of the call, strong in will to sacrifice.
Unoppressed thou art born brilliant-pure from the mothers twain, a rapturous Priest of the call thou hast risen up from the sun; they have increased thee with the offering of light, O Fire, fed with the oblation and thy smoke has become a ray of intuition lodged in heaven.

May the Fire come to our sacrifice with power to accomplish, men carry the Fire severally in house and house; the Fire has become the messenger and carrier of our offering; when men accept the Fire it is the seer-will that they accept.

For thee, O Fire, this word most full of the honey-sweetness, for thee this Thinking, let it be a happiness to thy heart; thee our words fill with force as the great rivers fill the sea and make thee grow.

Thee, O Fire, the Angiras sought and found hidden in the secrecy lodging in tree and tree; by our pressure on thee thou art born a mighty force, the Son of Force they call thee, O Angiras!

**SUKTA 12**
To Fire, the vast sacrificial Flame, to the Bull of the Truth, to the mighty lord I bring my thought as if the offering of light in the sacrifice, purified in the mouth I bring the word turned to meet him for the master of the herds.

5-012-02

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.

5-012-03

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

5-012-04

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?

5-012-05

These were thy comrades, O Fire, who have turned away from thee, they were benignant and have become malign; they have done violence to themselves by their words speaking crooked things to the seeker after straightness.
But he, O Fire, who desires with obeisance the sacrifice, guards the Truth of the luminous lord; let there come to him his wide and perfect habitation, the last state of man as he advances on his journey.

**SUKTA 13**

5-013-01

अर्चनात्स्वः हवामहेर्चन्तः समिधिमहि |  
अग्ने अर्चन उत्थे ||  
arcantastvā havāmahe’rcantāḥ samidhimahi  
agnē arcanta utaye

Singing the word of illumination we call to thee, singing the word of illumination we kindle, singing the word of illumination, O Fire, that thou mayst be our guard.

5-013-02

अग्नेः स्तोमः मनामहे सिद्ध्रमया दिविपुषः |  
देवस्य द्रविणस्यवः ||  
agnēḥ stomaṁ maṇāmahe sidhrayādivipuṣaḥ  
devasya dravīṇasyavaḥ

Seekers of the riches we meditate today the all-achieving laud of the divine, heaven-touching Fire.

5-013-03

अग्निरज्जुष्टं नो गिरो होता यो मानुषेष्वः |  
स यक्षदृ दैविथ जनम् ||  
agnirjuṣṭa no girō hota yo maṇuṣeṣya  
sa yakṣad dāivyaṁ janam

May Fire accept our words, he who is the priest of the call in men; may he sacrifice to the divine kind.

5-013-04

त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः |  
त्वया यजुं वि तन्त्रे ||  
tvamagnē saprathā asi juṣṭo hota vareṇyaḥ  
tvayā yajñaṁ vi tanvate

Great is thy wideness, O Fire, our priest of the call, beloved and supremely desirable; by thee men carry out the sacrifice.

5-013-05

त्वामग्ने वाजसिलम विप्रा वर्धितं सुष्टुतम् |  
स नो गर्व तुज्जयः ||  
tvamagnē vaajasātamaṁ viprā vardyānti suṣṭutam  
sa no rāsya suvīrīyaṁ
Thee high-lauded, O Fire, the strong conqueror of the plenitudes, the illumined wise increase; so do thou give us the gift of a complete hero-might.

As the rim of a wheel the spokes, so dost thou encompass the gods; thou shalt arrange for us our rich achievement.

**SUKTA 14**

5-014-01

अग्निः स्तोमेन बोधव समिधानो अन्तर्यम्।
हवया देवेषु नो दधत्॥

agniḥ stomen bodhaya samidhāno amaryam
havyā deveṣu no dadhat

Awake by the laud the Fire, let the immortal be kindled and let him set our offerings in the godheads.

5-014-02

तमाधवेश्विते देवं मत्ता अमर्यम्।
वज्रत्थ मानुषे जने॥

tamadhvareśviṭate devaṁ martā amaryam
yajīṣṭhaṁ mānuṣe jāne

Him they pray in the pilgrim-sacrifices, mortals the divine and immortal who is strong for sacrifice in human kind.

5-014-03

तं हि शक्तिन्त ईष्टेऽसु देवं पुत्रचुंत।
अग्निः हवयाय वोद्धवे॥

taṁ hi śaktin āsū devaṁ prapata
agniḥ havyāya voḍhva

Him, the divine Fire, the perpetual generations pray with the ladle dripping the clarity for the carrying of their offerings.

5-014-04

अग्निर्जातो अरोकते दन्तं द्वयूञ्जोतिषा तमः।
अविन्दच गा अपः र्वः॥

agnirjāto arocata ghanam dasyūṇjyotiṣā tamaḥ
avindad gā apah svah

Fire at his birth has shone out slaying the destroyers, darkness by the light, he found the Ray-Cows, the Waters, the Sun-World.
Serve Fire the supremely desirable, the seer with his back of Light; may he come, may he hear my call.

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

**DHARUNA ANGIRASA**

**SUKTA 15**

I bring my word to the creator and seer, him whom we must know, the glorious, the ancient one; Fire the Mighty One seated in the light, full of bliss, the holder of the Treasure, the continent of the Riches.

By the Truth they held the Truth that holds all, in the might of the sacrifice, in the supreme ether, they who reached the gods seated in the law that is the upholder of heaven, reached by the godheads born the unborn.

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\(^1\) though they stand around him as around an angry lion.

5-015-04

\[\text{मातेव यद भरसे प्रथानो जनान्तं भासे चक्षे च।}\
\[\text{व्योव्यो जरसे यद दधान: परि तमना विपुष्पो विजासिः}\
\]

\[\text{māteva yad bharase papratāhāno janaṁjanāṁ dhāyase ca}\
\[\text{vayovayo jarase yad dadhānaḥ pari tmanā viṣurūpo jīgāsi}\
\]

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

5-015-05

\[\text{वाज् नु ते ज्ञातपातनं दोधे धरणं देव रायेः।}\
\[\text{पदं न लायुंग्वं दधानो महो राये चित्तव्रत्रिमस्यः}\
\]

\[\text{vājo nu te śavasaspātvatantumāḥ dōḍhe dharmāḥ}\
\[\text{padaṁ na lāyugvāḥ dadhāno maho rāye citayannatrimasāḥ}\
\]

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

PURU
SUKTA 16

5-016-01

\[\text{बुहद वयो हि भान्वेष्चा देवाभाग्यन्ये।}\
\[\text{वं मित्रं न प्रजाश्विनिभन्नायो दिंधे पुरः।}\
\]

\[\text{bhūd vayo hi bhānave'rcā devābhāgyane}\
\[\text{vam mitraṁ na praśastibhirmartāso dadhire puraḥ}\
\]

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.

5-016-02

\[\text{स हि चुब्बिर्ज्ञानां होता दक्षत्स बाहोः।}\
\[\text{वि हन्यमस्तिनवन्नायं न वार्त्तावतः।}\
\]

\[\text{sa hi dyubhirjanānāṁ hotā dakṣasya bāhvoḥ}\
\[\text{vi hanyamagnirānuśaghbhago na vāramṛtyvati}\
\]

He is men's priest of the call who by his illuminations carries in his two arms of the Understanding the offerings wholly in a continuous order; as Bhaga, the enjoyer, he

\(^1\) Or, breaks through his converging hunters
reaches our desirable good.

5-016-03

अस्य स्तोमे मधोऽऽसः सर्वेण बुद्धोऽचिष्ठः ।

विद्वत्व यस्मि नु तुविष्णुऽणि समये शुभमादद्भुः ॥

asya stome maghonaḥ sakhye vṛddhaśocisah
viśvā yasmin tuviśvaṇi samayre śuṣmamādadhuḥ

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.

5-016-04

अथ द्वागम एषा सुविशेषः मंहना ।

तमिद्ध यदं न रोदसी परि श्रवो भूवलः ॥

adhā hyagnā esāṁ suvīryasya maṁhanā
tamid yahvaṁ na rodasa pari śrava bhāvavatuḥ

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.

5-016-05

नू न एहि बार्यममने गुणान आ भर ।

ये ववं ये च सूरयः स्वर्ति धामेः सहेलौधि पसुः नो कुदे ॥

nū na ehi vāryamagne grñāna ā bharā
ye vayaṁ ye ca sūrayāḥ svasti dhāmahe sacotaidehi prtsu no vṛde

Now, voiced by our word, come to us and bring to us our desirable good; we here and the illumined seers, let us together found our blissful state. And do thou be with us in our battles that we may grow.

SUKTA 17

5-017-01

आ यज्ञार्द्व मर्य इत्था नव्यासमूत्त्ये ।

अग्नि नु कुले स्वयंजे पूवर्कीवितावसे ॥

ā yajñairdeva martya itthā tavyāḥsamūtaye
agniṁ kṛte svadhvare pūruṣa iztāvase

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.

5-017-02

अस्य इह स्वयजस्ततार आसा विधर्मन ।

तं नाके चित्राशिष्ठमनद्व परो मन्निष्ठ ॥

asya hi svayajasastara ṣāṁ vidharman manyase
tāṁ nākaṁ citraśocisah mandrāṁ para maniṣayaḥ
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.

5-017-03
अस्य वासा उ अचिन्तय य आयुक्त तुजा गिरा ||
दिलो न अस्य रेतसा तृत्योऽचर्चौचत्वर्यर्थः: ||
asya vāsā u arcisā ya āyuṅkta tujā girā
divo na yasya retasā bhacchocantyarcayah

This, indeed, is he who by the ray of this Fire has become possessed of the force and whose rays by the seed of heaven blaze into a vast light.

5-017-04
अस्य कृत्या विवेतसो दृष्टत्य पसु रथ आ ||
अथा विन्यासु हवयोगिनिविक्षु प्र शरयते: ||
asya krātvā vīcetasa dasmasya vasu ratha ā
adhā viśvāsā havyo'gnirvikṣu pra śarayate

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.

5-017-05
नू न इद्धि वार्यमासा सचन्त सूर्य: ||
ऊँ जो नपादभिष्ट्यो भागि श्राविः स्वतन्त्र उत्तेिदिः पृथु नो कृषिः ||
nā na iddhi vāryamāsā sacanta sūrayaḥ
ūrjo napādabhiṣṭaye pāhi śāgdhi svastaya utaidhi pṛtsu no kṛṣye

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

DWITA MIRIKAVALHAS
SUKTA 18

5-018-01
प्रातरणि: पुरुप्रियो विशा: स्तवेतातिथि: ||
विन्यानि यो अपस्यो हवया मर्तेशु रणपति: ||
prātaragniḥ purupriyo viśāḥ stavetātithiḥ
vināni yo amartyo havyā mareṣu ranyati

Let the Fire with his multitude of delightful things, the guest of man, receive the laud at dawn, he who is immortal in mortals and takes joy in all their offerings.
5-018-02

The plenitude of his own understanding for the twofold power that carries the purified offering; he holds uninterruptedly the moon-wine and he too who lauds thee, holds it, O immortal.

5-018-03

I call him by the word who is the light of long-extended life for you the lords of plenty, you whose chariot goes abroad without hurt, O giver of the Horse, —

5-018-04

in whom is the richly brilliant light of thought and they guard the utterances in their mouths; spread is the sacred seat and they found the inspirations all around it in the Godhead of the sun-world.

5-018-05

They who have given me in the moment of the laud the fifty steeds of swiftness create for those lords of plenty a great and luminous inspired knowledge, create for those gods the Vast, with its gods, O Immortal, O Fire.

VAVRI
SUKTA 19

5-019-01

State upon state is born, covering upon covering has be-
come conscious and aware, in the lap of the mother he sees.

Awakening to an entire knowledge they have called and guard a sleepless strength, they have entered the strong fortified city.

Creatures born, men who people the earth have increased the luminosity of the son of the white mother; his neck wears the golden necklace, he has the utterance of the Vast, and with his honey-wine he is the seeker of the plenitude.

He is as if the delightful and desirable milk of the mother, he is that which is unaccompanied abiding with the two companions; he is the blaze of the light, and the belly of the plenitude, he is the eternal invincible and the all-conqueror.

O Ray, mayst thou be with us and play with us, unifying thy knowledge with the shining of the breath of life; may those flames of him be for us violent and intense and keenly whetted, strong to carry and settled in the breast.

PRAYASWATS
SUKTA 20
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.

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

Thee, O Fire, the ancient one, we choose in our sacrifices as the Priest of the call, one who accomplishes a discerning knowledge, and bringing the pleasant offering we call thee by the word.

So rightly make it that we may live in thy protection and that we may grow towards the Truth day by day, O forceful Fire, O strong in will, together rejoicing in the light of the Ray-Cow, together rejoicing in the strength of the Heroes.

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

5-021-02

त्वं हि मानुषे जनेन्मेन सुप्रीत द्ध्यसे ।
सुचत्त्वां वन्यानुषकः सुजात सर्पिरामुते ॥

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!

5-021-03

त्वं विज्ञे सजोषतो देवातो दुनमकत ।
सपर्कुस्त्वां कवे योछु देवमीठते ॥

tvāṁ viśe sajoṣaso devāso dūnamakata
saparyantastvā kave yajeyu devamīlāte

Thee all the gods with one mind of acceptance made their envoy; men serving thee pray thee as the godhead in their sacrifices, O seer.

5-021-04

देवं वो देवज्ञयाः सपर्कीचीत मत्यः ।
समिद्धः शुक्र दीर्घिः क्रतस्य योनिमासः: ससस्त्र योनिमासः: ॥

devaṁ vo devajñayaḥ sapar الكیت matyaḥ
samiddhaḥ sukra dīrgha kramasaḥ yonimāsah sasvat yonimāsah

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

VISHWASAMAN
SUKTA 22

5-022-01

प्रे विश्वसाममान्त्रिविद्वां पावकसोविषे ।
यो अध्वर्तीविषो प्रवह मन्त्रतमो विषि ॥

pra viśvasāmannartrividvāṃ pāvakaśocibe yo adhvarēti viṣo pravaḥ mandrataimo viṣi

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.
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.

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.

O Fire, become conscious of this in us, this is our word, O forceful Flame: O strong-jawed master of the house this is thou whom the Atris magnify with their lauds, whom the Atris glorify with their words.

O Fire, bring by the force of the light a forceful wealth which shall overcome by thy mouth in the plenitudes all the peoples.

O forceful Fire, bring that wealth which overcomes armies,
for thou art the true, the wonderful, the giver of the plenitude of the Ray-Cows.

All men who have plucked the sacred grass with one mind of acceptance approach thee, the beloved Priest of the call in their houses and reach in thee the multitude of desirable things.

This is the labourer in all man's works and he holds in himself an all-besieging force. O pure brilliant Flame, shine out full of joy and opulence in these our habitations, shine out full of light, O our purifier.

GAUPAYANAS OR LAUPAYANAS
SUKTA 24

O Will, become our inmost inmate, become auspicious to us, become our deliverer and our armour of protection. Thou who art the lord of substance and who of that substance hast the divine knowledge, come towards us, give us its most luminous opulence.

Awake! hear our call! keep us far from all that seeks to turn us to evil. O shining One, O Flame of purest Light,
thee for our comrades we desire that even now they may have the bliss and peace.

**VASUYUS**

**SUUKTA 25**

**5-025-01**

अच्छा वो अगिनयासे देवं गासि स नो बसुः ।
samātu putra krṣṇaṁbhūvāva paryantād hiṣṇa

acchā vo agnimayase devam gāṣi sa no vasaḥ
rāsat putra rṣūṇāṃrātāvā parṣatā dvīṣaḥ

Raise thy song towards the Will, towards the divine for thy increasing, for he is our lord of substance and he lavish-es; he is the son of the seekers of knowledge; he is the keeper of the Truth who ferries us beyond the surge of our destroyers.

**5-025-02**

स हि सत्यो वं पूवे विदु देवासरिचिद् यमीधिरे ।
hotar' mndrijjihvam suditibhirvibhavasam ||

sa hi satyo yaṁ pūrve cid devāsaścid yam īdhire
hotāraṁ mandrajihvam it sudītibhirvibhavasam

This is the true in his being whom the seers of old kindled, yea, the gods too kindled him with perfect outshinings into his wide substance of the light, the Priest of the oblation with his tongue of ecstasy.

**5-025-03**

स नो धीरी विरिङ्ग्हया श्रेष्ठया च समत्या ।
agniṁ rajatymartiravāvaiśan ।

sa no dhīti varīṣṭhayā śreṣṭhayā ca sumatīyā
ageṇ rāyo didhī naḥ suvṛktibhirvareṇya

O Flame supremely desirable, so by our supreme thinking, by our brightest perfected mentality, by its utter cleaving away of all evil, let thy light give unto us the bliss.

**5-025-04**

अगिनयासु राजत्यानिर्भावविवाहसु ।
agnir deveṣu rājatyagnirmartiravāvaiśan

agnirno havyāvahano īgniṁ dhibhīḥ saparyata

The Will is that which shines out in the gods, the Will is that which enters with its light into mortals, the Will is the carrier of our oblation; the Will seek and serve in all your thoughts.
The Will gives to the giver of sacrifice the Son born of his works who teems with the many inspirations and many voices of the soul, the highest, the unassailable, the Master of things who opens our ears to the knowledge.

Yea, 'tis the Will that gives to us the Lord of existences who conquers in the battle by souls of power; Will gives to us our swift-galloping steed of battle ever conquering, never conquered.

That which is strongest in us to uphold, we give it to the Will. Sing out the Vast, O thou whose wide substance is its light. Thy opulence is as if the largeness of the Goddess herself; upward is the rush of thy plenitudes.

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.

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

2 Aditi, the vast Mother.
Thus, desiring substance, we adore the Will who is forceful to conquer. May he who has the perfect power of his workings, carry us beyond all the forces that seek to destroy us, like a ship over the waters.

SUKTA 26

5-026-01  

अग्ने पावक रोचिषा मन्द्रया देव जिहया ।  
आ देवान्त विक्षि विक्षि च ॥  

agnē pāvaka rociṣā mandrayā deva jihvayā  
ā devāṃ vakṣi vakṣi ca

O Flame, O purifier, bring to us by thy tongue of rapture,  
O god, the gods and offer to them sacrifice.

5-026-02  

तं त्वा घूर्णन्नीपाहे विक्वामानो र्वर्द्धामु ।  
deveṃ āa veiteye vah ॥  

tan ā tvā ghrtaśnavīmahe citrabhāno svardśam  
devāṃ ā vitaye vaha

Thou who drippeth the clarity, thou of the rich and varied luminousness, we desire thee because thou hast the vision of our world of the Truth. Bring to us the gods for their manifesting.¹

5-026-03  

वीतिहोत्रैं त्वा कवे धुमन्तं समिथीमहि ।  
अग्ने ब्रह्ममध्वरे ॥  

vītihotraṁ tvā kave dhunantaṁ samidhīmahī  
agnē bhṛtarmeđhavare

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

5-026-04  

अग्ने विशेषभिं गाहि देवभिह्वयदात्ये ।  
होतारं त्वा वृणिमहे ॥  

agnē viśekebhīrā gahi devebhīravyayātaye  
hotāraṁ tvā vṛṇimahē

Come, O Will, with all the godheads for the giving of the oblation; thee we accept as the Priest of the offering.

¹ Or, “for the journeying” to the luminous world of the Truth, or “for the eating” of the oblations.
240  Hymns to the Mystic Fire

5-026-05

यज्ञानाय सुन्तत आगेन सुवर्णे वह ।
देवैर सतिस बाहिषिष ॥

yajamānāya sunvata āgne suvīryāṁ vaha
devairā satī pariṣiṣṭi

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.

5-026-06

समिधान: सहजजिद्यने धर्माणि पुष्वसि ।
देवानां दूत उक्त्य: ॥

samidhānāḥ sahasrajijagane dharmānī puṣyasi
dēvānāṁ dāta uktīyāḥ

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.

5-026-07

न्याग्निं जातेवदं होत्रवाहं वयवृद्धम् ।
दधाता देवमुत्तिवजः ॥

nyagnīṁ jātavedasaṁ hotravāham yaviśṭham
dadhātā devamūtvajam

Set within you the Flame who knows the births, bearer of the offering, youngest vigour, divine sacrificer in the seasons of the Truth.

5-026-08

प्र् यज एत्वानुषणया देवव्यवस्तम: ।
स्तृणीत बाहिरासदे ॥

pra yajña etvānuṣagadyā devavyacastamah
stṛṇīta barhirāsade

Today let thy sacrifice march forward unceasingly, thy sacrifice that shall bring the whole epiphany of the godheads. Strew the seat of thy soul that there they may sit.

5-026-09

एदं मरुतो अधिवनार मित्र: सीतत्तु वरुण: ।
देवास: सर्ववा विशा ॥

edāṁ maruto aśvinā mitraḥ sidantu varaṇaḥ
dēvāsah sarvavā viśā

There let the Life-powers1 take their seat and the Riders of the Horse2 and the Lord of Love3 and the Lord of Wideness,4 even the gods with all their nation.

1 The Maruts. 2 The twin Ashwins. 3 Mitra. 4 Varuna.
O Will, O Universal Power, the mighty One supreme in vision, master of his being, lord of his plenitudes has given me his two cows of the Light that draw his wain.

He of the triple dawn, son of the triple Bull, has awakened to knowledge with the ten thousands of his plenitude.

He gives to me the hundred and twenty of the cows of dawn; his two shining horses he gives, yoked to the car, that bear aright the yoke. O Will, O Universal Power, do thou rightly affirmed and increasing extend peace and bliss to the lord of the triple dawn.

1 Or, Godhead.

2 The Triple Bull is Indra, lord of the three luminous realms of Swar, the Divine Mind; Tryaruna Trasadasyu is the half-god, man turned into the Indra type; therefore he is described by all the usual epithets of Indra, "Asura", "Satpati", "Maghavan". The triple dawn is the dawn of these three realms on the human mentality.

3 Thousand symbolises absolute completeness. But there are ten subtle powers of the illumined mind each of which has to have its entire plenitude.

4 The symbolic figure of the illuminations of divine knowledge as the series of dawns (cows) of the twelve months of the year and twelve periods of the sacrifice. There are again ten times twelve to correspond to the ten subtle sisters, powers of the illumined mentality.

5 The two shining horses of Indra identical probably with the two cows of light of the first verse; they are the two vision-powers of the supramental Truth-Consciousness, right-hand and left-hand, probably direct truth-discernment and intuition. As cows symbolising light of knowledge they yoke themselves to the material mind, the wain; as horses symbolising power of knowledge to the chariot of Indra, the liberated pure mind.
For thus has he done desiring thy grace of mind, new-given for him, new-manifested, — he, the disperser of the destroyers,¹ the lord of the triple dawn who with attentive mind gives response to the many words of my many births.²

May he who answers to me with assent give to the illumined giver of the Horse-sacrifice,³ by the word of illumination, possession of the goal of his journey; may he give power of intelligence to the seeker of the Truth.

A hundred strong bulls of the diffusion⁴ raise me up to joy; the gifts of the sacrificer of the steed are as outpourings of the wine of delight with their triple infusions.⁵

¹ Trasadasyu; in all things he reproduces the characteristics of Indra.
² The seer by this self-fulfilment on the higher plane is born, as it were, into many realms of consciousness and from each of these there go up its words that express the impulses in it which seek a divine fulfilment. The Mind-Soul answers to these and gives assent, it supplies to the word of expression the answering word of illumination and to the Life that seeks the Truth it gives the power of intelligence that finds and holds the Truth.
³ The Horse-sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The Life-soul (Dwita) is itself the giver of this sacrifice which it performs when by the power of Agni it attends to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer, aśvamedha.
⁴ The complete hundred powers of the Life by whom all the abundance of the vital plane is showered upon the growing man. The vital forces being the instrument of desire and enjoyment, this diffusion is like the outpouring of the wine of delight that raises the soul to new and intoxicating joys.
⁵ The delight extracted from existence is typified by the honey-wine of the Soma; it is mixed with the milk, the curds and the grain, the milk being that of the luminous cows, the curds the fixation of their yield in the intellectual mind and the grain the formulation of the light in the force of the physical mind. These symbolic senses are indicated by the double meaning of the words used, go, dadhi, yava.
May the God-Mind and the God-Will uphold in the sacrificer of the Horse and giver of his hundred a perfect energy and a vast force of battle even as in heaven the Sun of Light indestructible.¹

VISHWAWARA
SUKTA 28

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.

When thou burnest high thou art king of immortality and thou cleavest to the doer of sacrifice to give him that blissful state; he to whom thou comest to be his guest, holds in himself all substance and he sets thee within in his front.

O Flame, put forth thy battling might for a vast enjoyment² of bliss, may there be thy highest illumination; create a well-governed union of the Lord and his Spouse, set thy foot

¹ Perfect and vast energy in the vital being corresponding to the infinite and immortal light of the Truth in the mental being.
² The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature; the soul becomes King of itself and its environment, conscious on all its planes, master of them, with Nature for its bride delivered from divisions and discords into an infinite and luminous harmony.
on the greatness of hostile powers.

I adore, O Flame, the glory of thy high-blazing mightiness. Thou art the Bull with the illuminations; thou burnest up in the march of our sacrifices.

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.

Cast the offering, serve the Will with your works\(^1\) while your sacrifice moves forward to its goal, accept the carrier of our oblation.

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\(^1\) Or, set the Will to its workings
MANDALA SIX
O potent Fire, thou wert the first thinker of this thought and the Priest of the call. O Male, thou hast created everywhere around thee a force invulnerable to overpower every force.

And now strong for sacrifice, thou hast taken thy session in the seat of aspiration, one aspired to, a flame of the call, an imparter of the impulse. Men, building the godheads, have grown conscious of thee, the chief and first, and followed to a mighty treasure.

In thee awake, they followed after the Treasure as in the wake of one who walks on a path with many possessions, in the wake of the vast glowingVisioned embodied Fire that casts its light always and for ever.

Travellers with surrender to the plane of the godhead, seekers of inspired knowledge, they won an inviolate inspiration, they held the sacrificial Names and had delight in thy happy vision.
The peoples increase thee on the earth; both kinds of riches of men increase thee. O Fire, our pilot through the battle, thou art the deliverer of whom we must know, ever a father and mother to human beings.

Dear and servable is this Fire in men; a rapturous Priest of the call has taken up his session, strong for sacrifice. Pressing the knee may we come to thee with obeisance of surrender when thou flamest alight in the house.

O Fire, we desire thee, the god to whom must rise our cry, we the right thinkers, the seekers of bliss, the builders of the god-heads. O Fire, shining with light thou leadest men through the vast luminous world of heaven.

To the seer, the Master of creatures who rules over the eternal generations of peoples, the Smiter, the Bull of those that see, the mover to the journey beyond who drives us, the purifying Flame, the Power in the sacrifice, Fire the Regent of the Treasures!

O Fire, the mortal has done his sacrifice and achieved his labour who has worked out the gift of the oblation with the
fuel of thy flame and wholly learned the way of the offering by his prostrations of surrender; he lives in thy guard and holds in himself all desirable things.

O Fire, O son of Force, may we offer to thy greatness that which is great, worshipping thee with the obeisance and the fuel and the offering, the altar and the word and the utterance. For we would work and strive in thy happy right thinking, O Fire.

O thou who art filled with inspiration and a passer of barriers, O thou who has extended earth and heaven by the wideness of thy light and thy inspired discoveries of knowledge, shine wider yet in us with thy large and solid and opulent amassings, O Fire.

O Prince of Riches, fix always in us that in which are the Gods, settle here many herds for the begotten son. In us may there be the happy things of true inspiration and the multitude of the large impulsions from which evil is far.

O King, O Fire, let me enjoy by thee and thy princehood of the riches many riches in many ways; for, O Fire of many blessings, there are many treasures for thy worshipper in thee, the King.
SUKTA 2

6-002-01

O Fire, thou travellest like a friend to the glory where is our home. O wide-seeing Prince of the Treasure, thou nurturrest our inspiration and our growth.

6-002-02

Men who see aspire to thee with the word and the sacrifice. To thee comes the all-seeing Horse that crosses the mid-world, the Horse that no wolf tears.

6-002-03

The Men of Heaven with a single joy set thee alight to be the eye of intuition of the sacrifice when this human being, this seeker of bliss, casts his offering in the pilgrim-rite.

6-002-04

The mortal should grow in riches who achieves the work by the Thought for thee, the great giver; he is in the keeping of the Vast Heaven and crosses beyond the hostile powers and their evil.

6-002-05

O Fire, when mortal man arrives by the fuel of thy flame to the way of the oblation and the sharpening of thy intensities, he increases his branching house, his house of the hundred of life.
The smoke from thy blaze journeys and in heaven is out-stretched brilliant-white. O purifying Fire, thou shinest with a flame like the light of the sun.

Now art thou here in men, one to be aspired to and a beloved guest; for thou art like one delightful and adorable in the city and as if our son and a traveller of the triple world.

O Fire, thou art driven by the will in our gated house like a horse apt for our work; thou art by thy nature like a far-spread-ing mansion and like a galloper of winding ways and a little child.

O Fire, thou art like a beast in thy pasture and devourest even the unfallen things; the lustres of thy blaze tear to pieces the woodlands, O ageless Flame.

O Fire, thou comest a Priest of the call into the house of men that do the Rite of the Path. Make us complete in the treasure, O Master of men! O Angiras flame-seer, rejoice in our oblation.
O Fire, O friendly Light, O Godhead, turn to the Godheads, mayst thou speak for us the true thought of Earth and Heaven; move to the peace and the happy abode and the men of Heaven. Let us pass beyond the foe and the sin and the stumbling; let us pass beyond these things, pass in thy keeping through them safe.

SUKTA 3

The mortal who longs for the Godhead shall take up his home with thee, O Fire, he is born into the Truth and a guardian of the Truth and comes to thy wide Light,—he in whom thou being Varuna takest with Mitra a common delight and thou guardest that mortal, O God, by thy casting away from him of evil.

He has sacrificed with sacrifices, he has achieved his labour by his works, he has given to the Fire whose boons grew ever in opulence. And so there befalls him not the turning away of the Glorious Ones; evil comes not to him nor the insolence of the adversary.

Faultless is thy seeing like the sun's; terrible marches thy thought when blazing with light thou neighest aloud like a
force of battle. This Fire was born in the pleasant woodland and is a rapturous dweller somewhere in the night.

Fiery-sharp is his march and great his body, — he is like a horse that eats and champs with his mouth: he casts his tongue like an axe to every side, like a smelter he melts the log that he burns.

He sets like an archer his shaft for the shooting, he sharpens his powers of light like an edge of steel. He is the traveller of the night with rich rapid movements; he has thighs of swift motion and is like a bird that settles on a tree.

This friendly Light is like a singer of the word and clothes himself with the Rays, he rhapsodises with his flame. This is the shining One who journeys by night and by day to the Gods, the shining Immortal who journeys through the day to the Gods.

The cry of him is like the voice of ordaining Heaven;¹ he is the shining Bull that bellows aloud in the growths of the forest. He goes with his light and his race and his running and fills Earth and Heaven with his riches; they are like wives happy in their spouse.

¹ Or, the cry of him in his worship of sacrifice is like the voice of Heaven;
He flashes like the lightning with his own proper strength, his own founding and helpful illuminations. As if heaven's craftsman he has fashioned the army of the Life-Gods and lightens ablaze in his exultant speed.

SUKTA 4

O Son of Force, O Priest of the call, even as always in man's forming of the godhead thou sacrificest with his sacrifices, sacrifice so for us to the Gods today, O Fire, an equal power to equal powers, one who desires to the Gods who desire.

He is wide in his light like a seer of the Day; he is the one we must know and founds an adorable joy. In him is universal life, he is the Immortal in mortals; he is the Waker in the Dawn, our Guest, the Godhead who knows all births that are.

The heavens seem to praise his giant might; he is robed in lustre and brilliant like the Sun. Ageless the purifying Fire moves abroad and cuts down even the ancient things of the Devourer.¹

¹ Or, the enjoyer.
O Son, thou art the speaker, thy food is thy seat; Fire from his very birth has made his food the field of his race. O Strength-getter, found strength in us! Thou conquerest like a king and thy dwelling is within, there where there comes not any render.

He eats his food and sharpens his sword of defence; he is like the Life-God a master of kingdoms and passes beyond the nights. O Fire, may we pierce through the foe, O thou who breakest like a galloping steed all that battle against thy appointings, hurting around thee our hurters as they fall upon us.

O Fire, thou art like the Sun with thy splendid illuminations and hast wide extended Earth and Heaven with thy light. Smearred with lustre, rich in brilliance he shepherds away the darkness and like a son of the desire of the Gods rushes onward in his march.

We have chosen thee most rapturous with the flaming lights of thy illuminations; O Fire, hear for us that which is great.

O Godhead of Fire, the most strong Gods fill thee like Indra with might and like the Life-God with riches.

^1 Or, anointed with light,
O Fire, thou journeyest happily to the treasures by paths where the wolf rends not, and carriest us beyond all evils. These high things thou givest to the luminous wise; thou lavishest the bliss on him who voices thee with the word. May we revel in rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 5

I call to you by my thoughts, Fire, the youngest of the gods in whose words is no bale, the Youth, the Son of Force. He is a mind of the knowledge free from all that hurts; his gifts are many and he journeys to the riches where all boons are.

O Priest of the call, Priest with thy many flame-forces,¹ in the night and in the light the Lords of sacrifice cast on thee their treasures. As in earth are founded all the worlds, they founded all happinesses in the purifying Fire.

Thou art the Ancient of Days and hast taken thy seat in these peoples and becomest by the will their charioteer of desirable things. O Conscient, O thou who knowest all births that are, thou walkest wide for thy worshipper in unbroken order to the Treasures.

¹ Or, forms of flame,
O Fire, O friendly Light, O most burning Power, the enemy who is hidden and would destroy us, the enemy who is within us and would conquer, leap fiery-forceful with thy affliction of flame and consume him with thy male and ageless fires.

When man gives to thee with the sacrifice and the fuel and with his spoken words and his chants of illumination, he becomes, O Immortal, O Son of Force, a mind of knowledge among mortals and shines with the riches and inspiration and light.

Missioned create that swiftly, O Fire. Force is thine, resist with thy force our confronters. When revealed by thy lights, thou art formulated by our words, rejoice in the far-sounding thought of thy adorer.

O Fire, may we possess in thy guard that high desire, — possess, O Lord of the treasures, that Treasure and its heroes, possess replenishing thee thy plenitude, possess, O ageless Fire, thy ageless light.

**SUKTA 6**
Man turns with a new sacrifice to the Son of Force when he desires the Way and the guard. He arrives in his journeyings to the heavenly Priest of the call, the Priest shining with light, but black is his march through the forests he tears.

He grows white and thunderous, he stands in a luminous world; he is most young with his imperishable clamouring fires. This is he that makes pure and is full of his multitudes and, even as he devours, goes after the things that are many, the things that are wide.

O Fire, thy lights range wind-impelled on every side, pure as thou art pure. Many things they violate and break in their rashness and enjoy the forests of their pleasure, heavenly lights, seers of the ninefold-ray.

O Fire of the burning purities, pure and flaming-bright are these thy horses that loosed to the gallop raze the earth. Then wide is thy wandering and its light shines far as it drives them up to the dappled Mother's heights.

Then the tongue of the Bull leaps constantly like the thunderbolt loosed of the God who fights for the herds of the Light. The destruction of Fire is like the charge of a hero; he is terrible and irresistible, he hews the forests asunder.
Thou hast spread out the earthly speed-ranges by thy light and the violence of thy mighty scourge. Repel by thy forceful powers all dangerous things; turn to conquer those who would conquer us, shatter our confronters.

O rich in thy brilliances, Fire with thy manifold luminous mights, rivet to us the rich and various treasure, most richly diverse, that awakens us to knowledge and founds our expanding growth. O delightful God, to him who voices thee with delightful words the vast delightful wealth and its many hero-keepers!

**SUKTA 7**

Head of heaven and traveller of the earth a universal Power was born to us in the Truth, a Guest of men, a seer and absolute King; the Gods brought to birth universal Fire and made him in the mouth a vessel of the oblation.

All they together came to him, a navel knot of sacrifice, a house of riches, a mighty point of call in the battle. Charioteer of the Works of the way, eye of intuition of the sacrifice, the Gods brought to birth the universal Godhead.
O Fire, from thee is born the Seer, the Horse and of thee are the Heroes whose might overcomes the adversary. O King, O universal Power, found in us the desirable treasures.

O Immortal, all the Gods come together to thee in thy birth as to a new-born child. O universal Power, they travelled to immortality by the works of thy will when thou leapedst alight from the Father and Mother.

O Fire, universal Godhead, none could do violence to the laws of thy mighty workings because even in thy birth in the lap of the Father and the Mother thou hast discovered the light of intuition of the Days in manifested things.

The heights of heaven were measured into form by the eye of this universal Force, they were shaped by the intuition of the Immortal. All the worlds are upon his head; the seven far-flowing rivers climbed from him like branches.

The Universal mighty of will measured into form the kingdom of middle space; a Seer, he shaped the luminous planes of Heaven. He has spread around us all these worlds; he is the guardian of immortality and its indomitable defender.

1 Or, in all sorts of knowledge.
SUKTA 8

Now have I spoken aloud the force of the brilliant Male who fills the world, the discoveries of knowledge of the god who knows all things that are. A new and pure and beautiful thought is streaming like sacramental wine to Fire, the universal Godhead.

Fire is the guardian of the laws of all workings and he kept safe the laws of his action and motion even in the moment of his birth in the supreme ether. The Universal mighty of will measured into shape the middle world and touched heaven with his greatness.

The Wonderful, the Friend propped up earth and heaven and made the darkness a disappearing thing by the Light. He rolled out the two minds like skins; the Universal assumed every masculine might.

The Great Ones seized him in the lap of the waters and the Peoples came to the King with whom is the illumining Word. Messenger of the luminous Sun, Life that expands in the Mother brought Fire the universal Godhead from the supreme Beyond.
Hymns to the Mystic Fire

6-008-05

युगेयुगे विद्वृत्त गुणद्रोणे रवि यज्ञं धेरि नवचीम्।
फवेय राजमुहसांमज्र नीचा निः वृक्ष वनिनं न तेजसा॥
yugeyuge vidathyaṁ griñḍhabho'gne rayiṁ yaṣaṁśaṁ dhehi navyaśīṁ
pavyeva rājannaghaśaṁsamaṁjraṁ nīcā ni vr̥ṣca vaninaṁ na tejasā

Found for those who from age to age speak the word that is new, the word that is a discovery of knowledge, O Fire, their glorious treasure; but cut him in twain who is a voice of evil, cast him low by thy force of light like a tree with the thunderbolt, imperishable¹ king.

6-008-06

अष्टाकमग्ने वचनसु धार्यायामापि क्षत्रमज्र सुवीर्यम्।
वयं जयेम शतिनं सहस्रं वैशवानर वाज्ञने स्वर्तविभी।॥
asmaṅkamagnē maṅgahavatū dhārāyāṁ nāmi kṣatarajārāmanvīram
vayāṁ jayema śatinaṁ sahasrāṁ vājvanāṁ vājamanagnē tavitibhiṁ

O Fire, uphold in our masters of the treasure their indestructible² hero-force and unbending might of battle. O universal Fire, may we by thy safe keepings conquer the plenitude of the hundreds and the plenitude of the thousands.

6-008-07

अदद्भेद्भित्वा गोपामिरिण्टेर्मकं पाहि विषधव सुरीन्।
रक्षा च नो दुर्लक्ष अभें अग्ने वैशवानर प्रच तारीः स्तवान्॥
adabdhēbhītava gopāmīrīṇṭērmakāṁ pāhī vīsadhvathā sūrīn
rakṣā ca no dudurāṁ śardho agne vaiśvānāṁ pra ca tāriḥ stavaḥ
go our impeller,³ holder of the triple session, shield our luminous seers with thy indomitable guardian fires. Keep safe, O Fire, the army of those who have given, O Universal, hearing our hymn to thee deliver to its forward march.

SUrKTA 9

6-009-01

अहस्च कूण्डमहर्जुं च चित्येते रजसी वेयामि।
वैशवानरो जयमानो न राजावतिरुज्जोतिष्यमिनेतमांसि॥
ahaścā kṛṣṇmahārjunāṁ ca vi vartetē rajasi vedyābhīḥ
vaiśvānaro jayamāno na rājāvātirūjjośityāṁnīṁśi

A day that is black and a day that is argent bright, two worlds revolve in their different paths by forces that we must know. Fire, the universal Godhead, like a king that comes to birth has thrust the Darknesses down by the Light.

¹ Or, ageless
² Or, imaging
³ Or, O doer of sacrifice,
I know not the woof, I know not the warp, nor what is this web that they weave moving to and fro in the field of their motion and labour. There are secrets that must be told and of someone the son speaks them here, one highest beyond through his father lower than he.

He knows the warp, he knows the woof, he tells in their time the things that must be spoken. This is the guardian of immortality who wakes to the knowledge of these things; walking here below he is one highest beyond who sees through another.

This is the pristine Priest of the call, behold him! this is the immortal Light in mortals. This is he that is born and grows with a body and is the Immortal seated and steadfast for ever.

An immortal Light set inward for seeing, a swiftest mind within in men that walk on the way. All the Gods with a single mind, a common intuition, move aright in their divergent paths towards the one Will.

My ears range wide to hear and wide my eyes to see, wide this Light that is set in the heart; wide walks my mind and I
set my thought afar; something there is that I shall speak; something that now I shall think.

All the gods were in awe of thee when thou stoodest in the darkness and bowed down before thee, O Fire. May the Universal Godhead keep us that we may be safe, may the Immortal keep us that we may be safe.

**SUKTA 10**

When the pilgrim-rite moves on its way, set in your front the divine ecstatic Fire, place him in front by your words, the Flame of the good riddance: he is the Knower of all things born; his light shines wide and he shall make easy for us the progressions of the sacrifice.

O Fire, kindled by man's fires, Priest of the call who comest with thy light, Priest of the many flame-armies, hearken to the anthem our thoughts strain out pure to the godhead like pure clarified butter, even as Mamata chanted to him her pacon.

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1 The word *suvrcti* corresponds to the *katharsis* of the Greek mystics — the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. It is Agni Pavaka, the purifying Fire who brings to us this riddance or purification, "*suvrcti*".

2 Here we have the clue to the symbol of the "clarified butter" in the sacrifice; like the others it is used in its double meaning, "clarified butter" or, as we may say, "the light-offering".
He among mortals is fed on inspiration, the illumined who gives with his word to the Fire, the seer whom the Fire of the brilliant illuminations settles by his luminous safeguardings in the conquest of the Pen where are the herds of the Light.

Fire of the blackened trail in his very birth has filled wide earth and heaven with his far-seeing light. Now has Fire that makes pure been seen by his bright flame even through much darkness of the billowing Night.

Found, O Fire, for us and the masters of plenty by thy safeguardings packed with the plenitudes a treasure of richly brilliant kinds; for these are they who surpass all others in their opulence and inspiration and hero-mights.

O Fire, yearn to the sacrifice that the bringer of the offering casts to thee; found the rapture. Hold firm in the Bharadwajas the perfect purification; guard them in their seizing of the riches of the quest.

Scatter all hostile things, increase the revealing Word. May we revel in the rapture, strong with strength of the Heroes, living a hundred winters.
Missioned and strong to sacrifice, offer the sacrifice, Priest of the call; O Fire, put away from us as if by the applied force of the Life-gods all that opposes. Turn in their paths towards our offering Mitra and Varuna and the twin Lords of the journey and Earth and Heaven.

To us thou art our priest of the invocation, harmless and perfect in ecstasy; thou art the god within in mortals that makes the discoveries of knowledge; thou art the carrier with the burning mouth, with the purifying flame of oblation. O Fire, worship with sacrifice thy own body.

In thee the understanding is full of riches and it desires the gods, the divine births, that the word may be spoken and the sacrifice done, when the singer, the sage, wisest of the Angirasas chants his honey-rhythm in the rite.

He has leaped into radiance and is wise of heart and wide of light; O Fire, sacrifice to the largeness of Earth and Heaven. All the five peoples lavish the oblation with obeisance of surrender and anoint as the living being Fire the
bringer of their satisfactions.

When the sacred grass has been plucked with prostration of surrender to the Fire, when the ladle of the purification full of the light-offering has been set to its labour, when the home has been reached in the house of Earth and the sacrifice lodged like an eye in the sun, —

O Son of Force, O Fire, kindling with the gods thy fires, Priest of the call, Priest with thy many flame-armies, dispense to us the Treasures; shining with light let us charge beyond the sin and the struggle.

**SUKTA 12**

In the midmost of the gated house Fire, the Priest of the call, the King of the sacred seat and the whip of swiftness, to sacrifice to Earth and Heaven! This is the Son of Force in whom is the Truth; he stretches out from afar with his light like the sun.

When a man sacrifices in thee, O King, O Lord of sacrifice, when he does well his works in the wise and understanding Fire like Heaven in its all-forming labour, triple thy session;
thy speed is as if of a deliverer, when thou comest to give the sacrifice whose offerings are man's human fullnesses.

A splendour in the forest, most brilliant-forceful is the speed of his journeying; he is like a whip on the path and ever he grows and blazes. He is like a smelter who does hurt to none; he is the Immortal who wakes of himself to knowledge: he cannot be turned from his way mid the growths of the earth.

Fire, the knower of all things born, is hymned by our paens in the house as if in one that walks on the way. He feeds on the Tree and conquers by our will like a war-horse; this shining Bull is adored by us with sacrifice like a father.

And now his splendours chant aloud and he hews with ease and walks along the wideness of the earth. He is rapid in his race and in a moment is loosed speeding to the gallop: he is like a thief that runs; his light is seen beyond the desert places.

O War-Horse, us from the bondage deliver, kindling, O Fire, with all thy fires; for thou travellest to the Riches and scatterest the forces of affliction and sorrow. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.
O felicitous Fire, of thee are all felicities and they grow wide from thee like branches from a tree. For quickly come, in the piercing of the Python adversary, the Riches and the desirable plenty and the Rain of Heaven and the flowing of the Waters.

Thou art Bhaga of the felicities and thou pourest on us the ecstasy and takest up thy house in us, a pervading presence and a potent splendour. O divine Fire, like Mitra thou art a feeder on the vast Truth and the much joy and beauty.

O Fire born of the Truth, O thinker and knower, when consenting with the Child of the Waters thou takest pleasure in a man and speedest him with the Treasure, he becomes a master over beings and in his might slays the Python adversary and becomes a seer and carries out with him the riches of the Dweller in the Cave.

O Son of Force, the mortal who has reached to the intensity of thee by the word and the utterance and the altar and the sacrifice, draws to him sufficiency of every kind of wealth, O divine Fire, and walks on the way with his riches.
O Fire, O Son of Force, found for men that they may grow, happy riches of inspiration with strength of its hero-keepers, — many herds, thy creation in thy might, but now a food for the wolf and the foe and the destroyer.

O Son of Force, become the vast speaker within us; give us the Son of our begetting, give us all that is packed with the plenitudes; let me enjoy by my every word satisfaction of fullness. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.
Destroyer seek to overcome his lawless strength by the order of their works.

The Fire gives to man a Master of beings, a Warrior who overbears the charge of the foe and wins the Waters; the enemies are afraid at his very sight and scatter in panic from his puissance.

The Fire is the godhead who rescues mortal man by knowledge from the Binder. A forceful thing is the treasure of his riches, unencircled by the adversary, unbesieged in its plenitudes.

O Fire, O friendly Light, O Godhead turn to the Godheads, mayest thou speak for us the true thought of Earth and Heaven; march in peace to the happy abode and the Men of Heaven. Let us pass safe beyond the foe and the sin and the stumbling. Let us pass beyond these things, pass in thy keeping through them safe.

BHARADWAJA BARHASPATYA OR VITAHAVYA ANGIRASA
SUKTA 15

O Fire, O friendly Light, O Godhead turn to the Godheads, mayest thou speak for us the true thought of Earth and Heaven; march in peace to the happy abode and the Men of Heaven. Let us pass safe beyond the foe and the sin and the stumbling. Let us pass beyond these things, pass in thy keeping through them safe.
Thou must crown with the word the guest who wakes from sleep with the dawn, Master of all these peoples. He is pure from his very birth and surely he comes to us from heaven in his time; long too, a child from the womb, he feeds on all that is unfallen.

The Bhrigus set in the Tree the godhead of our aspiration with his high flame of light like a friend well-confirmed in his place. And now, O Wonderful, well-pleased in him who has cast to thee the offering, thou art magnified by wordings of thy power from day to day.

Be in us the one whom the wolf cannot rend, the god who makes grow the discernment, makes grow the supreme inner Warrior who delivers. O Son of Force, extend in mortals the Riches, the wide-spreading House, for the caster of the offering, for Bharadwaja the wide-spreading House.

Crown must thou the guest shining with light, the Male of the Sun-world, the Priest of man's invocation who makes perfect the Rite of the Path. Crown with your acts of purification the Seer whose speech has its home in the Light, the Carrier of offerings, the Traveller, the Godhead of Fire.

1 Or, be our deliverer from the enemy beyond and within us.
2 Or, has its home in the Heaven, or, houses the Light.
He shines with the light that makes pure, the light that awakens to knowledge, shines in beauty on the earth as if with a splendour of Dawn. He is as if one hewing his way in the march and battle of the shining Horse; he is like one athirst and luminously blazing, the ageless Fire.

Fire and again Fire set to work with your fuel, chant with your speech the dear, the beloved Guest. Approach and set the Immortal alight with your words; a god he enjoys in the gods our desirable things, — a god, he enjoys our works in the gods.

I chant the Fire that is kindled with the word for fuel, the Fire that is pure and makes pure; Fire that is steadfast for ever and marches in front in the Rite of the Path. We desire with his felicities the Illumined, the Priest of the call, the harmless, rich with many blessings, the Seer who knows all births that are.

O Fire, they have set thee here the Messenger, the Immortal in generation after generation, the Carrier of offerings, protector of man and the Godhead of his prayer. Gods alike and mortals sit with obeisance before the all-pervading Master of the peoples, the ever-wakeful Fire.
O Fire, according to the laws of thy works thou pervadest either race; thou art the messenger of the Gods and rangest both the worlds. Since we have accepted thy thinking and the right understanding that is thine, be to us our triple armour of defence and benignant helper.

May we who know not come into touch with this great knower with his true front and just walk and perfect vision. May he who knows all manifested things\(^1\) do sacrifice for us, may Fire voice our offering in the world of the Immortals.

O heroic Fire, thou guardest and bringest safe to the other side the man who has reached to the Thought for thee the Seer and achieved the intensity of the sacrifice or its ascending movement; thou fillest him with might and riches.

O Fire that hast the Force, guard us from fault, guard from one who would subject us. May there come to thee along the path full of destructions the thousandfold delectable treasure.

Fire, the Priest of the invocation, is a king and the Master in our house; all the births he knows, he is of all things born the Knower. He is strong to sacrifice and the Truth is in him; let him do sacrifice for gods and mortals.

\(^1\) Or, all kinds of knowledge
O Fire, O Light that makest pure, O summoning Priest of man's sacrifice, today when thou comest as a doer of worship, today when thou growest all-pervading in thy greatness and offerest the things of the Truth for sacrifice, today carry with thee our offerings, O ever-youthful Fire, even the truths that are thine.

Open thy manifesting eye on our firm-based pleasant things; let a man set thee within him to sacrifice to Earth and Heaven. Protect us, O King of Riches, in our conquest of the plenitudes; O Fire, may we pass safe through all the stumbling-places. Let us pass beyond these things, pass in thy keeping through them safe.

O Fire with thy strong armies of flame, sit with the gods, first of them all, in the wool-flecked lair where the Nest is ready and the light-offering; lead for the doer of the rite, for the presser of the wine rightly on its paths the sacrifice.

This is that Fire whom the ordainers of works churn out like Atharvan of old; a Power unbewildered, they led him in his zigzag walk from the dusky Nights.
Be born to us in our all-forming labour for the coming of the Gods, for our peace. Bring the gods to us, the Immortals, the builders of the growing Truth; give to our sacrifice touch on the gods.

**O Fire, O man's master of the house, we have fed thee with our fuel and made thee a vastness; let the works of the house-master be unhalting, make us utterly keen with thy intense force of light.**

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**BHARADWAJA BARHASPATYA**

**SUKTA 16**

6-015-19

| vayamu tv a g hraptate jnanam gne akarma samidha bhantam as thuri no g hrapatyan i sanitu nastenasa sa a stidhi |

Be born to us in our all-forming labour for the coming of the Gods, for our peace. Bring the gods to us, the Immortals, the builders of the growing Truth; give to our sacrifice touch on the gods.

**O Fire, O man's master of the house, we have fed thee with our fuel and made thee a vastness; let the works of the house-master be unhalting, make us utterly keen with thy intense force of light.**

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**O Fire, thou art set here in all as the Priest of the call in the sacrifice, set by the gods in the human being.**

6-016-01

| tvamagne yajh an jan a gne as thuri jnane jane |

**Offer worship with thy rapturous tongues in the Rite of the Path to the Great Ones. Bring the gods to us, do them sacrifice.**

6-016-02

| sa no mandrabhiradhvare jihv abhyaj a maha a a devanvaksi yaksci ca |

6-016-03

| vetthha hi vedho adhvan a path a s ca devajjas a a gne yajh esu sakrato |

**O ordainer of works, mighty of will, by thy revealing light in the sacrifice thou knowest the tracks of the gods and their highways.**

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1 Or, with thy straight going
Now has the Bringer of the Treasure with his horses of swiftness aspired to thee for a twofold bliss; he has sacrificed in the sacrifices to the king of sacrifice.

O Fire, for the Servant of Heaven\(^1\) who presses the wine, for Bharadwaja the giver of the offering, the multitude of these desirable things!

Thou art the Immortal messenger; lend ear to the laud of the seer and bring the Divine People.

Men deeply meditating aspire to thee that the godheads may come to them; mortals they aspire to the God in the sacrifice.

Bring into sacrifice thy perfect sight and thy will; rich are thy gifts and in thee is the joy of all who desire.

Thou art the Priest of the call set here in thinking man, his carrier with mouth of flame wiser in knowledge than he. O Fire, sacrifice to the people of heaven.

\(^1\) Divodasa
Come, O Fire, for the advent; voiced by the word, come for the gift of the oblation: sit, the Priest of our invocation, on the grass of the altar.

O Angiras, we make thee to grow by our fuel and our offering of the clarity; flame into a vast light, O ever-youthful Fire.

O God, O Fire, thou illuminest towards us a wide light of inspired knowledge and the vastness of a perfect force.

O Fire, Atharvan churned thee out from the Lotus, from the head of every chanting sage.1

And Dadhyang too, the Seer, Atharvan's son, kindled thee a slayer of the Python adversary and shatterer of his cities.

Thee the Bull of the paths set full alight, most mighty to slay the Destroyers, a conqueror of riches in battle upon battle.

1 Or, on Pushkara; or, the Lotus of the head of every chanting sage.
Come to me and let me voice to thee, O Fire, true other words; for thou growest by these moon-powers of the Wine.

Whereasover is thy mind and thou plantest that higher discernment, there thou makest thy house.

O Prince of Riches, the fullness of thy treasures meets not the eye and it is for the few;¹ take then joy in our work.

Fire of the Bringers is approached by us, the slayer of the Python adversary conscious with a multiple knowledge, the Servant of Heaven's Fire, master of beings.

This is he that unconquered, unoverthrown shall by his greatness win and give to us a treasure beyond all earthly things.

O Fire, by a new illumination like the old and joining it, thou hast stretched out the Vast with thy light.²

¹ Or, let not the fullness of thy treasures meet the eye only of the few;
² Or, built the Vast with thy light.
O friends, offer to the impetuous violence of Fire the hymn and the sacrifice; sing the illumining verse, chant to the Ordainer of works.

This is he that must sit through the human generations, man's Priest of the call with the seer-will, the Messenger, theCarrier of the oblation.

O Prince of the Treasure, do worship here with sacrifice to the Two Kings who are ever pure in their works, to the sons of the Indivisible Mother, to the company of the Life-Gods, to Earth and Heaven.

O Fire, O Child of Energy, full of riches is thy vision for the mortal, the vision of the immortal, and it imparts to him its impulse.

Let the giver be the best by work of the will; today winning thee let him become one overflowing with affluence: a mortal, he shall taste the perfect purification.
These are thy men whom thou guardest, O Fire, and they find the speed of thy impulse and move to universal Life, fighters piercing through the armies of the enemy, fighters conquering the armies of the enemy.\(^1\)

Let the Fire with his keen energy of light overwhelm every devourer; Fire conquers for us the riches.

O wide-seeing Fire, God who knowest all births that are, bring to us the treasure with its strength of the Heroes; O mighty of will, slay the demon-keepers.

The mortal of evil movements who gives us over to the stroke, guard us, O Fire, from him and his evil.

O God, repulse on every side with thy tongue of flame that doer of wickedness; oppose the mortal who would slay us.

\(^1\) Or, piercing through the enemies who war against them, (bis).
O forceful Fire, extend to Bharadwaja the peace\(^1\) with its wideness; extend to him the desirable riches.

Let Fire the seeker of the treasure kindled and brilliant and fed with our offerings slay with his flame of illumination the encircling Adversaries.

Let him become the father of the Father in the womb of the Mother; let him break out into lightnings in the Imperishable, let him take his seat in the native home of the Truth.

O wide-seeing Fire, God who knowest all births that are, bring us the Word with its issue, the Word whose light shines in Heaven.

O thou who art made by our force, we come to thee of the rapturous vision bringing our offerings for thy pleasure and let forth towards thee, O Fire, our words.

Like men that take refuge in the shade, we have arrived to

\(^1\) Or, the wide-spreading house of refuge
the refuge of thy peace, there where thou blazest with light and art a vision of gold, O Fire.

Thou art like a fierce fighter shooting arrows and like a sharp-horned Bull; O Fire, thou breakest the cities.

They bring him like a beast of prey, like a new-born child they bear him in their hands, Fire that effects the Rite of the Path for the peoples.

Bring to us this great discoverer of riches, bring the god for the coming of the gods; let him take his seat in his own native home.

In the felicitous Fire that knows all things born the Master of your House is born to you; sharpen to his intensity the belov ed guest.

O God, O Fire, yoke those horses of thine that do well the work and can bear thee sufficient for our passion.
Come to us, bear towards us the Gods that they may eat of
our pleasant offerings and drink our Soma-wine.

O Fire of the Bringers luminously lightening with thy inces-
sant flame upward burn; spread wide thy light, O ageless2
power.

Let the mortal who would serve with his works the God in the
advent, aspire bringing his offering to the Fire in the Rite of
the Path; let him with uplifted3 hands and with obeisance of
surrender make shine the summoning Priest of Earth and
Heaven, the fire of true sacrifice.4

We bring to thee, O Fire, by the illumining word an offering
that is shaped by the heart. Let there be born from it thy im-
pregnating bulls and thy heifers.

The Gods kindle, most strong to slay the Python adversary,
the supreme Fire, the Horse of swiftness by whom the Rich-
es are brought and pierced the demon-keepers.

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1 Or, come to
2 Or, imperishable
3 Or, outstretched
4 Or, who worships the Truth with sacrifice.
MANDALA SEVEN
Men have brought to birth from the two tinders by the hands' fall the Fire voiced by the light of their meditations;¹ Fire that sees afar the flaming master of the house.

The Shining Ones² have set within in our dwelling-house closely regarding all to guard us from whatever side — that Fire which in his home sits eternal and all-discerning.

Verily shine out in front of us, O Fire, with thy perpetual radiance; to thee continuous come plenitudes.

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

Give us, O Fire, O Forceful One, by the thought the wealth

¹ Or, by the scintillations of their thought the Fire voiced by them;
² Or, the lords of the riches
full of hero-power, full of progeny high-proclaimed which the Assailant with his demon magic cannot pierce.

He to whom there comes in the light and in the dusk the young Damsel, luminous bearing the offering — it is his own dynamic thought that comes to him desiring the Riches.

O Fire, burn away from us all hostile powers with the consuming flames with which thou didst burn the afflicting demon, destroy Pain so that no voice of her is left.

O bright and most opulent, O Fire, who shinest and purifiest, as with whosoever kindles thy flame-forces, so with us too, by those lauds abide.

As with those who have turned to thy flame-force, mortal men, our forefathers in many lands, with us too by these lauds in thy right-mindedness abide.

May these men, heroes in the slayings of the Coverer, who work out the thought I have voiced, overcome all undivine mage-knowledge.
O Fire, may we not dwell in the emptiness, nor in houses of men where there is no son and the hero is not, but around thee may we dwell in homes where there is good progeny, O dweller in the home.

This is the eternal sacrifice to which there comes the Rider of the Horse, to our house full of progeny and good offspring, our house increasing with the self-born Son.

Protect us, O Fire, from the abhorred Rakshasa, protect from the harm of one who would war against us and do us evil; with thee as ally may we overcome those who would battle against us.

May that Fire go beyond all other fires where is the Horse and the Son with the strong hand; traveller of the thousand paths reaches the imperishable things.

This is that Fire who guards those who would conquer, he protects from evil the man who sets him ablaze; the heroes of the perfect birth move around him.

1 Or, where no remainder is left.
This is that Fire who is called in many lands, whom
the giver of the offering sets ablaze and has lordship,
round whom moves the Priest of the call in the rites of
the path.

In thee, O Fire, we cast many offerings gaining lordship,
creating in the sacrifice both the eternal Travellers.

O Fire, these offerings most desired, incessantly bring to
our formation of the godhead; to us may there come all de-
lightful Powers.

Deliver us not, O Fire, to strengthlessness, nor to the ill-clad
mindlessness, nor to hunger, nor to the Rakshasa, O thou
with whom is the Truth, lead us not astray in the house or
in the forest.

Now, O Fire, teach to us the Words, do thou, O God,
speed them to the lords of plenty, may both we and they
abide in thy grace, do you protect us ever with all kinds
of weal.

1 Or, given offering
Thou, O Fire, art swift to our call and rapturous is thy vision; O son of force, shine with a bright light. Burn us not since in thee and with thee is the eternal Son, let not the strength of the hero in us break us to pieces.

Mayst thou not, who art with us in these god-kindled fires, denounce us for difficulty to bear thee; may not wrong thinkings from thee, O son of force, even by error come to us.

O Fire, O thou with thy flame-force, rich with Treasure, become the mortal who casts his offerings in the immortal; that godhead founds in him the conquest of the riches to whom comes questioning the illumined seer, the seeker.

O Fire, thou art the knower of the great and happy path, bring to the illumined seers the vast Treasure by which, O forceful one, with a life unwasting, heroic in strength we may take rapture.

Now, O Fire, teach to us the Words, do thou, O God, speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal.
Cleave to our fuel, O Fire, today, illumine the vast pouring thy smoke of sacrifice, touch the peak celestial with thy up-piled masses, then stretch them out to unite with the rays of the Sun.

Let us invoke, by the sacrifices of the lord of sacrifice who voices the godheads, the greatness of these who are pure, who are perfect in will, who are founders of the Thought-gods, they take the taste of both kinds of offerings.

Fire who is to be prayed by you the mighty, the wise of understanding, the messenger between earth and heaven, whose speech is truth kindled as the human by the thinking man, let us greatness ever for the pilgrim-sacrifice.

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

1 Or, blaze out vastly
The seekers of the godhead perfected in their thinking have come with yoked chariots and flung wide open the doors in their formation of the godheads, they have anointed him as if the two ancient Mothers caressing their child, as if rivers moving through level spaces.

May too dawn and night, matrons great and divine, like good milch-cows, queens of sacrifice, queens of plenty called by many seekers, sit on the sacred grass and lodge with us for our happiness.1

I meditate on you, O ye two illumined Seers, doers of the work in our human sacrifices, knowers of all things born, for sacrifice; make high our pilgrim-sacrifice when we call: you win our desirable things in the gods.

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

O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence, cause of our growth, from which is born in us the hero ever active with wise

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1 Or, be with us for our happy journey.
discernment, the seeker of the gods who sets to work the stone of the wine-pressing.

7-002-10

\[ \text{vanaspateva \ stjopa devānagnirhaviḥ śanitā sūdayāti} \]
\[ \text{sedu hotā satyataro yajāti yathā devānāṁ janimāni deva} \]

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

7-002-11

\[ \text{ā yāhyagnya samihānaḥ arvāṇindrena devaiḥ sarathanāḥ turebhīḥ} \]
\[ \text{barbirna āstāmaditih suputrā svāhā deva āṃstā mādayantām} \]

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

**SUKTA 3**

7-003-01

\[ \text{agnī vo devamagnibhiḥ sajāṣṭhaṁ dūtāsavasye kṛṇudhvam} \]
\[ \text{yo marṣeṣu niḥbruvirślavā tāputrāṁ svāhā mādayantām} \]

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

7-003-02

\[ \text{proṭhadaśvo na yavaseśvīyan yadā mahaḥ saṅvaraṇād vyasthāt} \]
\[ \text{ādasya vāto anu vāti śociradha sma te vrajamāṁ kṛṣṇamastī} \]

He neighs in his desire like a horse in his pasture, when he breaks out from a mighty encirclement the wind blows in the wake of his flame; now black is thy marching.
O Fire, when are kindled the imperishable flames of thee, the new-born Bull, and they journey upwards, thy smoke mounts ruddy to heaven, for thou travellest, O Fire, as a messenger to the gods.

The might of thee moves wide over earth, when swiftly thou tearest thy food with thy jaws, the movement of thy march is like a charging army; O strong doer, with thy tongue of flame thou art like one sifting-grain of barley.

Him in the dusk, him in the dawn, the ever youthful Fire men groom like a horse whetting the strength of the guest in his native seat; when the offerings are cast to him there shines out the light of the Bull.

O thou of the bright flame-force, fair to vision is thy front when nearest thou shinest out like gold, thy strength moves like the thunder of heaven, rich in thy brilliance thou show-est thy light like a Sun.¹

So that we may give for you with Swaha, to the Fire, we

¹ Or, like the light of the Sun.
stand around him with the words of revelation and luminous offerings; do thou, O Fire, guard us with those measureless greatnesses, with thy hundred iron cities.

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

When he goes out pure like a bright axe shining with his own light for his body, he who was born from two mothers for sacrifice to the gods, strong of will, the desirable purifying Fire.

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

**SUKTA 4**
May Fire be the wise one and the deliverer when he is born the youngest from the mother, he who pure-bright of tooth clings to the forests, many foods he devours in a moment.

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

This is the seer, the conscious thinker in those who are not seers, Fire has been set as the Immortal in mortals; then lead us not here astray, O forceful Fire, may we be ever right-minded in thee.

He who has come to his native seat made by the gods, Fire delivered the gods by his will; the plants and the trees and the earth bear him who is the foundation of all.

Fire has power for a large Immortality, he is master of a wealth bounteous and full of hero-strength; O thou who hast strength with thee, let us not sit around thee shapeless, actionless, without hero-force.
To be rejected is the abundance of the riches that bring no delight, let us be the masters of a wealth that is eternal; that which is born from another is not the Son; O Fire, turn not to wrong the paths of one who knows not.

Not to be accepted even though blissful is the son of another womb, not to be thought of even by the mind, for he brings with him no delight, soon even he returns to his home, let rather the new Horse come to us, the all-conquering.

Do thou, O Fire, protect us from one who would conquer us, protect us thou, too, O forceful Fire, from blame; may there come to thee on a path full of destruction, come utterly a wealth thousandfold and desirable.

O Fire, light up for us these happinesses; let us wake to an understanding of thy perfectly conscious will; let all be there for those who laud thee, for him who utters thee; may you protect us always with all kinds of weal.
Bring to the Fire in his strength a Word for the traveller of earth and heaven who, in the lap of all the Immortals, the universal godhead, grows by those who are ever wakeful.

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

In fear of thee the black Tribe, creatures unharmonious, came away casting behind them their enjoyments, when O Fire, O universal godhead, thy light shone upon man when thou torrest them and flamedst forth in his front.

O Fire, O universal godhead, earth and heaven and the mid-realm clove to the triple law of thy workings; shining with thy uninterrupted flame thou hast spread out the two firmaments by thy light.

To thee, O Fire, the Words, thy shining horses, impetuous and luminous cleave in their desire, to the universal godhead, lord of the peoples, charioteer of the Riches, ray of intuition of the dawns and the days.
Into thee, the Shining Ones\(^1\) cast the Mightiness, for they clove to thy will, O friendly Light; O Fire, thou throwest the Destroyers out from the house bringing to birth a wide Light for the Aryan.

As thou camest to birth in the supreme ether at once as Vayu thou didst guard the path, thou cried aloud bringing to birth the worlds, according them as a gift to the Son, O knower of all things born!

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

O Fire, join to us within, to us made masters of the riches a plenitude of the knowledge inspired wide in its store; O universal godhead, do thou in union with the Rudras and the Vasus extend to us a vast peace.\(^2\)

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\(^1\) Or, the Lords of the riches

\(^2\) Or, a vast refuge.
deeds of the all-ruler, the almighty, the male, as Indra strong
and to be rejoiced in by the peoples.

Him they send the seer, the ray of intuition, the foundation,
the light on the hill, the kingdom of peace in earth and heav-
en; I illumine with my words the great and ancient laws of
working of Fire who rends the cities.

The traffickers who have not the will for the work, the bind-
ers in knots, who have the speech that destroys, who have
neither faith nor growth in the being, nor sacrifice, these the
Destroyers Fire has scattered before him; supreme he has
made nether in their realm those who will not to do sacrifice.

The powers that rejoice in the darkness behind, he most mighty
in his godhead has made by his energies powers in front; that
Fire I proclaim, lord of the Treasure, who is never bowed, who
tames those that make battle against him.

He bent down the walls by his showering blows, he who has
made the dawns wives of the Noble Ones; he the mighty Fire
has put his restraint upon men and made the peoples bring-
ers to him of his taxes by his forceful mights.
He to whose peace all beings come by their movements praying for a right mind, the universal godhead came to that which is supreme above earth and heaven, Fire to the lap of the father and mother.

The god took to him the riches of the Foundation, the universal godhead in the rising of the Sun gathered wealth from the nether and the upper ocean, Fire took to him the riches of earth and heaven.

**SUKTA 7**

Even though a god putting forth his force, I drive him forward as my steed of swiftness by my prostrations of surrender; become the messenger of our pilgrim-sacrifice, one who has knowledge; of himself in the gods he becomes known in his measured race.

O Fire, come to us along thy own paths, rapturous, taking pleasure in the comradeship of the gods; making the high plateaus of earth to roar with his rushing strengths, with his tusks of flame he burns the woodlands, all he burns in his desire.
In front is the sacrifice, well-placed is the sacred grass, pleased is the Fire; one prayed, thou art like a Priest of the call, calling to the two mothers in whom are all desirable things, whence thou art born most young and blissful.

Men accomplished in conscious knowledge have brought at once into birth the charioteer who has been set as master of the peoples in their house, Fire the rapturous, the sweet of speech, one who has with him the Truth.

He has come and taken his seat in the house of Man, the chosen bearer of the offering, Fire, the Priest of the Word, he who upholds all things, he whom earth and heaven increase, to whom the Priest of the call sacrifices for in him are all desirable things.

These have crossed beyond all by their lights, the men of strength who have fashioned excellently the Word, human beings who have gone forward eager to hear and have illumined for me something of this Truth.

Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishthas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.
The King, the Noble One is kindled high with prostrations of surrender, he whose front receives the oblation of the Light; men oppressed and opposed pray with offerings and the Fire is born in front of the dawns.

He verily is that great one whom one knew, the rapturous Priest of man, the mighty one, the Fire; he has found wide his lustres when he is let loose on the wide earth, black is the rim of his wheel when he is declared by her growths.

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

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

1 Or, perfect
In thee were our many callings and thou becamest right-thoughted with all thy flame-forces. When thou art proclaimed by the word, thou hearest, O Fire; perfect in thy birth, thyself increase thy body.

This is the word that rose into birth for the Fire it is a conqueror of the hundreds and with it are the thousands, it is twofold in its greatness when it creates the bliss for those who laud him for the friend; it is luminous, a driver away of evil, a slayer of the Rakshasa.

Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishthas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.

**SUKTA 9**

He awoke from the lap of the dawns, their lover, the rapturous Priest of the call, the great seer, the purifying Fire; he founds the ray of intuition for both kinds of being born, the offerings in the gods, the riches in the doers of good.

Strong in will this is he who has flung wide the doors of the Traffickers purifying for us the illumining ray which gives
The seer free from ignorance, the boundless, the luminous, a friend happily met, our benignant guest, rich in his lustres he shines in front of the dawns, a child of the waters he enters into his mothers.

One to be prayed by you in the generations of man, equal in his rays shone out the knower of all things born, Fire who dawns with his light of perfect vision, the rays woke into his high blazing.

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

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

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1 Or, happy in thy sessions, our friend,
2 Or, to her who is the tenant of the city:
As the lover of dawn he has reached to a wide strength shining, flaming out with his play of lightnings; the Bull pure and resplendent he shines on us, illumining with his light our thoughts he wakes our dawnsings.

It is as if the sun-world shone out from the day and the dawns; they are forming the sacrifice as aspirants the Thought: Fire the godhead knowing the births runs wide to his goal, the Messenger, the Traveller to the godheads, strong to conquer.

Our words are thoughts seeking for godhead. Come to the Fire asking for the Treasure, Fire the carrier of offerings, fair of front, perfect in vision, true in movement, the traveller of the ways for men.

O Fire, companioning the shining ones bring to us Indra, companioning the Rudras bring vast Rudra, with the Adityas bring the boundless and universal Mother, with those who have the illumined word bring the master of the word in whom are all desirable things.
Men who are aspirants pray in the pilgrim-rites to Fire the youthful and rapturous Priest of the call; for he has become the ruler of the earth and the Riches, a sleepless messenger for sacrifice to the gods.

**SUKTA II**

**7-011-01**

mahāṁ asyaadhvarasya praketo na ṛte tvadāṃrta mādayante
ā viśvebhiḥ sarathāṁ yāṁi devāinyugne hotā prathamaṁ sadeha

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

**7-011-02**

tvāmīṁate ājiraṁ dātyāya havismantaḥ sadaminmānuṣāṁ
yasya devairāsado barhiragne hānyasmai sudinā bhavanti

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

**7-011-03**

triścidarśoḥ pra cikiturvasāṁ ihe antardāśuṣe mārtṛya
manuṣyadagni iha yaksī devāṁ bhavā no dūto abhiśastipāvā

Even thrice in the night within thee theywoke to the knowledge of the Riches for the mortal giver; as the human here sacrifice to the gods, become our messenger and protector from the assailant.

**7-011-04**

agnirīśe bṛhato adhvarasyaḥgnirvīśasya havīṣaḥ kṛtasya
dakṣaṁ hajasā vaso v公园āḥ thā devā dūdhiḥ havyāvāham

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

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

**SUKTA 12**

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

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

Thou art Varuna and thou art Mitra, O Fire, thee the Vasishthas make to grow by their thoughts, in thee may the riches be easily won. Do you always guard us with all kinds of weal.
SUUKTA 13

7-013-01

प्राग्नये विश्वयुक्ते विभवेशसुरचने मन्म थीतिं भर्त्त्वम् ॥
भरे हरिनमि बहिष्दि प्रीणानो वैश्वानराय यत्वे मदीनाम् ॥

prāgnaye viśva-suṅkte viśveśasuracane manma thītin bharradhvam
bhare hariṇaṁ bhariṣiṁ priṇāno vaiśvānarāya yataye madīnāṁ

To Fire all-illumining, founder of the thought, slayer of the Asuras, bring your thinking and the thought formed; glad I bring to our sacrificial seat the offering for the universal godhead who has mastery over minds.

7-013-02

त्वमगने शोकिष्ठा शोकुच्चा आ रोदसी अरण्या जयामनः ॥
तं देवां अभिश्वस्यमुङ्चो वैश्वानर जातवेदं महित्वा ॥

tvamagnē śocīṣṭā śocucē ā rodasī aprṇā jāyamānāḥ
taṁ devāṁ abhiśvaśyamūnco vaiśvānara jātavedo mahītvā

Thou, O Fire, illumining with thy light filllest earth and heaven even in thy birth: thou hast released the gods from the Assailant by thy might, thou the universal godhead, the knower of all things born.

7-013-03

जातो यदाध्ने भूवना व्यवह: पशून न गोपा इव: परिर्वा ॥
वैश्वानर ब्रह्मण विन्द गातु युव पात स्वरतिभि: सदा न: ॥

jāto yadagnē bhūvana vyabhya: pashūn na gopā evā pariṣvā
vaiśvānara brahmaṇa vītān gātuṁ yūvan pāta svastibhiṁ sadā naṁ

When born, O Fire, thou lookest on the world as a herdsman on his cattle, one to be missioned, pervading everywhere, as the universal godhead thou foundest the Path for the Lord. Do you always guard us with all kinds of weal.

SUUKTA 14

7-014-01

समिभ्य जातवेद्धे देवाय देवकृतिभि: ॥
हरिविभि: शुक्लोखी समस्विनो यथ दयामान्ये ॥

samībhya jātuvedārde devāya devakṛtibhiḥ
haribhibhiḥ śakrokhī naṃsvivino yath pada mahāmangaye

To the godhead knower of all things born, by our fuel, by our invocations of the god, by our offerings may we give making prostration, to the Fire of the brilliant light.

7-014-02

वयं ते अग्ने समिभ्य विशेष वयं दातेम सूक्तिव्य यज्ञ ॥
वयं घ्रेत्तेनावक्रस्थ्य होन्यं देव हविषा भविषोऽवेच ॥

vayaṁ te agne samībhya vishēṣa vayaṁ dātēm suktivī yajñah
vayaṁ ghṛtenāvaikṛsṭhy āhārṇyaṁ deva haviṣā bhadraśoçe
May we worship thee, O Fire, with the fuel, may we give to thee with the laud, O master of sacrifice, we with the oblation, O Priest of the call of the pilgrim-sacrifice, we with the offerings, O god of the happy flame.

Come, O Fire, with the gods to our invocation of the gods taking pleasure in the cry "Vashat", to thee, O god, may we be givers of the offerings. Do you guard us always with all kinds of weal.

**SUKTA 15**

To the bounteous, one to be approached with worship, cast in the mouth the offering, who brings to us closest alliance.

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

May that Fire guard the knowledge that is our inmate from every side, may he protect us from evil.
Now have I brought forth a new laud to Fire, the Hawk of Heaven; he wins for us repeatedly the Riches.

He whose glories are desirable for vision and are like the Riches with their hero-powers, for he flames in front of the sacrifice.

May he take knowledge of this cry of "Vashat", may the Fire cleave to our words who is the carrier of the offerings and most strong for sacrifice.

O Lord of the peoples to whom we must reach, to whom the offerings are cast, we have set thee within luminous in thy hero-force, O godhead, O Fire.

Shine through the nights and the days, by thee may we be well-armed with fire; a hero-force art thou and thy desire is towards us.

To thee men illumined come with their thinkings for the conquest, to thee the imperishable One with her thousands.

1 Or, take pleasure in
The Fire repels the Rakshasas, the immortal with its brilliant light, one to be prayed, the pure and purifying flame.

Bring us our effectuations for thou hast the mastery, O son of force, and may the lord of enjoyment give us the object of our desire.

Thou, O Fire, givest us heroic glory and the divine Creator-Sun and Lord of enjoyment and the Mother of the finite gives us the object of our desire.

O Fire, guard us from evil, against the doer of harm protect us, O god; imperishable, burn him with thy most afflicting fires.

Now unviolated become to us a mighty iron city hundred fortified for the protection of men.

Do thou guard us from evil in dusk and in dawn from the bringer of calamity — thou art by day and night inviolable.
SUKTA 16

With this prostration I invoke for you Fire the son of Energy, the beloved, the traveller most awake to knowledge who carries out well the pilgrim-sacrifice, the immortal messenger of every man.

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

Up stands the flame of light of this bounteous One when to him are cast the offerings, his ruddy smoke goes up and touches heaven; men kindle high the Fire.

Thou art that most glorious messenger whom we create, bring to us the advent of the gods, O son of force, give us all mortal enjoyments, give us that which from thee we desire.

Thou, O Fire, art the master of the house, thou art the Priest of the call in our pilgrim-sacrifice, thou art the purifying Priest, in whom are all desirable things, the conscious
thinker; sacrifice and reach the object of our desire.

O strong in will, create the ecstasy for the doer of the sacrifice for thou art the founder of ecstasy: sharpen in the Truth for us every doer of the rite and whosoever is perfect in expression and skilful in thought.

O Fire fed with the offerings, let them abide in thee, the beloved, the illumined wise and those lords of plenty among men who are they that travel to and allot to us the widenesses of the Rays.

Those within whose gated house the goddess of Revelation with her hands of light sits filled with her fullnesses, them deliver from the doer of harm and the Censurer,1 O forceful Fire; give to us the peace that hears the Truth from afar.

Do thou then with thy rapturous tongue, for thou art the bearer of the oblation with thy mouth and great is thy knowledge, bring to our lords of the plenty the riches and hasten on its way our gift of the offering.

1 Or from betrayal and from bondage,
They who give to us the achieving plenitudes of the power of the Horse because of our desire of the great inspired knowledge, them, O most young godhead, bring safe out of all evil by thy hundred fortresses of rescue.

The divine giver of your Treasure desires from you the full pouring of the oblations; pour out and fill: then the godhead carries you on your way.1

The gods have made him the Priest of the call of the pilgrim-sacrifice, the conscious thinker, the carrier of flame; Fire founds the ecstasy and the heroic strength for the man who performs the sacrifice for the giver.

SUKTA 17

O Fire, become high kindled with the plenty of thy fuel, let the sacred grass be spread wide.

Let the doors of aspiration swing open; bring here the aspirant gods.

Go, O Fire, sacrifice to the gods with the offering; make good the ways of the pilgrim-sacrifice, O knower of all things born.

1 Or, brings to you the Riches.
He makes good the ways of the pilgrim-sacrifice, the know-
er of all things born; he sacrifices and gladdens the immortal
gods.

Conquer all desirable things, O conscious thinker, may our
yearning today become the Truth.

Thee they have established as the carrier of offerings, O Fire,
the gods have founded thee, the Son of Energy.

Those may we be who give to thee, the godhead, go vast upon
thy way and found for us the ecstasies.
MANDALA EIGHT
8-011-01

त्वमगे व्रतपा असि देव आ महेन्द्रा ῾।
त्वं यज्ञवीर्यं: ||

Tvamagne vratapā asi deva ā martyeyā
tvaṁ yajñasyādyaḥ

O Fire, thou art the guardian of the law of all workings, thou art the divine in mortals; thou art one to be prayed in the sacrifices.

8-011-02

त्वमसि प्रशस्यो विद्येशु सहन्त्य |
अग्ने रथीरवरागम् ||

Tvamasi prasasyo vidatheyu sahantya
agne rathiradvaramāṁ

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

8-011-03

स त्वमस्मदप द्विषो युयोधि जातवेद: ῾।
अदेवीर्येन अगिरिः: ||

Sa tvamasmadapā dvīṣo yuyodhi jātavedah
adēvariye arātiḥ

So do thou remove away from us the enemies, O knower of all things born, even the undivine and hostile forces, O Fire.

8-011-04

अन्ति नित्य सन्तमह यज्ञ मर्त्यरिषय: ῾।
नोप वेषि जातवेद: ||

Anti cit santamah yajñah marasya ripoḥ	nopa vēṣi jātavedah

Even when it is near, O surely thou comest not to the sacrifice of our mortal foe, O knower of all things born.

8-011-05

मर्ता अमर्त्यसय ते भूरि नाम मनामहे ῾।
विप्रासो जातवेदस: ||

Martā amaryasya te bhūri nāma manāmahē
viprāso jātavedasaḥ

Mortals illumined we meditate on the many names of thee
the immortal, the knower of all things born.

8-011-06

विन्द्र विन्द्रासोदवसे देवं मन्त्रसं ऊँचाये ||
अगिन गीर्भिरहावामहे ॥

vīpṛṇa vīprāśo'vase devaṁ mantras uṣaṭāye
agnino girbhīrhaṁvāmthaye

We call the Fire with our words, illumined we call the illumined for our guard, mortals we call the god for our protection.

8-011-07

आ ते कसो मनोयया समावत्तत सदाश्याम् ||
अग्ने त्वाकामवा गिरा ॥

ā te vatsa mano yamat paramāścit sadasthāt
agnī tvānkāmavā girā

Vatsa compels thy mind even from the supreme world of thy session, O Fire, by his Word that longs for thee.

8-011-08

पुरुषम् हि सदृढःसि विशो विश्वः अनु ब्रह्म ||
समस्तू त्वा हवामहे ॥

purūtra hi sadṛṣṭasi viśo viśvā anu prabhūḥ
samastu tvā havāmahe

Thou art the equal lord of all peoples in many lands; we call to thee in the battles.

8-011-09

समस्तत्वग्रिमनयसे वाजवतो हवामहे ॥
वाजेशु विचरःपासु ॥

samasttvāgnimavase vājayanto havāmahe
vājeśu vicharaṇapāsaṃ

We call to the Fire to guard us in our battles, we who seek the plenitudes; in the plenitudes richly manifold is his achievement.

8-011-10

प्रतो हि कमळो अधिवेशु सनाच्छ होता नवयशं सत्त्व ||
स्त्राः चार्ग्यन तन्त्रं पिन्नस्वास्मयं च सौभगाम यत्रतः ॥

pratno hi kamalū śadaśeṣu sanācchā hotā navaśaṃ satāṁ
stṛāḥ ca argyan tatrah pignassvaś ca saubhagmā yaṭān

For thou art of old one to be prayed in the pilgrim-sacrifices, and from time eternal thou sittest as the ever-new Priest of the call; O Fire, gladden thy own body and bring happiness to us by the sacrifice.
Affirm that godhead of the sun-world, the gods set the divine traveller to his race, they brought the offering to the world of the gods.

O illumined seer, pray the Fire opulent in his gifts, rich in his lustres; the guide of this Soma-sacrifice pray, O Sobhari, for the rite of the path, the Ancient One.

We have chosen thee the mightiest for sacrifice, the divine in the divine, the immortal as the Priest of call of this sacrifice, the strong of will, —

the Son of Energy, the Fire, happy and radiant and most glorious in his light; may he win for us by sacrifice the bliss in heaven of Mitra and Varuna and the bliss of the waters.

The mortal who with the fuel and the oblation, with knowledge and with surrender has given to the Fire, who is perfect in the pilgrim-rite, —
swift gallop his war-horses, most luminous is his glory, neither calamity wrought by the gods nor evil wrought of men can come to him from any part.

High of fire may we be with your fires, O son of force, O lord of Energies! for thou hast the hero-strength and thy desire is towards us.

As our friendly guest finding our expression for us, Fire must be known, and as our chariot; in thee are all-accomplishing foundations of ease, thou art the king of the Treasures.

That mortal is sure in the giving of his pilgrim-sacrifice, O happy Fire, he is one to be proclaimed, may he be a conqueror by his thoughts, —

one for whom thou standest high exalted over his pilgrim-sacrifice, he is a master and hero and accomplishes, — he conquers by the war-horses, by the luminous seers, by the heroes, wins his work achieved.
He in whose house Fire, in whom are all desirable things, maintains his body and his affirming laud and his delight and the offerings, he occupies the field of his occupancy.

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

He who by his gifts of the oblations or by prostrations of surrender, or by his word illumines the Fire, who brings his right judgment, and the swift action of his light, —

he who with his stimulation by the fuel serves with the seats of the session of the Fire, the Boundless, that happy mortal exceeding men by his thoughts and by his lights passes beyond all things as one who crosses over waters.

Bring, O Fire, that light which overcomes in the house whatever devourer or wrath of any being with evil thoughts.

The light by which Mitra sees and Varuna and Aryaman, by

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1 Or, O lord of the Riches,
which lords of the journey and Bhaga, that light may we worship, we made by thy force perfect knowers of the path guarded by the lordship of the Puissant.

8-019-17  ने चेदने स्वाध्यो ये त्वा विप्र निदिधिरे नृचक्षसम् ।
  विप्रासो देव सुकुलुम् ॥
  te ghedagne svādhyo ye tvā vipra nidadhire nṛcakṣasam
  viprāsō deva sukram

O Fire, those are perfect in their thought who, themselves illumined, have set thee within them, O illumined seer, thee, O godhead, divine in vision and strong in will.

8-019-18  त हरद वेदिद सुभम न आहुति ते सोनू चक्रिरे दिव ।
  त हरद वाजेभिर्जिग्यर्महद घन ये ले कामं न्येविरि ॥
  ta id vediḥ subhaga ta āhutiṁ te sotāḥ cakrīre dīvi
  ta id vājebhīrjīgyarmanahad dhanaṁ ye tve kāmaṁ nyerire

They have made their altar and their offering, O happy Fire, and their libation of the wine in heaven, they have conquered by their plenitudes a mighty wealth who have cast into thee their desire.

8-019-19  भद्रो नी अग्निराहतो भद्रा राति सुभम भद्रो अजवः ।
  भद्रा उत प्रासात्यः ॥
  bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvaram
  bhadrā uta praśastayaḥ

O felicitous god, happy to us art thou fed with the offerings, happy thy giving, happy the pilgrim-sacrifice, happy our utterances.

8-019-20  भद्रां मनः कुण्ठच वृत्तत्वथ चेना समत्सु सासहः ।
  अव विथय तनूह भूरि शर्थात बनेमा ते अभिषितभिः ॥
  bhadrāṁ manaḥ kuṇḍaṁ vacatvath echana samatsaṁ sahaṁ
  ava sthirā tanuḥ bhūrī śardhataṁ vamemā te abhiṣṭiḥbhīḥ

Create for us a happy mind in the piercing of the Coverers by which thou mayst overcome in the battles; lay prostrate many firm positions of those who challenge us, may we conquer them by thy attacks.

8-019-21  ईले गिरा मनुरितं वे देवा दूसरावति न्येविरि ।
  यस्थं हन्तवाहनम् ॥
  ile girā manuritam vai deva duśraratī nyerire
  yajīṣṭhaṁ hanyavāhanam

I pray with the word the Fire set in man whom the god sent
in as the messenger and traveller, the carrier of offerings, strong to sacrifice.

8.19-22

तिग्नायमभय तर्णाय राजः प्रयो गायस्यायने ।
वः पिनाह सुनुलाभः सुजीविनिन्धुतिर्भिधातः ॥

tigmajambhāya taraṇāya rājate prayo gāyasyagnaye
yaḥ pīṇāte sūntābhah suvīryamagnirghṛtebhīrāhataḥ

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

8.19-23

यदी सुनेभिरहतो वाषीपिनिन्धुतो उच्चाव च ।
अमुर इव नीर्णभूः ॥
yadī gṛtebhīrāhuto vāṣēmagnirbhārata uccāva ca
asura iva nirñijam

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

8.19-24

यो हन्वा-स्पर्यता मनुहितो देव आसा सुगन्धिना ।
विवाससे वायामि सच्चवीर होता देवो अमर्य ॥
yo havyānyaairatyā manurhito deva āsā sugandhini
vivāsate vāryāṁ svadhvaro hota devo amartyaḥ

The godhead set in man who speeds the offerings in its fragrant mouth, perfect in the pilgrim-sacrifice illumines all desirable things, the divine and immortal Priest of the call.

8.19-25

यदग्ने मर्ययसत्वं स्त्रयामहं मित्रमहो अमर्य ।
सहसः सूक्तवाहुः ॥
yadagnē martyastvaṁ styrāmahāṁ mitramahū amartyaḥ
sahasah sūnavāhuta

O Fire, fed with the offerings, O son of force, O friendly light, if thou wert the mortal and I the immortal, —

8.19-26

न त्वा राजियाभिन्नस्त्वे कसो न पाप्तवाय सन्तव ।
न ने स्तोतरतीवा न दुहिते स्मादग्ने न पाप्य ॥
na tvā rāsīyaabhīṣastva vaso na pāpavāya santva
na me stotāmatavya na durhitāḥ syādagnena pāpaya

I would not give thee over to the Assailant or to sinfulness, O benignant, O shining one; he who lauded me would not be one without understanding or miserable nor one plagued by guilt, O Fire.
8-019-27

He is like a son well nourished in the house of his father; may our offerings reach the gods.

8-019-28

O Fire, O shining one, by thy closest guardings may I, the mortal, be ever accompanied by the favour of the god.

8-019-29

By thy will may I conquer, O Fire, by thy gifts, by thy revealing utterances; for of thee they speak as the guiding Thought in me. O Fire, have joy for the giving.

8-019-30

By thy guardings in which is the strength of the heroes and the bringing of the plenitudes, he drives forward on his way with whom thou hast chosen friendship, O shining one.

8-019-31

....1 the blue stream of thee with its cry is faithful to the law of its Truth, even as it is kindled it takes what is cast in it; thou art beloved of the great Dawns and thou shinest in the dwelling places of the night.

8-019-32

We the sons of Sobhari have come to the Fire with its thousandfold mass of flame, strong in its approach for protection,

1 SiØ˝o not translated.
imperial, the Fire of the Terror of the Destroyer.\(^1\)

8-019-33

यस्य प्रेम ते अर्नापृ अनन्य उपासिनो वचा इव।

यिष्म न तुम्मा नि युवे जनानान्त तव दक्षराणि कर्मम्।

\(\text{yasya te agne anya upakṣito vayā īva}
\)

\(\text{vipo na dyumā ni yuve jānāmāni tava kṣatrāṇi vardhayan}
\)

O Fire, other fires dwell dependent on thee as on a tree its branches; I annex to me the illuminations of men and their lights, increasing so thy warrior forces.

8-019-34

व्यमादिक्याको अत्रुः पारं नवध मार्त्यम्।

त्योप्रो विशेषा सुदनावः।

\(\text{yamādityāsō adruhaḥ pāraṁ nayatha martyam}
\)

\(\text{mahonāṁ viśveśāṁ sudānavah}
\)

O sons of the boundless mother, you who betray not, great givers, the mortal whom out of all possessors of riches you lead to the other shore, —

8-019-35

यूयं राजाः कं विविधार्थीसिहः क्षयन्त मानुषाः अनु।

वयं ते वो करण मित्रार्थमन् स्वयमेवत्रव रथः।

\(\text{yūyāṁ rājānaṁ kaṁ ciccaryāṇīśāhāṁ kṣayantaṁ mānuṣāṁ anu}
\)

\(\text{vayaṁ te vo karanaṁ mītrārthamaṁ svayamevatrav rathah}
\)

for you, the kings, who have power over seeing men, choose one or another to have mastery in the human ways, — such may we be, O Varuna, O Mitra, O Aryaman, charioteers, indeed, of the Truth.

8-019-36

अद्यान्ते पौरुकुटस्य: पुनज्ञानतं त्रसदसुवर्ध्यनाम्।

महिष्ठो अवः सत्यति।

\(\text{adāṁme paurukutsyaḥ pañcāśaṭaṁ trasadasuvadhānāṁ}
\)

\(\text{mahīṣṭho ariyaḥ satpatiḥ}
\)

The Terror of the Destroyers, son of the master of wide vision, has given me the brides five hundred, he is a bounteous giver, the noble, a lord of beings.

8-019-37

उत्त में प्रथियोरवियोः सुवस्त्वं अधि तुगवनिः।

स्थितं सप्तानीनां स्वयं: प्रणेता भुववः कसुदियात्स्वं पति।

\(\text{uta me praviyoraviyoḥ suvāstvā adhi tugo vani}
\)

\(\text{tisṭpaṁ saptaṁ śāṇaṁ śāvāḥ pranetā bhuvav vasurdiyānāṁ patiḥ}
\)

And so, for me at the ford of the wide-flowing and forward streaming river of the happy dwelling places,\(^2\) came the bay horse, leader of the three seventies. May he become an opulent master of the things that are to be given.

\(^1\) Or, Fire of Trasadasyu.\(^2\) Or, the river Suvasstu,
VISHWAMANAS VAIYASHWA. SUKTA 23

Pray the Fire as he fronts you, worship with sacrifice the knower of all things born, Fire with his driving smoke and his unseizable light, —

fire who is like the string of speeding chariots to a competitor in the race; O all-seeing universal mind, laud him with the word.

Those on whom he presses, possessor of the word of illumination and seizes on their impulsions and their satisfactions, by their approach to knowledge the Fire finds the Treasure.

Up stands his ageless light as he flames out with his burning tusks, in his beautiful splendour, in the glory of his companies.

Even so, stand up as they laud thee, O doer of the pilgrim-rite, shining out with thy divine light, with thy vast all-regarding lustre.
Go, O Fire, with perfect utterances of the word offering uninterrupted the oblations, since thou hast become the messenger and the carrier of the offerings.

I call for you the ancient Fire, the Priest of the call of seeing men; him with this word I declare, him for you I laud.

Fire whom with the sacrifices, with the light verily they speed like a friend firmly established in the man who possesses the Truth.

To Fire the possessor of the Truth, the accomplisher of the sacrifice, the seekers of the Truth have come with the word and cleave to him in the seat of the adoration.

Let our sacrifices go towards him united in their effort, to him most fiery-wise of the Angirasas who is the Priest of the call in men and most glorious.

O ageless Fire, those lights of thine kindling the Vast are like male and mighty horses;
So do thou, O Lord of Energies, give us the wealth, hero-might; protect us in our battles, in the Son of our begetting.

Since, indeed, the lord of the peoples, keen and glad in the house of man, wards off all demon-powers, —

O Fire, with thy hearing of my new laud, with thy burning flame, consume utterly the demon magicians, O hero, O lord of the peoples.

Not even by magic can the mortal foe master the man who offers worship to the Fire with his gifts of the oblation.

Thee Ushana of the inspired wisdom set within for men as the Priest of the call, the doer of sacrifice, the knower of all things born.

1 Translation not found in MSS. (Editors' footnote)
For all the gods with one mind made thee the messenger; O godhead, thou becamest by inspired knowledge supreme and a lord of sacrifice.

Him immortal let the mortal hero make his envoy, the purifying Fire with his black path, vast in his wideness.

For the mortal who performs sacrifice to him by his gifts of the offering he founds much increase and a glory of his hero-strengths.

To the Fire, the ancient, the first and supreme, the knower of all things born in the sacrifices with the obeisance comes the ladle full of the oblation.

May we offer sacrifice as did Vyashwa with these greatest and richest thinkings to Fire, the brilliant in light.
O Rishi, son of Vyashwa, now sing the word of illumination as did Sthurayupa, to the Fire, vast in his wideness, the dweller in the house.

The guest of men, the son of the Trees, the illumined seers praise for his protection, the ancient Fire.

Turned towards all the great beings, turned towards our human offerings, by our obeisance, O Fire, thou takest thy seat on the sacred grass.

Conquer for us many desirable things, take possession of the wealth that brings us our many longings and hero-energy and the offspring and the glory.

Thou art he who breaks through, thou openest to us the luminous impulsions; open to us the conquest of the great Riches, O Fire.

1 Translation not found in MSS (Editors' footnote). 2 Or, he who overcomes,
O Fire, thou art the glorious one; bring to us Varuna and Mitra, the all-rulers who possess the Truth and have the purified judgment.

**SHYAVASHWA ATREYA. SUKTA 38**

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

O smitters who journey in the chariot, slayers of the coverer, ever unconquered — to this awake, O Indra, O Fire.

Men have pressed out for you by the stones this rapturous honey-wine — to this awake, O Indra, O Fire.

Take pleasure in the sacrifice, for the sacrifice come to the Soma-wine pressed out, gods to whom rises the common laud, O Indra, O Fire.
May you take pleasure in these Soma-pressings by them who have the offering, — O gods come to us, O Indra, O Fire.

May you take pleasure in this laud of mine, this path of song, O gods, come to us, O Indra, O Fire.

Come for the drink of the Soma-wine with the gods who arrive at dawn, you who have the victor-riches,1 O Indra, O Fire.

Hear the call of the Atris, of Shyavashwa2 pressing the wine, come for the drinking of the Soma, O Indra, O Fire.

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

I choose the protection of Indra and the Fire with Saraswati at their side, for whom the sacred song breaks into light.3

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1 Or, you who have the riches which are for the victor, or the true riches,
2 He who has the bay-horse. 3 Or, is chanted.
To Fire I give laud, the possessor of the illumined word, to worship the Fire with the speech of revelation; let the Fire reveal the gods to us, for he is the seer who goes on his embassy between the two worlds in the knowledge, — let all that are hostile be rent asunder.

O Fire, destroy with a new word the expression of these within in the bodies, destroy within us the beings hostile to those who give thee, let all the enemy forces, the hostile spirits depart from here who would do hurt to us, — let all that are hostile be rent asunder.

O Fire, to thee I offer my thoughts as if an offering of light cast into thy mouth; so do thou awake to knowledge in the gods, for thou art the ancient and benign messenger of the Sun, — let all that are alien be rent asunder.

He founds growth upon growth of the being even as one desires; offered the oblation of offered energy for every call to the gods he founds both the peace and the movement of the Shining Ones, he founds the bliss, — let all that are

1 Ghṛtaṁ, clarified butter or light. 2 Or, he
alien be rent asunder.

8-039-05 तं चिन्कैत सतीयसांधनितिच्छूण कर्मणा ।
स होता शरीरोऽदकिशिनिभ्रोऽतु इनोति च प्रतिभन्तन्यायकेः समे ||
sa ciketa sahiyasā'gniścittrena karmanā
sa hotā śaśvatānān daḵšinābhirahbhīṛta inotī ca pratīvyāṁ nabhantāman-
yake same

He awakes to knowledge by his forceful and many-sided works; he is the Priest of the call of many powers surround-
ed by lights of discernment and he takes possession of all that faces him, — let all that are alien be rent asunder.

8-039-06 अग्निर्जनता देवानामाग्निगृवेद धर्मनामपीच्चयम् ।
अग्नि: तं द्रव्यगृहा अग्निन्द्रान व्यूढूर् स्वाहुः सतीयसां नभन्तामाहयके समे ||
agnirjātā devānāmagnirveda mārtanāmapīcayam
agniḥ sa draviṇodā agnirvārā vyūṛnute svāhito navīyasā nabhantāmanyake same

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

8-039-07 अग्निद्वेषु संकसु: स विषु यजियत्वा ।
स मुनि कल्या पुरु विश्व भूमेव पुजयति देवो देवेशु यजियो नभन्तामाहयके समे ||
agnirdevesu saṁkṣasu sa viṣu yajītyo
sa mudā kāvyā puru viśvam bhūmeva puṣyati devo deveṣu yajīyo nabhantā-
manyake same

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

8-039-08 पौ: अग्नि: सतत्मात्रा: श्रीतो विषवेषु सिन्धुः ।
तमागन्म त्रिपत्यां नर्तावुद्दास्यहन्तमामग्नि: वेण्णु पूर्वय नभन्तामाहयके समे ||
yo agniḥ saaptamānaṣaḥ śrīto viṣvēṣu sindhuṣu
tamāganaṃ tripaṣṭyaṁ mandhāturduṣyuhantamagnim ∥

Fire is the sevenfold human, he is lodged in all the rivers; to him we have come, the dweller in the triple abode, the Fire of the thinker, slayer of the Destroyers, ancient and supreme in the sacrifices, — let all that are alien be rent asunder.
O Indra, O Fire, forceful you give to us the treasure by which we shall overcome in our battles even all that is firm and strong, as Fire the trees in a wind, — let all that are alien be rent asunder.
For they, Indra and Fire, dwell in the midst of mellays; gods, 
seers, questioned, they by their seerhood gain for one who 
seeks their friendship the knowledge won by the thought, — 
let all that are alien be rent asunder.

8-040-04 अन्यथा नभकवदिन्द्राणी जसा गिरा इ "
ययोविविकिमिं जगदिवं श्रीः पुष्करी महयुगभे बिभूतो वसु नभतामन्यके समे "
abhyaarca nabhâkavadindrágni yajasâ girâ 
yayorviśvanitâm jagadiyâm dyauh prth[i]vî mahyupasthe bibhîto vasu 
nabhantâmanyake same

To Indra and the Fire sing the illumined chant even as Nab- 
haka, doing them homage with sacrifice and speech, whose is 
all this world and this heaven and great earth bear for them in 
their lap the treasures, — let all that are alien be rent asunder.

8-040-05 प्र ब्रह्माणि नभकवदिन्द्राणिन्यामिरञ्जयति "
या सत्तुमनर्मं जिगिरणमय्यं पुरवं ईशान ओकसा नभतामन्यके समे "
pra brahmâni nabhaâkavadindrágni nibhayâmirjaya 
yâ saptabuddhâmavavam jihmacâramokryitam indra iśâna ojasâ nabhantâmanyake same

Even as Nabhaka direct towards Indra and Fire the Words who 
uncovered the sea of the seven foundations with its dim¹ 
doors, — even Indra ruling all by his might, — let all that are 
alien be rent asunder.

8-040-06 अपि कुच्च पुराणवद दस्तेरित्र 
विगुप्ततमोजो दास्य दम्भय "
vayà tadasya saṁbhûto vohsadhya 
api vâśca purâvnavad vratateriva guspiritamo javasdayam dambhaya 
Even as of old cleave like clustering mass of a creeper, crush 
the might of the demon; that wealth amassed by him may we 
by Indra share, — let all that are alien be rent asunder.

8-040-07 चदिन्द्राणी जना इमे बिक्षुनि तना गिरा "
अस्तमकेभिनविव्यं सात्याम पुनयस्ते वनुयाम वनुयतो नभतामन्यके समे "
yadindrágni janâ ime vihavante tanâ girâ 
asâmkekhirnibhirvayām sāsahyāma prthanyato vanuyāma vanusyato nab- 
hantâmanyake same

When, O Indra, O Fire, these who are here call you with speech 
and act, may we overcome by our men those who battle 
against us, may we conquer those who would conquer us, — 
let all that are alien be rent asunder.

¹ Or, oblique
8-040-08 या नू स्वेतवावो विदि उच्चारण उप दुःधिः ||
इत्यद्यथैनु द्रवमुक्ता यत्न सिद्धेऽयत्न सी पञ्चमृक्तां नभ्नाम्यके समे ||

"White gods are they who from below ascend to the heavens by their lights; according to the law of the working of Indra and Fire, flowing move the Rivers whom they loosed from bondage to every side, — let all that are alien be rent asunder."

8-040-09 पूर्वीयो इन्द्रोपमात्यः पूर्वीयः प्रज्ञातः सूतौ हिंद्रस्वय हरिः ||
बह्नो बीरस्यायूः या नू साधनं नो धियो नभ्नाम्यके समे ||

"O Indra, O thou of the bright horses, O begetter of the shining hero, the shooter who strikes into his mark, many are thy measurements of things, many thy expressions of the truth which accomplish our thoughts, — let all that are alien be rent asunder."

8-040-10 नं शिष्टोतम सुप्रक्षीपितस्य सत्यानामिग्नयम् ||
उत्स नू च चित्त य ओजोऽः कुणाय भेदाति ज्ञेयः स्वातिर्षौ नभ्नाम्यके समे ||

"Intensify him by your purifications, the brilliant warrior with the illumined word, even him who with might breaks the serpent-eggs of Shushna, may he conquer the waters that bear the light of the Sun-world, — let all that are alien be rent asunder."

8-040-11 नं शिष्टोतम स्वभवं सत्यं सत्यानामिग्नयम् ||
उत्स नू च चित्त य ओजोऽः कुणाय भेदाति ज्ञेयः स्वातिर्षौ नभ्नाम्यके समे ||

"Intensify him who is perfect in the rite of the path, the true warrior who follows the law of the Truth; it is he who observes, who breaks the serpent-eggs of Shushna, conquers the waters that bear the light of the Sun-world, — let all that are alien be rent asunder."

8-040-12 पिन्न्वयिन्त्यो भर्तरस्वतवद्वित्यर्मवदवाचि ||
त्रिधानुत्तमणी पातंस्मानां कव श्याम पत्यो रिणाम ||

1 Or bring to perfection
So has the new word been spoken to Indra and to Fire, even as by my father, by Mandhata, by the Angiras; protect us with triple peace, may we be masters of the riches.

VIRUPA ANGIRASA. SUKTA 43

8-043-01

Him pray our words, even these lauds of Fire, the illumined seer, the creator, invincible in his sacrifice.

Such art thou for whom I bring to birth perfect laud and glad is thy response, O seeing Fire, O knower of all things born!

Oh, like jets of light thy keen energies of flame devour with their teeth the woods.

Bright, with smoke for their flag against heaven, urged by the winds, labour separate thy fires.
These are those separate fires of thine that kindled are seen like rays of the Dawns.

8-043-06

क्रृष्णा रज्जसिरकसुतः प्रव्याणे जातवेदसः।
अगिन्धवेद रोपति क्षमि॥

krṣṇā rajānśi patsutāḥ prayāge jātavedasaḥ
agnirud rodhati kṣami

Black is the dust under his feet in the march of the knower of all things born when Fire sprouts upon the earth.

8-043-07

धामि क्रृष्णान्तोष्ठीन्तसादिदिन्नती वायति।
पुनवनं तरुणीरपि॥

dhāmī krṣṇān oṣadhirbapsadagnirna vāyatī
punaryan taruṇirapi

Making his foundation, consuming the herbs Fire wearies not but goes even to the young shoots.

8-043-08

जिहवभिरत्न नाममदचिष्ण जस्त्वाधनवन्ति।
अगिन्धवेद रोपते॥

jihvābhiraḥ nannamadarciśa jaṇjanabhavan
agnirud ca rocate

Oh, laying all low with his tongues of flame, flashing out with his ray Fire shines in the woodlands.

8-043-09

अप्स्वयाने सत्कष्ठव सौष्ठवरु रुद्यसे।
गर्भेस सर्वायासे पुन:॥

apsvayān sadhiṣṭava sauṣṭhivaru rudhyase
garbhe saṁjāyase punaḥ

In the waters, O Fire, is thy seat, thou besiegest the plants; thou becomest a child in the womb and art born again.

8-043-10

उदगने तव तद्धुनाद्वीरी रोचत आहुतम्।
निन्याने जुहो मुखे॥

udagne tava tad ghṛtādarcī rocata āhutam
nimśānāṁ juhvo mukhe

O Fire, that ray of thine fed with the oblation rises up shining from the offering of light,2 licking the mouth of the ladle.

8-043-11

उक्षामाय विलामाय सोमपुष्टाय वेधसे।
stomairvīdhemāṅgaye॥

ukṣāmāya vaśāmnāya somapruṣṭhāya vedhase
stomairvīdhemāṅgaye

1 Or, goal,
2 Or, clarified butter,
May we ordain sacrifice with the lauds to Fire, the ordainer of things, Fire who makes the ox and the cow his food and he bears on his back the Soma-wine.

O Fire, we come to thee with prostration and with the fuel, O Priest of the call, O supreme will!

O pure Flame, fed with offerings we call thee as did Bhrigu, as did Manu, as did Angiras.

For thou art kindled, O Fire, by the fire, thou who art the illumined seer art kindled by one who is illumined, as a comrade thou art kindled by thy comrade.

So do thou to the illumined who gives to thee give the thousandfold wealth and the hero-force.

O Fire, my brother, created by my force, drawn by thy red horses, pure in the law of thy workings, take pleasure in this laud of mine.
My lauds reach thee, O Fire, as to the calf lowing in glad response the cows reach their stall.

For thee, O most luminous Angiras, all those worlds of happy dwelling, each in its separate power, labour for thy desire, O Flame.

In thinkers the wise, the illumined seers urged by their thoughts the Fire to dwell in their house.

So thee as the horse in its gallopings performing the pilgrim-sacrifice, O Fire, they desire as the carrier of the offering and the Priest of the call.

Thou art the lord who looks with equal eyes on all the peoples in many lands; we call to thee in our battles.

Pray the Fire who fed with the pouring of the clarities blazed wide; may he hear this our call.

Mandala Eight
Such art thou whom we call, Fire, the knower of all things born who hears our cry and smites away from us the foe.

I pray this Fire, the marvellous king of the peoples who presides over the laws of their action, may he hear.

Fire who illumines the universal life like a male horse urged to its gallop, we speed like a racer to the goal.

Smiting away the foes and things that hurt, burning the Rakshasas, on every side, O Fire, shine out with thy keen flame.

Thou whom men kindle as the human thinker,¹ O most luminous Angiras, O Fire, become aware of my word.

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

¹ Or, like Manu,
To thee, verily, these beings born and these worlds of a hap-
py dwelling each separately in its place, lay a foundation
where thou canst devour thy food.  

O Fire, may we be those who have the right thought and the
divine vision, and through all the days, pass safe beyond the
danger.

We seek with rapturous hearts Fire, the rapturous, in whom
are many things that are dear to us, — Fire with his intense
and purifying light.

O Fire, shining with thy light, loosing forth thy lustre like the
sun with its rays, thou puttest forth thy force and slayest the
darknesses.

We seek from thee, O forceful Fire, that gift of thine, — the
desirable wealth which never fails.

SUKTA 44
Set to his action by the fuel, awaken the guest by the offerings of the clarities; cast in him the offerings.

8-044-02

अग्नि द्वारा जुज्झवः मे कर्ष्टवानेन मन्मना ।
प्रति सुश्वताति हर्यत न: ॥

agni stomaṁ juṣjasva me vardhasvānena manmanā
praṇi sūktātī harya naḥ

O Fire, take pleasure in my laud, grow by this thought; let thy joy respond to our utterances.

8-044-03

अग्निः ते हृदन्तो अर्चयः समिभाषनस्य दीदितः ।
देवाः आ सादयादिः ॥

agniṁ dūtaṁ puro dadhe havyāvāhamupa bruve
devāṁ a sādayādiḥ

I set in front Fire, the messenger, and speak to the carrier of the offerings; may he bring to their session here the gods.

8-044-04

उत्तः ते बहुन्तो अर्चयः समि-भाषनस्य दीदितः ।
अग्नेः सुक्रसः ईस्ते ॥

ut te bhṛanto arcayaḥ samidhānasya dīdiḥa
dagne śukrasa ērte

O luminous Fire, vast and bright thy rays upwards ascend as thou art kindled high.

8-044-05

उप त्वा जुहो मम धुन्ताचीर्यन्तु हर्यत ।
अग्नेः हर्यसः जुज्झवः न: ॥

upa tvā juhvo mama ghṛtācīryantu haryata
dagne haryā juṣjasva naḥ

O joyful Flame, to thee may my ladles go bright with the clarities; O Fire, take pleasure in our offerings.

8-044-06

मण्ड्रेः होतारमूलिच्च चिच्चानां विभासमुः ।
अग्निनव्यः स उ अर्न्तः ॥

mandraṁ hotāramūlīcch chīchānāṁ vibhasamūm
dagne navyaṁ sa u śravat

I pray the Fire, the rapturous Priest of the call, the sacrificant, shining with his light, rich in his lustres, may he hear.

8-044-07

प्रत्येक होतारमोङ्ग्रियं गुज्झत्यग्रं कविक्रतमुः ।
अध्वराणाभिमिश्रयम् ॥

pratnāṁ hotāramōṅgyaṁ juṣṭamaṁ niḥ kavikrataṁ
adhvarāṇaṁ labhishriyam

The ancient Priest of the call, desirable and accepted, Fire the seer-will, joiner of the pilgrim-rites.
4.4 O most luminous Angiras, taking pleasure in these offerings lead the sacrifice uninterruptedly in the way of the Truth, O Fire.

4.5 High-kindled, O Right and True, O brilliant light, awakened to knowledge bring here the divine people.

4.6 The illumined seer and Priest of the call, free from harms, shining with light, carrying his banner of smoke, him we seek, the ray of intuition of the sacrifices.

4.7 O Fire, made by our force, protect us against the doers of harm, pierce the hostile power.

4.8 Fire by the ancient thought making beautiful his own body, a seer, grows by each illumined sage.

4.9 I call to me the Child of Energy, Fire of the purifying light in this sacrifice which is perfect rite of the path.

1 Or, according to the rule of the rites,
8-044-14
सो मित्रमहस्तवमने शुक्रेण शोचिला ।
देवैशा सत्स बर्हिषि ॥
so no mitramahastvamagne sukraṇa socisā
devairā satṣi barhiṣi

So do thou, O Fire, O friendly light, with thy brilliant flame
sit with the gods on the sacred grass.

8-044-15
यो अविनः तन्भो दये देवं मर्त: सपयाति ।
तस्मा इद दीदयद् वसु ॥
yo agniṁ tanvo dame devaṁ maraḥ saparyati
tasmā id didayad vasu

The mortal who serves the divine Fire in the house of the
body, to him he gives the Riches.

8-044-16
अग्रि:मुर्धभि: दिव: ककु: त पति: पूविभ्य: अयम् ।
अपाः रेतासि डिन-विनि ॥
agnimārdhā divaḥ kakut patiḥ prthivyā ayam
apāṁ retāsi jinavi

Fire is the head and peak of heaven and lord of earth and he
sets moving the waters.

8-044-17
उदग्ने शुचवस्तदु शुक्रा भ्राजन्त ईरले ।
तव उपोत्सायचर: ॥
udagne śucayastava śukrā bhrājanta ērile
tavā āyotāsya jayacarayaḥ

O Fire, upward dart blazing thy pure and brilliant tongues;
make to shine out thy lights.

8-044-18
ईश्चे वार्षिक हि दात्रस्याग्ने स्वपर्ति: ।
स्नेत्ता व्यां तव सम्पन्न ॥
iśiṣe vāryasya hi dātryāgneye svaparati
stotā syāṁ tava śarmaṇi

Thou art the lord of the Sun-world, O Fire, and hast power for
the gifts desirable; may I who laud thee abide in thy peace.

8-044-19
त्वामग्ने मनोधिष्णस्तवं हिन्यन्ति चिनिभि: ।
त्वं कर्धन्तु नो सिर: ॥
tvāmagne manoṣiṣṇastvāṁ hinvanti cintibhiḥ
tvāṁ vardhantu no girāḥ

Thee, O Fire, the thinkers urge on thy road, thee by their per-
ceivings of knowledge; may our words increase thee.

8-044-20
अदृश्य स्वधावनो दूसर्षय रेभत: सवा ।
अग्नेः सर्ववं तृणमहे ॥

\[\text{Hymns to the Mystic Fire}\]
We choose the comradeship of the Fire inviolate in the law of his nature, the ever-chanting messenger.

Most pure in his workings is the Fire, he is the pure illumined sage, the pure seer of Truth; pure he shines out fed by our offerings.

So thee may my thinkings and my words increase always; O Fire, awake to the comradeship between us.

O Fire, if I wert thou and thou wert I, then would thy longings here become true.

O Fire, thou art the shining one, shining with thy lustres, lord of the shining riches; may we abide in thy right thinking.¹

O Fire, to thee holding firmly the law of thy workings, move my words like lowing cattle, as rivers move towards the sea.

¹ Or, thy grace.
Fire the youth, the lord of the peoples, the seer, the all-consumming, Fire of the many illuminations I glorify with my thoughts.

May we strive towards the Fire by our lauds, the charioteer of the sacrifices, Fire with his solid strength, his sharp tusks of flame.

May this thy worshipper, O Fire, abide in thee; on him have grace, O Right and True, O purifying Flame.

For thou art the wise thinker seated in the house, like an illumined sage ever awake; O Fire, thou shinest out in heaven.

Before the stumblings come, O Fire, before the spoilers arrive, O seer, carry forward our life, O Shining One.

BHARGA PRAGATHA. SUKTA 60

apna a yāhyagnibhirhotāraṁ tvā vṛṇīmahe
a tvāmanaktu pravatā haviṣmaṁ yajaṁśthat brahīrasade
Come, O Fire, with thy fires, we choose thee as the Priest of the call, may the ladles extended, full of the offering anoint thee, strongest for sacrifice when thou sittest on the sacrificial seat.

For, towards thee, O Son of force, O Angiras, the ladles move in the rite of the path; we seek the child of Energy with his hair of light, the supreme fire in the sacrifices.

O Fire, thou art the seer and the ordainer, the Priest of the call, the purifier to whom must be given sacrifice, rapturous, strong for sacrifice, one to be prayed in the pilgrim-rites with illumined thoughts, O brilliant Flame!

Bring to me who betray not, O youngest, O unceasing Flame, the gods that desire for the advent; come to our well-found pleasant things, O shining One, rejoice established by our thinkings.

O Fire, O deliverer, thou art very wise, the true, the seer, thou who shinest out, O high-kindled Fire, thee the sages, the ordainers illumine.
Flame out, O most luminous Flame, shine out for man, give to him who lauds thee the bliss, for thou art great; may my luminous seers abide in the peace of the gods, high in fire may they overcome the foe.

As, O Fire, thou consumest old dry wood on the earth so burn, O friendly Light, whosoever comes with evil mind, our hurter.

Deliver us not to the mortal foe, to the demoniac, to him who gives expression to evil; guard us with thy unfailing and benignant, guardian and rescuer fires, O ever-youthful Flame!

Guard, O Fire, with the single word, guard with the second, guard with the words that are three, O master of Energies; O shining One, guard with the fourth.

Guard us from every hostile demon, protect us in the plenitudes; for we come to thee as the closest of the gods and our ally for our increase.

Hymns to the Mystic Fire
O purifying Fire, bring to us and give a wealth that increases our growth, the wealth that has to be expressed in us, O measurer of our formations, by thy right leading a wealth full of many longed-for things and very great in its self-glory,—

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

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

O Fire, O Bull, thy tusks of flame cannot be challenged by the gaze when thou rangest abroad; so do thou, O Priest of the call, make that our offering is well cast, conquer for us many desirable things.

In the forest thou sleepest in the two mothers, mortals kindle thee into a blaze; then sleepless thou carriest the offerings of the giver of the oblation and now thou shinest in the gods.
Thee pray the seven priests of the call, thee the unhesitant, shooting well thy shafts; thou breakest asunder the hill with thy heat and thy light: O Fire, go forth beyond men.

The Fire, the fire, let us call for you having placed the sacred grass and placed the gifts of our pleasure, on day after day, Fire of the unseizable ray, Priest of the call of seeing men.

O Fire, to thee constant in the peace of a deep calm I come with the intuition that awakes to knowledge; by our impulsion bring to us for our protection wealth of many forms that is most close.

O Fire, O god, for thy adorer thou art the lord of creatures, thou art the master of his house who departs not from him, afflicting the demons; great art thou, the guardian of heaven who comes to his gated home.

O blazing light, let not the demon enter into us; let not the witchcraft of the goblin sorcerers take possession; O Fire, push calamity and hunger far beyond the pastures of our herds, ward the demon-possessed away from us.
SUDITI AND PURUMILHA ANGIRASA. SUKTA 71

8-071-01

8-071-02

8-071-03

8-071-04

8-071-05

8-071-06

O Fire, guard us by thy lights\(^1\) from every hostile force and from mortal foe.

O beloved in thy birth, mortal wrath has no power over you: thou art master of the nights.

So do thou with all the gods, O child of Energy, O happy light, give us the wealth in which are all boons.

The hostile forces, O Fire, cannot divorce from the Riches the mortal giver whom thou rescuest.

O Fire, O illumined seer, he whom thou in the winning of the purity speedest towards the Riches, by thy protection reaches among the Ray-Cows.

\(^1\) Or, by thy greatmesses
Thou bringest, O Fire, the wealth in which are the many
strengths to the mortal giver; lead us towards greater
riches.

8-071-07
उरुष्या णो मा परा दा अवायते जातवेदः ।

Protect us, deliver us not, O knower of all things born, to
the mortal, the evil-thoughted who would bring on us ca-
lamity.

8-071-08
अग्ने माकिशैं देवस्य रातिमदेवो युयोत ।

O Fire, let none undivine take away from us what was given
by thee, the divine; thou hast power over the riches.

8-071-09
स नो वस्य उप मास्यूऽ नमण्माहिनस्य ।

Thou art the measurer to us, thy adorers of a mighty wealth,
O child of Energy, O Friend, O shining One.

8-071-10
अच्छा न: शीरोचिश्चम मिरो यन्तु दर्शतमः ।

May our words go towards thee with thy keen light and
thy vision, our sacrifice to thee with surrender for our
protection, thee the widely proclaimed, the master of
many riches, —

8-071-11
अविन मूऽ मस्य जातवेदसं दानाय वार्षणः ।

to the Fire, the Son of force, the knower of all things born,
for the gift of our desirable things; twofold he becomes the
immortal in the mortals, the rapturous Priest of the call in
man.
Fire for you by the worship to the gods, Fire in the journeying of the pilgrim-sacrifice, Fire in the thoughts first and chief, Fire in the war-horse, Fire for perfection in our field.

May the Fire give us force in his comradeship, he who has power for the desirable things; Fire we seek continually in the son of our begettings as the shining one and the guardian of the body.

Pray with your chants Fire of the keen flame for the protection, O Purumilha! Fire for the Treasure, — the Fire men pray for the inspired knowledge, a house for a splendid light.

Fire we hymn with our words that he may remove from us the hostile power, Fire to give to us the peace and the movement; he is in all men like a protector to whom they may call, he is the daylight of the wise.

HARYATA PRAGATHA. SUKTA 72

Fire we hymn with our words that he may remove from us the hostile power, Fire to give to us the peace and the movement; he is in all men like a protector to whom they may call, he is the daylight of the wise.
Do you make the offering, the Priest of the pilgrim-rite has come and he conquers again, for he knows the commandment of the Fire.

8-072-02

नि तिगम्म-वन्यं सीवद्वोता मनवधि ।
जुषा० अस्य सहयसं ॥
ni tigammanabhyanśuṃ sidaddhotā manāvadhi
jusāo asya sakhyam

Let him sit within close to the keen burning ray the Priest of the call in thinking man accepting the comradeship of the Fire.

8-072-03

अन्तरिच्छन्नित तं जने सरद परे मनीयया ।
गृष्णपित जिहवया समसं ॥
antaricchanti taṃ jana rudraṁ paro maniṣayā
gṛhṇanti jihvāyā sasam

Within they wish him to be in a man the "terrible one", beyond the thinking mind; by his tongue they seize the peace.

8-072-04

जाम्यतीत्वे धनुर्रवोधा अरुहदनम् ।
दृष्टं जिहवायध्यतः ॥
jāmyatītpe dhanurvayodhā aruhadvanam
drṣadaṁ jihvāvadhī

High burnt the companion bow, a founder of the growth he climbed to woodland, he smote the rock with his tongue.

8-072-05

चरनुं करतो रश्मिह निवालारं न विनंदते ।
वेतिनि स्तोतव अम्बयम् ॥
caran vatso ruśanniḥ nidātāraṁ na vindate
veti stotava ambyam

He is the shining calf who wanders and finds none to bind him here, to one who lauds him he manifests the mother.¹

8-072-06

उतो न्यस्य यन्महद्वायोजानं बुहद ।
दुममा रथस्य दुस्तो ॥
uto nvasya yanmahadaśvāvadyojanaṁ bhad
dāmā rathasya dadṛṣe

And now is the great and vast yoking as if of the Horse, the rope of the chariot is seen.

¹ Or, for one who lauds him he goes to the mother.
8-072-07

\[ \text{duhanti saptakāmupa dvā pañca śrjataḥ} \]
\[ \text{tīrthe sindhoradhi svare} \]

Seven milk the one, two let loose the five at the ford of the River upon the cry of the waters.

8-072-08

\[ \text{ā dasabhirvivāsata indraḥ kośamacavyāvīt} \]
\[ \text{khedayā trīrtā divaḥ} \]

By the ten of the sun Indra made fall the covering sheath of heaven with his triple mallet.

8-072-09

\[ \text{pari śrīdaturaḥ jūrjirati vāyasyi} \]
\[ \text{māṁ āhātāre añjane} \]

A new adoration moves round the triple pilgrim-sacrifice, the priests of the call anoint with the honey-wine.

8-072-10

\[ \text{siṁcanti namasāvataμuccakram pariśmān} \]
\[ \text{nicinabāramakṣitam} \]

With surrender they pour out the inexhaustible pervading well whose wheel is on high and its opening below.

8-072-11

\[ \text{abhyāramidadrayo niśiktaṁ puśkare madhu} \]
\[ \text{avatasya visarjane} \]

Close by are the stones and the honey-wine is poured in the lotus in the discharging of the well.

8-072-12

\[ \text{gāva upāvatānān mahī yajasya rapsudā} \]
\[ \text{ubhā karṇā hiranyayā} \]

O Ray-Cows, come to the well; here is the great wine-jar of the sacrifice, here are both the golden handles.
Pour into the wine that is pressed, a joining splendour, the glory of earth and heaven; by the juice of the wine sustain the Bull.

They know their own home; like calves with their mothers they met with each other as companions.

In the jaws of the eater they made their foundation in heaven, their prostrations of surrender to Indra and the Fire made the Sun-world.

The warrior milked out the seven-planed nourishing force and energy by the seven rays of the sun.

O Mitra and Varuna, in the rising of the moon he received it on the sun; it is the healing draught for him who suffers.

And now let him stretch out with his tongue of flame around heaven that plane of him in his full delight which is to be laid as a foundation.

1 Or, form
All kinds of beings replenish the guest domiciled in your house in whom are the many pleasant things; I laud him with my thoughts with the word of bliss.

He to whom men bringing the offering pour the stream of the libation and by their words that give expression to him proclaim as the friend, —

The immortal, the knower of all things born who is seen across the darkness, one to be prayed to, one to whom are offered the clarities.

1 Or, the great doer; 2 Or, who sees
The Fire whom men here oppressed pray with their offerings casting their libations with the ladles at work.¹

Thine, O Fire, is the new thought founded in us, O rapturous and well-born guest, strong of will, wise and powerful for action.

May that thought, O Fire, become pleasant and full of peace and gladness; grow by it, well-affirmed by our lauds.

May it be luminous with many lights, and uphold in its inspiration a vast inspired knowledge in the piercing of the Coverers.

He is the Horse of power and the Cow of light, it is he who fills our chariots, he is brilliant and like Indra the lord of beings; you shall cross through his inspiration, O men! and find each wonderful.

Thou whom Gopavana gladdens with his word, O Fire, O Angiras, O purifying Flame, hear his call.

¹ Or, with outstretched ladles.
Thou whom men oppressed pray for the winning of the plenitudes, awake in the piercing of the Coverers.

As if calling armed forces in Shrutarvan, son of Riksha, from whom drips the rapturous inspiration, I comb the shaggy-maned head of the four.

Me the swift and galloping four of that most strong one, well-charioted, bore towards the delight as if birds flying to water.

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

VIRUPA ANGIRASA
SUKTA 75

O Fire, yoke like a charioteer the horses most powerful for

---

1 Or, let them bear me
2 Or, as the birds carried Tugrya.
3 Note on Riks 13, 14 and 15: As is shown by the "Shravansi", "Turvatha" and the name "Shrutarvan" — the Rishi is giving a symbolic turn to the name as well as to the horses and the waters.
the calling of the gods; take thy seat, O ancient Priest of the
call!

8-075-02
उ न ओ देव देवाँ अच्छा वोत्तेंगरः ।
अख्रीतवा वाभव कुपिः ॥

And now, since thou hast the knowledge, speak for us towards
the gods, make true to our aspiration all desirable things.

8-075-03
त्वं ह यद्विनङ्गब सहसं। सूनवाहह ।
कलावर यज्ञो भुवः ॥

For thou, O Fire, O most youthful son of force, thou in whom
are cast the offerings, art the possessor of the Truth to be wor-
shipped with sacrifice.

8-075-04
अयमग्रिः शहसिनो वाज्ञ सतिनसपिः ।
मृत्य कृत्य कण्याः ॥

This Fire is the lord of the hundredfold and thousandfold plen-
itude, the seer who is the head of the treasures.

8-075-05
ज्ञ नेमिमस्थलो यथादस्समं सहूतिन्त्रं ।
नेमियो यज्ञपिः ॥

O Angiras, by words which bear in them the invocation, bring
down nearer that sacrifice as the heaven's craftsmen brought
down the rim of the wheel.

8-075-06
तस्मिन नूनमभवे वाचा विपत नित्याः ।
कृषणे चेतसः सुप्रदिष्टम् ॥

To him now, O Virupa, by the eternal word give the impulse
of the high laud to the luminous Bull.

8-075-07
कमु ष्विद्यान्त सन्यायर्पन्तेकृष्णकृष्ण ।
पायो गोत्र सस्त्रसमशे ॥

kamum śvīdasya senayā'gnerapūkakakṣasasaḥ
pāṇiṇi goṣu starāmahe
By the army of the Fire who has the eye that sees from afar\(^1\) may we lay low whatever miser Trafficker and enter among the shining herds.

May the peoples of the gods abandon us not, even as the unslayable luminous herds full of milk leave not a calf that is lean.

Let not calamity from every evil-thoughted hostile around smite us like a billow smiting a ship.

O divine Fire, men declare their prostration of surrender to thee that they may have force; crush by thy might the foe.

Once and again for our search for the Ray-Cow thou hast entered wholly into the riches, O Fire; O maker of wideness, make for us a wideness.

Abandon us not in the winning of this great wealth as if one who bears a heavy burden; conquer this massed treasure.

\(^1\) Or, who has the eye of wisdom
8-075-13  
अन्यमस्मद्विया इयमग्ने सिस्कितु दुःखुना।
वर्धा नो अमवच्छव।

anyamasmadhhiyā iynamagne siṣakṣutu ducchunā
vardhā no amavacchavaḥ

O Fire, may this mischief cling to another than us for his terror; increase for us a forceful might.

8-075-14  
वर्धाजुष्ममविन् शमीमगुर्मक्ष्य वा।
तेन चेतिन्न्तिपतति।

yasyājuṣhamasvinaḥ śamimadurmakhasya vā
tāni ghedagnirvṛdhāvati

The man in whose work he takes pleasure, one who offers the prostration of surrender and is not poor in sacrifice, him the Fire protects with increase.

8-075-15  
परस्या अधि स्वशोधरां अव्या तर।

parasyā adhi śvavodharaḥ abhyā tara

From thy place in the supreme region break through to those who are below; here where I am, them protect.

8-075-16  
विद्या हि ते पुरा वयमग्ने पितृयथावस।

vidyā hi te purā vayamagne pituryathāvasaḥ

For we know from of old of thy protection like a father’s, O Fire, now we seek thy bliss.

USHANAS KAVYA
SUKTA 84

8-084-01  
प्रेष्ठां वो अतिष्ठं स्तुष्ये मित्रभिन्न प्रियम्।

preṣṭhāṁ vo atithiṁ stuṣye mitramiva priyam

Your guest most beloved I laud who is like a beloved friend, Fire who is as if the chariot of our journey, the one whom we must know.

1 Or, descend
He whom as the seer and thinker the gods have now set within twofold in mortals.

O thou ever-young, guard men who give, hear our words; protect the son by the Self.

O divine Fire, O Angiras, O child of energy, by what word, the laud, for thy supreme thinking?

By the mind of what master of sacrifice shall we give, O son of force; how shall I word this prostration of my surrender?

Mayst thou thyself create for us all worlds of a happy dwelling, make our words a source of the plenitude and the riches.

In whose wide-moving thought dost thou take delight, O master of the house; thou from whom come our words in the conquest of the Light?
Hymns to the Mystic Fire

8-084-08

तं मर्जयन्त सुक्रनु पुरोयावानमाजिषु ।
स्वेषु क्षेषु वाजिनम् ॥

taṁ marjayanta sakratuṁ puṇowyāvānmañjīṣu
sveṣu kṣayeṣu vājīnām

Him they make bright the strong of will and he goes in front in the race;¹ he is a master of plenitude in his own abodes.

8-084-09

क्षेति क्षेमेिि साधुभिन्निकिं चन्निि हलिि यः ॥
अगे सुवीि एििे ॥

kṣetī kṣemeśhiḥ sādhubhirakiryaṁ ghnantī hantī yaḥ
agnī suviṁra edhate

He dwells safe on perfect foundations and there are none to slay him, it is he who slays; O Fire, he is a mighty hero and prosperous.

PRAYOGA BHARGAVA
SUKTA 102

8-102-01

त्वमाने बृहद्यो द्वासि देव दाशुे ॥
कविर्गङ्गपतिि्वुिा ॥

tvamāgne bhāhyodes deva dāsuṁ
kavrīgarpatīriyuvā

Thou, O divine Fire, foundest a vast expansion for the giver, thou art the seer, the youth, the master of the house.

8-102-02

स न ईलानवा सह देवां अगे दुवुशुिा ॥
चिकिद्वभानवा वह ॥

sa na ilānayā saha devāṁ agne duvesuvā
cikidvihānavā vaha

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

8-102-03

त्वया ह स्विद्युिा वं च चक्किण्ठेन यक्षठव ॥
अभि ष्णो वाजसाते ॥

tvayā ha svidyugā vayaṁ cakṣirṇena yaktathva
abhi ṣno vājasātaye

With thee indeed as an ally, most strong in thy urge, we overcome for the conquest of the plenitude.

¹ Or, in the contests;
Even as the Flame-Seer, Son of the Wideness, even as the Doer of Works I invoke the pure ocean-dwelling Fire.

I call the force which has the sound of the wind and the cry of the rain, the ocean-dwelling Fire.

I call like the creation of the Creator-Sun, like the delight of the Lord of Delight, the ocean-dwelling Fire.

For the forceful offspring of the pilgrim-sacrifices towards Fire as he grows in his multitudes, —

so that he may come to be with us like the Form-Maker coming to the forms he has to carve, us made glorious by his will at work.

This Fire travels in the gods towards all glories; may he come to us with the plenitudes.
Hymns to the Mystic Fire

Laud here the most glorious of priests of the call, the supreme Fire in the sacrifices.

8-102-11

The intense Fire with its purifying light who dwells eldest in our homes, shines out as one who hears from afar.

8-102-12

Declare him, O illumined sage, as the powerful and conquering war-horse, as the friend who takes man to the goal of his journey.

8-102-13

Towards thee come the words of the giver of the offerings marking thee out and stand firm as companions in the might of the wind.

8-102-14

Thou whose triple-seat of sacrifice is untied and unconfined and the waters also have established thy abode, —

8-102-15

the abode of the bounteous godhead with its inviolate safeties, like a happy regard of the Sun.

8-102-16

1 Or, the ancient
O divine Fire, by our thinkings of the light, burning with thy flame, bring to us the gods and do them sacrifice.

8-102-17

तं त्वाजननं मातं: कविः देवासी अंबिरस् ।
हन्ववाहाममपर्यङ्गः ॥
tāṁ tvājananta mātaraḥ kaviṁ devāso āṅgiraḥ
hanyavāhamamartyam

The mothers bore thee, the gods brought thee to birth as the seer, the immortal, the carrier of offering, O Angiras.

8-102-18

प्रचेतस्य त्वा कविक्षेन दूतं वरेण्यम् ।
हन्ववांहं नि सदिरे ॥
pracetasaṁ tvā kaveṅge dūtaṁ vareṇyam
hanyavāhaṁ ni śedire

O Fire, O seer, they set thee within as the thinker, the desirable messenger, carrier of the offerings.

8-102-19

नाहि मे अस्त्यचन्द्रया न स्वधितिवन्वचति ।
अष्टाङ्गभगमि ते ॥
nahi me astyaghnyā na svadhitirvanavatī
athaṅgabharāmi te

Mine is not the cow unslayable, I have no axe at hand, so I bring to thee this little that I have.

8-102-20

यदग्ने कानि कानि चिदा ते दारणि दधमसि ।
ता जुशस्व यविषठच ॥
yadagne kāni kāni chidā te dāraṇī dadhmasi
tā juśasva yaviṣṭhya

What we place for thee, a few chance logs, them accept, O ever-young Fire.

8-102-21

यद्युपजिहिका यद्यम् अस्तिस्पर्षि ।
सर्वं तदन्तु ते घुम्मः ॥
yadtyupajihvikā yadvamro atisarpati
sarvam tadastu te ghrām

What is eaten by the ant, what the white ant overruns, let all that be to thee as if thy food of light.¹

8-102-22

अग्निमिष्ठानो मनसा धियं सचेत मर्ययः ।
अग्निमीषे विवसवभि: ॥
agnimindhāno manasā dhīyaṁ saceta martyah
agnimīṣe vivasvabhīḥ

Kindling the Fire let mortal man cleave with his mind to the Thought; by things luminous² I kindle the Fire.

¹ Or, as if clarified butter. ² Or, by the shining ones
8-103-01

He is seen, the great path-finder in whom they have founded
the laws of our action; to the Fire well-born, increaser of the
Aryan, go our words.

8-103-02

Fire lit by the Servant of Heaven travels in his might towards
the gods along our mother earth and on heaven's peak he takes
his stand.

8-103-03

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

8-103-04

He whom thou willst to lead to the Riches, the mortal who
gives to thee, O shining One, he holds in himself, O Fire,
the hero, who utters the word, who increases the thou-
sands.

8-103-05

He rends open the plenitude even in the strong place by the

1 Or, of themselves,
war-horse, he founds an imperishable inspired knowledge; O thou of the many riches, in thee we ever hold in the godheads all beautiful things.

He who gives to us all treasures, men's rapturous Priest of the call, to him our lauds go forth as if supreme vessels of the honey-wine.

The lavish givers, the seekers of the godhead, make him bright by their words as if currying a chariot-horse. O powerful for action, O lord of peoples, in the son of our begettings thou carriest achievement of the possessors of riches beyond both the firmaments.

Chant to the most bounteous, the possessor of the Truth, the brilliant in light, coming with the laud, to the Fire.

High-kindled, fed with the offering full of light, the lord of riches conquers a heroic glory; often may his new right-thinking come towards us with the plenitudes, —

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

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

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

Come, O Fire, with the Rudras, comrade of the life-gods, for the drinking of the Soma-wine, to the laud of Sobhari and take thy rapture in the godhead of the Sun-world.

1 Or, the doer of works
MANDALA TEN
High and vast the Fire stood in front of the dawns; issuing out of the darkness he came with the Light: Fire, a perfect body of brilliant lustre, filled out at his very birth all the worlds.

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

Vishnu knowing rightly the supreme plane of this Fire, born in his vastness, guards the third (plane); when in his mouth they have poured the milk (of the cow), conscious they shine here towards his own home.

Hence the mothers who bear that draught come with their food to thee, and thou growest by the food: to them the same, but other in their forms, thou comest (returnest) again, then art thou Priest of the call in human beings.
The Priest of the call of the pilgrim-rite with his many-hued chariot, in the brilliant ray of intuition of sacrifice on sacrifice, Fire the guest of man who takes to himself the half of each god in might and glory.

Putting on robes, putting on forms, Fire in the navel-centre of the earth is born a ruddy flame, in the seat of Revelation. O King, as the Priest set in front sacrifice to the gods.

Ever, O Fire, thou hast stretched out earth and heaven, as their son thou hast built up thy father and mother: O ever young, journey towards the gods who desire thee; then bring them to us, O forceful Flame!

SUKTA 2

Satisfy the desire of the gods, O thou ever young, do sacrifice here, a knower of its order and its times, O master of the order and time of things; with those who are divine priests of the order of the work thou, O Fire, art the strongest for sacrifice.

1 In the exoteric sense, “ṛtu” seems to mean the rites of the sacrifice.
Thou comest to men's invocation, thou comest to the purification, thou art the thinker, the giver of the riches, the possessor of the Truth: may we make the offerings with svaha; may Fire, availing, do the sacrifice, a god to the gods.

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

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

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

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

Thou whom heaven and earth, thou whom the waters, thou whom the form-maker, creator of perfect births, have brought into being; O Fire, luminously along the path of the journey of the Fathers, knowing it beforehand, high-kindled blaze.

SUKTA 3

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

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

He has come closely companioning her, happy with her happy, a lover he follows behind his sister; Fire spreading out with his lights full of conscious knowledge overlays her beauty with his ruddy shining hues.

1 Or, the shining ones
His movements flaming send forth as if vast callings of Fire
the beneficent comrade in the march of this mighty and ador-
able flame, the vast and beautiful his radiances blazing have
waked to knowledge.

His blazings as he shines stream like sounds of bright heav-
en in its vastness; with his greatest, most splendid and opu-
lent lights at play he travels to heaven.

His strengths are those of a thunderbolt seen in the hurling,
they neigh aloud in their teams; he, the traveller, most divine,
shines wide-pervading with his ancient ruddy chanting fires.

So carry for us, so take thy seat, the mighty traveller of the
young earth and heaven, Fire the swift and vehement with his
swift and vehement horses, — so mayst thou come to us here.

To thee I sacrifice, to thee I send forth my thought so that
thou mayst manifest thyself adorable at our call; thou art
like a fountain in the desert to longing men, O ancient king, O Fire.

O ever-young flame, towards thee men move, like herds that go to a warm pen; thou art the messenger of gods and mortals, thou movest between them vast through the luminous world.

The mother bears thee like an infant child clinging cherishingly to thee, increasing thee to be a conqueror; headlong down over the dry land he goes rejoicing, he is fain to go like an animal let loose.

O thou who art conscious and free from ignorance, ignorant are we and we know not thy greatness, thou only knowest. Covert he lies, he ranges devouring with his tongue of flame, he licks the young earth and is the master of her creatures.

Anywhere he is born new in eternal wombs; he stands in the forest hoary-old with smoke for his banner: a bull unbathed he journeys to the waters and mortals who are conscious lead him on his way.
Two robbers abandoning their bodies, rangers of the forest, have planted him in his place with ten cords. This is thy new thinking, O Fire, yoke thyself to it with thy illumining limbs like a chariot.

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

SUKTA 5

One sole ocean holding all the riches, born in manifold births from our heart it sees all; there cleaves to the teat in the lap of the two secret ones in the midst of the fountain-source the hidden seat of the being.

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

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

Him well-born the routes of the Truth and its ancient impulses close companion for the plenitude. Heaven and earth give lodging to him whose dwelling is above them they make him grow by the lights and foods of their sweetresses.

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

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

He is the being and non-being in the supreme ether, in the birth of the Understanding in the lap of the indivisible mother. Fire comes to us as the first-born of the Truth, he is the Bull and milch-Cow in the original existence.

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1 Or, as their inhabitant, 2 Or, the seven frontiers,
This is he in whose peace,¹ and in his approach to it grows by his guardings the worshipper of the Fire, who encompasses all and is spread everywhere luminous with the largest lights of the wise.²

Fire, who shines perpetual, possessor of the Truth, luminous with divine lights, he who follows out the works of a comrade for his comrades like a courser running straight to his goal.

He who has power for every advent of godhead, who has power for the outbreak of the dawn and is the life of all, Fire in whom our thinkings are cast as offerings, his chariot goes unhurt and he supports all his strengths.

Increasing by his strengths, rejoicing in his illuminations he goes a swift galloper towards the gods; he is the rapturous Priest of the call, strong to sacrifice with his tongue of flame, inseparable from the gods the Fire sheds on them his light.

¹ Or, house of refuge. ² Or, with his largest lights for the wise.
Hymns to the Mystic Fire

Him fashion for you with your words and your obeisances as if Indra quivering at the dawn-ray, him whom illumined sages voice with their thoughts, the knower of all things born, the overpowering Flame.

Thou in whom all the Riches meet together in the plenitude like horses by their gallopings in their speed towards the goal, the protections most desired by Indra to us make close, O Fire.

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

SUKTA 7

Found for us felicity of earth and heaven and universal life that we may worship thee with sacrifice, O god; O doer of works, may we keep close to thy perceptions of knowledge; guard us, O god, with thy wide utterances.

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

I think of the Fire as my father, my ally, my brother, ever my comrade; I serve the force of vast Fire, his bright and worshipped force of the Sun in heaven.

O Fire, effective in us are thy thoughts and conquerors of our aims: he whom thou deliverest, thou the eternal Priest of the call in the house, who art that driver of the red horses, possessed of the Truth, possessor of the much store of riches, may happiness be his through the shining days.

The Fire founded by the heavens\(^1\) as our friend and the means for our works, the ancient Priest of the pilgrim-rites, the lover men brought into being by the strength of their two arms and seated within as the Priest of the call in beings.

Thyself sacrifice in heaven to the gods, for what shall man immature in thought and unconscious of the knowledge do of thy work? Even as thou didst sacrifice in the order and times of the Truth, a god to the gods, O perfectly born Fire, so sacrifice to thy body.

\(^1\) Or, with his lights
O Fire, become our guardian and protector, become the creator of our growth and of our growth the upholder, O mighty One, give to us what we shall give as offerings to the gods, and unfailing our bodies deliver.

TRISHIRAS TWASHTRA  
SUKTA 8

The Fire journeys on with his vast ray of intuition, the Bull bellows to earth and heaven; he has reached up to the highest extremities of heaven, the mighty one has grown in the lap of the waters.

The Bull of the heights,¹ the new-born rejoiced, the unfailing child worker rejoiced and shouted aloud; in the formation of the gods he does his exalted works and comes the first in his own abodes.

He who grasps the head of the father and mother they set within in the pilgrim-sacrifice, a sea from the Sun-world; in his path are the shining rays that are the foundations of the Horse of Power and they accept embodiment in the native seat of the Truth.

¹ Or, the humped-Bull,
O shining One, thou comest to the front of dawn after dawn, thou hast become luminous in the Twins; thou holdest the seven planes for the Truth bringing Mitra to birth for thy own body.

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

Thou art the leader of the sacrifice and leader to the mid-world to which thou resortest constantly with thy helpful team of mares; thou upholdest in heaven thy head that conquers the Sun-world, thy tongue thou makest, O Fire, the carrier of our offerings.

By his will Trita in the secret cave desiring by his movements the thinking of the supreme Father cherished in the lap of the Father and Mother, speaking the companion-word, seeks his weapons.

Trita Aptya discovered the weapons of the Father and missioned by Indra went to the battle; he smote the Three-
headed, the seven-rayed and let loose the ray-cows of the son of Twashtri the form-maker.

bhūririndra udināksantam o'vāhinat satpatirmāyānam
tvāśtrasya cidviśarūpasya gona mācakrāṣṭrīni śīrṣā parā vark

Indra, the master of beings, broke that great upstriving meditating force and cast it downward and making his own the ray-cows of Twashtri's son of the universal forms he took away from him his three heads.

Mighty from the mighty, strong and inviolable, he milked by the milking of heaven the streams of the Indivisible; Varuna knew all by his right thought. A lord of sacrifice, may he perform the order of the rites of the sacrifice.

May the Gandharvi speak to me and the Woman born from the Waters, may her protection be around my mind midst the roar of the river; may the indivisible mother establish us in the heart of our desire: my brother the greatest¹ and first declares it to me.

She the happy, and opulent and glorious, dawn has shone

¹ Or, the eldest
out for man bringing the Sun-world with her. When they gave birth to this Fire, an aspirant doing the will of the aspirants for the discovery of knowledge.

10-011-04

अथ त्यं द्रम्यं विषयं विचारं विचारं विचारं विचारं विचारं विचारं वि

यदी विशेष चूँते दृष्टयाया अग्नि होतारथ धीरज्जायतः

adha tyaṁ dṛṣṭaṁ vibhvaṁ vicakṣaṇaṁ virābhārādīśitaṁ śyena adhvare

yadī viśo vṛṣate dasmāmāryaṁ agnīṁ hotāramadha dhīrañjayita

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

10-011-05

सदासि रण्यो यक्षेऽव पुष्यते होतारभिगर्ने मनुष्यः स्वधवः

विवर्त्व वा यज्ञवल्लाम उज्ज्वलं वाँ ससवँ उपासिं भृगिनिः

sadāśi rayavo yavaseva purṣyate hotārāhigre manuṣaṁ svadivaṁ

vivṛtvaṁ vā yajñavallām ujjvalaṁ vā sanasaṁ upayasi bhūriṁ

Ever art thou delightful like grasses to that which feeds on them, O Fire, doing well with thy voices of invocation the pilgrim-sacrifice for man when thou givest utterance to the plenitude of the word of the illumined sage, as one who has conquered, thou comest with thy multitude.

10-011-06

उद्धर्य पितरं जार आ भगविश्वकर्ता हर्षको हर्ष कष्टिः

विविष्क वहः स्वप्नस्वयं मुखविष्णवे असुरे आपि मती

udāraya pitarā jāra ā bhagavāmikṣati hāruḥ kṣat hāruḥ

vivikti vahāṁ svapnasvaṁ mukhaṁ kṣṇate aṣu aśe mati

Upward lift the Father and Mother; the lover aspires to his enjoyment, rejoicing he obeys the urgings from his heart: a bearer of the word he speaks and jocund longs for the good work, the Mighty One puts forth his strength and is illumined by the Thought.

10-011-07

यस्ते अग्रे सुमतिं मनों अक्षुत सदसः सूनो अति स प्र शुन्ये

इव इव इव इव इव इव इव इव इव इव इव

yaste agne sumatiṁ marto aksat sahasaṁ sūna ati sa pra śuye

jaiṁ dudhāhaṁ vahamāno aśivāraṁ sa dyumāṁ amavāṁ bhūṣati dyūṁ

O Fire, O son of Force, the mortal who attains to thy right thinking goes forward and hears the truth beyond; holding the impelling force, borne by the horses of power, luminous and mighty he seeks to possess the heavens.
When, O Fire, takes place that sacrificial assembly, O master of sacrifice, the assembly divine among the gods, when thou distribuest the ecstasies, O lord of nature, an opulent portion bring to us.

Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

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

A god encompassing the gods with the Truth, carry our offering, the first to awake to the knowledge; erect, thy light rises by the kindling with smoke for thy banner; thou art the rapturous eternal Priest of the call strong by speech for the sacrifice.
When perfectly achieved is the immortality of the godhead, the immortality of the Light, men born in this world hold wide earth and heaven; all the gods follow in the track of that sacrificial act\(^1\) of thine when the white cow is milked of her stream of divine Light.

\(10\text{-}012\text{-}04\)

अर्चामि वां कर्णायापि घृणन् शालागृही गणपति तौरसी मे ।
अहा यदू ग्रामध्वमितिमयन् मन्वा नो अव पितरा शिशिनाम ॥

\(arcāmi vāṁ vardhāyāpo gṛhaṁ śūnāṁ śṛṇutaṁ rodasi me
ahā yad dāvō suṁhitman mayā no atra pitarō śiśīnam ॥\)

O earth and heaven, I sing to you the word of illumination, pouring your light make my work grow, may the two firmaments hear me; when the days and the heavens have come by the guidance of the force, may the Father and Mother quicken us here with the sweetness of the wine.

\(10\text{-}012\text{-}05\)

किं रिम्भृ राजा जगाणे कबड्डवाणि व्रतं चक्कुमा को व वेद ।
मिरितिविष्ठ ण्या जुराणो देवववालयोको न यानामिपि वाजो अर्न्त ॥

\(kinī svinno rājā jagāṇe kadasya'yi vrataṁ cačkūma ko vi veda
mitrāciddhi śnā juhūra go devāchloko na yātaṁapi vājo asti ॥\)

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

\(10\text{-}012\text{-}06\)

दुर्मत्तवेत्रामृतस्य नाम सर्वत्र यद्यमुपुरुषा भवति ।
यमस्य यो मनवले सुप्रस्तवगने तमुकृव पांड्यपुरुच्छन ॥

\(dudurmantvataṁrtaṁasya nāma salakṣmā yadvishrūpā bhavāti
yamasya yo manavate samantvagne tamṛṣya pāhyaprayucchan ॥\)

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

\(10\text{-}012\text{-}07\)

यस्मान देवा विरले मादवये विक्षेत् सदैव धारयने ।
सूरये ज्योतिरसंप्रृतकृतून परि ब्रोतमिः चरसो अज्ञव ॥

\(yasmān devā vidathe mādaye vīvasvataḥ sadane dhārayante
sūrye jyotirādhumāsyaktūn pari dyotaniṁ carato ajāsra ॥\)

The discovery of knowledge in which the gods find their rapture they hold in the house of the radiant sun; they have

\(^1\) Or, sacrificial word
set in the sun its light, in the moon its rays and both circle unceasingly around its illumination.

The thought in which the gods meet together, when it is occult we know not of it. May Mitra and the indivisible mother and the godhead of the creative sun declare us sinless to Varuna.

Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

VIMADA AINDRA
OR PRAJAPATYA OR VASUKRIT VASUKRA
SUKTA 20

Bring to us a happy mind.

I pray the Fire, the friend who is irresistible in his own command, in whose law the white rays attend on the Sun-world, serve the teat of the mother.
Fire whom face to face a home of light, one who brings the ray of intuition by his lustre they increase; he blazes with his row of flaming tusk.

He comes to us as a noble path for men when he travels to the ends of heaven; he is the seer and he lights up the sky.¹

Accepting the oblation of man he stands high exalted in the sacrifice, a skilful craftsman; he goes in our front building our home.

He is our secure foundation, he is our offering, he is the sacrifice; his path goes swiftly to its goal: the gods call Fire with its adze.

I desire from the Fire, powerful for the sacrifice the work of the supreme bliss;² they speak of him as the living son of the stone.³

Whatever men are with us may they in all ways abide in happiness making the Fire to grow by the offerings.

¹ Or, the cloud.
² Or, the work that brings the supreme bliss.
³ Or, of the Rock, or the Peak.
Black is his movement and white and luminous and crimson-red, it is large and straight and glorious; golden of form the father brought into being.

So, O Fire, rapturous thou bearest thy thinking mind, O son of energy, companioning the immortals, coming to us thou bearest thy words and thy right thinkings, thou bringest impelling force, energy, happy worlds of habitation, all."

SUKTA 21

By our self-purifications we elect thee, the Fire as our Priest of the call, for the sacrifice where strewn is the grass, — in the intoxication of your rapture, — intense with thy purifying light of flame, — and thou growest to greatness.

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

1 Or, Vimada, the rapturous one, coming carries to thee, O Fire, his thinking mind, to thee his words and his right thinkings, brings etc.
In thee the upholding laws reside; sprinkling out their contents as with ladle black forms and white — in the intoxication of your rapture — all glories thou holdest — and thou growest to greatness.

O forceful and immortal Fire, whatever wealth thou deemest fit, that for the winning of the plenitudes, — in the intoxication of your rapture, — bring to us a wealth of various lights in the sacrifices, — and thou growest to greatness.

The Fire born from Atharvan knows all seer-wisdoms, he becomes the messenger of the luminous sun, — in the intoxication of your rapture, — dear and desirable to the lord of the law, — and thou growest to greatness.

Thee they pray in the sacrifices, O Fire, as the pilgrim-sacrifice goes on its way; all desirable treasures — in the intoxication of your rapture — thou foundest for the giver, and thou growest to greatness.

Thee as the Priest of the rite in the sacrifices men have seated, O Fire, beautiful, luminous of front, — in the intoxication of your rapture, — bright and, with thy eyes, most conscious of knowledge, — and thou growest to greatness.
O Fire, with thy bright light of flame thou spreadest the wide
Vast, clamouring thou becomest the bull, — in the intoxication
of your rapture, — and settest the child of the womb in
the sisters, — and thou growest to greatness.

**VATSAPRI BHALANDANA**
**SUKTA 45**

Above heaven was the first birth of the Fire, over us was his
second birth as the knower of all things born, his third birth
was in the waters, a god-mind; him continuously one kindles
and with one's thought perfectly fixed on him adores.

O Fire, we know the triple three of thee, we know thy seats
borne widely in many planes, we know thy supreme Name
which is in the secrecy, we know that fount of things whence
thou camest.

He of the god-mind kindled thee in the Ocean, within the Wa-
ters, he of the divine vision kindled thee, O Fire, in the teat
of heaven; the mighty ones made thee to grow where thou
stoodest in the third kingdom, in the lap of the waters.

akramadagñih stanayanniva dyauḥ ksāmā rerihadvṛtthah sampañjan
sadyo jaññino vi hiniiddho akhyadd̄a rodasi bhāmuni bhātyantāḥ
Fire cried aloud like heaven thundering, he licked the earth revealing its growths: when kindled and born, at once he saw all this that is; he shines out with his light between earth and heaven.

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

The ray of intuition of the universe, the child in the womb of the world, in his coming to birth he filled earth and heaven; going beyond them he rent even the strong mountain when the peoples of the five births sacrificed to the fire.

An aspirant and traveller and wise of mind, a purifying flame, the Fire who is set within as the immortal in mortals, he sends forth and carries a ruddy smoke striving with his bright flame of light to reach heaven.

Visible, golden of light, widely he shone; resplendent in his glory he is life hard to violate: the Fire by his expandings became immortal when heaven with its strong seed had brought him to birth.
O god, O happy light, O Fire, he who has prepared for thee the luminous honeycomb\(^1\) him lead forward towards a more opulent state, O youthful godhead, even to the bliss enjoyed by the gods.

O Fire, bestow on him his share in the things of inspired knowledge, in word upon word as it is spoken: he becomes dear to the sun, dear to Fire; upward he breaks with what is born in him, upward with the things that are to be born

O Fire, men who sacrifice to thee day after day hold in themselves all desirable riches; desiring the treasure in thy companionship, aspiring, they burst open the covered pen of the Ray-Cows.

The Fire has been affirmed in their lauds by the sages, he who is full of bliss for men, the Universal Godhead, guardian of the wine of delight. Let us invoke earth and heaven free from hostile powers; found in us, O gods, a wealth full of hero-mights.

\[\text{SUKTA 46}\]

\(^1\) Or, the cake of light
The great Priest of the call has been born; the knower of the heavens, he who is seated in man, may he take his seat in the lap of the waters: he who upholds us and who is held in us, rules for thee his worshipper thy expandings and thy riches and is the protector of thy body.

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

Him greatly desiring Trita, son of the master of wide riches, found on the head of the light unslayable; he is born the youth who increases the felicity in our mansions and becomes the navel-centre of the luminous world.

In their aspiration they created him by their obeisance and set him in men as the rapturous Priest of the call, the sacrificer ever-moving forward, the leader of the pilgrim-sacrifices, the traveller, the carrier of the offering, the purifying Flame.

He has come into being and leading him like a golden-maned war-horse, the great, the victorious, the founder of the Light, men ignorant, one who is free from ignorance, the render

\(^{1}\) Trita the triple born from the All-pervading Substance,
of the cities, the child of the forests, whose wealth is the illu-
mined word\(^1\) — they established the thought.

May Trita in the homesteads holding all firmly\(^2\) take his ses-
son in his native seat within and all-encompassing; thence,
a dweller in man's home, taking all into his grasp, by a wide
law of his action, by unrestrained movements he journeys to
the gods.

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

Fire carries with his tongue the illumination of wisdom, he
carries in his consciousness earth's discoveries of knowledge;
him men hold the illuminating and purifying rapturous Priest
of the call most strong for sacrifice.

This is the Fire to whom earth and heaven gave birth; and the
waters, the form-maker and the Flame-Seers by their
strengths, and life that grows in the mother and the gods have
fashioned for man desirable, first and supreme, a master of
sacrifice.

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\(^1\) Or, the illumination

\(^2\) Or, setting himself firmly
Thou art he whom the gods have set as the carrier of the offerings and men with their many desires as the lord of sacrifice; so do thou, O Fire, found in thy journeying wide expansion for him who lauds thee and making him divine gather in him many glorious things.

**DEVAS AND AGNIS SAUCHIKA**

**SUKTA 51**

Large was the covering and it was dense in which thou wert wrapped when thou didst enter into the waters; one was the god who saw thee but many and manifold were thy bodies which he saw, O Fire, O knower of all things born.

Which of the gods was he who saw everywhere my bodies in many forms? O Mitra and Varuna, where then dwell all the blazings of the Fire which are paths of the gods?

We desire thee, O Fire, O knower of all things born, when thou hast entered manifoldly into the growths of the earth and into the waters; there the lord of the law grew aware of thee, O thou of the many diverse lights, shining luminous beyond the ten inner dwelling-places.
O Varuna, fearing the sacrificants' office that so the gods might not yoke me to that work; so my bodies entered manifoldly, for I, Fire, was not conscious of this goal of the movement.

Come to us; the human being, god-seeking, is desirous of sacrifice, he has made all ready but thou dwellest in the darkness, O Fire. Make the paths of the journeying of the gods easy to travel, let thy mind be at ease, carry the offerings.

The ancient brothers of the Fire chose this goal to be reached as charioteers follow a path; therefore in fear I came far away, O Varuna. I started back as a gaur from the bowstring of the archer.

Since we make thy life imperishable, O Fire, O knower of all things born, so that yoked with it thou shalt not come to harm, then with thy mind at ease thou canst carry their share of the offering to the gods, O high-born Fire.

Give me the absolutes that precede and follow the sacrifice as my share of the oblation packed with the energy; give me the light from the waters and the soul from the plants and let there be long life for the Fire, O gods.
Thine be the absolute precedents and consequences of the sacrifice, the portions packed with energy of the oblation; thine, O Fire, be all this sacrifice; may the four regions bow down to thee.

**SUMITRA VADHRYASHWA**

**SUKTA 69**

10-069-01

Happy are the seeings of the Fire of the gelded Horse, pleasurable his guidance, delightful his approaches; when the friendly peoples set him ablaze in their front, fed with the oblations of the Light he flames up for his worshipper.

10-069-02

The Light is the increasing of the Fire of the gelded Horse, Light is his food, Light is his fattening: fed with the oblation of the Light wide he spread; he shines as the Sun when there is poured on him its running stream.

10-069-03

The force of flame which thinking man, which the friendly one, set ablaze, this is that new force, O Fire; so opulently shine, so accept our words, so take the plenitude by violence, so found here the inspired knowledge.

10-069-04
That flame of thine of old which the gelded Horse, when
prayed, set blazing high, O Fire who art that flame, this too
accept; as that flame, become the protector of our stable
erections and the protector of our bodies, guard this giving of thine
which is here in us.

Become full of light, O gelded Horse, and become our pro-
tector, let not the assault of men pierce thee; thou art like a
hero, a violent over thrower and the good Friend: lo, I have
uttered the names of the Fire of the gelded Horse.

Thou hast conquered the riches of the plains and the riches
of the mountain, the destroyer foemen, and the Aryan free-
men: like a hero art thou, a violent over thrower of men, O Fire,
mayst thou overcome those who battle against us.

This Fire is the long Thread, the vast Bull, one with a thou-
sand layers and a hundred leadings, he is the Craftsman; lu-
minous in men luminous, made bright by the hands of men,
may he flame out in the strivers after godhead, in the friend-
ly people.\(^1\)

In thee is the good milch-cow, O knower of all things born,
as if unstaying equally in its yield, giving its nectar-milk.

\(^1\) In the Sumitras, the name of the Rishi; but throughout the hymn there is a double or symbolic
meaning in the names.
O Fire, thou art set alight by men who have the intuitive judgment, strivers after godhead, the friendly people.

Even the immortal gods proclaim thy greatness, O knower of all things born, O Fire of the gelded Horse. That which I sought by questioning, coming to the human peoples, thou hast conquered by men who grow by thee.¹

Thee, as the father carries his son in his lap so the gelded Horse carried and tended thee, O Fire; O youthful god, accepting his fuel thou didst conquer even the supreme and mighty.

Fire has ever conquered the enemies of the gelded Horse by men who have pressed the Soma-wine; O thou of the bright diverse lights, thou hast broken and cast down the foe that was equal and the foe that was mighty and thou hast given him increase.

This Fire is the slayer of the enemies of the gelded Horse, lit from of old and to be invoked with obeisance; so do thou assail those who attack him, both the unaccompanied and the one with many companions, O Fire of the gelded Horse.

¹ Or, who make thee grow in them.
O Fire, accept the fuel I give thee; in the seat of revelation take joy in the luminous Thought: on the high top of earth, in the brightness of the days, become high uplifted by worship of sacrifice to the gods, O strong of will!

May he who travels in front of the gods, he who voices the godhead, come here with his horses of universal forms; pure and most divine, may he hasten with our obeisance on the path of the Truth to the gods.

Men bringing their offerings ask for the Fire everlasting to be their envoy: so do thou with thy horses strong to bear and thy swiftly moving car bring to us the gods; take here thy seat as the Priest of the call.

May the seat acceptable to the gods spread wide in us and all its long horizontal length become fragrant. Occupy that seat, O god, with a mind not inclining to wrath, and to the gods with Indra for their greatest offer sacrifice.

divo va sānu sūlapana kīya: pūṣṭivya va matrāya vi śṛṇvam ।
udānipayate māhinā mahādhirdevaṁ rathv śṛṇvīrādayaṁ ॥
Touch either heaven's superior peak or swing wide open with all the extent of earth, O doors of aspiration, who desire the chariot of the gods, hold in your greatness and by the great the divine car.

Let the two divine daughters of heaven, formed beautifully, dawn and night, sit in their native seat; O dawn and night, O you who aspire, may the gods aspiring sit on your wide lap, O blissful ones.

High stands up the stone of the pressing, high the Fire is kindled, may it touch the vast and the seats dear to us in the lap of the infinite mother; O you who are vicars and ordinants of the rite in this sacrifice, you twain who have greater knowledge, may you win for us by sacrifice the Treasure.

O ye three goddesses, sit on the superior seat which we have made delightful for you; may the mother of Revelation and the two goddesses with the luminous feet accept our firmly placed offerings and our human worship of sacrifice.

O divine maker of forms, since thou hast reached beauty in thy works, since thou hast become companion in thy being to the Angiras seers, forward then to the goal of the journeyings of the gods, for thou knowest it! Aspiring, perfect in ecstasy, sacrifice to the gods, O giver of the treasure.
O Tree, knowing the goal of the journeying of the gods, bear us to it binding with the radiant cord. May the godhead fashion the offerings in which he takes pleasure: may heaven and earth protect our call.

O Fire, bring Varuna to our sacrifice, Indra from heaven, the Life-Gods from mid-air; may all the lords of sacrifice sit on our sacred seat, may the immortal gods take rapture in the svāhā.

I have seen the greatness of this great one, the Immortal in the mortal peoples. The jaws of this abundant eater, separate and held apart, are brought close together, devouring, insatiable.

His head is in the secrecy, his eyes wide apart, insatiable he eats up the forest with his tongue of flame. They bring together his foods for him with the pacings of their feet, their hands of obeisance are outstretched in the peoples.
Desiring the secret place of the mother farther beyond he crawls like a child over the wide growths of earth. One finds him shining like ripe corn, licking away the hurts, within in her lap.

O heaven and earth, I declare to you that Truth of you,— in his very birth the child of your womb devours his parents. I am mortal and know not of the godhead; Fire is the all-conscious knower and he is the thinker.

He who sets swiftly for him his food casts on him the outpourings of light by which he is nourished, for him he sees with a thousand eyes: O Fire, thou frontest us on every side.

What omission or sin hast thou done before the gods, I ask thee, O Fire, for I know not. In his play unplaying a tawny lion, eating only to devour, he has cut all asunder limb by limb, as a knife cuts the cow.

He who is born in the forests has yoked his horses tending all ways but caught back by straight-held reins. Mitra, well-born, has distributed to him the treasures and he has grown to completeness increasing in every member.
Fire gives to us the Horse that carries the plenitude, Fire gives the Hero who has the inspired hearing and stands firm in the work; Fire ranges through earth and heaven revealing all things, Fire gives the Woman, the tenant of the city,¹ from whose womb is born the hero.

May there be a happy fuel for Fire at his labour, Fire enters into the great earth and heaven: Fire urges on one who is all alone in his battles, Fire cleaves asunder the multitude of the enemy.

Fire has protected the ear² of the worshipper,³ Fire burnt out the Waster⁴ from the waters; Fire delivered Atri within the blaze,⁵ Fire united man's sacrifice with its progeny.⁶

May Fire in the hero's shape give us the Treasure, may Fire give us the sage who wins the thousands; Fire has extended the offering in heaven, his are the planes upheld separately in many spaces.

¹ Or, the many-thoughted.
² “Tyam”, “that other” ear, the inner ear which listens to inspired knowledge.
³ Sayana takes the two words “jarataḥ”, “karṣaṇa” as if they were one indicating the name of the Rishi “jaratkarna”.
⁴ Sayana renders “jarātha” “a demon”.
⁵ Sayana renders “in the hot cauldron in the earth”.
⁶ Sayana renders “gave progeny to the Rishi Nrimedha”.

10-080-01

10-080-02

10-080-03

10-080-04
Fire the sages with their utterances call to every side, to Fire men call who are opposed in their march, to Fire the Birds flying in mid-air; Fire encircles the thousands of the Ray-Cows.

Fire the peoples pray who are human, Fire men of different birth who dwell as neighbours, Fire brings the Gandharvi to the path of the Truth, the Fire's path of the ray-cows is settled in the Light.

The divine craftsmen have fashioned the Wisdom-Word for the Fire, the Fire we have declared as a vast purification. O ever-youthful Fire, protect thy worshipper; O Fire, win for him by sacrifice the great Treasure.

I set ablaze Fire of the plenitude, the slayer of the Rakshasas, I approach him as a friend and the widest house of refuge; the Fire has been kindled and grows intense by the workings of the will, may he protect us from the doer of hurt, by the day and by the night.

1 Or, a widest peace;
O knower of all things born, high-kindled, iron-tusked, touch with thy ray the demon-sorcerers; do violence to him with thy tongue of flame, the gods who kill,\(^1\) the eaters of flesh, putting them off from us shut them into thy mouth.

Destruction, whetting set upon them both thy tusks, the higher and the lower, O thou who art of both worlds,\(^2\) thou circle in the mid-air, O king, and snap up in thy jaws the demon-sorcerers.

Turning on them by our sacrifices thy arrows, O Fire, by our speech thy javelins, plastering them with thy thunderbolts pierce with these in their hearts the demon-sorcerers who confront us, break their arms.

O Fire, tear the skin of the demon-sorcerer; let the cruel thunderbolt slay him in its wrath; rend his limbs, O knower of all things born; hungry for its flesh let the carrion-eater pick asunder his mangled body.

Wherever now thou seest him, O knower of all things born, whether standing or walking, or flying on the paths in the

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\(^1\) Or, the gods of ignorance, \(^2\) Or, O thou who hast both,
mid-air, a shooter sharpening his weapon, pierce him with thy arrow.

Rescue from the assault of the demon-sorcerer with his spears the man touched by his grasp, O knower of all things born, O Fire, blazing supreme slay these devourers of the flesh; let the brilliant birds of prey eat him up.

Here proclaim which is he, O Fire, what demon-sorcerer, who is the doer of this deed? To him do violence with thy blaze, O youthful god, subject him to the eye of thy divine vision.

O Fire, guard with thy keen eye the sacrifice, lead it moving forward to the Shining Ones, O conscious thinker; O thou of the divine vision, when thou blazest fierce against the Rakshasas let not the demon-sorcerers overcome thee.

Divine of vision, see everywhere the Rakshasa in the peoples, cleave the three peaks of him; his flanks, O Fire, cleave with thy wrath, rend asunder the triple root of the demon-sorcerer.
Triply may the demon-sorcerer undergo thy onrush, he who slays the Truth by falsehood; him overspreading with thy ray, O knower of all things born, fell down in front of him who hymns thee.

The cursing with which today couples revile each other, the curses which are born in the imprecations of the singers, the arrow which is born from the mind of wrath, with that pierce through the heart the demon-sorcerers.

May the gods cleave away today the crooked one, may harsh curses come to confront him, may the shafts enter into the vital part of one who thieves by speech, may he undergo the

1 Or, the gods of ignorance,
onset of each and every one, the demon-sorcerer.

10-087-16

yah pauruṣeṣeṇa kraviṣā samaṅkte yo aśvīyevā pāśunāyātudhānāḥ
yo aghnīyāḥ bharatī kṣīramagne teṣāṁ śṛṣṭiḥ harṣāpi vṛṣeṇa

The demon-sorcerer who feeds on the flesh of human beings, who feeds on horses and on cattle, the one who carries away the milk of the Cow unslayable, cut asunder their necks with the flame of thy anger, O Fire.

10-087-17

sātvat-saṅkhaṁ paya uṣṭhāyāśtasya māśidyātudhānāṁ nyācaśaḥ
pīṭhāśamagneya yatamasittpṣāt taṁ pṛatyēhacarīṣaṁ vidhyā marman

O thou who hast the divine vision, let not the demon-sorcerer partake of the yearly milk of the shining cow; O Fire, whichever of them would glut himself on the nectar him pierce in front in his vital part with thy ray of light.

10-087-18

duviśaṁ gavaṁ yātudhānāṁ pibantvā vṛṣeṇytāmadītaye durevāḥ
paraināṁ devaṁ savitā dādaṁ putā bhāgamoṣadhitāṁ jayantāṁ

May the demon-sorcerers drink poison from the Ray-Cows, may they be cloven asunder who are of evil impulse before the infinite mother, may the divine sun betray them to thee, may they be deprived of their share of the growths of earth.

10-087-19

sanādagnye mṛṣaṁ yātudhānāṁ na tva rākṣasis pūrṇānaṁ jīvyuḥ
anu dvāḥ sahamūrtaṁ kravyāde mā tā hetyā muklata dāyaṁ

Ever dost thou crush the demon-sorcerer, O Fire, never have the Rakshasas conquered thee in the battles; burn one by one from their roots the eaters of raw flesh, may they find no release from thy divine missile.

10-087-20

tvāṁ na agnena adharādudaktaṁ tvaṁ paścāduta rākṣaṁ puraṣṭāṁ
pratī tāṁ aṣṭākaṁśeṣeṇaḥ ādhyāmyaṁ kṣņuṣānaṁ dāhantu

O Fire, do thou guard us from above and from below, thou
from behind and from the front; may those most burning ageless flames of thine blazing burn one who is a voice of evil.

From behind and from in front, from below and from above, a seer by thy seer-wisdom protect us, O king; a friend protect thy friend, ageless protect from old age, immortal protect us who are mortals, O Fire.

O forceful Fire, let us think of thee, the illumined sage as a fortress around us, one violent of aspect, slayer from day to day of the crooked ones.

Consume with poison the crooked Rakshasas; O Fire, burn them with thy keen flame, with thy fiery-pointed spears.

Burn the bewildered demon-sorcerer couples; I thee whet to sharpness, inviolate, with my thoughts, O illumined sage; awake.

O Fire, cleave asunder their wrath with thy flame of wrath to every side; break utterly the strength, the energy of the Rakshasa, of the demon-sorcerer.
Adored by those who are wakeful, the dweller in the house is kindled in the house aspiring in the seat of revelation, the sacrificant of every offering, one Supreme,\(^1\) wide of being, wide in light, a perfect friend to the man who seeks his friendship.

In his visioned glory he lodges as the guest in every house, as a bird in forest and forest; he disdains not the peoples, universal he dwells in being and being, common to all he dwells in man and man.

Thou art discerning in thy judgments, strong of will in thy workings of will, O Fire, an omniscient seer in thy seer-wisdoms; a possessor of riches thou rulest sole over all the riches nourished by earth and by heaven.

Thou hast known and reached thy luminous native seat where is the order of the Truth in the plane of revelation; free from stain of evil have come thy perceptions of knowledge like the white brilliances of the dawns,\(^2\) like rays of the sun.

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\(^1\) Or, one desirable,

\(^2\) Or, like the advents of the dawns,
Thy glories like lightnings from a storm cloud break into light of knowledge brilliant like the rays of intuition of the dawns; when loosed on the growths of earths and woods of pleasance thou seekest out thyself the food for thy mouth.¹

Him the growths of earth held as a child in the womb in whom was the order of the Truth, the Waters become the mothers of that Fire who gave him birth; he is the common child with whom the pleasance-woods and the plants of earth are pregnant and they are delivered of him always.

Missioned, fanned by the wind when swiftly entering into thy food thou spreadest wide after thy desire, thy ageless hosts, as thou becomest, toil like chariot-warriors far apart.

Fire the creator of wisdom, the accomplisher of the discovery of knowledge, Fire the Priest of the call, the all-embracing thinker, him they choose universal in the little offering, him in the great, — not another, O Fire, than thou.

The ordainers of the work, they who desire thee, choose thee as Priest of the call in their discoveries of knowledge when

¹ Or, heapest food in thy mouth.
the seekers of the godhead hold thy delight, human beings who have plucked for thee the sacred grass of thy seat and have brought their offerings.

1 Or, set before thee the things of thy delight,
2 Or, thou art the priest of the pilgrim-rite:
3 Translation not found in MSS (Editors' footnote).
Fire to whom are loosed and offered our horses, our bulls and oxen and heifers and our rams, to Fire the nectar-drinker who bears on his beak the Soma-wine, to the ordainer of things, I beget a thinking full of beauty from my heart.

An oblation has been offered into thy mouth, O Fire, as if clarified butter in a ladle, as if Soma-wine in a bowl. Found in us the treasure in which are the heroes and which wins for us the plenitudes, — the treasure excellent† and glorious and vast.

JAMADAGNI BHARGAVA
OR RAMA JAMADAGNYA
SUUKTA 110

High-kindled today in the house of the human being, thou dost sacrifice a god to the gods, O knower of all things born; bring them to us as one who has knowledge, O friendly Light; for thou art the messenger, the seer, the thinker.

O son of the body, revealing the paths of our journeyings to the Truth make them sweet with the Wine of Delight, O thou with thy high tongue of flame; enriching with our thoughts

† Or, high-proclaimed
the mantras and the sacrifice set our pilgrim-sacrifice in the gods.

10-110-03

आज्ञान ईठो वन्यस्त्राच्छाद्याद्यने कसुमिः सत्त्वः।

tवं देवानामसि यह होता स एनान् यशीष्यो यशीष्यान्॥

受於一切善、於善者，於一切善、於善者，於一切善、於善者。

ajuhvāna idyo vanḍyāṣcā"yāhyagne vasubhiḥ sajosāh

tvāṁ devānāmasi yahya hota sa enān yakṣīṣṭo yajīyān

One prayed and adored, O Fire, calling them to us arrive, accompanied by the Shining Ones, O mighty One, thou art the summoner of the gods, so, missioned, strong to sacrifice, do them sacrifice.

10-110-04

प्राचीनं बर्हिः विद्या पुरावन्या कल्नोर्म्य वुञ्चयते अः अः प्राचीनं बर्हिः।

द्वु प्रथते जिंरं वर्षों देवं-यो अविल्यो स्योनं।॥

prācīnano barih pradīṣāḥ prthivyā vastorasyā vrjyate agre ahaṁ

vyu prathate vitarāṁ vayīyo devebhyo aditaye syonam

An ancient seat of sacred grass is plucked this morn, in the direction of this earth, in front of the days, wide it spreads beyond a supernal seat of happy ease for the gods and the mother infinite.

10-110-05

व्यक्षस्तवस्तिर्वियाः वि अष्टः पतिः-यो न जनयः शुभमाणः।

देवींद्रारो बुहनीविविमन्या देवं-यो भवत सुप्राप्याणः॥

vyacasvatürvivā vi śrayantāṁ patibhyo na janayaḥ śumbhamānāḥ
deviśvāro bhūtiśvāminā देवं-यो भवत सुप्राप्याण:

Widely expanding may they spring apart making themselves beautiful for us as wives for their lords; O divine doors, vast and all-pervading, be easy of approach to the gods.

10-110-06

आ सुष्वचक्ती यज्ञे उपके उपासानक्ता सदानं न चोती।

दिब्ये योषणे बहुली सुरक्ष्ये अधि तिर्य युक्तिं दधाने।॥

ā susvayantāṁ yajate upāke uṣāṇaktā sadatāṁ ni yonau
dive yoṣane bhātī surukme adhi śrīmaṇa śukrapāṣaṁ dadhāne

Let night and day come gliding to us and queens of sacrifice, sit close together in their place of session, the two divine women, great and golden, holding a supreme glory of brilliant form, —

10-110-07

दैव्या होतारा प्रथमा सुवाचा मिमाना यः मनुष्यो यज्ञे।।

प्राचीन्तत्वा विद्येषु काह प्राचीनं उपोजति: प्रविष्ट दिक्षनता॥

daiivyā hotārā prathhamā suvīcā mīmānā yajhnā manuṣo yajadhyai

pracodayantā vidatheṣu kāḥ prācīnāṁ yojīṁ pradīṣā diśanāḥ

the two divine priests of the call, also, the first and perfect
in speech building the sacrifice of man that he may do worship, doers of the work impelling to the discoveries of knowledge, pointing by their direction to the ancient Light.

May Bharati come swiftly to our sacrifice, Ila awakening to knowledge here like a human thinker, and Saraswati, the three goddesses, — may they sit, perfect in their works, on this sacred seat of happy ease.

He who fashioned in their forms this earth and heaven, the Parents, and fashioned all the worlds, him today and here, O missioned Priest of the call, do thou worship, strong for sacrifice, having the knowledge, even the divine maker of forms.

Revealing by thy self-power the goal of the gods, release towards it in the order of the Truth our offerings. Let the tree and the divine accomplisher of the work and the Fire take the taste of the offering with the sweetness and the light.

As soon as he was born Fire measured out the shape of the sacrifice and became the leader who goes in front of the gods. In the speech of this Priest of the call which points out by its direction the Truth, may the gods partake of the oblation made svāhā.
Marvellous is the power to upbear of this young, this infant god, for he goes not to his two mothers to drink their milk, even though one without teats of plenty brought him to birth then as now, from the first he did his carrying, performing his mighty embassy.

Fire, verily, is established, a giver and mighty doer of works, he clings to the trees with his blazing tusks achieving the pilgrim-sacrifice with his besieging tongue of flame, he is like a snorting bull, master in his pasturage.

He is to you like a bird settled on a tree, like the divine-moon-flow of the Soma-plant, like a clamorous spreading ocean; he is as one who carries in his mouth of flame, exuberant in strength, mighty in the way of his works, rushing on his paths.

O ageless Fire, when thou rangest the spaces in thy will to burn, there are all around thee as if unsinking winds like joyful fighters, having the command for the seeking they march towards the warrior of the triple world.¹

¹ Or, Trita the warrior.
This is the Fire, friend of the seer, himself the greatest of seers, who delivers from the inner foe; may Fire guard the speakers of the word, Fire the illumined seers, may he give his protection to them and to us.

O high-born, thou art he who moves swiftly in the wake of the knower of all things born, the Fire forceful and most full of the plenitude and even in the waterless desert for him who is there and desires it and is full of greatness, winnest by the violence of thy bow that which is supreme.

This is the Fire who is lauded accompanied by mortal illumined seers, the Shining One, strong and glad by men, they who are seekers of the Truth, and like well-established friends, like the heavens with their lights have power on human beings.

“O son of energy, O forceful One”, so adores thee the mighty speech of Upastuta, thee let us laud, by thee may we be armed with the heroes, holding more and more an ever longer life.
Thus have extolled thee, O Fire, the sons of Vrishtihavya, the Upastuta Rishis; protect them and the illumines who speak the word, rising on high they have attained with the cry of vaṣat, vaṣat, with the cry of obeisance.

CHITRAMAHAS VASISHTHA
SUKTA 122

10-122-01

Thus have extolled thee, O Fire, the sons of Vrishtihavya, the Upastuta Rishis; protect them and the illumines who speak the word, rising on high they have attained with the cry of vaṣat, vaṣat, with the cry of obeisance.

I voice the Shining One with its richly varied lights, the fair and happy, the guest in whom is nothing hostile; Fire, the Priest of the call, the master of the house gives the healing forces that sustain the world, he gives us the hero-energy.

O Fire, take pleasure in my word, let thy joy respond to it, for thou knowest all discoveries of knowledge, O strong will! Robed in light, put out a path for the Word, the gods have begotten all according to thy law of works.

Encompassing the seven planes, O immortal, giving to the giver, to the doer of good deeds, grow great; O Fire, with riches full of hero-strength crowding on him, accept the man who has come to thee with the fuel.

1 Or sages, extolled; 2 Or, greatnesses; 3 Or, exalt him;
The seven givers of the offering pray the lord of plenitudes, the supreme Ray of intuition, the vicar of the sacrifice, Fire, the Bull with the luminous back who hears our words, the god who on him who satisfies him with gifts bestows fullness of heroic might.

Thou art the first and supreme messenger, as such when thou art called be rapturous for immortality: thee the life-powers make resplendent in the house of the giver, thee with their lauds the flame-seers made to shine out wide.

In one to whom sacrifice is dear, for the giver of sacrifice, milking the force that is a good milch-cow, the force that founds all, O strong will, O Fire, thrice pouring light, illumining the Truths, circling round our house and our sacrifice thou puttest forth thy strength of will.

Thee, O Fire, making their messenger men have offered sacrifice in the outshining of this dawn; thee the gods have increased for their growing to greatness making bright the oblation of light in the pilgrim-sacrifice.

The Vasishthas called thee within them; full of plenitude, voicing the Fire, ordainers of works in the discoverings of knowledge; uphold the increasing of the riches in the doers of the sacrifice, do you ever guard us with all kinds of weal.
10-140-01 

अपनेन तव श्रवो वयो महि भाजन्ते अर्च्यो विभासो।
बुध्मानो शवसा वाज्मुक्तं द्वारसि दाशु वने॥

O Fire, thy inspiration and thy growth and thy lights blaze in
their greatness, O thou who shinest out with thy lustres; O
great luminousness, O seer, thou foundest by thy strength for
the giver a plenitude of utterance.

10-140-02 

पावकन्च्छः शुक्लन्च्छः उदियविष्य भानुना॥
पुजो मातरा विचर्मण्यवसि पूण्यिः रोदसी उभे॥

Purifying is thy flaming energy, bright is thy energy, indefi-
cient is thy energy as thou ascendest with thy light — a son
thou rangest and protectest the Parents and thou joiness togeth-
er earth and heaven.

10-140-03 

ञूञो नपाजजालविदः सुषुष्णिभिभमेदव धीतिभिहितः॥
त्वे हः सं दम्मूर्विवर्णस्थिचतोत्वः वामजतः॥

O son of energy, O knower of all things born, well-founded
rejoice in our perfect utterances and our thinkings; in thee they
have joined together impelling forces of many forms, richly
varied in their prospering, born to charm and beauty.

10-140-04 

इन्द्रयणमेन्य प्रथमं जन्तुभिः स्मे रायो अमर्यः॥
स दज्जेत्रथ वपुषो वि राजसि पूणाकव्यां सान्तिः क्रुद्यः॥

O immortal Fire, ruling over creatures born, spread in us thy
Riches; thou art master of thy body of vision and thou satest
thy conquering will.

10-140-05 

इष्कितारमद्वरस्वः प्रकटं स्वतं रामसा महः॥
राजि वामसा तुष्णा महीस्मिः द्वारसि सान्तिः रविं॥

1 Or, thou shinest out from
A thinker, an arranger of sacrifice, a master of great achievement thou foundest a bounty of delight and a great and fortunate impulsion and conquering Riches.

Men have set in front this great Truthpossessing and all-seeing Fire for the bliss; thee who hast the ear that hears our words voice, wide-extended, one divine throughout the human generations.

**MRIDIKA VASISHTHA**

**SUKTA 150**

Already kindled thou art kindled again for the gods, O carrier of the offering, come along with the sons of Aditi and with the Rudras and with the Shining Ones, come to us for grace.

Accepting this sacrifice, this word come to us, we who are mortals call thee, O high-kindled Fire, we call thee for grace.

Thee I voice with my thought, the knower of all things born, in whom are all desirable things, O Fire, bring to us the gods whose law of working is dear to us, dear to us for their grace.
Fire, the god, became the vicar priest of the gods, Fire the human Rishis have kindled, Fire I call in the conquest of the riches of the vast, gracious for the conquest of the riches.

Fire protected Atri and Bharadwaja and Gavishthira, protected for us Kanwa and Trasadasyu in the battle, Fire Vasishtha the vicar priest calls, the vicar priest calls him for grace.

KETU AGNEYA
SUKTA 156

May our thoughts speed the Fire on his way like a swift galloper in the battles, by him may we conquer every kind of wealth.

The army by which we may make ours the Ray-Cows under thy guard, that army send to us\(^1\) for the getting of plenty.

Bring to us, O Fire, a stable wealth of the Ray-Cows and the

\(^1\) Or, speed for us
horses of power, reveal heaven, turn away from us the evil Trafficker.

10-156-04

अग्ने नक्षत्रांतरम सूर्यो रोहयो दिवि।
धवलज्जालदृशप्रणयः॥

agnē naksatramājaramā śūryaṁ rohayo divi
dadhajjyotirjanebhyaḥ

O Fire, make to ascend the ageless traveller-star, the sun in heaven upholding the Light for me.

10-156-05

अग्ने केतुविशामसः प्रेष्ठः श्रेष्ठ उपस्थतः।
बोधा स्तौत्रे यवो दधन॥

agnē keturvīśāmasya preṣṭhaḥ śreṣṭha upasthasat
bodhā stotre vayo dadhat

O Fire, thou art the ray of intuition in creatures, most dear, most glorious, seated in the centre.\

VATSA AGNEYA
SUKTA 187

10-187-01

प्राग्नये वाचमीर्य वृहिभाय क्षितिनाम्॥
स न: पर्शदति द्रिष्टः॥

prāgnaye vācamīraya vṛṣabhāya kṣitinām
sa nah parśadati dvisah

Send forth the word to the Fire, the bull of the worlds, may he carry us through beyond the hostile forces.

10-187-02

य: परस्य: परावतस्तितो धन्यातितोतेचे।
स न: पर्शदति द्रिष्टः॥

yāh parasyāh parāvatastirō dhanvātirocate
sa nah parśadati dvisah

He who shines beyond the desert across the supreme Beyond, may he carry us through beyond the hostile forces.

10-187-03

यो रक्षासि निजूर्विति वृषा युक्रेण शोचिषा।
स न: पर्शदति द्रिष्टः॥

yo rakṣāsasi nijūrvati vṛṣā sūkṛena śocīṣā
sa nah parśadati dvisah

He who destroys the Rakshasas, the bull with the brilliant light,

1 Or, in the lap of the mother. 2 Or, of the peoples,
may he carry us through beyond the hostile forces.

10-187-04

यो विश्वाभिः विपश्यति भुवना सं च पश्यति ।
स न: परशदति द्विषः ॥

yo viśvābhi vipaśyatī bhuvaṇā saṁ ca paśyati
sa naḥ parśadati dvīṣaḥ

He who looks upon all the worlds and sees them wholly, may he carry us through beyond the hostile forces.

10-187-05

यो अस्य पारे रजसः शुक्रो अग्निरजायत ।
स न: परशदति द्विषः ॥

yo asya pāre rajasah śukro agnirajāyata
sa naḥ parśadati dvīṣaḥ

Fire who is born brilliant on the further shore of this world, may he carry us through beyond the hostile forces.

SAMVANANA ANGIRASA
SUKTA 191

10-191-01

संसमिद्वयसे वृषभग्ने विश्वान्यर्य आ ।
इङ्ग्रुप्यदे समिध्यसे स नो जसून्या भर ॥

saṁsamidyavas ē vrṣabhagnē viśvānyārya ā
iṅgaṛpade samidhyase sa no jasūnā bhara

O Fire, O strong one, as master thou untest us with all things and art kindled high in the seat of revelation; do thou bring to us the Riches.

10-191-02

सं गच्छतवं सं बद्रवं सं यो मनः स जानाताम ।
देवा भागः वया पूवेसंज्ञानां उपासते ॥

saṁ gacchadhvaṁ saṁ vadadhvaṁ saṁ vo manasā jānatām
deva bāgaṁ yathā pūve saṁjñānāṁ upāsate

Join together, speak one word, let your minds arrive at one knowledge even as the ancient gods arriving at one knowledge partake each of his own portion.

10-191-03

समानो मनः समिति: समानी समानं मनः: सह चिन्मेशाम ।
समानं मनःमभि मनःवे: समानेन जो व्वक्ष ज्ञातम ॥

samaṇo manтраḥ samitiḥ samāṇi samāṇaṁ manah saha cittameṣāṁ
samaṇaṁ mantraye vah samānena vo havīṣa juhomi

Common Mantra have all these, a common gathering to union, one mind common to all, they are together in one
knowledge; I pronounce for you a common Mantra, I do sacrifice for you with a common offering.

One and common be your aspiration, united your hearts, common to you be your mind, — so that close companionship may be yours.
SUPPLEMENT

The following notes and studies found among Sri Aurobindo's early manuscripts, evidently unrevised, are printed here for their intrinsic value.
The First Rik of the Rig-veda

Madhuchchhandas Vaishwamitra's Hymn to Agni written in the Gayatri metre in which the first verse runs in the devabhāṣā,

अग्निमिले पुरोहितम् यज्ञव देवभासितं
होतारं रत्नाधतमम्

agnimilë purohiṭan yaṁṣya devamṛtivijam
hotāraṁ ratnadātamaṁ

and in English,

“Agni I adore, who stands before the Lord, the god who seeth Truth, the warrior, strong disposer of delight.”

So the Rig-veda begins with an invocation to Agni, with the adoration of the pure, mighty and brilliant God. “Agni (he who excels and is mighty),” cries the Seer, “him I adore.” Why Agni before all the other gods? Because it is he that stands before Yajna, the Divine Master of things; because he is the god whose burning eyes can gaze straight at Truth, at the satyam, the vijñānam, which is the Seer's own aim and desire and on which all Veda is based; because he is the warrior who wars down and removes all the crooked attractions of ignorance and limitation (asmajjuhurāṇam enaḥ) that stand persistently in the way of the Yogin; because as the vehicle of Tapas, the pure divine superconscious energy which flows from the concealed higher hemisphere of existence, (avyakta parārdha), he more than any develops and arranges Ananda, the divine delight. This is the signification of the verse.

Who is this Yajna and what is this Agni? Yajna, the Master of the Universe, is the universal living Intelligence who possesses
and controls His world; Yajna is God. Agni also is a living intelligence that has gone forth, is *śrṣṭa* from that Personality to do His work and represent His power; Agni is a God. The material sense sees neither God nor gods, neither Yajna nor Agni; it sees only the elements and the formations of the elements, material appearances and the movements in or of those appearances. It does not see Agni, it sees a fire; it does not see God, it sees the earth green and the sun flaming in heaven and is aware of the wind that blows and the waters that roll. So too it sees the body or appearance of a man, not the man himself; it sees the look or the gesture, but of the thought behind look or gesture it is not aware. Yet the man exists in the body and thought exists in the look or the gesture. So too Agni exists in the fire and God exists in the world. They also live outside of as well as in the fire and outside of as well as in the world.

How do they live in the fire or in the world? As the man lives in his body and as thought lives in the look or the gesture. The body is not the man in himself and the gesture is not the thought in itself; it is only the man in manifestation or the thought in manifestation. So too the fire is not Agni in himself but Agni in manifestation and the world is not God in Himself but God in manifestation. The man is not manifested only by his body, but also and much more perfectly by his work and action. Thought is not manifested only by look and gesture, but also and much more perfectly by action and speech. So too, Agni is not manifested only by fire, but also and much more perfectly by all workings in the world, — subtle as well as gross material, — of the principle of heat and brilliancy and force; God is not manifested only by this material world, but also and much more perfectly by all movements and harmonies of the action of consciousness supporting and informing material appearances.

What then is Yajna in Himself and what is Agni in himself? Yajna is Being, Awareness and Bliss; He is Sat with Chit and Ananda, because Chit and Ananda are inevitable in Sat. When in His Being, Awareness and Bliss He conceals Guna or quality, He is *nirguna sat*, impersonal being with Awareness and Bliss either gathered up in Himself and passive, they *nivṛttta*, He also
nivṛttta or working as a detached activity in His impersonal existence, they pravṛttta, He nivṛttta. Then He should not be called Yajña, because He is then aware of himself as the Watcher and not as the Lord of activity. But when in His being, He manifests Guna or quality He is saguna sat, personal being. Even then He may be nivṛttta, not related to His active awareness and bliss except as a Watcher of its detached activity; but He may also by His Shakti enter into their activity and possess and inform His universe (pravišya, adhisṭhita), He pravṛttta, they pravṛttta. It is then that He knows Himself as the Lord and is properly called Yajña. Not only is He called Yajña, but all action is called Yajña, and Yoga, by which alone the process of any action is possible, is also called Yajña. The material sacrifice of action is only one form of Yajña which, when man began to grow again material, took first a primary and then a unique importance and for the man of men stood for all action and all Yajña. But the Lord is the master of all our actions; for Him they are, to Him they are devoted, with or without knowledge (avidhīpurvakam) we are always offering our works to their Creator. Every action is, therefore, an offering to Him and the world is the altar of our life-long session of sacrifice. In this world-wide Karmakanda the mantras of the Veda are the teachers of right action (ṛtam) and it is therefore that the Veda speaks of Him as Yajña and not by another name.

This Yajña, who is the Saguna Sat, does not do works Himself, (that is by Sat), but He works in Himself, in Sat by His power of Chit, — by His Awareness. It is because He becomes aware of things in Himself by some process of Chit that things are created, brought out, that is to say, brought from His all-containing non-manifest Being into His manifest Self. Power and awareness, Chit and Shakti are one, and though we speak for convenience' sake of the Power of Chit, and call it Chich-chhakti, yet the expression should really be understood not as the Power of Chit, but Chit that is Power. All awareness is power and all power conceals awareness. When Chit that is Power begins to work, then She manifests Herself as kinetic force, Tapas, and makes it the basis of all activity. For, because all power is Chit subjectively, therefore all power is objectively attended with
light; but there are different kinds of light, because there are different manifestations of Chit. Seven rays have cast out this apparent world from the Eternal Luminousness which dwells like a Sun of ultimate being beyond its final annihilation, ādityavat tamasaḥ paraṣṭā, and by these seven rays in their subjectivity the subjective world and by these seven rays in their objectivity the phenomenal world is manifested. Sat, Chit, Ananda, Vijñana, Manas, Prana, Annam are the sevenfold subjectivity of the Jyotirmaya Brahman. Prakasha, Agni, Vidyut, Jyoti, Tejas, Dosha and Chhaya are His sevenfold objectivity.

Agni is the Master of the vehicle of Tapas. What is this vehicle of Tapas of which Agni is the master? It is fiery light. Agni is the light of Tapas, its vehicle and continent. The Master is known by the name of his kingdom. Strength, heat, brilliance, purity, mastery of knowledge and impartiality are his attributes. He is Yajña manifest as the Master of the light of Tapas, through whom all kinetic energy of consciousness, thought, feeling or action is manifested in this world which Yajña has made out of His own being. It is for this reason that he is said to stand before Yajña. He or Vidyut or Surya full of him is the blaze of light in which the Yogins see God with the divine vision. He is the instrument of that universal activity in which Yajña at once reveals and conceals His being.

Agni is a god — He is of the Devas, the shining ones, the Masters of light — the great cosmic gamesters, the lesser lords of the Lila, of which Yajña is the Maheshwara, our Almighty Lord. He is fire and unbound or binds himself only in play. He is inherently pure and he is not touched nor soiled by the impurities on which he feeds. He enjoys the play of good and evil and leads, raises or forces the evil towards goodness. He burns in order to purify. He destroys in order to save. When the body of the Sadhaka is burned up with the heat of the Tapas, it is Agni that is roaring and devouring and burning up in him the impurity and the obstructions. He is a dreadful, mighty, blissful, merciless and loving God, the kind and fierce helper of all who take refuge in his friendship.

Knowledge was born to Agni with his birth — therefore he is called Jatavedas.
Agni is a Devata, one of the most brilliant and powerful of the masters of the intelligent mind. Man, according to Vedic psychology, consists of seven principles, in which the Atman cases itself, — annam, gross matter; prāṇa, vital energy; manas, intelligent mind; vijñānam, ideal mind; ānanda, pure or essential bliss; cit, pure or essential awareness; sat, pure or essential being. In the present stage of our evolution ordinary humanity has developed annam, prāṇa and manas for habitual use; and well-developed men are able to use with power the vijñānam acting not in its own habitation, sve dme (sve dame), nor in its own rūpa, but vijñānam in the mind and as reasoning faculty, buddhi; extraordinary men are able to aid the action of manas and buddhi proper by the vijñānam acting in the intelligent mind indeed and so out of its proper sphere, but in its own form as ideal consciousness —the combination of mānasika and vaijñānika action making what is called genius, pratibhānam, a reflection or luminous response in the mind to higher ideation; the Yogin goes beyond to the vijñānam itself or, if he is one of the greatest Rishis, like Yajnavalkya, to the ānanda. None in ordinary times go beyond the ānanda in the waking state, for the cit and sat are only attainable in suṣupti, because only the first five sheaths or pañcakoṣas are yet sufficiently developed to be visible except to the men of the Śatya Yuga and even by them the two others are not perfectly seen. From the vijñānam to the annam is the aparārdha or lower part of Existence where Vidya is dominated by Avidya; from the ānanda to the sat is the parārdha or higher half in which Avidya is dominated by Vidya and there is no ignorance, pain or limitation.

In man as he is at present developed, the intelligent mind is the most important psychological faculty and it is with a view to the development of the intelligent mind to its highest purity and capacity that the hymns of the Veda are written. In this mind there are successively the following principles; sūkṣma anna, refinement of the gross anna out of which the physical part of the manah koṣa or sūkṣma deha is made; sūkṣma prāṇa, the
vital energy in the mind which acts in the nādis or nervous system of the sūkṣma deha and which is the agent of desire; citta or receptive consciousness, which receives all the impressions from without and within by tāmasika reaction, but, being tāmasika, does not make them evident to the sāttvika consciousness or intelligent awareness which we call knowledge, so that we remember with the citta everything noticed or unnoticed, but that knowledge is useless for our life owing to its lying enveloped in tamas; hṛt or the rājasika reaction to impressions which we call feeling or emotion, or, when it is habitual, character; manas or active definite sensational consciousness rendering impressions of all kinds into percept or concept by a sāttvika reaction called intelligence or thought which men share with the animals; buddhi or rational, imaginative and intellectually mnemonic faculty, observing, retaining, comparing, reasoning, comprehending, combining and creating, the amalgam of which functions we call intellect; mānasa ānanda or the pure bliss of existence manifesting through the impure mind, body and prāṇa impurely, i.e. mixed with pain of various kinds, but in itself pure, because disinterested, ahaṁtuka; mānasa tapas or the pure will-power acting towards knowledge, feeling and deed, impurely through the impure mind, body and prāṇa, i.e. mixed with weakness, dull inertia and ignorance or error; but in itself pure because ahaṁtuka, disinterested, without any ulterior purpose or preference that can interfere with truth of thought, act and emotion; ahaṁtuka sat or pure realisation of existence, operating through the impure organs as ahaṁkāra and bheda, egoism and limitation, but in itself pure and aware of unity in difference, because disinterested, not attached to any particular form or name in manifestation; and finally, Atma or Self seated in mind. This Atman is Sat and Asat, positive and negative, sadbrahman and Shunyam Brahma; both positive and negative are contained in the sah or Vasudeva and tat or Parabrahman, and sah and tat are both the same. The buddhi again is divided into understanding (medhā), which merely uses the knowledge given by sensation and, like manas, citta, hṛt and prāṇa, is adhīna, aniśa, subject to sensation; reason or buddhi proper, (smṛti or dhī, also called prajñā), which is superior to sensation and contradicts it in the divided light of a higher knowl-
edge; and direct jñānam, satyam or sattvam which is itself that light of higher knowledge. All these faculties have their own devatās, one or many, each with his gaṇas or subordinate ministers. The jīva or spirit using these faculties is called the hansa, he who flies or evolves upward; when he leaves the lower and rises to the saccidānanda in the mind, using sat-cit and ānanda only, and reposing in the sadātman or in Vasudeva, then he is called the Parabrahma, one who has gone or evolved to the highest in that stage of evolution. This is the fundamental knowledge underlying the Veda, the loss of which, aided by the corruption of the Nirukta, has led to the present confusion and degradation of its meaning.

Chandra is the devata of the smṛti or prajñā; Surya of the satyam; Indra of the understanding and manas; Vayu of the sūkṣma prāṇa; Mitra, Varuna, Aryama and Bhaga are the four masters of the emotional mind or character; Brihaspati of the sahātuka cit or Tapas of knowledge; Brahma of the sahātuka sat; Agni of the sahātuka tapas etc. This is only an indication. The various characteristics and energies of the gods are best developed by an examination of the Veda itself. The Gods strive to function perfectly for the Lord or Yajna, the Isha, Master of the ādhāra or sevenfold medium of manifestation; the Titans or Daityas, equally divine, try to upset this perfect functioning. Their office is to disturb that which is established in order to push man below or give him an opportunity of rising higher by breaking that which was good and harmonious in itself but imperfect, and in any case to render him dissatisfied with anything short of perfection and drive him continually to the Infinite, either by the uttama gati to Vasudeva or, if he will not have that, by the adhama gati to Prakriti. The Vedic Aryans sought to overcome the Daityas or Dasyus by the aid of the gods; afterwards the gods had themselves to be overcome in order that man might reach his goal.

Agni in the sphere of material energies is the master of tejas, the third and central material principle in the five known to Vedic science. Tejas itself is of seven kinds, chāyā or negative luminosity which is the principle of annakoṣa; twilight or doṣa, the basis of the prāṇakoṣa being tejas modified by chāyā; tejas
proper or simple clarity and effulgence, dry light, which is the basis of the manahkoṣa; jyotiṣ or solar light, brilliance which is the basis of the vijnānakoṣa; Agni or fiery light, which is the basis of the citkoṣa; vidyut or electrical illumination which is the basis of the ānandakoṣa; and prakāśa which is the basis of the satkoṣa. Each of the seven has its own appropriate energy; for the energy is the essential reality and the light only a characteristic accompaniment of the energy. Of all these Agni is the greatest in the world, greater even than vidyut — although the God of the Vaidyuta energy is Vishnu himself who is the Lord of the Ananda, the vaidyuto mānavaḥ, Electrical Man, of the Upanishads. In the vijnāna, Surya as well as Vishnu, is greater than Agni, but here he and Vishnu both work under the dominant energy of Agni and for the satisfaction of Indra, — Vishnu in the Upanishads being younger than Indra, — Upendra. Translated into the language of physics, this means that Agni, commanding as he does heat and cold, is the fundamental active energy behind all phenomenon of light and heat; the Sun is merely a reservoir of light and heat, the peculiar luminous blaze of the sun being only one form of tejas and what we call sunlight is composed of the static energy of prakāśa or essential light which is the basis of the satkoṣa, the electrical energy or vaidyutam, and the tejas of Agni modified by the nature of Surya and determining all other forms of light. The prakāśa and vaidyutam can only become active when they enter into Agni and work under the conditions of his being and Agni himself is the supplier of Surya; he creates jyotiṣ, he creates tejas, he creates, negatively, chāyā. Right or wrong, this is the physics of the Veda. Translated into the language of psychology, it means that in the intelligent mind, which now predominates, neither jñānam nor ānanda can be fully developed, though essentially superior to mind; not even Soma, the rational buddhi, can really govern; but it is Indra full of Soma, the understanding based on the senses and strengthened by the buddhi, who is supreme and for whose satisfaction Soma, Surya, Agni and even the supreme Vishnu work. The reason on which man prides himself, is merely a link in evolution from the manas to the vijnānam and must serve either the senses or the ideal cognition; if it has to work for itself it only leads to universal agnos-
ticism, philosophic doubt and the arrest of all knowledge. It must not be thought that the Veda uses these names merely as personifications of psychological and physical forces; it regards these gods as realities standing behind the psychological and physical operations, since no energy can conduct itself, but all need some conscious centre or centres from or through which they proceed. A doubt will naturally arise, how Vishnu, the supreme Lord, can be the Upendra of the Vedas. The answer is that, whatever energy is of supreme importance at a particular stage of the evolution, is taken up by Vishnu-Virat as his especial care. We have seen that the Ananda is now highest in the developed evolution. Vishnu is therefore now pre-eminently the Lord of the Ananda and when he comes down into the material world he stands in the Sun as the supreme electrical force involved in Agni and evolving out of him, which is the physical counterpart of Ananda and without which no action in the world can proceed. He is not inferior, he only subordinates himself, pretending to serve, while really by service he commands. But upendratva is not the highest plane of Vishnu's manifestation, the param dhāma; rather it is a special function here of the lowest dhāma. Upendratva is not viṣṇutva but only one of its workings.

Agni, therefore, is master of tejas, especially fiery tejas, and the agent of the sahātuka tapas in the mind. In the language of modern psychology, this sahātuka tapas is Will in action, — not desire, but Will embracing desire and exceeding it. It is not even choice, wish or intention. Will, in the Vedic idea, is essentially knowledge taking the form of force. Agni, therefore, is purely mental force, necessary to all concentration. Once we perceive this Vedic conception, we realise the immense importance of Agni and are in a position to understand the hymn we are studying.

The word Agni is formed from the root ḍa (ag) with the nominal addition ni (ni). The root ḍa (ag) is itself a derivative root from the primitive a (a), meaning “to be”, of which traces are found in many languages. The g (g) gives an idea of force and ḍa (ag), therefore, means to exist in force, pre-eminently — to be splendid, strong, excellent and Agni means mighty, supreme, splendid, forceful, bright. We find the same root in the Greek agathos, good, meaning originally, strong, noble, brave;
agān, excessively; agō, I lead; Latin ago, age; aglaos (Gr.), bright, the names, Agis, Agamemnōn, and in the Sanskrit अग्र (agra), अगस्ति (agasti). It is interchangeable with its brother root अज (aj), from which some of the meanings of agō (Gr.) are derived. It seems also to have meant to love, from the idea of embracing, cf. Greek ἀγάπη, but in this sense the old Sanskrit preferred अग्न (āṅg). For the connection between the two roots, अग (ag, āṅg), cf. अहिः (āṅgati), in the sense of fire, अहिःगिराः (āṅgirāḥ), as a name of Agni, अहिःगाः (āṅgāraḥ), a live coal.

हि (ile)
The root like all simple Sanskrit roots has two forms हि (i) and हि (i). The original root was हि (i) to love, embrace, flatter, praise, adore; the cerebral हि (i) is a later form, — a dialectical peculiarity belonging to some of the dominant races of the Dwapara Yuga, which established itself for a time but could not hold its own and either resolved itself back into हि (i) or was farther transformed into the soft cerebral हि (d) with which it was interchangeable. So we have the form हि (i) in precisely the same sense. There is no idea necessarily involved of adoration to a superior, the dominant ideas being love, praise and desire. The meaning here is not “praise” or “worship”, but “desire”, “yearn for”.

पुरोहिताम (purohitam)
The words are two and not one. The sense of “priest, purohita”, put on the compound word in the later ceremonial interpretation of the Veda, is entirely absent in this hymn. The word पुर: (pūraḥ) was originally the genitive of पुर (pur) used adverbially. पुर (pur) meant door, gate, front, wall; afterwards, house or city; cf. the Greek pulē, a gate, pulos, a walled city or fort, polis, a city; so in front. हि (hitam) is the participial adjective from the root हि (hi) in the sense of to cast down, throw down, plant, place, which appears in Greek as cheō, I pour; हया: (hayāḥ), पुरोहिताम (purohitam) means therefore set or planted before.

यज्ञस्य (yajñasya)
The word यज्ञ (yajña) is of supreme importance in the Veda.
In the ceremonial interpretation यज्ञ (yajña) is always understood as sacrifice and no other conception admitted. The Veda cannot be understood as the source of all Indian spirituality and divine knowledge, if this materialistic interpretation is accepted. In reality यज्ञ (yajña) is the name of the supreme Lord Vishnu himself; it also means धर्म (dharma) or योग (yoga) and by a later preference of meaning it came to signify sacrifice, because sacrifice in the later Dwapara Yuga became the one dharma and yoga which dominated and more and more tended to replace all others. It is necessary to recover the proper meaning of this important word by Nirukta, and, in order to do it, to lay down briefly the principle of Nirukta.

The Sanskrit language is the devabhāṣā or original language spoken by men in Uttara Meru at the beginning of the Manwantara; but in its purity it is not the Sanskrit of the Dwapara or the Kali, it is the language of the Satya Yuga based on the true and perfect relation of vāk and artha. Everyone of its vowels and consonants has a particular and inalienable force which exists by the nature of things and not by development or human choice; these are the fundamental sounds which lie at the basis of the Tantric bijamantras and constitute the efficacy of the mantra itself. Every vowel and every consonant in the original language had certain primary meanings which arose out of this essential Shakti or force and were the basis of other derivative meanings. By combination with the vowels, the consonants, and, without any combination, the vowels themselves formed a number of primary roots, out of which secondary roots were developed by the addition of other consonants. All words were formed from these roots, simple words by the addition again of pure or mixed vowel and consonant terminations with or without modification of the root and more complex words by the principle of composition. This language increasingly corrupted in sense and sound becomes the later Sanskrit of the Treta, Dwapara and Kali Yuga, being sometimes partly purified and again corrupted and again partly purified so that it never loses all apparent relation to its original form and structure. Every other language, however remote, is a corruption formed by detrition and perversion of the original language into a Prakrit or the Prakrit of a Prakrit and so on to
increasing stages of impurity. The superior purity of the Indian language is the reason of its being called the Sanskrit and not given any local name, its basis being universal and eternal; and it is always a rediscovery of the Sanskrit tongue as the primary language that prepares first for a true understanding of human language and, secondly, for a fresh purification of Sanskrit itself.

This particular root यज (ya) from which यज्ञ (yajña) is formed is a secondary root on the base of the consonant य (y), the Guṇas of which are strength and tenderness applied to action, motion, formation and contact. The primary roots are य (ya), यि (yi) and यु (yu) with their lengthened forms या (yā), यि (yi) and यु (yū) — the original devabhaṅga recognising only three pure vowels, the rest being either modified or mixed vowels. The primary root of यज (ya) is य (ya) which means essentially to go quietly and persistently, to act or apply oneself quietly and with force and persistence, to master (knowledge or anything or person) by steady application, to come or bring into contact with gently or lovingly and effectively, to form or express clearly etc. The first sense appears, with its colour rubbed out, in the lengthened form या (yā), in यक्ष (yakṣ), in one of the meanings of यम (yam) etc.; the second in यत (yat) and यश (yaś), the third in यज (yaj), यम (yam) and यन्त्र (yantr); the fourth in यज (yaj) and याच (yāc) which is originally a causal of यच (yac) to give, now lost except in certain conjugational forms of यम (yam), the fifth in one of the meanings of यम (yam) to show, etc. Besides यच (yac), there are other lost roots यल (yal) to seek after, love, desire (Greek iallō), यश (yaś) with a similar meaning, from which we have यश (yaśaḥ) which was originally an adjective meaning lovely, charming, and a noun meaning sometimes an object of love or pursuit, sometimes beauty, ambition, fame etc., or love itself, favour, partiality. This is a brief example of the method followed by the original tongue as it can now be observed with its distinctions and shades confused and the colours of the words expunged.

In the root यज (ya) the force of the consonant ज (j) determines the meaning. Its essential nature is swiftness, decisiveness, rapid brilliance, and restlessness. It has therefore a frequenta- tive and intensive force. It means to love habitually and fervently,
so to worship, to adore. It means to give freely, wholly or continuously; from these shades comes the meaning of sacrifice. It means to master thoroughly, habitually, with a continual repetition of the act of mastery; the word यत् (yat) means endeavour, but यज् (yaj) can never have meant endeavour, it is too decisive and triumphant and must imply possession or mastery, action sense of its result. It means therefore to rule, govern, order, possess. That is why यज् (yajña) is Vishnu, in the sense of the Almighty Ruler, the Master of man's action, body, thought, the supreme Lord ruling from the higher faculty in man, the parārdha or Sachchidananda.

यज् (yajña) is formed by the addition of न (na), a nominal suffix which has the sense of action. It may be adjectival or nominal. It may convey the actor, the instrument, the manner or the sufferer of the action. यज् (yajñah) therefore came to mean, he who rules, the governor or master; loving, adoring, also he who is loved; the means of mastery and so Yoga, in its processes, not in its realisations; the manner of mastery and so dharma, a rule of action or self-government; adoration or an act of worship, though this sense was usually kept for यजु: (yajuḥ), giving, offering, sacrifice. As the name of Vishnu it meant, predominantly, the Master who directs, compels and governs; but the idea of the Lover and Beloved, the Giver and the object of all actions, ritual and worship of all Karma also entered into it in the associations of the worshipper and sometimes became prominent.

The Vishnu Purana tells us that Vishnu in the Satya Yuga incarnates as Yajna, in the Treta as the conqueror and king, in the Dwapara as Vyasa, the compiler, codifier and law-giver. It is not meant that He incarnates as sacrifice. The Satya Yuga is the age of human perfection when a harmonious order is established, the perfect or catuspād dharma whose maintenance depends on the full and universal possession of Yoga or direct relation to God and that again on the continual presence of incarnate Vishnu as the Adored, the Master and centre of Dharma and Yoga. The catuspād dharma is the perfect harmony of the four Dharmas, Brahmanyam, Kshatram, Vaishyam and Shaudram; for this reason separate castes do not exist in the Satya Yuga. In
the Treta the Brahmanyam begins to fail, but remains as a sub-
ordinate force to help the Kshatram which then governs human-
ity. Mankind is maintained no longer by \textit{vīryam} or Tapas easily
sustained by inherent \textit{brahmajñānam}, but by \textit{vīryam} or Tapas sus-
taining the \textit{brahmajñānam} with some difficulty and preventing
its collapse. Vishnu incarnates as the Kshatriya, the incumbent
centre of \textit{vīryam} and Tapas. In the Dwapara, the Brahmanyam
farther fails and turns into mere knowledge or intellectuality, the
Kshatram becomes a subordinate force supporting the
Vaishyam which has its turn of supremacy. The main qualities
of the Vaishya are \textit{kauśalam}, order and method, and therefore
the Dwapara is the age of codification, ritual, Shastra, external
appliances to maintain the failing internal spirituality; \textit{dānam},
and therefore hospitality, liberality, the sacrifice and \textit{dakṣinā}
begin to swallow up other Dharmas — it is the \textit{Yuga Yajñiya},
— the age of sacrifice; \textit{bhoga}, and therefore the Veda is used for
procuring enjoyment, in this world and the next, \textit{bhogaisvāryagatim prati}. Vishnu incarnates as the law-giver, ritu-
alist and \textit{śāstrakāra} to preserve the knowledge and practice of
the Dharma by the aid of the intellect and \textit{abhyāsa}, customary
practice based on intellectual knowledge. In the Kali all breaks
down except love and service, the Dharma of the Shudra by
which humanity is maintained and from time to time purified;
for the \textit{jñānam} breaks down and is replaced by worldly, practical
reason, the \textit{vīryam} breaks down and is replaced by lazy mechan-
ic appliances for getting things done lifelessly with the least trou-
ble, \textit{dāna}, \textit{yajña} and \textit{śastra} break down and are replaced by calcu-
lated liberality, empty ritual and tamasic social forms and eti-
quette. Love is brought in by the Avatars to break down these
dead forms in order that the world may be rejuvenated and a new
order and a new Satya Yuga emerge, when the Lord will again
incarnate as Yajna, the supreme Vishnu in full manifestation of
the \textit{catuspāda dharma}, knowledge, power, enjoyment and love.

It has been said that Vishnu in our present stage of evolu-
tion is pre-eminently the Lord of Ananda, but he is also the
\textit{sanmaya brahman} and the \textit{tapomaya}. It is as the \textit{sanmaya} that He
is Yajna — Sat containing in it the Chit or Tapas and the Ananda.
It must be remembered that while in the \textit{aparārdha} we envisage
Brahman through thought, feeling, action etc., in the parârđhâ we envisage him through essential realisation superior to thought, feeling and action. In the Ananda we realise essential delight; in the Chit, essential energy, intelligence and will; in the Sat, essential truth or be-ness. The Sat is therefore called the mahåsatyam and mahåbrahman, the highest truth in the manifestation, out of which everything proceeds. It is by this mahåsatyam — distinguished from ordinary satyam or kâraṇam called objectively mahat and subjectively vijñânam, the fourth of the seven bhûmis, — that Vishnu as Yajna supports the dharma and yoga in the Satya Yuga. He is the sadbrahman in manifestation. We shall see when we deal with the word त्रित्विज्ञ (rtvijam), in what sense Agni stands before the Lord.

देवम् (devam)
A god — from the secondary root दिव् (div) to flash, gleam, vibrate, play. On the basis of the consonant द (d) of which the Gunas are force, heavy violence, density, dense penetration, dense movement, we get द (dā) to cut, दि (di) to vibrate and दु (du) to trouble and from दि (di) we get दु (dyu) and दिव् (div) or दीव् (dīv) meaning to vibrate shinningly, gleam, scintillate or play. The Devas are those who play in light, — their proper home is in the vijñânam, महारोक (maharloka), kâraṇa jagat, where matter is jyotîmaya and all things luminous, स्वेन धाम्ना (svena dhāmnā), by their own inherent lustre, and where life is an ordered Lila or play. Therefore when the Bhagawata speaks of the power of seeing the life of the Gods in Swarga, it calls that particular siddhi देवक्रीडानुदर्शनम् (devakriḍānudarśanam), watching the sports of the gods, because all life is to them a sport or Lila. The Gods, however, dwell for us in the lower Swarloka, i.e., Chandraloka of which the summit is Kailasa and the basis Swarga with Pitriloka just above Swarga. Nevertheless even there they keep their jyotîmaya and lîlāmaya nature, their luminous bodies and worlds of self-existent bliss free from death and care.

ऋतित्विज्ञ् (rtvijam)
This word is taken in the ceremonial interpretation of the
Veda in the later sense of Ritwik, a sacrificial priest, and it is explained by separating as कृत्व + द्विज (rtu+iṣ), one who sacrifices seasonably. In reality, कृत्विज (rtvij) is a very old word compounded in ancient Sanskrit before the creation of the modern rules of Sandhi, and is composed of कृत्व (rt), truth, and विज (vij), ecstasy or ecstatic. It means one who has the ecstasy of the truth or सत्यम् (satyam).

कृत्व (rt) is an abstract noun formed from the root कृ (r) whose essential meaning was to vibrate, shake, dart, go straight; and its derivate meanings to reach, acquire, or else attack, hurt, injure, or to be erect, rise or raise; to shine; to think, realise truth, etc. From the sense of going straight in the secondary verb कृज (rj) with its adjective कृजु (rju), straight, cf. Latin rego, rectus; कृत्व (rta) straight, right, true; कृत्वम् (rtam), truth, right, established law or custom; — सत्यम् (satyam) applied to the Supreme Brahman as the satyam or mahākāranam; — कृत्व (rtu), rule, fixed order, fixed time or season; कृषि (ṛṣi), a thinker, direct seer of truth, cf. Latin reor, I think, ratio, method, order, reason, proposition, etc. The obsolete word कृत्व (rt) meant directness, truth, law, rule, thought, सत्यम् (satyam).

विज (vij) is noun or adjective from the verb विज (vij) meaning to shake, be troubled, excited, tremble, to be ecstatic, joyous, full of rapture, felicity or ecstatic energy, cf. Latin vigeo and vigor, from which comes the English vigour, कृत्विज (rtvij) is therefore one who is ecstatic with the fullness of the truth or सत्यम् (satyam). Agni, it has been pointed out, is the god of the Tapas or energy at work disinterestedly on the intellectual plane, one of the higher gods working on the lower level in the service of the lower deity Indra. He proceeds straight from the cit, which, when active, is known as mahātapas or cicchakti, the energy of the essential intelligence in the sadbrahman, Yajna or Vishnu. The Shakti begins creation by kṣobha or ecstatic vibration in the calm sadātman and this ecstatic vibration or विज (vij), केग: (vegah), goes out as speed, force, heat, तप: (tapah), or अग्नि (agni), the basis of life and existence. This Tapas born of the cicchakti, (Shakti, Devi, Kali, Prakriti) is full of the ecstatic movement of the sat or mahāsatyam manifesting itself. For this reason Agni is called कृत्विज (rtvij), vibrating ecstatic with the सत्यम् (satyam).
For the same reason he is called जातवेदा: (jātavedāḥ), he from whom the higher knowledge is born, because he holds in himself the Veda or satyam and manifests it; Tapas is the basis of all concentration of Chit, awareness (the saṁyama of Patanjali) and it is by saṁyama or concentration of awareness either on the object of the awareness (rājayoga) or on itself (jñānayoga and adhyātmayoga) that satyam and veda become directly self-manifest and luminous to the Yogin. Without the saṁyama no Yoga is possible, no effective action of any kind is possible. When Brahma turned his mind to creation, it was the cry of “Tapas, Tapas” that was heard on the waters of the kāraṇa samudra (mahākāraṇa or sadbrahman). The immense importance of Agni as the riviṣ to the Yoγin, therefore, becomes manifest; and it is also clear why he is पुरोहित स्तव्य (purohitaṁ yajñasya) for it is the Tapas which stands before the satyam, which we reach before we can get the Sat. It is the cicchakti which takes us to the Sat, — the Devi, Shakti or Kali who brings us to Brahman, to Vasudeva, and Agni, her especial agent for Tapas in the mind, is therefore a special intermediary between us and Yajna, who, as has been seen, is Vishnu, Vasudeva or Brahman, in the Sachchidananda or parārdha on the intellectual plane, which is all man in the average has yet reached. This is the reason why Agni was so great a god to the Rishi. To mere sacrificers and ritualists he was great only as the god of fire indispensable in all their ritual, but to the Yogin he has a much greater importance, as great as that of Surya, the lord of illumination, and Soma, the lord of Amrita. He was one of the most indispensable helpers in the processes which the Veda illumines and assists.

होतरम (hotāram)

Here is another word of great importance in the Veda. In all existing interpretations of the Veda hotā is interpreted as the priest who offers the libation, हविः (haviḥ) as the libation and हू (hū) in the sense of pouring the offering. So fixed is this notion born of the predominance through several millenniums of the ceremonial meanings attached to all the important words of the Veda, that any other rendering would be deemed impossible.
But in the original Veda हॉटा (hotā) did not mean a sacrificial priest, nor हविः (haviḥ) an offering. Agni may by a metaphorical figure be called a purohitā of the sacrifice though the figure will not have any very great Sanskritic exactness, but he can in no sense be the one who pours the libation. He devours the libation, he does not offer or pour it. Hota, therefore, must have some other signification which, without outraging fact and common-sense, can be applied to Agni.

The root हू (hu), like the roots ह (hā) and हि (hi), is based on the consonant ह (h), the essential Gunas of which are aggression, violent action, impetuosity, loud breathing and so challenge, summons etc. This verb हू (hu) originally like ह (ha), ह (hā) and हि (hi) meant to strike or throw down, attack, slay, the vowel उ (u) adding a sense of pervasiveness which easily brought the idea of battle. We find, therefore, that this root meant to attack, fight, as in आहव (āhavaḥ), battle; to call, shout, summons, as in हवे (hve), originally हवे (have) etc.; to throw, overthrow, destroy; to throw, pour, offer. From the last sense it came to have its more modern meaning. The transference from the sense of battle to the sense of sacrifice is paralleled by the Greek word मαχ (makha), sacrifice. It must be remembered that the Yoga was to the old Aryans a battle between the Devas and Daityas, the gods being the warriors who fought the Daityas for man and were made strong and victorious by the क्रिया (kriyā) or effective practices of Yoga; the Daityas being the Dasyus or enemies of Yajna and Yoga. This will become clearer and clearer as we proceed. This view of life as well as Yoga, which is only the sublimation of life, as a struggle between the Devas and Daityas is one of the most fundamental ideas of Veda, Purana, Tantra and every practical system in Hinduism. Agni is par excellence the warrior whom the Daityas must dread, because he is full of the अहैतुका tapas, against which, if properly used and supported by the Yajamana, the Yogin, no evil force can prevail. The अहैतुका tapas destroys them all. It is the mighty, effective and fighting force which once called in prepares perfect siddhi and an almost omnipotent control over our nature and our surroundings. Even when अशुद्ध, impure, Tapas fights the enemy, तमस, when
śuddha, when the very action of Agni, it brings vīryam, it brings jñānam, it brings ānanda, it brings mukti. होतरम् (hotāram) means therefore the warrior, the destroyer of the Daityas, agni jātavedas; havis and hava mean battle or strength in violent action, हू (hu) to fight.

रतनधातमम् (ratnadātamam)
Superlative of रतन (ratnā), joy-giving, the disposer of delight. We have the root रत्न (rat) as a derivative from the primary root र (ra). Three roots र (ra), रि (ri), रु (ru) are themselves variations of the elemental शब्द र (r), whose essential significance is tremulous continual vibration. र (ra) means essentially to vibrate, shake, quiver abroad, the vowel अ (a) conveying essentially absoluteness, wideness, want of limitation as opposed to the vowel इ (i) which gives a sense of relation and direction to a given point. From this essential sense come the derivative meanings, to play, to shine; as in रतम् (ratam), रत्न (ratna) a jewel, रति (ratiḥ), रम् (ram), रङ्ग (raṅg), राजतम् (rajatam) silver, राज (rajaḥ) dust, राजनी (rajanī), रत्निः (rātni) night etc. From the former meaning there comes the sense, to please, delight, love, adore, etc., as in राम (rām), राम (rāmaḥ), राध (rādhi), राज (raj), राज (rajaḥ), राजोगु (rajogu), etc. The word रत्न (ratna) in ancient Sanskrit from the root रत्न (rat), had two sets of senses, delight, Ananda, pleasure, play, sexual intercourse, a thing of delight, mistress, etc., and splendour, light, lustre, brilliance, a brilliant, a jewel, — the modern sense. At first sight it would seem that lustre, brilliance is more appropriate to Agni, and it would apply well to the warrior who destroys the darkness of the mind, but the central idea of the hymn is not Agni as the master of light, — that is Surya, — but as the master of force, Tapas, which is the source out of which comes delight. The three terms of the parārdha are sat, cit, and ānanda. In sat cit abides and emerges from sat. As soon as it emerges, it generates the energy of cicchakti which plays throughout the universe; this play, रत्न (ratna), is ānanda in cit and it emerges from cit. All Tapas therefore generates ānanda, and the pure sahāituka tapas generates pure sahāituka ānanda which being universal, self-existent and by its nature incapable of any admixture of sorrow, is the most
sure, wide and intense. Therefore Agni is most joy-giving, a great disposer of delight. The word ḍha (dhā) means to set, create, give, arrange; here it is the old Aryan substantive expressing the agent and often used adjectivally.
Riks of Madhuchchhandas

TRANSLATION AND NOTES: 1.1.1-5

1-001-01

अग्निमिले पुरोहितम् यजप्रय देवमृदिवा्म् ।
होतारं रतनधातमम् ॥

agnimile purohitam yajasya devamตรvijam
hotaram ratnadhatamam

Rik 1. ईच्छ (िी): to praise, in the ritualistic sense; but as a secondary root of ई (ि) ईच्छ (िि) meant to seek, go towards, attain, desire, adore, pray, ask for (cf. मात्रमण्डैर्य, mātaramannāmaityta, III. 48. 3). The former senses have been lost and only “to desire”, “pray” or “ask for” are left in later Sanskrit; but the other senses must have existed, as the idea of desiring, asking is never a primary sense of any root, but derived figuratively from the physical sense “to go, seek, approach”. We may therefore render ईच्छ (िी), either “seek”, “desire”, “adore” or “pray to”.

पुरोहितम् (purohitam): Sayana — “Purohita”, or else “placed in the front of the sacrifice as the āhavanīya fire”. The Purohita of the Veda is the representative power in the sacrifice who stands in front of the consciousness and the action and conducts it. This is always the force of the “placing in front” which is so common an idea in the hymns. Normally, this place belongs to Agni who leads the sacrifice.

देवम् (devam): Sayana — वननदियुणयुक्तम् (dānādigunayuktam). Sayana's dealing with the word Deva is peculiar. Sometimes he renders it simply “god”, sometimes he gives it some root values, दान (dāna), देवन (devana), sometimes he makes it mean the priest. There is not a single passage in the Veda where the ordinary sense “god”, “divine being” does not give a clear and sufficient and the best sense. No doubt, the Vedic poets never left out of sight its root meaning: the gods are the Shining Ones, the Lords of Light as are the Dasyus the Dark or Black Ones, the sons of Darkness.
रत्विजम् (rtviṣam): “He who sacrifices at the right season” is the outward or ritualistic sense; रत् (ṛtu), in the Veda, as we shall see, is the order of the truth, its arranged law, time, circumstance. Agni is the representative priest who sacrifices according to the law, order, season of the Ritam.

होतारम् (hotāram): Sayana — “because he utters the Mantra” and he quotes अहं होता स्तूमि (aham hota staumi); but he renders it sometimes आह्वता (āhvātā), sometimes होमनिद्यादकः (hominidyaadakaḥ), sometimes gives us the choice. Undoubtedly, होता (hotā) is the priest of the oblation, who gives the offering, हु (hu) to offer, and not हू (hū) to call. The hymn was an attendant circumstance of the offering, therefore the invocation or praise might also fall to the part of the होता (hotā); but in the system of the Rig-veda the proper name for the reciter of the Mantra is ब्रह्म (brahmā). Agni is the होत्र (hotṛ), Brihaspati the ब्रह्म (brahmā).

रत्न (ratna): Sayana — यागफलस्याणं रत्नानामसतिशयन धारवितारं पोषितारं वा (yāgaphalaśyāṇam ratnānamatiśayena dhārayitāram poṣayitāram vā). धा (dhā) to hold and to nourish (cf. धात्री, dhātri, nurse). But in other passages he takes रत्नं = रघुवायं धनं (ratnam =ramaṇiyāṃ dhanam) which shows that he took it to mean literally “that which is delightful” and made it = wealth, as he makes दुम्न (dyumna) = that which is shining, and renders it “wealth”. We need not follow him. रत्नं (ratnā) means “delight” or Ananda (cf. रम, रति, रण, रघु, राघु, राद, ram, ratih, raṇ, raṇva, rādh, rañj, etc.), just as दुम्न (dyumna) means “light”, धा (dhā) is to hold or else to place.

Translation: RITUALISTIC

I praise Agni, the Purohita¹ of the sacrifice, the god,² the Ritwik, the Hota who holds very much wealth.

Translation: PSYCHOLOGICAL

I seek the God-Will, the Priest set in front of our sacrifice, the divine offerer who sacrifices in the order of the truth, who disposes utterly the delight.

¹ Or, who is set in front ² Or, bountiful,
Rik 2. ऋषि: (ṛṣih): lit. “seeker, attainer”, so “knower”, from ऋ (ṛ) to go. इह देवान् (iha devān): the divine powers into the mortal life and mortal being. वक्षति (vakṣati) = वह + स + ति (vah + sa + ti). This स (sa) seems to have been either frequentative in force, “he constantly or habitually bears”, or intensive, “he entirely bears”, or desiderative, “he wills or intends to bear”. From the latter sense we have the use of स (s) for the future, cf. नी (nī), नेघ्यामि (neṣyāmi), Gr. ῦου, I loose, लज, I shall loose, and English, I will go, where the desiderative “will=wish, intend” has acquired the sense of a simple future.

Translation:

The God-Will is desirable as to the ancient sages, so to the new, for it is he that bringeth here the gods.

Rik 3. अशनवत् (aśnavat): Sayana — प्राप्नोति (prāpnoti), but the form gives a certain semi-imperative sense or the idea of a rule of action or law of occurrence. “He shall attain.” अश (aś) to possess, have, obtain, enjoy; Greek ῦ, I have.

वशसं (yaśasāṁ): Sayana—दानादिना यशोयुक्तं (dānādinā yaśoyuktam), so “famous”; but “a famous and men-full-est wealth” seems an absurd way of talking. वश (yaś) is literally to go, strive towards, attain; here it means success, fame; also from another sense “to shine” = “splendour”; it is connected in sense with या (yā), वन्
(yat), यस (yas). We have in the Veda रघु (rayi), wealth or felicity, often described as expansive, pervading, breaking down obstacles on the way. There is therefore no inappropriateness or violence in rendering it “enjoyment that attains” or “victorious riches”.

वीरवत्तमम् (vīravattamam): Sayana — अतिशयेन पुरुषःविद्वीरपुरुषोपेतम् (atiśayena putrabṛtyādīvīrapurusopetam). It is absurd to take वीर = पुत्र (vīra = putra) as Sayana does; it means “men, heroes, strengths” and is often the equivalent of नू (nr) which is never used for servants in the Rig-veda.

रघिम् (rayim): There are two words, रघु (rayi) from रि (ri) to go and रघि (rayi) from रि (ri) to attain, enjoy. The latter means “enjoyment” or the things enjoyed, “felicity, prosperity, riches”. The former sense is found in the Upanishad where रघि (rayi), movement or matter is opposed to प्राण (prāṇa), life.

Translation: RITUALISTIC

By Agni one attains a wealth daily increasing, famous and most full of men.

Translation: PSYCHOLOGICAL

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

Rik 4. अध्वरम् (adhvaram): Sayana—हिन्सारहितम् (hinṣārahitam), because it is not destroyed by the Rakshasas, from अ (a) privative + dhvāra (द्व, dhvṛ to hurt). But अध्वर (adhvāra) is used by itself to mean sacrifice and it is quite impossible that the word “unhurt” used by itself can have come to mean sacrifice. It must
express some essential quality of the sacrifice or it could not thus have been singled out. It is a notable fact that अध्वर (adhvara) is continually used for the sacrifice when there is a question of the sacrifice travelling or moving on the path towards the gods, as here. I therefore take अध्वर (adhvara) from an original root अधि (adhi) to move and connect it with अध्वन (advan), path; it means the moving or travelling sacrifice, the sacrifice regarded as a pilgrimage of the soul or its gifts towards the gods.

Translation: RITUALISTIC

O Agni, the unhurt sacrifice that thou encompassest on all sides, that goes to the gods.

Translation: PSYCHOLOGICAL

O God-Will, whatsoever sacrifice in the path thou encompassest with thy being on every side, that indeed arrives to the gods.

Riks of Madhuchchhandas

1-001-05

अग्निहोत्रा कविक्रतु: सत्यशिवश्रवस्तामः ।
देवो देवेभिः गमत् ॥
agnirhotā kavikratuḥ satyaścitraśravastamaḥ
deva devebhir ā gamat

Rik 5. कविक्रतु: (kavikratuḥ): Sayana takes कवि (kavi) here = क्रान्त (krānta) and क्रतु: (kratuḥ) = either knowledge or work. It means then the priest whose work or whose knowledge moves. But there is absolutely no reason to take कवि (kavi) in any other than its natural and invariable sense, कवि (kavi) is the seer, the one who has the divine or supramental knowledge. क्रतु (kratu): from क्र (kr) or rather old root क्र (kra) to divide, to do, make, shape, work. From the sense “divide” comes that of the discerning mind, Sayana's प्रजान (prajāna); cf. Greek kritos, judge etc.; and this is the sense of karuthi in Tamil which means mind. But from the sense “to do” क्रतु (kratu) means
(1) work, (2) power of work, strength, cf. Greek *kratos*, strength, (3) will or working force of the mind. For this last sense cf. Isha Upanishad क्रतः क्रमं स्मर (krato kṛtam smara) where the collocation क्रतः क्रमम् (krato kṛtam) shows that that power of the mind is meant which conducts or dictates the work or action. Agni is the divine Seer-Will that works with the perfect supramental knowledge.

सत्यः (satyah): Sayana explains “true in its fruits”; but the collocation of “seer-will” and श्रवस् (śravas), inspired knowledge, indicates rather the sense “true in his being” and therefore “true in knowledge”, श्रवस् (śravas), and “in will” क्रतु: (kratuh). श्रवस् (śravas) is the supramental knowledge called the Truth, क्रमम् (ṛtam), the Vijnana of the Upanishads. कविक्रतु: (kavikratuh) means having the will that is full of that knowledge, the vijñānamaya will, the divine ājñāna, सत्यः (satyah) means “vijñānamaya in his substance”.

चित्रश्रवस्तम् (citraśravastamah): Sayana — 'having most varied kinds of fame', — an insipid and meaningless epithet for a god. श्रवस् (śravas) is used like श्रुति (śruti) to indicate the inspired hymn; it must therefore be capable of meaning inspired knowledge. There are two kinds of supramental knowledge, दृष्टि (dṛṣṭi) and श्रुति (śruti), sight and hearing, revelation and inspiration, but श्रवस् (śravas) is usually used to indicate the knowledge gained by the supramental faculties.

Translation: RITUALISTIC

Agni, the priest, who sets in motion the knowledge (or work), true in his fruit, very varied in his fame, may he come with the gods.

Translation: PSYCHOLOGICAL

The God-Will, Priest of our offering, true in his being, with the will of the seer, with richest variety of inspired knowledge, may he come to us divine with the powers divine.
The Vamadeva Hymns to Agni

INTRODUCTION

THE interpretation of the Rig-veda is perhaps the most difficult and disputed question with which the scholarship of today has to deal. This difficulty and dispute are not the creation of present-day criticism; it has existed in different forms since very early times. To what is this incertitude due? Partly, no doubt, it arises from the archaic character of a language in which many of the words were obsolete when ancient Indian scholars tried to systematise the traditional learning about the Veda, and especially the great number of different meanings of which the old Sanskrit words are capable. But there is another and more vital difficulty and problem. The Vedic hymns are full of figures and symbols, — of that there can be no least doubt, — and the question is, what do these symbols represent, what is their religious or other significance? Are they simply mythological figures with no depth of meaning behind them? Are they the poetic images of an old Nature-worship, mythological, astronomical, naturalistic, symbols of the action of physical phenomena represented as the action of the gods? Or have they another and more mystic significance? If this question could be solved with any indubitable certitude, the difficulty of language would be no great obstacle; certain hymns and verses might remain obscure, but the general sense, drift, purport of the ancient hymns could be made clear. But the singular feature of the Veda is that none of these solutions, at least as they have been hitherto applied, gives a firm and satisfactory outcome. The hymns remain confused, bizarre, incoherent, and the scholars are obliged to take refuge in the gratuitous assumption that this incoherence is a native character of the text and does not arise from their own ignorance of its central meaning. But so long as we can get no farther than this point, the doubt, the debate must continue.

A few years ago I wrote a series of articles in which I sug-
gested an explanation of the ambiguous character of the Veda. My suggestion hinged on this central idea that these hymns were written in a stage of religious culture which answered to a similar period in Greece and other ancient countries, — I do not suggest that they were contemporary or identical in cult and idea, — a stage in which there was a double face to the current religion, an outer for the people, profanum vulgus, an inner for the initiates, the early period of the Mysteries. The Vedic Rishis were mystics who reserved their inner knowledge for the initiates; they shielded them from the vulgar by the use of an alphabet of symbols which could not readily be understood without the initiation, but were perfectly clear and systematic when the signs were once known. These symbols centred around the idea and forms of the sacrifice; for the sacrifice was the universal and central institution of the prevailing cult. The hymns were written round this institution and were understood by the vulgar as ritual chants in praise of the Nature-gods, Indra, Agni, Surya Savitri, Varuna, Mitra and Bhaga, the Ashwins, Ribhus, Maruts, Rudra, Vishnu, Saraswati, with the object of provoking by the sacrifice the gifts of the gods, — cows, horses, gold and other forms of wealth of a pastoral people, victory over enemies, safety in travel, sons, servants, prosperity, every kind of material good fortune. But behind this mask of primitive and materialistic naturalism, lay another and esoteric cult which would reveal itself if we once penetrated the meaning of the Vedic symbols. That once caught and rightly read, the whole Rig-veda would become clear, consequent, a finely woven, yet straightforward tissue.

According to my theory the outer sacrifice represented in these esoteric terms an inner sacrifice of self-giving and communion with the gods. These gods are powers, outwardly of physical, inwardly of psychical nature. Thus Agni outwardly is the physical principle of fire, but inwardly the god of the psychic godward flame, force, will, Tapas; Surya outwardly the solar light, inwardly the god of the illuminating revelatory knowledge; Soma outwardly the moon and the Soma-wine or nectarous moon-plant, inwardly the god of the spiritual ecstasy, Ananda. The principal psychical conception of this inner Vedic cult was the idea of the Satyam, Ritam, Brihat, the Truth, the Law, the
Vast. Earth, Air and Heaven symbolised the physical, vital and mental being, but this Truth was situated in the greater Heaven, base of a triple Infinity actually and explicitly mentioned in the Vedic Riks, and it meant therefore a state of spiritual and supramental illumination. To get beyond earth and sky to Swar, the Sun-world, seat of this illumination, home of the gods, foundation and seat of the Truth, was the achievement of the early Fathers, *pūrve pitarāḥ*, and of the seven Angiras Rishis who founded the Vedic religion. The solar gods, children of Infinity, Adityas, were born in the Truth and the Truth was their home, but they descended into the lower planes and had in each plane their appropriate functions, their mental, vital and physical cosmic motions. They were the guardians and increasers of the Truth in man and by the Truth, *ṛtasya pathāḥ*, led him to felicity and immortality. They had to be called into the human being and increased in their functioning, formed in him, brought in or born, *devāvīti*, extended, *devatāti*, united in their universality, *vaiśvadevya*.

The sacrifice was represented at once as a giving and worship, a battle and a journey. It was the centre of a battle between the Gods aided by Aryan men on one side and the Titans or destroyers on the opposite faction, Dasyus, Vritras, Panis, Rakshasas, later called Daityas and Asuras, between the powers of the Truth or Light and the powers of falsehood, division, darkness. It was a journey, because the sacrifice travelled from earth to the gods in their heaven, but also because it made ready the path by which man himself travelled to the Home of the Truth. This journey opposed by the Dasyus, thieves, robbers, tearers, besiegers (Vritras) was itself a battle. The giving was an inner giving. All the offerings of the outer sacrifice, the cow and its yield, the horse, the Soma were symbols of the dedication of inner powers and experiences to the Lords of Truth. The divine gifts, result of the outer sacrifice, were also symbols of inner divine gifts, the cows of the divine light symbolised by the herds of the sun, the horse of strength and power, the son of the inner godhead or divine man created by the sacrifice, and so through the whole list. This symbolic duplication was facilitated by the double meaning of the Vedic words; *go*, for instance, means both cow
and ray; the cows of the dawn and the sun, Heaven’s boes Helioi, are the rays of the sun-god, Lord of Revelation, even as in Greek mythology Apollo the sun-god is also the Master of poetry and of prophecy. Ghṛta means clarified butter, but also the bright thing; soma means the wine of the moon-plant, but also delight, honey, sweetness, madhu. This is the conception, all other features are subsidiary to this central idea. The suggestion seems to me a perfectly simple one, neither out of the way and recondite, nor unnatural to the mentality of the early human peoples.

There are certain a priori objections which can be brought against this theory. One may be urged against it from the side of Western scholarship. It may be objected that there is no need for all this mystification, that there is no sign of it in the Veda unless we choose to read it into the primitive mythology, that it is not justified by the history of religion or of the Vedic religion, that it was a refinement impossible to an ancient and barbaric mind. None of these objections can really stand. The Mysteries in Egypt and Greece and elsewhere were of a very ancient standing and they proceeded precisely on this symbolic principle, by which outward myth and ceremony and cult-objects stood for secrets of an inward life or knowledge. It cannot therefore be argued that this mentality was non-existent, impossible in antique times or any more impossible or improbable in India, the country of the Upanishads, than in Egypt and Greece. The history of ancient religion does show a transmutation of physical Nature-gods into representatives of psychical powers or rather an addition of psychical to physical functions; but the latter in some instances gave place to the less external significance. I have given the example of Helios replaced in later times by Apollo; just so in the Vedic religion Surya undoubtedly becomes a god of inner light, the famous Gayatri verse and its esoteric interpretation are there to prove it as well as the constant appeal of the Upanishads to Vedic Riks or Vedic symbols taken in a psychological and spiritual sense, e.g. the four closing verses of the Isha Upanishad. Hermes, Athena represent in classical mythology psychical functions, but were originally Nature-gods, Athena probably a dawn-goddess. I contend that Usha in the
Veda shows us this transmutation in its commencement. Dionysus the wine-god was intimately connected with the Mysteries; he was given a similar role to Soma, the wine-god of the Vedas.

But the question is whether there is anything to show that there was actually such a doubling of functions in the Veda. Now, in the first place, how was the transition effected from the alleged purely materialistic Nature-worship of the Vedas to the extraordinary psychological and spiritual knowledge of the Upanishads unsurpassed in their subtlety and sublimity in ancient times? There are three possible explanations. First, this sudden spirituality may have been brought in from outside; it is hastily suggested by some scholars that it was taken from an alleged highly spiritual non-Aryan southern culture; but this is an assumption, a baseless hypothesis for which no proof has been advanced; it rests as a surmise in the air without foundation. Secondly, it may have developed from within by some such transmutation as I have suggested, but subsequent to the composition of all but the latest Vedic hymns. Still, even then, it was effected on the basis of the Vedic hymns; the Upanishads claim to be a development from the Vedic knowledge, Vedanta, repeatedly appeal to Vedic texts, regard Veda as a book of knowledge. The men who gave the Vedantic knowledge are everywhere represented as teachers of the Veda. Why then should we rigidly assume that this development took place subsequent to the composition of the bulk of the Vedic mantras? For the third possibility is that the whole ground had already been prepared consciently by the Vedic mystics. I do not say that the inner Vedic knowledge was identical with the Brahmavada. Its terms were different, its substance was greatly developed, much lost or rejected, much added, old ideas shed, new interpretation made, the symbolic element reduced to a minimum and replaced by clear and open philosophic phrases and conceptions. Certainly, the Vedic mantras had already become obscure and ill-understood at the time of the Brahmanas. And still the ground work may have been there from the beginning. It is, of course, in the end a question of fact; but my present contention is only that there is no a priori impossibility, but rather a
considerable probability or at least strong possibility in favour
of my suggestion. I will put my argument in this way. The later
hymns undoubtedly contain a beginning of the Brahmavada; how
did it begin, had it no root origins in the earlier mantras? It is
certain that some of the gods, Varuna, Saraswati, had a psychol-
ogical as well as a physical function. I go further and say that
this double function can everywhere be traced in the Veda with
regard to other gods, as for instance, Agni and even the Maruts.
Why not then pursue the inquiry on these lines and see how far
it will go? There is at least a prima facie ground for considera-
tion, and to begin with, I demand no more. An examination of
the actual text of the hymns can alone show how far the inquiry
will be justified or produce results of a high importance.

Another a priori objection comes from the side of ortho-
dox tradition. What it amounts to is an objection to go behind
the authority of Sayana, who belongs to an age at least two or
three thousand years later than the Veda, and of Yaska, the an-
cient lexicographer. Besides, the Veda is currently regarded as
karmakāṇḍa, a book of ritual works, the Vedanta only as
jñānakāṇḍa, a book of knowledge. In an extreme orthodox stand-
point it is objected that reason, the critical faculty, the histori-
cal argument have nothing to do with the question; the Vedas
are beyond such tests, in form and substance eternal, in inter-
pretation only to be explained by traditional authority. That
attitude is one with which I am not concerned; I am seeking for
the truth of this matter and I cannot be stopped by a denial of
my right to seek for any truth contrary to tradition. But if in a
more moderate form the argument be that when there is an un-
broken and consistent ancient tradition, there is no justification
in going behind it, then the obvious reply is that there is no such
thing. Sayana moves amidst a constant uncertainty, gives vari-
ous possibilities, fluctuates in his interpretations. Not only so,
but though usually faithful to the ritualistic and external sense
he distinguishes and quotes occasionally various ancient schools
of interpretation, one of which is spiritual and philosophic
and finds the sense of the Upanishads in the Veda. Even he
feels himself obliged sometimes, though very rarely, to fol-
low its suggestions. And if we go back to the earliest times we
see that the Brahmanas give a mystically ritualistic interpretation of the Veda, the Upanishads treat the Riks as a book not of ritual, but of spiritual knowledge. There is therefore nothing fantastically new or revolutionary in an attempt to fix the psychological and spiritual purport of the Rig-veda.

A last objection remains that the interpretation of the Veda has been a field for the exercise of the most extraordinary ingenuity, each attempt arriving at widely different results, and mine is only one ingenuity the more. If it were so, then I stand in good company. The interpretations of Sayana are packed with the most strained and far-fetched ingenuities, which not unoften light-heartedly do violence to grammar, syntax, order, connection, on the idea that the Rishis were in no way restrained by these things. Yaska is full of etymological and other ingenuities, some of them of a most astonishing kind. The scholarship of Europe has built up by a system of ingenious guesses and deductions a new version and evolved the history, true or imaginative, of an Aryan invasion and a struggle between Aryan and Dravidian which was never before suspected in the long history of Vedic interpretation. The same charge has been brought against Swami Dayananda's commentary. Nevertheless, the universality of the method does not make it valid, nor have I any need to take refuge in this excuse, which is not a justification. If my or any interpretation is got by a straining of the text, a licentious or fantastic rendering or a foreign importation, then it can have no real value. The present volume, which I hope to make the first of a series, is intended to show my method actually at work and dispel this objection by showing the grounds and justification.

I hold that three processes are necessary for a valid interpretation of the Veda. First, there must be a straightforward rendering word by word of the text which shall stick to a plain and simple sense at once suggested by the actual words, no matter what the result may be. Then, this result has to be taken and it has to be seen what is its actual purport and significance. That meaning must be consistent, coherent with itself; it must show each hymn as a whole in itself proceeding from idea to idea, linked together in sequence, as any literary creation of the human
mind must be linked which has not been written by lunatics or is not merely a string of disconnected cries. It is impossible to suppose that these Rishis, competent metrists, possessed of a style of great power and mobility, composed without the sequence of ideas which is the mark of all adequate literary creation. And if we suppose them to be divinely inspired, mouthpieces of Brahman or the Eternal, there is no ground for supposing that the divine wisdom is more incoherent in its word than the human mind, it should rather be more luminous and satisfying in its totality. Finally, if a symbolic interpretation is put on any part of the text, it must arise directly and clearly from suggestions and language of the Veda itself and must not be brought in from outside.

A few words may be useful on each of these points. The first rule I follow is to try to get at the simplest and straightforward sense to which the Rik is open, not to strain, twist and involve. The Vedic style is terse, but natural, it has its strong brevities and some ellipses, but all the same it is essentially simple and goes straight to its object. Where it seems obscure, it is because we do not know the meaning of the words or miss the clue to the idea. Even if at one or two places, it seems to be tortured, that is no reason why we should put the whole Veda on the rack or even in these places torture it still worse in the effort to get at a sense. Where the meaning of a word has to be fixed, this difficulty comes either because we have no clue to the true meaning or because it is capable in the language of several meanings. In the latter case I follow certain fixed canons. First, if the word is one of the standing terms of the Veda intimately bound up with its religious system, then I must first find one single meaning which attaches to it wherever it occurs; I am not at liberty to vary its sense from the beginning according to my pleasure or fancy or sense of immediate fitness. If I interpret a book of obscure Christian theology, I am not at liberty to interpret freely the constantly recurring word grace sometimes as the influx of the divine favour, sometimes as one of the three Graces, sometimes as charm of beauty, sometimes as grace marks in an examination, sometimes as the name of a girl. If in one it evidently bears this or that sense and can have no other, if it has no reference to the ordinary
meaning, then indeed it is different; but I must not put in one of these other meanings where the normal sense fits the context. In other cases I may have greater freedom, but this freedom must not degenerate into licence. Thus the word *r̥tam* may signify, we are told, truth, sacrifice, water, motion and a number of other things. Sayana interprets freely without obvious rule or reason according to any of them and sometimes gives us no alternative; not only does he interpret it variously in different hymns, but in three different senses in the same hymn or even in the same line. I hold this to be quite illegitimate. Ritam is a standing term of the Veda and I must take it consistently. If I find truth to be its sense in that standing significance, I must so interpret it always, unless in any given passage it evidently means water or sacrifice or the man who has gone and cannot mean truth. To translate so striking a phrase as *r̥tasya panchāḥ* in one passage as the “path of truth”, in another “the path of sacrifice”, in another “the path of water”, in another “the path of the one who has gone” is a sheer licence, and if we follow such a method, there can be no sense for the Veda except the sense of our own individual caprice. Then again we have the word Deva, which undoubtedly means in ninety-nine places out of a hundred, one of the shining ones, a god. Even though this is not so vital a term as *ṛtam*, still I must not take it in the sense of a priest or intelligent man or any other significance, where the word 'god' gives a good and sufficient meaning unless it can be shown that it is undoubtedly capable of another sense in the mouth of the Rishis. On the other hand, a word like *ari* means sometimes a fighter, one's own champion, sometimes a hostile fighter, assailant, enemy, sometimes it is an adjective and seems almost equivalent to *aryā* or even *ārya*. But mark that these are all well-connected senses. Dayananda insists on a greater freedom of interpretation to suit the context. *Saindhava*, he says, means a horse or rock-salt; where it is a question of eating we must interpret as salt, where it is a question of riding, as horse. That is quite obvious; but the whole question in the Veda is, what is the bearing of the context, what are its connections? If we interpret according to our individual sense of what the context ought to mean, we are building on quicksands. The only safe rule is to fix the sense usually current in the
Veda and admit variations only where they are evident from the context. Where the ordinary sense makes a good meaning, I ought to accept it; it does not at all matter that that is not the meaning I should like it to have or the one suitable to my theory of the Veda. But how to fix the meaning? We can evidently do it only on the totality or balance of the evidence of all the passages in which the word occurs and, after that, on its suitability to the general sense of the Veda. If I show that *rtam* in all passages can mean truth, in a great number of passages, but not by any means all, sacrifice, in only a few water, and in hardly any, motion, and this sense, truth, fits in with the general sense of the Veda then I consider I have made out an unanswerable case for taking it in that significance. In the cases of many words this can be done; in others we have to strike a balance. There remain the words of which frankly we do not know the meaning. Here we have to use the clue of etymology and then to test the meaning or possible meanings we arrive at by application to the passages in which the word occurs, taking into consideration where necessary not only the isolated Riks, but the context around, and even the general sense of Veda. In a few cases the word is so rare and obscure that only a quite conjectural meaning can be attached to it.

When we have got the rendering of the text, we have to see to what it amounts. Here what we have to do is to see the connections of the ideas in the verse itself, next its connection if any, with the ideas in the verses that precede and follow and with the general sense of the hymn; next parallel passages and ideas and hymns and finally the place of the whole in the scheme of ideas of the Veda. Thus in IV.7 we have the line अग्निक्षे त्व अनुष्ठं भृव देवत्याश्चेतनम् (*agni kṣe tv anuṣṭaṃ bhuvadbhavaḥ cetanam*), and I render it, “O Flame, when shall there be in uninterrupted sequence the awakening (to knowledge or consciousness) of thee the god (the shining or luminous One)? ” But the question I have to put is this, “Does this mean the constant burning of the physical fire on the altar and the ordered sequence of the physical sacrifice, or does it mean the awakening to constant developing knowledge or ordered conscious action of knowledge of the divine Flame in man? ” I note that in the next Rik (3) Agni is described as the possessor of truth (or of sacrifice?), the entirely wise, तात्त्ववान विचेतसम् (*tātvavān vicetasam*), (in 4) as the vision
or knowledge, the perception shining for each creature, \textit{ketu... bhrgavănain viśeviše}, (in 5) as the Priest who knows, 
\textit{hotara... cikivāsam}, (in 6) as the bright one in the secrecy who has perfect knowledge, \textit{citra... guhā hitam suvedam}, (in 7 and 8) as coming possessed of the truth for the sacrifice when the gods rejoice in the seat of the Truth, as the messenger, \textit{rtiya dhāman rañayanta deva... veradhvarīya sadamidrāvā... dūta dhyase}.

All this is ample warrant for taking Agni not merely as the physical flame on the altar, but as a flame of divine knowledge guiding the sacrifice and mediating between man and the gods. The balance is also, though not indisputably, in favour of taking it as a reference to the inner sacrifice under the cover of the outer symbols; for why should there be so much stress on divine knowledge if the question were only of a physical sacrifice for physical fruits? I know that he is the priest, sage, messenger, eater, swift traveller and warrior. How are these ideas, both successive and interwoven in the Veda, connected together? Is it the physical sacred flame that is all these things or the inner sacred flame? There is sufficient warrant even in provisionally taking it for the inner flame; but to be sure I cannot rely on this one Rik. I have to note the evolution of the same ideas in other hymns, to study all the hymns dedicated to Agni or in which he is mentioned, to see whether there are passages in which he is undoubtedly the inner flame and what light they shed on his whole physiognomy. Only then shall I be in a position to judge certainly the significance of the Vedic Fire.

This example will show the method I follow in regard to the third question, the interpretation of the Vedic symbols. That there are a mass of figures and symbols in the hymns, there can be no doubt. The instances in this 7th hymn of the Fourth Mandala are sufficient by themselves to show how large a part they play. In the absence of any contemporary evidence of the sense which the Rishis attached to them, we have to seek for their meaning in the Veda itself. Obviously, where we do not know we cannot do without a hypothesis, and my hypothesis is that of the outer material form as a significant symbol of an inner spiritual meaning. But this or any hypothesis can have no real value if it is brought in from outside, if it is not suggested by the words and indications of the Veda itself. The Brahmanas are
too full of ingenuities; they read too much and too much at random into the text. The Upanishads give a better light and we may get hints from later work and even from Sayana and Yaska, but it would be dangerous at once to read back literally the ideas of a later mentality into this exceedingly ancient scripture. We must start from and rely on the Veda to interpret the Veda. We have to see, first, whether there are any plain and evident psychological and spiritual conceptions, what they are, what clue they give us, secondly, whether there are any indications of psychological meanings for physical symbols and how the outer physical is related to the inner psychological side. Why, for instance, is the Flame Agni called the seer and knower? Why are the rivers called the waters that have knowledge? Why are they said to ascend or get on the mind? And a host of other similar questions. The answer again must be found by a minute comparative study of the Vedic hymns themselves. In this volume I proceed by development. I take each hymn, get at its first meaning; I see whether there are any psychological indications and what is their force and what their interweaving and relation to the other surrounding ideas. I proceed thus from hymn to hymn linking them together by their identical or similar ideas, figures, expressions. In this way it may be possible to arrive at a clear and connected interpretation of the Veda.

This method supposes that the hymns of the Rig-veda are one whole composed by different Rishis, but on the basis of a substantially identical and always similar knowledge and one system of figures and symbols. This, I think, is evident on the very surface of the Veda. The only apparent exceptions are certain hymns, mostly in the tenth Mandala, which seem to belong to a later development, some almost purely ritualistic, others more complex and developed in symbol than the body of the Riks, others clearly announcing philosophical ideas with a modicum of symbol, the first voices which announce the coming of the Upanishads. Some hymns are highly archaic, others of a more clear and relatively modern type. But for the most part throughout we find the same substance, the same images, ideas, standing terms, the same phrases and expressions. Otherwise the problem would be insoluble; as it is, the Veda itself
gives a key to the Veda.

The hymns I have chosen for a beginning are the fifteen hymns of Vamadeva to Agni. I take them in the order that suits me, for the first few are highly charged with symbol and therefore to us obscure and recondite. It is better to proceed from the simple to the difficult, for so we shall get better the preliminary clue which may help us through the obscurity of the earlier hymns.

Agni, the Lord of Fire, is physically the god of the sacrificial flame, the fire found in the tinders, in the plants, in the waters, the lightning, the fire of the sun, the fiery principle of heat and light, tapas, tejas, wherever it is found. The question is whether he is also the same principle in the psychical world. If he is, then he must be that psychological principle called Tapas in the later terminology. The Vedic Agni has two characteristics, knowledge and a blazing power, light and fiery force. This suggests that he is the force of the universal Godhead, a conscious force or Will instinct with knowledge, — that is the nature of Tapas, — which pervades the world and is behind all its workings. Agni then in the psychical and spiritual sense of his functions would be the fire of a Will doing the works of its own inherent and innate knowledge. He is the seer, कवि (kavi), the supreme mover of thought, प्रथमो मनोता (prathamo manotā), the mover too of speech and the Word, उपवक्ता ज्ञानम् (upavaktā janānām), the power in the heart that works, ह्रदिप्रस्सयं क्रमः (hrdisprśsayān krutum), the impeller of action and movement, the divine guide of man in the act of sacrifice. He is the Priest of the sacrifice, Hotri, he who calls and brings the gods and gives to them the offering, the Ritwik, who sacrifices in right order and right season, the purifying priest, Potri, the Purohita, he who stands in front as the representative of the sacrificer, the conductor of the sacrifice, Adhiwaryu; he combines all the sacred offices. It is evident that these functions all belong to the divine Will or sentient power in man which awakes in the inner sacrifice. This Fire has built all the worlds; this creative Power, Agni Jatavedas, knows all the births, all that is in the worlds; he is the messenger who knows earth, knows how to ascend the difficult slope of heaven, ārodhanāṁ divah, अरोदहनः दिवः, knows the way to the home of the Truth; he mediates between God and man. These things apply
only with difficulty to the god of physical fire; they are of a striking appropriateness if we take a larger view of the divine nature and functions of the god Agni. He is a god of the earth, a force of material being, अवम: (avamah); but he seems to be a vital (Pranic) force of will in desire, devouring, burning through his own smoke; and again he is a mental power. Men see him like heaven with stars द्यामिव स्त्रूषध: (dyāmiya strūṣdh); heaven and the mid-world and earth are his portion. But again he is a god of Swar, one of the solar deities; he manifests himself as Surya; he is born in the Truth, a master of Truth, a guardian of Truth and Immortality, a getter and keeper of the shining herds, the eternal Youth, and he renews the youth of these mystic cattle. He is triply extended in the Infinite. All these functions cannot be predicated of the god of physical fire; but they are all just attributes of the conscient divine Will in man and the universe. He is the horse of battle and the horse of swiftness and again he gives the white horse; he is the son and he creates for man the son. He is the warrior and he brings to man the heroes of his battle. He destroys by his flame the Dasyu and the Raksha; he is a Vritra-slayer. Are we to see here the slayer only of mortal Dravidians or of the demons who oppose the sacrifice? He is born in a hundred ways; from the plants, from the tinder, from the waters. His parents are the two Aranis, but again his parents are Earth and Heaven, and there is a word which seems to combine both meanings. Are not the two Aranis then a symbol of Earth and Heaven, Agni born for mortals from the action of the diviner mental on the material being? The ten sisters are his mothers, — the ten fingers, says the scholiast; yes, but the Veda describes them as the ten thoughts or thought-powers, द्या धियाह: (daśa dhiyāh). The seven rivers, the mighty ones of heaven, the waters that have knowledge, the waters of Swar are also his mothers. What is the significance of this symbolism, and can we really interpret it as only and solely a figurative account of natural phenomena, of the physical principle or works of Fire? There is at least here, to put the thing in its lowest terms, a strong possibility of a deeper psychological functioning of Agni. These are the main points for solution. Let us see then how the physiognomy of Agni evolves in the Riks; keeping our minds open, let us examine whether the hypothesis
of Agni as one of the Gods of the Vedic Mysteries is tenable or untenable. And that means, whether the Veda is a semi-barbaric book of ritual hymns, the book of a primitive Nature-worship or a scripture of the seers and mystics.

**Mandala IV, Suktam 7, Mantras 1-3**

4-0-07-01

अयमिह प्रथमो धाति धातुमिहोत्ता विशिष्टो अद्वैतीविषयः।

यमनवानो भृगो विस्तुवनेषु चिरं कथिन्त विशिष्टे॥

ayamih prathamo dhāyi dhātṛbhīrhotā yajīṣṭha adhvareśvīdyah

yamapnavāno bhṛgavo virurucuvaneṣu citram viḥvaṁ viśevaṁ

अय(Ayā) this (before you) होता (hotā) Hotri. प्रथम (prathamaḥ) first or supreme, धिर्भी (yajīṣṭhaḥ) (yajīṣṭhaḥ/yāṣṭātamaḥ) most strong for sacrifice, अद्वैत (adhvareśvīdyah) adorabe in the (pilgrim) sacrifices ई (iha dhayi) has here been set धातुमिहो (dhātṛbhīh) by the Ordainers (of things), य (yāni) he whom अपनान् (apnavānaḥ) Apnavana and the Bhrigus विस्तु (vāneṣu citram) made to shine, कथिन्त (vibhvaṁ) pervading, कथिन्त (viśevaṁ) for creature and creature or for each (human) being.

**Critical Notes**

धातुमिहो (dhātṛbhīh) : Sayana explains धात (dhātr) as one who does action for the sacrifice, therefore a priest. But धात (dhātāraḥ) here would more naturally signify the gods, creators and ordainers of things, though it is possible to take it as the arrangers of the sacrificial action. The close collocation धाति धातुमिहो (dhāyi dhātṛbhīh) can hardly be void of all significance. The gods are those who place or arrange the order of creation, set each thing in its place, to its law and its function; they have set Agni here, ई (iha). 'Here' may mean in the sacrifice, but more generally it would mean here on earth.

होता (hotā) : Sayana takes sometimes as “the summoner of the gods”, sometimes “the performer of the Homa, the burned offering”. In fact it contains both significances. Agni as Hotri calls the gods to the sacrifice by the Mantra and, on their coming, gives to them the offering.

अद्वैती (adhvareśa): the word अद्वैत (adhvāra) is explained by the Nirukta as meaning literally अहिन्स (ahinśraḥ), “unhurting”, अ + ध्व (a + dhvāra) from ध्व (dhvṛ), and so, the unhurt sacrifice, and so simply sacrifice. Certainly, it is used as an adjective qualifying ब्रह्म, अहिन्सी यज्ञ: (yajña, adhvāra yajñaḥ). It must therefore express some
characteristic so inherent in the sacrifice as to be able to convey by itself that significance. But how can the “unhurting” come to mean by itself the sacrifice? I suggest that as in असुर (asura) it is a mistake to take the अ (a) as preventive, असुर (asura) comes from अस (as) (not अस (as)) and means strong, forceful, mighty, अद्वर (adhvāra) is similarly formed from अद्वन (adhvān), path, journey. It means the pilgrim-sacrifice, the sacrifice which travels from earth to heaven, led by Agni along the path of the gods. If we must take the word from ध्व (dhv), it is better to take the ordinary sense of ध्व (dhv), not crooked, straight, and then it would still mean the sacrifice which goes straight undeviating by the straight path to the gods, क्रज, पत्थ अनुतक्र (rja, panthā anukṣaráh).

इद्याः (idyah) : Sayana: “who is praised or hymned” by the Ritwiks. But it must then mean “worthy to be hymned”. इल, इद (il, id) must have meant originally to go, approach; it came to mean to pray to, ask for, desire, याचमह (yācāmahai). I take it in the sense of “desirable” or “adorable”.

वनेशु (vanesu): वन (vana) means in the Veda tree, wood, but also log, timber. चित्र (citra): Sayana takes चित्र (citra) sometimes चित्रनय = पूज्य (vāyanīyam = pūjyaṁ), sometimes चित्रन (vicitra), varied or wonderful. Here “variedly beautiful”. It is in this last sense of varied light or beauty that I take it in all passages in the Veda as in इन्द्र चित्रभानो (indra citrabhāno). I can see no reason for taking it anywhere as पूज्य (pūjya).

विभवः (vibhva): Sayana: “lord”. But विभु (vibhu) in Rig-veda means certainly “widely becoming” or “wide in being” or “per-vading, abundant, opulent”. I find no passage in which it must mean lord, the later classical sense. विभव (vibhva) must bear the same sense as विभु (vibhu).

Translation:

“Lo, here has been set by the Ordainer, the Priest of the offering, the supreme, the most mighty in sacrifice, one to be adored in the pilgrim-sacrifices, whom Apnavana and the Bhrigus made to shine out all-pervading, rich in hues, in the woods, for each human creature.”

This is the first Rik; it contains nothing of an undoubtedly psychological significance. In the external sense it is a statement of the qualities of Agni as priest of the sacrifice. He is pointed to in his body of the sacrificial fire kindled, put there in his place
or sent by the priests. It amounts to an obvious statement that this sacred flame is a great power for the sacrifice; that he is the chief of the gods who has to be hymned or adored, that Apnavana and other Bhrigus first discovered the (sacrificial?) use of the fire and caused it to be used by all men. The description here of the forest fire seems inappropriate unless it is meant that they got the idea by seeing Agni burning widely and beautifully as a forest fire or that they discovered it by seeing the fire produced by the clashing of boughs or that they first lit it in the shape of a forest fire. Otherwise it is an ornamental and otiose description.

But if we assume for the moment that behind this image Agni is hinted at as the Hotri of the inner sacrifice, then it is worth seeing what these images mean. The first words tell us that this flame of conscient Will, this great thing within us, अयमिह (ayamiha), has been set here in man by the Gods, the creators of the order of the world, to be the power by which he aspires and calls the other divine Forces into his being and consecrates his knowledge, will, joy, and all the wealth of his inner life as a sacrificial action to the Lords of the Truth. These first words then amount for the initiate to a statement of the fundamental idea of the Vedic mysteries, the meaning of the sacrifice, the idea of a God-will in man, the Immortal in mortals, अमत्येषु (ama tyay... martye...). This flame is spoken of as the supreme or first power. The godward will leads all the other godward powers; its presence is the beginning of the movement to the Truth and Immortality and the head too of the march. It is the greatest power in the conduct of the mystic discipline, vyājisṭha, the most mighty for sacrifice. Man's sacrifice is a pilgrimage and the divine Will its leader; therefore it is that which we must adore or pray to or ask for its presence in each sacrificial action.

The second line of the Rik gives us a statement of the first discovery or birth of this Flame among men. For the spirit is there concealed in man, गुहा हित (guhā hita), as it is said in Veda and Upanishad, in the inner cave of our being; and his will is a spiritual will, hidden there in the spirit, present indeed in all our outward being and action; for all being and action are of the spirit, but still its real nature, its native action is concealed, altered, not manifest in the material life in its true nature of a
spiritual force. This is a fundamental idea of Vedic thinking; and if we keep it well in mind, we shall be able to understand the peculiar imagery of the Veda. Earth is the image of the material being; material being, delight, action, etc. are the growths of Earth; therefore their image is the forests, the trees, plants, all vegetation, वन, वनस्पति, ओषधि (vana, vanaspati, oṣadhi). Agni is hidden in the trees and plants, he is the secret heat and fire in everything that grows on earth, वनेषु (vanesu). All that we take pleasure in in the material life, could not be or grow without the presence of the secret flame of the spirit. The awakening of the fire by the friction of the Aranis, the rubbing together of the two pieces of tinder-wood is one way of making Agni to shine out in his own form, रूपे (rupe), but this is said elsewhere to have been the work of the Angiras Rishis. Here the making of Agni so to shine is attributed to Apnavana and the Bhrigus and there is no indication of the method. It is simply indicated that they made him to shine out so that he burned with a beauty of varied light in the woodlands, a pervading presence, वनेषु चित्रेः किंवदं (vanesu citram vibhvan). This must mean in the esoteric symbolism a rich and varied manifestation of the flame of divine will and knowledge in the physical life of man, seizing on its growths, all its being, action, pleasure, making it its food, अन्नम् (annam), and devouring and turning it into material for the spiritual existence. But this manifestation of the spirit in the physical life of man was made available by the Bhrigus to each human creature विशे विशे (više-više) — we must presume, by the order of the sacrifice. This Agni, this general flame of the divine Will-force, was turned by them into the Hotri of the sacrifice.

The question remains, who are the Bhrigus of whom we may suppose that Apnavana is in this action at least the head or chief? Is it simply meant to preserve a historical tradition that the Bhrigus like the Angiras Rishis were founders of the esoteric Vedic knowledge and discipline? But this supposition, possible in itself, is contradicted by the epithet भगवानम् (bhgavānam) in verse 4 which evidently refers back to this first Rik. Sayana interprets there, “acting like Bhrigu” and to act like Bhrigu is to shine. We find this significant fact emerge, admitted even by the ritualistic commentator in spite of his attachment to a rational matter of fact, that some at least of the traditional Rishis and their families are
symbolic in their character. The Bhrigus in the Veda (भ्रीज (bhrj) to burn) are evidently burning powers of the Sun, the Lord of Knowledge, just as the Angiras Rishis are very evidently the seven lustres of Agni, सप्त धामानि (sapt dhamāni), — Sayana says the live coals of the fire, but that is a mere etymological ingenuity — the hints are everywhere in the Veda, but it is made quite clear in the tenth Mandala. The whole idea, then, comes out with convincing luminosity. It is the powers of the revelatory knowledge, the powers of the seer-wisdom, represented by the Bhrigus who make this great discovery of the spiritual will-force and make it available to every human creature. Apnavana means he who acts or he who attains and acquires. It is the seer-wisdom that scales and attains in the light of the revelation which leads the Bhrigus to the discovery. This completes the sense of the Rik.

It will be at once said that this is an immense deal to read into this single Rik, and that there is here no actual clue to any such meaning. No actual clue, indeed, only covert hints, which it is easy to pass over and ignore, — that was what the Mystics intended the profanum vulgus, not excluding the uninitiated Pundit, should do. I bring in these meanings from the indications of the rest of the Veda. But in the hymn itself so far as this first Rik goes, it might well be a purely ritualistic verse. But only if it is taken by itself. The moment we pass on, we land full into a mass of clear psychological suggestions. This will begin to be apparent even as early as the second verse.

अग्नि (agni) O Agni, कदा (kadā) when ते (te) देवस्य (devasya) चेतनम् (cetanam) the awakening to knowledge (consciousness) of thee the god आनुष्ण (ānusāg) भुवन (bhuvat) may it be continuously (in uninterrupted sequence), अध हि (adhā hi) for then (or, now indeed) मनोत्स (maratāśa) mortals त्वा (tvā) जग्भ्रीरे (jagbhrīre) have seized (taken and held) thee विक्षु (vukṣu) इद्यानि (idyāni) adorable in (human) beings (or among the peoples).
CRITICAL NOTES

देवस्य (devasya): Sayana takes देव (deva) sometimes in the sense of “god”, sometimes as equivalent simply to an epithet “shining”. The Gods are called देव (devaḥ) because they are the Shining Ones, the Children of Light; and the word may well have recalled always that idea to the Rishis; but I do not think देव (deva) is ever in the Veda merely a colourless epithet; in all passages the sense “god” or “divine” gives excellent sense and I see no good reason for taking it otherwise.

चेतन (cetanā): Sayana takes चेतनः (ceṭaḥ), but चित्र (citra) does not mean to shine, it means always, “to be conscious, aware, know”, चेतन (cetanā) = consciousness, चित्र (citra) = heart, consciousness, mind.

To take it here = light, except by figure, is deliberately to dodge without any justification the plain psychological suggestion.

अधा (adhā): अ-धा (a-dhā) = in this or that way, thus, but also then or now. Sayana takes it = therefore with भृवत (bhuvat) preparing for हि (hi) = because, for this reason: why thy light should be continuous? because... (a very forced structure absolutely unnatural and contrary to order, movement and the plain sequence of sense).

जगभ्रि (jagbhrire): a Vedic form, taken by the grammarians as derived from ग्रह (grah) to seize, by change of ह (h) to भ (bh), more probably an old root ग्रभ (grbh) and a peculiar archaic formation. If the force is “for him they seize”, the perfect (tense) giving the sense of an already completed action, in English one would (say) “will have seized”, i.e. “when thou knowest continuously”. Or take अधा (adhā) = now, “now indeed they have seized but have not yet the आनुष्ण (ānuṣṭanum)”. But this does not make so good a sense and brings in besides an awkward inversion and ellipse.

Translation:

“O Flame, when shall thy awakening to knowledge be a continuous sequence? For then shall men have seized on thee as one to be adored in creatures.”

Here we get the first plain psychological suggestion in the
word चेतनम् (cetanam). But what is the sense of this continuous knowing or awakening to knowledge of Agni? First, we may try to get rid of the psychological suggestion, take चेतन (cetanā) = consciousness, and the consciousness of the fire as simply a poetic figure for its burning. But against this we have the repetition of the phrase in the आनुषक चेतन (ānuṣak cetanā) in the अग्निदेवस्य आनुषक चिकित्वांस (agnirdevasya ānuṣak citvāṁs) of Rik 5 which certainly means conscious knowledge and not merely burning; the next verse (3) in which the idea of चेतन (cetanā) is taken up and the word itself echoed in the two opening words तिवचेतस (rīvānaṁ vīcetasam), possessed of truth, complete in knowledge (wisdom), applied to the god. To shut one's eyes to this emphatic indication and take चेतन (cetanā) = merely ज्वलन (jvalan) would be a mere dodge. Does it then mean the continuous burning of the flame of the physical sacrifice, but with this idea that the flame is the body of the god and indicates the presence of the conscious deity? But in what then does the knowledge or wisdom of Agni consist? It may be said that he is wise only as the होता (hotā), a seer, कवि (kaviḥ), who knows the way to heaven (Verse 8). But what then of the तिवचेतस (tāvānąṁ vīcetasam)? That must surely refer to some greater knowledge, some great Truth which Agni possesses. Does it at all refer to a god of physical Fire alone or to the knowledge and wisdom of an inner Fire, the flame of the God-Force or God-Will in man and the world, देवस्य (devasya), the shining One, the Guest, the Seer, अतिथि: कवि (atithiḥ kaviḥ)?

I take it in this sense. The Rishi cries to this inner Flame, “When wilt thou shine in me continuously, on the altar of my sacrifice; when wilt thou be a constant force of knowledge to give all the uninterrupted sequence, relation, order, completeness of the revelations of wisdom, speaking always and wholly its words, कवि नानि (kāvyanī)?” If it refers at all to the inner flame, this must be the sense. We must remember that in the Vedic symbolism it was by the continuous sacrifice all round the symbolic year, the nine or the ten months of the sacrifice of the Angirasas, that the Sun, Master of the Truth, the Wisdom, was recovered from the cave of darkness. The repeated single sacrifice is only a preparation for this continuity of the revealing Flame. It is only then that men not only awake Agni from time to time, by repeated pressure, but have and hold continuously the inner flame of will and knowledge, a present godhead, the one whom
we then see and adore in all conscious thinking beings. Or we may take the last two *padas* in the sense “now indeed they seize” etc. and we will have to take it in the opposite sense, i.e., that for the present men do not have this continuous flame, but only lay hold of him for the actual duration in the effort of sacrifice. This is possible, but does not make so natural a sense; it arises less simply and directly from the actual words. It is in the next two Riks (3, 4) that the present action of Agni before his आनुषक्क चेतन (ānuṣak cetanā) is described, while in Rik 5 the Rishi returns to the idea of the greater continuous flame of knowledge, repeating the आनुषक्क चेतन (ānuṣak cetanā) still more significantly in the आनुषक्क चिकित्वांस (ānuṣak cikisvāṁsa) of that verse. This seems to me the evident natural order of the thought in the Sukta.

4-007-03

**CRITICAL NOTES**

रत्वान (रत्वान वि) to go. Hence the sense 'water'. The sense 'truth' may = what is learned, literally, what we go in search of and attain or what we go over and so learn (of वृत्ति (वृत्ति)), but it may also come from the idea of straightness, latin rectum, रू (रू) (rū). How it comes to mean sacrifice is not so clear, perhaps from the idea of rite, observance, rule, विधि (विधि), or a line followed, cf. Latin *regula*, rule; or again action, कर्म (कर्म), and so the sacrificial action; verbs of motion often bear also the sense of action, cf. चरित, वृत्तम (चरित वृत्तम). रत्वान (रत्वान), says Sayana, often may mean possessed of truth or possessed of sacrifice. But here he takes it = truthful, free from deceit,
Amaiynam (amāyinam). Elsewhere he takes सत्य (satya) used as an epithet of Agni, सत्यफल (satyaphala), giving a true fruit of the sacrifice. Oftest he takes तत्त्व = चेतन (ṛt = yajña). But it is perfectly evident here that क्रतावान must mean truth-having, in whatever sense we may take the truth of Agni.

विचेतस् (vicetasaṁ): Sayana: विशिष्टज्ञान (viśiṣṭajñānaṁ), having a special, a great knowledge; in Veda प्रचेता (pracetāḥ) and चेताः (vijñāna) in the Upanishads and later Sanskrit; चेत (vijñāna) or चित्त (cittī) stands for ज्ञान (jñāna), the latter word being classical and not Vedic. प्र (pra) gives the idea of knowledge directed towards an object, प्रचेता (pracetāḥ) = intelligent, wise in a general sense (thus Sayana takes प्रकृत्तज्ञान (prakṛṣṭaḥjñānaḥ) and makes no distinction between the words). वि (vi) means widely, pervadingly or else in high degree; विचेता (vicetāḥ) means then having a complete or great or perfect knowledge, knowledge of the whole and the parts.

हस्कर्तरर् (haskartāraṁ): from हस (has) to shine, shining (from which comes the sense, to smile) and क (kr̥) to make. Sayana says प्रकाशकम (prakāśakam); illuminer of the sacrifices.

दमे-दमे (dame-dame): the Vedic word (Greek domos, Latin domus) means always “house”; it is not used in the later classical sense of “subduing, control”, etc.

Translation:

“They see the master of truth, the complete in wisdom like a heaven with stars, the illuminer of all pilgrim-sacrifices in house and house.”

In this Rik the word विचेतस् (vicetasaṁ) evidently takes up the चेतन (cetanāṁ) of the last Rik; it means complete in knowledge and is coupled with क्रतावान (ṛtāvānaṁ), truth-having, possessed of truth; it is the god Agni, not the physical fire who is described by these epithets. Therefore चेतन (te cetanāṁ) in the last Rik must mean Agni “awakening to knowledge” or Agni’s awakening of man to knowledge, — for चेतयति (cetayati) means letting to know or to cause to know, and cannot mean the burning of the physical flame. But what is this truth and knowledge of Agni? It is associated again in the next verse with his function of illumining the sacrifice, अद्वराण हस्कर्तरर् (adhvarāṇāṁ haskartāraṁ). What is the illumination he gives to the sacrifice? And what is meant by saying that
he is seen “like a heaven with stars”. Sayana with much scholastic ingenuity, but in characteristic disregard of all good taste and literary judgment, says that the scattering sparks of the fire are like stars, therefore Agni is like heaven, — though there is no reason to suppose that the श्रव्हि (str̥bhī) here are shooting stars; I cannot imagine any poet with eyes in his head and a judgment and sense of proportion in his brain so describing a fire burning on an altar. But if it does not mean that, then we have here a purely ornamental description and very bad, exaggerated and vicious ornament at that. All that the verse will then mean is that men see this wise and truthful Agni in the physical form of the sacrificial fire shedding light by its flames on the whole business of the sacrifice. The two epithets are also then otiose ornament; there is then absolutely no connection between the idea of Agni's wisdom and the image of the heaven with stars or the illumination of the sacrifice which is the main idea of the verse.

I go on the hypothesis, not, I think, an unfair one, that the Vedic Rishi Vamadeva like other poets wrote with some closer connection than that between their ideas. We must remember that in the last verse he has desired, what he has not got, the continuous knowledge of Agni and said that then indeed men hold and possess him. But how do they see him before that continuously, though after the Bhrigus have found him for the utility of each human being? They see him as the master of truth, the complete in knowledge, but as we must suppose, — they do not yet possess him in all his truth or his complete knowledge; for he is seen only as a heaven with stars and as an illuminer of their sacrifices. A heaven with stars is heaven at night without the light of the sun. Agni in the Veda is described as shining even in the night, giving light in the night, burning through the nights till there comes the dawn, — which too is brought by him aiding Indra and the Angirasas. If the meaning of Agni is the inner flame, this gets a striking, appropriate and profound meaning. In the Veda darkness or night is the symbol of the ignorant mentality, as is the day and its sunlight of the illumined mentality. But before there is the day or the continuous knowledge, the illuminations of Agni are like stars in the nocturnal heavens. Heaven is the mental as Earth is the physical being; all the truth
and knowledge of Agni is there, but hidden only by the darkness of night. Men know that this Light is there pervading the skies but see only the stars which Agni has kindled as his fires of illumination in these heavens.
A Great God has been Released

TRANSLATION AND EXPLANATION: V.I*

1. Agni by the fuel heaped by the peoples has awakened towards the coming Dawn as towards the sun-cow coming; like the waters spouting up for wide flowing, his flames move towards the heaven.

2. The Priest of the offering awoke for sacrifice to the gods, Agni stood up high in the dawn and perfect-minded; the gathered force of him was seen reddening when he was entirely kindled; a great god has been released out of the darkness.

3. When so he has put forth the tongue of his multitude, pure is the activity of Agni with the pure herd of his rays; then is the goddess discerning yoked to her works in a growing plenty; she upward-straining, he high-uplifted, he feeds on her with his flaming activities.

4. Towards Agni move the minds of the seekers after the Godhead, as their eyes move in the Surya; when the two unlike Dawns bring him forth, he is born a white steed of being in the van of the days.¹

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

6. Mighty for sacrifice Agni of the offerings takes his seat in the lap of the Mother, in that rapturous middle world, young and a seer, seated in many homes of his dwelling, full of the

*For the original text refer to pp. 201-203. ¹ Or, at the head of our forces.
Truth, upholding our actions and therefore kindled in the mid-spaces.

7. Verily, it is this Agni, the illumined seer who perfects us in these lower activities, the master of offering, that they adore with obeisances and submission; who stretched out the double firmament by the force of the Truth, him they strengthen\(^1\) with the rich droppings, the eternal master of substance.

8. Strong ever, he grows stronger housed in his own seat in us, and home, our guest auspicious to us; master-bull with the thousand horses of thy flame, strong with that Strength, O Agni, by thy might thou art in front of all others.

9. At once, O Agni, thou passest beyond all others in him to whom thou makest thyself manifest in thy splendid beauty, adorable and full of body and widely luminous, the beloved guest of the human peoples.

10. To thee, O vigorous Agni, the continents\(^2\) bring their oblation from near and bring from afar; perceive the perfected mind in one most happy, for wide and mighty is the blessed peace of thee, O Agni.

11. O luminous Agni, mount today thy perfect and luminous chariot with the masters of the sacrifice; thou knowest those paths, bring then hither through the wide mid-world the gods to eat of our offerings.

12. Utterance have we given to the word of our delight for the seer who hath understanding, for the lord who is mighty; firm in the light one by submission to him reaches in Agni a fixity, even as in heaven, so here golden bright and vast-expanding.

\(^1\) Or, brighten \(^2\) Or, the peoples
EXPLANATION

The awakening of the divine Force and its action in a man is in this hymn rather indicated than described. The Sukta is purely lyric in its character, वाचो वानदरु, an expression of delight and adoration, a stoma, or stabilising Mantra intended to fix in the soul the sevenfold delight of Agni, *damedame sapta ratnā* (Rik 5), and assure that state of perfected and happy mentality, pure in perception, light and calm in the emotional parts, *bhandiṣṭhasya*, the summation of the truth which the divine force dwelling in us abidingly assures to our conscious being. The image of the physical morning sacrifice is maintained throughout the first two Riks, but from its closing phrase, *mahan devastamastos niramoci* the Rishi departs from the ritualistic symbol and confines himself to the purely psychological substance of his thought, returning occasionally to the physical aspects of Agni but only as a loose poetical imagery. There is nothing of the close symbolic parallelism which is to be found in some hymns of the Veda.

5-001-01

अबोद्ध अग्नि समिद्ध जनानां प्रति धेनुमिवाचतीमुषासमप्रति धेनुम वायटमुषासम प्रभानवः सिरतेन नाकमच्छ

*abodhi agniḥ samidhā janānāṁ prati dhenum iva āyatīm uṣāsam yahvā iva pra vayām ujjihānāḥ pra bhānavaḥ sisrate nākam accha*

Force, pure, supreme and universal, has in man awakened; divine power is acting, revealed, in the consciousness of the creature born into matter, *janānām*. It wakes when the fuel has been perfectly heaped, *abodhi samidhā*, — that power, plenty and richness of being on which this cosmic force in us is fed and which minister to intensity and brightness. It wakes towards the coming dawn of illumination, as to the Sun-cow, the cow of Surya, the illumination of the ideal life and the ideal vision entering the soul that works imprisoned in the darkness of Matter. The flames of the divine activity in us are pointing upwards to-
wards heaven, mounting up from the lower levels of our being to the heights of the pure mind, *sisrate nākam accha*, and their rising is like the wide gushing up into manifestation of waters that have been hidden. For it is a great god that has been released out of the darkness, *mahān devastamoso niramoci*.

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

This great uprush of force is in its nature a great uprush of divine being; for force is nothing but the power of being in motion. It is the secret waters in us that, released, gush up openly and widely from their prison and their secrecy in our mortal natures; for in vitalised matter, in mind enmeshed in material vitality, the ideal and spiritual self are always concealed and await release and manifestation; in this mortal that immortal is covered and curtained in and lives and works behind the veil, *martyeṣu devam amartyam*. Therefore is the uprush of divine force in the great release felt to be the wide uprush of divine being and consciousness, *yahvā iva pra vayām ujjihānāḥ*.
The purpose of the waking is next emphasised. It is for divine action in man that God's force awakes in us. It is the divine priest of the offering who stands up in the dawn of the illumination to offer to the gods, to each great god his portion, to Indra a pure and deified mentality, to Vayu a pure and divine vital joy and action, to the four great Vasus, Varuna, Mitra, Bhaga and Aryaman the greatesses, felicities, enjoyments and strengths of perfected being, to the Ashwins the youth of the soul and its raptures and swiftnesses, to Daksha and Saraswati, Ila, Sarama and Mahi the activities of the Truth and Right, to the Rudras, Maruts and Adityas the play of physical, vital, mental and ideative activities. Agni has stood up in the dawning illumination high uplifted in the pure mentality, *ūrdhva*, with a perfected mind, *sumanāḥ*. He purifies in his rising the temperament and fixes on it the seal of peace and joy; he purifies the intellectuality and makes it fit to receive the activity of the illuminating Truth and Infinite Rightness which is beyond intellect. Great is the god who has been released out of the darkness of this Avidya, out of this our blind bodily matter, out of this our smoke-enveloped vital energy, out of this our confused luminous murk of mortal mind and sense-enslaved intelligence. *Mahān devastamāso niramocī*. For now that he has been perfectly kindled, it is no longer God's occasional flamings that visit our nature, but His collected and perfect force, *pājaḥ*, that is seen reddening in our heavens.

The first verse is preoccupied with the idea of the self-illumination of Agni, the *bhānavāḥ*, the flames of Force manifesting Knowledge as its essential nature — for Force is nothing but Knowledge shaped into creative energy and the creations of energy, and veiled by its shape, as a man's soul is veiled by his mind and body which are themselves shapes of his soul. In the words *abodhi, vayām, nākam*, in the relation of Agni to Usha and the emphasis on the illuminative character of Usha as the Sun-
Cow, this aspect of illumination and manifestation is stressed and enlarged. In the second verse the native aspect of the divine Force as a mighty power of action consummating and purifying is brought out with an equal force and insistence. It is as the Hota that Agni awakes; in this illumination of the dawn that comes with him to man, prāṭah, he stands up with the intellect and emotional temperament perfected and purified, sun for the great offering of man’s whole internal and external life and activity to God in the gods, yajathāya devān, fulfilling the upward impulse, ārdhva, which raises matter towards life, life towards mind, mind towards ideality and spirit, and thus consummating God's intention in the creature. In the next verse the nature of this human uplifting, this upward straining of the mind through heart and intellect to ideal Truth and Love and Right, is indicated and particularised in an image of great poetical force and sublimity.

When so he has put forth the tongue of enjoyment of his host, yadīṃ gaṇasya raśānām ajiṣṭḥaḥ, Agni has put forth his powers for an uplifted and perfect activity, ruśad adārśi pājñāḥ, — for redness is always the symbolic colour of action and enjoyment. This pājas, Agni’s force or massed army, is again described in the gaṇasya raśānām, but while the idea in the second verse is that of their indistinctive mass, here the gaṇah or host of Agni’s powers, the Devatas of his nature who apply themselves to his particular works, are represented as brought out in their individuality collected in a mass, — for this is always the fire of gaṇah, — each with his tongue of flame licking the mid-air, (surabhā u loke — madhye iddhāḥ in Verse 6), enjoying that is to say the vital energies and vital pleasure (aśva and ghṛta), which
support this higher action. Supported by this vital joy and force Agni acts, āṅkte āgniḥ; but the enjoyment is not impure and unilluminated enjoyment of the unuplifted creature, — he is śucīḥ, purely bright, not smoky with unpurified Pranic impulses, and his flames of action are in their nature pure flames of illumination, śucibhiḥ gobhiḥ. In modern diction, when the divine force has so far purified us, our activities and enjoyments are not darkened and troubled with striving and clouded vital desires which strain dimly towards a goal, but, not being ātajā, know not what they should seek, how they should seek it, in what force and by what methods and stages, our action becomes a pure illumination, our enjoyment a pure illumination; by the divine illuminations as their motive force, essence and instrument, our actions and enjoyments are effected. We see just the curious and delicate literary art of the Vedic style in its symbolism, by this selection of the great word, go, in this context, in preference to any other, to describe the flames of Agni. In the next line, with an equally just delicacy of selection juhiṣ is used for the same flames instead of bhānu or go.

It is in this state of pure activity and enjoyment that the characteristic uplifting action of Agni is exercised, for then, āt, the discriminative intellect, dakṣīṇā, growing in the substance of its content and havings, vājayantī, is yoked or applied to its work under these new conditions. Dakshina, the discriminative intellect is the energy of dakṣa, master of the works or unerring right discernment but unerring in the ideality, in mahās or viññāna, his and her own home, not unerring in the intellect, but only straining towards hidden truth and right out of the mental dualities of right and wrong, truth and falsehood. This deputy and messenger of the Ritam Brihat seated in manas as reason, discernment, intellect, can only attain its end and fulfill its mission when Agni, the divine Force, manifests in the Prana and Manas and uplifts her to the ideal plane of consciousness. Therefore in this new activity she is described as straining and extending herself upwards, uttānām, to follow and reach Agni where are his topmost planes, ārdhva, in the ideal being. From there he leans down and feeds on her, adhayat, through the flames of the divine activity, juhūbhiḥ, burning in the purified and
upward aspiring activities of the intellectual mind. This essential relation of the divine force and the purified mind is brought out in a more general thought and figure in the first line of the succeeding Rik.

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

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

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

This divine force is born victorious by its very purity and infinity over all the hostile forces that prevent, obstruct, limit or strive to destroy our accomplished freedoms, powers, illuminations and widenesses; by his victory he ushers in the wide days of the siddha, for which these nights and dawns of our human life are the preparatory movements. He is effective and helpful
in the effective powers that work out for our good the movements of this lower life towards immortal strength and power, he is active and joyous, _aruṣṭaḥ_, in those that take the delight of these movements and to prepare us for the immortal bliss and ecstasy of the divine nature. Manifesting progressively that Ananda, he the force of God establishes and maintains in each house of our habitation, in each of our five bodies, in each of our seven levels of conscious existence, the seven essential forms of Ananda, the bliss of body, the bliss of life, the bliss of mind, the senses, the bliss of ideal illumination, the bliss of pure divine universal ecstasy, the bliss of cosmic Force, the bliss of cosmic being. For although we tend upwards immediately to the pure Idea, yet not that but Ananda is the goal of our journey; the manifestation in our lower members of the divine bliss reposing on the divine force and being is the law of our perfection. Agni, whether he raises us to live in pure mind or yet beyond to the high plateaus of the pure ideal existence, _adhī śūnā bhūtatā vartānānam_, establishes and supports as the divine force that divine bliss in its seven forms in whatever houses of our being, whatever worlds of our consciousness have been already possessed by our waking existence, life, body and mind, or life, body, mind and idea, _dame-dame dadhānā_. Thus manifesting God's bliss in us he takes his seat in those houses, domiciled, _damūnāḥ_, as we have it in other Suktas, and in those worlds, to perform as the _hotā_ in his greater might for the sacrifice, greater than the might of other gods or greater than he has hitherto possessed, the offering of human life into the immortal being, _ā daiyām janam, yajathāya devān_.

In a culminating Rik 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 verse and carries it out into a fuller conclusion.
A Great God has been Released

Agni thus takes his seat in us and because it is through human activity that he is to fulfil the sacrifice, because the ascending movement is not completed, he takes it in the lap of his mother in that rapturous middle world. For the middle world, the Bhuvah, including all those states of existence in which the mind and the life are interblended as the double medium through which the Purusha acts and connects Heaven and Earth, is the proper centre of all human action. Mind blended with the vital energies is our seat even here in the material world. The Bhuvah or middle regions are worlds of rapture and ecstasy because life-energy and the joy of life fulfil themselves there free from the restrictions of the material world in which it is an exile or invader seeking to dominate and use the rebellious earthly material for its purposes. Agni sits in the lap of the mother, on the principle of body in the material human being, occupying there the vitalised mind consciousness which is man's present centre of activity and bringing into it the mightier bliss of the rapturous middle world to support and enlarge even the vital and physical activities and enjoyments of our earthly existence. He sits there in the human sacrifice, full of eternal youth and vigour, *yuvā*, in possession of the ideal truth and knowledge, in possession of the unerring rightness of the liberated pure ideal life and consciousness, *kaviḥ rtāvā*, and releasing that truth and right in many purposes and activities, *puruniḥṣṭhaḥ*, for he works all these results as the upholder of men in their actions and efforts and labours, *dharta krṣṭinām*, — he is that in all his forms of force from the mere physical heat in earth and in our bodies to the divine Tapas in us and without us by which God affects and supports the existence of the cosmos; and because he is thus supremely the upholder of human life and activity, therefore he is kindled in the mid-space; the seat is on the fullness of the realised mind-consciousness in the microcosm, in the rapturous mid-world of fulfilled life-energy in the macrocosm. There kindled, awakened and manifested in man, *samidhā abodhi, samiddhaḥ*, he does his work for upward-climbing humanity. Thus by the return in
iddhaḥ to the words and the idea with which he started, the Rishi marks the close of the first movement of thought.
from Material for a full Philological Reconstruction of the old Aryabhasha from which the Indo-Aryan and Dravidian languages are derived.
Word-Formation

The language of man is not framed on earth, but in heaven, as indeed are all things that the earth-soul uses in this mortal journey. By the threefold energy of eternal truth, manifesting force and sustaining delight everything is created as a type in the world of ideas, the mahat of the ancients, in the principle of self-manifest and perfectly arranged knowledge, it is diversely developed by the more discursive but less sure-footed agencies of intellectual mind. Imagination hunts after new variations, memory and association corrupt, analogy perverts, sensation, emotion, pleasure seize violent and partial satisfaction. Hence, change, decay, death, rebirth,—the law of the world. All this takes place in the descent into the world of mind and the world of matter. Therefore mankind has one original language based on certain eternal types of sound, developed by certain laws of rhythmic variation, perfectly harmonious and symmetrical in its structure and evolution. This is the devabhÅOÀ and is spoken in the Satyayuga. Then it suffers change, detrition, collapse. Innumerable languages, dialects, vernaculars are born. The guardians of the sacred language attempt always to bring back the early purity, but even they cannot do it; they reconstruct it from time to time, compromise with the new tendencies, preserve something of the skeleton, lose the flesh, blood, sinew, much of the force and spirit. This reconstructed language they call Sanskrit; all else Prakrit.

The backbone of the skeleton is composed of the roots of the original language that survive; the rest is the various principles of word-formation. Accordingly in the languages of the world which are nearest to the old secret language, the ancient Aryan languages, there is one common element, the roots, the elemental word-formations from the roots and so much of the original significance as survives variety of mental development playing on different lines and to different purposes. The object of this treatise is to provide a reasoned basis, built up on the
facts of the old languages, Sanskrit, Greek, Latin, German, Celtic, Tamil, Persian, Arabic, for a partial reconstruction, not of the original devabhāśā, but of the latest forms commonly original to the variations in these languages. I shall take the four languages, Sanskrit, Greek, Latin and Tamil first, to build up my scheme and then support it by the four other tongues. I omit all argument and handling of possible objections, because the object of this work is suggestive and constructive only, not apologetic. When the whole scheme is stated and has been worked out on a more comprehensive scale than is possible in the limits I have here set myself, the time will come for debate. Over an uncompleted exegesis, it would be premature.

I shall first indicate the principle on which the roots of the devabhāśā were formed. All Shabda (vāk) as it manifests out of the ākāśa by the force of mātariśvan, the great active and creative energy, and is put in its place in the flux of formed things (apas) carries with it certain definite significances (artha). These are determined by the elements through which it has passed. śabda appears in the ākāśa, travels through vāyu, the second element in which sparśa is the vibration; by the vibrations of sparśa, it creates in tejas, the third element, certain forms, and so arrives into being with these three characteristics, first, certain contactual vibrations, secondly, a particular kind of tejas or force, thirdly, a particular form. These determine the bhāva or general sensation it creates in the mind and from that sensation develop its various precise meanings according to the form which it is used to create.
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BIBLIOGRAPHICAL NOTE

HYMNS TO THE MYSTIC FIRE, containing translations of hymns to Agni from Mandalas 1, 2 and 6 of the Rig-veda, was first published in 1946 with a Foreword by Sri Aurobindo.

An enlarged edition of HYMNS TO THE MYSTIC FIRE was issued in 1952 and contained the following additional material:

1) Revised translations of the “Hymns of the Atris” which had appeared originally in the Arya and subsequently had been published in ON THE VEDA.

2) Translations of other hymns to Agni which had hitherto remained unpublished. A few of these had been found in Sri Aurobindo's earlier manuscripts and included as they had stood.

Barring some forty hymns not translated, all the remaining Agni-Hymns of the Rig-veda were presented in this volume.

For the purposes of the Sri Aurobindo Birth Centenary Edition the 1952 enlarged edition has been used as “Copy”. However, the entire text has been rechecked and several corrections are made. A few hymns to Agni and the article, “The Doctrine of the Mystics”, have been shifted from ON THE VEDA to this volume. In the first two editions of HYMNS TO THE MYSTIC FIRE this article was only partly reproduced.

Certain notes and studies found among Sri Aurobindo's manuscripts dealing with the hymns to Agni and with “Word-formation” from his material for a full philological reconstruction of the old Aryabhasha, have been added here as a supplement.