

Studies of
RIG VEDA
Book 5
Hymns to the Mystic Fire
(with translation and commentaries of
Sri Aurobindo)

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Foreword

These studies were conducted in Pondicherry, at the Indian Psychology Institute, once a week as a part of Vedic studies with a group of Ashramites and Aurovilians interested in the Vedic knowledge in the light of Sri Aurobindo and the Mother, from April 2006 till March 2008.

During these studies many questions were raised and the whole Vedic Vision was reviewed and discussed in detail, which led the whole group to a new perception of the profundities of the Ancient Knowledge. The richness and luminosity of being and consciousness expressed in the texts were experienced to some degree by many during the analysis and the studies of the Vedic mantras. It seemed that the Veda itself was made a luminous expression of that Consciousness, which, if it is persistently and constantly dwelled upon, reveals its secrets and guides the consciousness of the reader, or rather a seeker, to a fuller and deeper understanding of its content.

The whole group has become very sensitive to these issues at the end of the course, and it was a wonderful experience to learn and to grow together in the discovery of a deeper understanding of the Veda and of Sri Aurobindo and Mother's Works.

These notes can be used by the students of Sanskrit and Vedic Literature and all those who are looking for a deeper understanding of Vedic mythology, psychology and linguistics, as well as by all those who want to study in depth the works of Sri Aurobindo and the Mother, and especially *Savitri*.

Vladimir Iatsenko

Contents

| | | |
|------------------------------|---|-----------|
| RV 5.1 | | 4 |
| RV 5.2 | Delivery of <i>Agni</i> | 16 |
| RV 5.3 | On Gods and the Word | 29 |
| RV 5.4 | On <i>Maya</i> | 44 |
| RV 5.5 | Divine Rivers and Doors (Twashtar and Ribhus) | 56 |
| RV 5.6 | On <i>Pegasus</i> | 73 |
| RV 5.7 | On Heaven and Earth (Ribhus) | 83 |
| RV 5.8 | On <i>Chandas</i> | 106 |
| RV 5.9 | On the <i>Veda</i> | 119 |
| RV 5.10 | Souls on the Path | 126 |
| RV 5.11 | On Psychic being | 132 |
| RV 5.12 | On the Word in the <i>Veda</i> and <i>Savitri</i> | 140 |
| RV 5.13 | Vak in Atharva Veda | 152 |
| RV 5.14 | The Involved and Evolving Godhead | 157 |
| RV 5.15 | | 163 |
| RV 5.16 | | 169 |
| RV 5.17 | | 175 |
| RV 5.18 | | 181 |
| RV 5.19 | On Nachiketas | 188 |
| RV 5.20 | The Hour of God | 197 |
| RV 5.21 | | 202 |
| RV 5.22 | | 206 |
| RV 5.23 | | 209 |
| RV 5.24 | | 214 |
| RV 5.25 | On Faith | 217 |
| RV 5.26 | | 225 |
| RV 5.27 | On Ashvamedha | 231 |
| RV 5.28 | | 242 |
| Appendix of Epithets of Agni | | 249 |
| Abbreviations | | 259 |
| Bibliography | | 261 |

RV 5.1 ṛṣi budho gaviṣṭaraśca ātreyaḥ;
devatā agniḥ; chandaḥ triṣṭup

अबो॑ध्य् अ॒ग्निः॑ समि॒धा ज॒नानाम्॑ प्रति॒ धेनु॑म् इवा॒यती॑म् उ॒षास॑म् ।
 य॒ह्वा इ॒व प्र व॒याम् उ॒ज्जिहा॑नाः प्र भान॒वः सि॒स्रते॑ नाकम् अ॒च्छ ॥ ५-००१-०१
 अबो॑धि होता यज॒थाय॑ दे॒वान् ऊ॒र्ध्वो अ॒ग्निः सु॒मनाः॑ प्रा॒त् अ॒स्थात् ।
 समि॑द्धस्य रुशद् अदर्शि॑ पाजो महान् दे॒वस् तम॑सो निर् अ॒मोचि॑ ॥ ५-००१-०२
 यद् ई॑ गण॒स्य र॒शना॑म् अजी॒गः शु॒चिर् अ॒ङ्गे शु॒चिभिर् गो॑भिर् अ॒ग्निः ।
 आद् द॑क्षिणा युज्यते वाज॒यन्त्य् उ॒त्तानाम्॑ ऊ॒र्ध्वो अ॒धय॑जू जुह्व॒भिः ॥ ५-००१-०३
 अ॒ग्निम् अ॒च्छा दे॒वय॑ताम् मना॑सि च॒क्षुषी॑व सूर्ये सं चर॑न्ति ।
 यद् ई॑ सुवा॒ते उ॒षसा॑ वि॒रूपे॑ श्वेतो वा॒जी जा॑यते अ॒ग्रे अ॒ह्नाम् ॥ ५-००१-०४
 जनि॑ष्ट हि जे॒न्यो अ॒ग्रे अ॒ह्नां हि॒तो हि॒तेष्व् अ॒रुषो॑ वनेषु ।
 दमे॑-दमे सप्त रत्ना दधानो ऽ॒ग्निर् होता॑ नि षसादा यजी॒यान् ॥ ५-००१-०५
 अ॒ग्निर् होता॑ न्य् असीदद् यजी॒यान् उप॑स्थे मातुः सुर॒भा उ॒लोके॑ ।
 युवा॑ कविः पुरु॒निष्ठ॑ ऋ॒तावा॑ धर्ता कृ॒ष्टीना॑म् उ॒त म॒ध्य इ॒द्धः ॥ ५-००१-०६
 प्र णु॑ त्यं वि॒प्रम् अ॒ध्वरेषु॑ साधु॒म् अ॒ग्निं हो॑तारम् ई॒ळते॑ नमो॒भिः ।
 आ यस् त॑तान रोदसी ऋ॒तेन॑ नित्यम् मृ॒जन्ति॑ वाजिनं घृ॒तेन॑ ॥ ५-००१-०७
 मा॒र्जा॒ल्यो मृ॒ज्यते॑ स्वे द॒मूनाः॑ कविप्रशस्तो अति॒थिः शि॒वो नः॑ ।
 सह॑स्रशृ॒ङ्गो वृ॒षभ॑स् तदोजा विश्वाँ अ॒ग्रे सह॑सा प्रा॒स्य् अ॒न्यान् ॥ ५-००१-०८
 प्र स॒द्यो अ॒ग्रे अ॒त्य् ए॒ष्य् अ॒न्यान् आ॒विर् यस्मै॑ चा॒रुत॑मो बभूथ ।
 ई॒ळे॒न्यो व॒पुष्यो॑ वि॒भावा॑ प्रि॒यो वि॒शाम् अ॒तिथि॑र् मा॒नुषी॑णाम् ॥ ५-००१-०९
 तु॒भ्यम् भ॑रन्ति क्षि॒तयो॑ यविष्ठ बलि॒म् अ॒ग्रे अ॒न्तित॑ ओत दू॒रात् ।
 आ भ॑न्दिष्ठस्य सु॒मतिं॑ चि॒किद्धि॑ बृ॒हत् ते॑ अ॒ग्रे म॒हि श॒र्म भ॒द्रम् ॥ ५-००१-१०

आद्य॑ रथ॑म् भानु॑मो भानु॑मन्तम् अग्ने॑ तिष्ठ॑ यजतेभिः॑ समन्तम् ।
विद्वान् प॑थीनाम् उर्व॑ अन्तरि॑क्षम् एह॑ देवान् ह॑विरद्याय॑ वक्षि ॥ ५-००१-११
अवो॑चाम॒ कवये॑ मे॒ध्याय॑ वचो॑ वन्दारु॑ वृषभाय॑ वृष्णे॑ ।
गवि॑ष्ठिरो नमसा॑ स्तोमम् अग्नौ॑ दि॒वीव॑ रुक्मम् उरु॑व्यञ्चम् अश्रेत् ॥ ५-००१-१२

| | |
|--|----------|
| ábodhi agníḥ samídhā jánānām práti dhenúm ivāyatí m uṣāsam yahvā iva prá vayām ujjihānāḥ prá bhānávaḥ sisrate nākam ácha | 5.001.01 |
| ábodhi hótā yajáthāya devān ūrdhvó agníḥ sumánāḥ prátár asthāt sámiddhasya rúsad adarśi pājo mahān devás támaso nír amoci | 5.001.02 |
| yád iṃ gaṇásya raśanām ájigaḥ súcir ankte súcibhir góbhir agníḥ ād dáksinā yujyate vājayānti uttānām ūrdhvó adhayaj juhūbhiḥ | 5.001.03 |
| agním áchā devayatām mánāmsi cákṣūṣīva sūriye sám caranti yád iṃ súvāte uśāsā vírūpe śvetó vājī jāyate ágre áhnām | 5.001.04 |
| jāniṣṭa hí jéniyo ágre áhnām hitó hitéṣu aruśó váneṣu dāme-dame saptá rátnā dádhāno agnir hótā ní śasādā yājīyān | 5.001.05 |
| agnir hótā ní asīdad yājīyān upásthe mātúḥ surabhā uloké yúvā kavīḥ puruniṣṭhá ṛtāvā dhartā kṛṣṭīnām utá mádhya iddhāḥ | 5.001.06 |
| prá nú tyām vipram adhvaréṣu sādhum agním hótāram ilate námobhiḥ ā yás tatāna ródasī ṛténa nítyam mrjanti vājīnam ghṛténa | 5.001.07 |
| mārijāliyo mrjyate své dāmūnāḥ kaviprasastó átithiḥ śivó naḥ sahasraśṛṅgo vṛṣabhás tádojā víśvān agne sáhasā prāsi anyān | 5.001.08 |
| prá sadyó agne áti eṣi anyān āvir yásmai cārutamo babhūtha īléniyo vapuṣīyo vibhāvā priyó viśām átithir mānuṣīnām | 5.001.09 |
| túbhyam bharanti kṣitáyo yaviṣṭha balím agne ántita ótá dūrāt ā bhāndiṣṭhasya sumatīm cikiddhi bṛhát te agne máhi śárma bhadram | 5.001.10 |
| ādyá rátham bhānumo bhānumántam ágne tiṣṭha yajatébhiḥ sámantam vidvān pathīnām urú antárikṣam éhá devān havirádyāya vakṣi | 5.001.11 |
| ávocāma kavāye médhīyāya váco vandāru vṛṣabhāya víṣṇe gáviṣṭhiro námasā stómam agnaú divíva rukmām uruvyāñcam aśret | 5.001.12 |

A Hymn of the Morning Sacrifice

The Rishi hymns the awakening of Agni the Divine Force to conscious action in the coming of the Dawn. Agni rises towards the luminous Paradise, his goal, feeding on the works of the Discernment which distributes the gifts and activities of the sacrifice, becomes a pure energy leading our days and ascends to the Vastness and the Truth. By the Truth he fashions anew our two firmaments, the physical and mental consciousness. This is the golden Affirmation of him in our heavens.

अबो॑ध्य॒ अग्निः॑ समि॒धा ज॑नानाम् प्रति॑ धे॒नुम् इ॒वाय॑तीम् उ॒षास॑म् ।
य॒ह्वा इ॒व प्र॒ वया॑म् उ॒ज्जि॑हानाः प्र॒ भान॑वः सि॒स्रते॑ नाकम् अ॒च्छ ॥ ५-००१-०१

ábodhi agniḥ samídhā jánānām práti dhenúm ivāyatīm uṣāsam
yahvā iva prá vayām ujjihānāḥ prá bhānavaḥ sistrate nākam ácha

1. Strength is awake by kindling of the peoples and he fronts the Dawn that comes to him as the Cow that fosters; like mightinesses that rush upward to their expanding his lustres advancing mount towards the heavenly level.

Interpretation:

Awakened is the Flame by the kindling of those who are born in the body (jana), towards the Dawn he moves, who in return is approaching him as nourishing cow[her calf]. We too like the flames of light rise full of power, springing upward, towards heaven.

There is an interesting subtle association of Agni with beings who are born here on earth in the material body. They kindle him from within themselves, for Agni is their inner and innermost nature. That's why Rishi says: "we too rose up like the beams of the light of Agni straight towards heaven." This first verse makes association with Agni completely subjective, for it speaks about us, those who are born in the material body.

Vocabulary:

sistrate, flow, 3 pl, Pres., A, of root sr, 3 U, to flow. sisarti, sistrte;
vayām, (Gen., pl.? vīnām) from vi, m., the bird, applied to arrows and horses also. It can be also the vayam, pers. pron. we, with prolonged a.
ujjihāna, part. from ud- hā, to go upwards, move upwards, rise up.

अबो॑धि होता॑ यज॒थाय॑ दे॒वान् ऊ॒र्ध्वो॑ अग्निः॑ सु॒मनाः॑ प्रा॒तर् अ॒स्थात् ।
समि॑द्धस्य रु॒शद् अ॒दर्शि॑ पा॒जो म॒हान् दे॒वस् त॒मसो॑ नि॒र् अ॒मोचि॑ ॥ ५-००१-०२

ábodhi hótā yajáthāya devān ūrdhvó agniḥ sumánāḥ prātár asthāt

sámiddhasya rúśad adarśi pājo mahān devás támaso nír amoci

2. The Priest of our oblation has awakened for sacrifice to the gods; with right mentality in him Strength stands up exalted in our mornings; he is entirely kindled, red-flushing the mass of him is seen; a great godhead has been delivered out of the darkness.

Interpretation:

"The Priest is awakened to perform the Sacrifice to the Gods, the Flame stood up high in the morning, bearing the right Thought.

The Flaming Power of the kindled became visible! The Great God was released from the Darkness."

It is a symbolic and poetic description of the spiritual experience. The awakening of the inner being out of Darkness of material consciousness at the Dawn of our spiritual illumination. Thus he is reaching the surface of our consciousness, ready to act, to invite the Gods from above from the light of the Dawn into the material frame of the physical body for its transformation.

Vocabulary:

pājas, n. *firmness , vigour , strength* RV; *brightness , glitter , sheen* (pl. shining colours) ib. ; du. *heaven and earth* (as the two firm or shining surfaces ; cf. "firmament ")

यद् ई॑ गण॑स्य र॒शना॑म् अ॒जीगः॑ शु॒चिर् अ॒ङ्गे शु॒चिभिर् गो॑भिर् अ॒ग्निः ।

आद् दक्षि॑णा यु॒ज्यते वा॒जय॑न्त्य् उ॒त्ताना॑म् ऊ॒र्ध्वो अ॒धय॑जू जु॒ह्वभिः॑ ॥ ५-००१-०३

yád īm gaṇásya raśanām ájīgaḥ śúcir ankte śúcibhir góbhīr agñiḥ
ād dáksīnā yujyate vājayānti uttānām ūrdhvó adhayaj juhūbhiḥ

3. When he has uncoiled the long cord of his hosts, Strength shines pure by the pure herd of the radiances.¹ For the goddess who discerns grows in plenitude and is yoked to her works; he exalted, she extended supine, he feeds on her with his flames of the offering.

Interpretation:

When Agni has awaken a long succession of his hosts, having become pure shines with his pure rays, then the Discerning Power of the Dawn becomes yoked to his work, bestowing the plenitude upon him. It is on Her, who is now spread vast, he feeds standing high with his flames supported by the offerings.

It is a description of the next stage of their relationship. When Agni has fully awaken and uncoiled all his powers and hosts, has become fully pure shining with the pure radiances of the Dawn, then she "discerns and grows in plenitude", and

¹ The Cows of the Dawn. Dakshina, the goddess of divine discernment, is here a form of the Dawn herself.

is yoked to her and now to his works also, for there is no difference anymore. She grows wide all over, and he stands high and feeds on her with his flames of offering. This picture explains the mentioning of the Dawn approaching Agni to feed as Cow the Calf in the first verse.

The experience of the transformation by the Fire is described in Savitri with rich Vedic imagery:

“Its shape of person and its ego-face
 Divested of this mortal travesty,
 Like a clay troll kneaded into a god
 New-made **in the image of the eternal Guest**, (júṣṭo dāmūnā átithir durone (RV 5.4.5))
 It shall be caught to the breast of a white Force
 And, flaming with the paradisaal touch
 In a rose-fire of sweet spiritual grace,
 In the red passion of its infinite change,
 Quiver, awake, and shudder with ecstasy.
 As if reversing a deformation's spell,
Released from the black magic of the Night, (*tamaso nir amoci*)
 Renouncing servitude to the dim Abyss,
 It shall learn at last who lived within unseen,
 And seized with marvel in the adoring heart
 To the enthroned Child-Godhead kneel aware,
 Trembling with beauty and delight and love.
 But first the spirit's ascent we must achieve
 Out of the chasm from which our nature rose.
 The soul must soar sovereign above the form
 And climb to summits beyond mind's half-sleep;
 Our hearts we must inform with heavenly strength,
 Surprise the animal with the occult god.
Then kindling the gold tongue of sacrifice, (*abodhi agniḥ samidhā janānām*)
Calling the powers of a bright hemisphere, (*abodhi hotā yajathāya devān*)
 We shall shed the discredit of our mortal state,
 Make the abyss a road for Heaven's descent,
 Acquaint our depths with the supernal Ray
And cleave the darkness with the mystic Fire.”²

“His soul breaks out to join the Oversoul,
 His life is oceaned by that superlife.

He has drunk from the breasts of the Mother of the worlds; (*uttānām ūrdhvó adhayat*)
A topless Supernature fills his frame: (*prāti dhenúm ivāyatī m uṣāsam*)
 She adopts his spirit's everlasting ground
 As the security of her changing world
 And shapes the figure of her unborn might.
Immortally she conceives herself in him,

² Savitri, p.171

In the creature the unveiled Creatrix works:

Her face is seen through his face, her eyes through his eyes; (*ād dākṣinā yujyate*)

Her being is his through a vast identity.

Then is revealed in man the overt Divine.”³

Vocabulary:

uttāna, mfn. *stretched out , spread out , lying on the back , sleeping supinely or with the face upwards* RV. AV. VS.; or it is from root tan, 8P, to *stretch, to spread, to pull.*

अग्निम् अच्चा देवयताम् मनांसि चक्षुषीव सूर्ये सं चरन्ति ।

यद् ई सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्रे अह्नाम् ॥ ५-००१-०४

agnīm áchā devayatām mánānsi cákṣuṣīva sūriye sám caranti
yád īṃ súvāte uṣāsā vírūpe śvetó vājī jāyate āgre áhnām

4. The minds of men who grow in the godhead move entirely towards the flame of Will even as all their seeings converge in the Sun that illumines.⁴ When two Dawns ⁵ of opposite forms are delivered of him, he is born as the White Steed in front of the days.

Interpretation:

It is the Divine Will, Agni, that the thoughts (=intentions) of those who aspire to divinize their nature completely fixed upon; as all their seeings and visions are fixed on the Sun, as the origin of Light.

When the Night and Dawn, the two Mothers, finally deliver him, He is born as the White Steed in front of the Days.

As the sight is fixed on the Sun, the origin of light, the mind is fixed on the Fire as the origin of will to be of all those who aspire for the Divine.

The growth of the inner Flame is symbolically rendered here as the hidden growth and delivery by the two Mothers of Night and Dawn. These two sisters fed him in the evolutionary process, the Dawn was bringing him a new light everyday and the Night was assimilating it into his being, and when he was ready to start the life on his own, as fully formed being they delivered him, and he became the White Steed in front of the Days. The nights would be not necessary anymore and the evolution will continue from light to greater light.

³ Savitri, p. 25

⁴ That is to say, instead of the groping thoughts of other men, their mentality tends to convert itself into a luminous flame of Will that is knowledge and all their thoughts become a blaze of direct vision, the rays of the Sun of Truth.

⁵ Day and Night, – the latter the state of Ignorance that belongs to our material Nature, the former the state of illumined Knowledge that belongs to the divine Mind of which our mentality is a pale and dulled reflection.

There is a description of the vision of Ashvapati from above on the lower hemisphere and the ascent of Agni:

His heights of being lived in the still Self;
His mind could rest on a supernal ground
And look down on the magic and the play
Where the God-child lies on the lap of Night and Dawn
And the Everlasting puts on Time's disguise.⁶

There is another description by Sri Aurbindo of the Fire finally arriving to the higher realms of consciousness, which is very similar to the Imagery of the release of Agni as the White steed in front of the Days (*śvetó vājī jāyate āgre áhnām*) :

“At last the traveller in the paths of Time
Arrives on the frontiers of eternity.
In the transient symbol of humanity draped,
He feels his substance of undying self
And loses his kinship to mortality.”

“The mighty kingdoms of the deathless Flame
Aspired to reach the Being's absolutes.
Out of the sorrow and darkness of the world,
Out of the depths where life and thought are tombed,
Lonely mounts up to heaven the deathless Flame.
In a veiled Nature's hallowed secrecies
It burns for ever on the altar Mind,
Its priests the souls of dedicated gods,
Humanity its house of sacrifice. (*abodhi agniḥ samidhā janānām*)
Once kindled, never can its flamings cease.
A fire along the mystic paths of earth,
It rises through the mortal's hemisphere,
Till borne by runners of the Day and Dusk
It enters the occult eternal Light
And clambers whitening to the invisible Throne. (*śveto vājī jāyate*)

Vocabulary:

uṣasā, or uṣāsāu, f. du. *night and morning* RV. VS. &c.

जनिष्ट॑ हि॒ जे॒न्यो॑ अ॒ग्रे॒ अ॒ह्नां॑ हि॒तो॑ हि॒तेष्व् अ॒रु॒षो॑ व॒नेषु॑ ।
द॒मे॒-द॒मे॒ स॒प्त॒ रत्ना॑ द॒धानो॑ ऽग्नि॒र् होता॑ नि॒ षसा॑दा॒ यजी॑यान् ॥ ५-००१-०५

⁶ Savitri, p.36

jāniṣṭa hí jéniyo ágre áhnāṃ hitó hitéṣu aruṣó váneṣu
dāme-dame saptá rátnā dádhāno agnír hótā ní ṣasādā yájīyān

5. Yea, he is born victorious in the front of the days, a ruddy worker established in the established delights of things; upholding in house after house the seven ecstasies⁷ Strength has taken his seat as the Priest of the offering mighty for sacrifice.

Interpretation:

Born is He who is worthy of Birth in front of the Days! The bright flaming worker is established in the established delights of things!

In every house he is establishing the Seven Jewels! Agni the Hotar has finally taken his Seat, becoming even more active in the Sacrifice!

Vocabulary:

janiṣṭa, Inj. 3 sg., from jan, to be born.

jenya, mfn. of noble origin RV.; genuine, true (wealth, {vasu}).

अग्निर् होता न्य् असीद् यजीयान् उपस्थे मातुः सुरभा उलोके ।
युवा कविः पुरुनिष्ठ ऋतावा धर्ता कृष्टीनाम् उत मध्य इद्धः ॥ ५-००१-०६

agnír hótā ní asīdad yájīyān upásthe mātúḥ surabhā uloké
yúvā kavīḥ puruniṣṭhā ṛtāvā dhartā kṛṣṭīnām utá mádhya iddháh

6. Strength has taken his seat as the Priest of the offering mighty for sacrifice in the lap of the Mother and in that rapturous other world,⁸ young and a seer, standing out in his multitudes, possessed of the Truth, the upholder of those that do the work; and also in between he is kindled.

Interpretation:

The Flame of the Divine Will as the Priest of the Sacrifice has taken his seat, ever growing in his Might, becoming more and more active in the Sacrifice, in the lap of the Mother, in the wide world full of substantial bliss.

Young poet fully realized in his own universality, possessed by the Truth, the supporter of the peoples in this world and in between the two worlds he is kindled.

Vocabulary:

kṛṣṭi -ayas f. pl. (once only sg. RV. iv, 42, 1) men, races of men (sometimes with the epithet mānuṣis or mānavīs; originally the word may have meant

⁷ To each principle of our nature there corresponds a certain divine ecstasy and on each plane, in each body or house, Agni establishes these ecstasies.

⁸ The mother is Earth, our physical being; the other world is the supramental existence; the vital and emotional being is the world in between. Agni manifests in all of these simultaneously.

cultivated ground , then an inhabited land , next its inhabitants , and lastly any race of men ; Indra and Agni have the N.; pañca-kr̥ṣṭayaḥ, the term perhaps originally designating the five Aryan tribes of the Yadus, Turvasas, Druhyus, Anus, and Purus, comprehends the whole human race, not only the Aryan tribes) RV. AV.

प्र णु॑ त्यं॑ वि॒प्रम् अ॒ध्वरे॑षु साधु॑म् अग्निं॑ हो॒तारम् ई॒ळते॑ नमो॒भिः ।

आ॒ यस् त॒तान॑ रो॒दसी॑ ऋ॒तेन॑ नि॒त्यम् मृ॒जन्ति॑ वा॒जिनं॑ घृ॒तेन॑ ॥ ५-००१-०७

prá nu tyám vípram adhvaréṣu sādhum agniṁ hótāram ṭate námobhiḥ
ā yās tatāna ródasī ṛténa nityam mrjanti vājinaṁ ghr̥téna

7. Men seek with their obeisances of submission this illumined Strength that achieves our perfection in the progressing sacrifices and is the priest of their oblation, because he shapes in the power of the Truth both firmaments of our being. Him they press into brightness by the clarity,⁹ the eternal steed of life's plenitude.

Interpretation:

Men seek him with adoration and surrender, the Priest of the offering to the Gods on the Path of their successive sacrifices, the one who can bring them to the goal of the Work, the ecstatic being, him, who has spread the two firmaments of Heaven and Earth, by the dynamism of the Truth Supreme, always purifying the Power by the clarity of Knowledge.

मार्जाल्यो॑ मृ॒ज्यते॑ स्वे द॒मूनाः॑ क॒विप्र॑शस्तो अति॒थिः शिवो॑ नः ।

सह॑स्रशृ॒ङ्गो वृ॒षभ॑स् तदो॒जा वि॒श्वान् अग्ने॑ सह॒सा प्रा॑स्यु॒ अन्यान् ॥ ५-००१-०८

mārjālyo mrjyate své dāmūnāḥ kavipraśastó átithiḥ śivó naḥ
sahasraśṅgo vṛṣabhás tádojā víśvān agne sáhasā prāsi anyān

8. Bright, he is rubbed bright, expressed by the seer, domiciled in his own home¹⁰ and our beneficent guest. The bull of the thousand horns, because thou hast that force,¹¹ O Strength, thou preceded in thy puissance all others.

Interpretation:

⁹ The clarified butter, yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light.

¹⁰ That is to say, having taken his place on the plane of the Truth which is his own proper home.

¹¹ The force of the Truth, the perfect energy that belongs to this perfect knowledge.

Purifier is purified in his own home, praised by the poets, our merciful guest. Bull with the thousand horns, shining with That Power, O Agni, you exceed All by your Strength.

Vocabulary:

mānjālya, mfn. *fond of washing or ablution , delighting in purification* RV
damūnas, mfn. *belonging or devoted or dear to the house or family (Agni &c.)*
RV. (pl. the Ribhus v , 42 , 12); m. *a friend of the house (Agni, Savitar, Indra)* RV. AV. etc.

tad-ojas, mfn. *endowed with such strength ,* RV 5, 1, 8.

pra-asi, *you exceed*, Pres., 2 sg., from as 2 P., *to be in front of or in an extraordinary degree , excel , preponderate* RV.

प्र सद्यो अग्ने अत्य् एष्य् अन्यान् आविर् यस्मै चारुतमो बभूथ ।

ईलेन्यो वपुष्यो विभावा प्रियो विशाम् अतिथिर् मानुषीणाम् ॥ ५-००१-०९

prá sadyó agne áti eṣi anyān āvir yásmāi cārutamo babhūtha
īlénīyo vapuṣya vibhāvā priyó viśām átithir mānuṣīṇām

9. At once, O Strength, thou outstrippest all others, in whomsoever thou art manifested in all the glory of thy beauty, desirable, full of body, extended in light, the beloved guest of the human peoples.

Interpretation:

O Agni, your superiority to all the others at ones becomes obvious, for whose sake (purpose) you have been revealed (manifested); You, who is to be sought with adoration, the Wonderful, the Master of great light, the Beloved of people, the Guest of human beings.

Vocabulary:

īdenya, mfn., *to be invoked or implored;*

vapuṣya, mfn., *wonderfully beautiful , wonderful* RV.

vibhāvan, m. *brilliant , bright* RV.

तुभ्यं भरन्ति क्षितयो यविष्ठ बलिम् अग्ने अन्तित ओत दूरात् ।

आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत् ते अग्ने महि शर्म भद्रम् ॥ ५-००१-१०

túbhyam bharanti kṣitáyo yaviṣṭha balím agne ántita ótá dūrāt
ā bhāndiṣṭhasya sumatīṃ cikiddhi bṛhát te agne máhi śárma bhadram

10. To thee, O Strength, O youngest vigour, all the worlds and their peoples bring from near and bring from afar their offering. Awake in a man's knowledge to that right-mindedness of his happiest state. A vastness, O Strength, is the great and blissful peace of thee.

Interpretation:

All the inhabitants on earth, all colonies, from near and from far, bring their offering to you, O the Ever-Young!

Open us to your perception of Perfect Thought of Bliss. Great and vast is your domain of delight.

Vocabulary:

kṣiti, f. an abode, dwelling, habitation, house RV. (Naigh. i, 1) the earth, soil of the earth Mn. MBh. R. &c. the number "one"; f. settlements, colonies, races of men, nations; RV.

bhandiṣṭha, mfn. (superl.) shouting most loudly, praising most highly RV ciketti, know, RV.

cikitvas, m. having observed or noticed, i, 71, 5 observing, attending to, attentive RV. TS.; knowing, understanding, experienced RV. "shining" (? , Agni) RV.

आद्य॑ रथम्॑ भानु॒मो॑ भानु॒मन्तम्॑ अग्ने॑ तिष्ठ॑ यजतेभिः॑ समन्तम्॑ ।

विद्वान्॑ पथी॒नाम्॑ उर्व॑ अन्तरिक्षम्॑ एह॑ देवान्॑ हविर्॑ अद्याय॑ वक्षि॑ ॥ ५-००१-११

ādyá rátham bhānumo bhānumántam āgne tiṣṭha yajatébhiḥ sámantam
vidvān pathinām urú antárikṣam éhá devān havirádyāya vakṣi

11. Mount today with the lords of the sacrifice, O luminous Will, thy luminous complete car! Thou who knowest the wide middle world¹² in all its paths, bring hither the gods to eat of our oblation.

Interpretation:

Today, O Master of Light, you mount your luminous chariot together with Gods who want to be active in our Sacrifice! O Agni!

You are the Knower of all the paths in this huge vital world, bring here safely the Gods to enjoy our offering here in matter.

Vocabulary:

adya mfn. fit or proper to be eaten; adyāya, to eat, Dat. from adya;

bhānumat, mfn. luminous, splendid, beautiful RV. &c. &c.

samanta, mfn. "having the ends together", contiguous, neighbouring; "being on every side", universal, whole, entire, all; samantam ind., in contiguity or conjunction with, "together with"; ind. on all sides, around, or, wholly, completely; ind. "all round"; with na "nowhere" AV. &c. &c.

vakṣi, Inj, aor. based, 2 sg.; bring, from root vaḥ, 1. P., A., to carry, transport, convey (with instr. of vehicle) RV. &c. &c.

¹² The vital or nervous plane is just above our material earth; through it the gods come to commune with man, but it is a confused wideness and its paths are many but intricate and tangled.

अवोचाम॑ कवये॑ मेध्याय॑ वचो॑ वन्दारु॑ वृषभाय॑ वृष्णे॑ ।
 गविष्ठिरो॑ नमसा॑ स्तोमम्॑ अग्नौ॑ दिवीव॑ रुक्मम्॑ उरुव्यञ्चम्॑ अश्रेत् ॥ ५-००१-१२

ávocāma kavāye médhiyāya vāco vandāru vṛṣabhāya vṛṣṇe
 gaviṣṭhiro námasā stómam agnaú diví va rukmám uruvyāñcam aśret

12. To the Seer, to the Intelligence we have uttered today the word of our adoration, to the Bull that fertilises the herds; the Steadfast in the Light by his surrender rises in the flame of Will as in the heavens to a golden Affirmation manifesting a vastness.

Interpretation:

We have spoken the Word of adoration to the Seer, full of Wisdom, to the Bull who impregnates the herds of Light!

The steady in Light by his surrender to Agni, finds his refuge in the golden affirmation revealing the vastness.

Vocabulary:

medhya, mfn. (fr.medha) *full of sap, vigorous, fresh, mighty, strong* AV.; *wise, intelligent* RV. AV. VS.; *fit for a sacrifice or oblation, free from blemish (as a victim), clean, pure,* Br. Mn. MBh. &c.

vandāru, mfn. *praising, celebrating* RV. VS. *respectful, reverential, civil or polite to (comp.); n. praise* RV.

vṛṣṇi, mfn. *manly, strong, powerful, mighty* RV.

gavi-ṣṭhira, m. *N. of a Rishi of Atri's family* RV. v, 1, 12; *steady in Knowledge;*

rukma, m. *"what is bright or radiant", an ornament of gold, golden chain or disc* RV. AV. (here n.) VS.

uru-vyañc, mfn. *extending far, capacious far-reaching (as a sound)* RV. AV. VS.; *f. the earth* RV. vii, 35, 3.

śri, 1. P. A. *cause to lean or rest on, lay on or in, fix on, fasten to, direct or turn towards, (esp.) spread or diffuse (light or radiance or beauty) over (loc.)* RV. TS. Br.

RV 5.2.

r̥ṣi: kumāra ātreya or vṛṣa jāna (jāra) or both; 2,9 vṛṣa jāna (jāra);
devatā: agni; chandaḥ triṣṭup, 12 śakvarī

कु॒मारं॑ मा॒ता यु॒वतिः॑ स॒मुब्धं॑ गु॒हा बि॒भर्ति॑ न द॒दाति॑ पि॒त्रे ।
अ॒नीक॑म् अ॒स्य न॑ मि॒नजू॒ जना॑सः पुरः प॒श्यन्ति॑ नि॒हित॑म् अ॒रतौ॑ ॥ ५-००२-०१
क॒म् ए॒तं त्वं॑ यु॒वते॑ कु॒मारं॑ पे॒षी बि॒भर्षि॑ म॒हिषी॑ ज॒जान॑ ।
पूर्वी॑र् हि गर्भः शरदो ववर्धापश्यं जातं यद् असूत माता ॥ ५-००२-०२
हि॒रण्य॑दन्तं शुचि॒वर्ण॑म् आ॒रात् क्षे॒त्राद् अ॒पश्य॑म् आ॒युधा॑ मि॒मान॑म् ।
द॒दानो॑ अ॒स्मा अ॒मृतं॑ वि॒पृक्वत् किं॑ माम् अ॒निन्द्राः॑ कृ॒णव॑न् अनु॒क्थाः ॥ ५-००२-०३
क्षे॒त्राद् अ॒पश्यं॑ स॒नुत॑श् च॒रन्तं॑ सु॒मद् यू॒थं न॑ पुरु शो॒भमान॑म् ।
न ता अ॒गृभ्र॑न् अ॒जनि॑ष्ट हि षः प॒लिक्री॑र् इद् यु॒वत॑यो भ॒वन्ति॑ ॥ ५-००२-०४
के मे म॑र्यकं वि य॒वन्त॑ गो॒भिर् न॑ येषां गो॒पा अ॒रणश् चिद् आ॑स ।
य ई॑ ज॒गृभ्रु॑र् अ॒व ते सृ॑जन्त्व् आ॒जाति॑ प॒श्व उप॑ नश् चि॒कित्वा॑न् ॥ ५-००२-०५
वसां॑ रा॒जानं॑ व॒सतिं॑ ज॒नाना॑म् अ॒रात॑यो नि दधु॒र् मर्त्ये॑षु ।
ब्र॒ह्माण्यु॑ अ॒ग्नेर् अ॒व तं॑ सृ॒जन्तु॑ नि॒न्दिता॑रो नि॒न्द्यासो॑ भ॒वन्तु॑ ॥ ५-००२-०६
शु॒नश् चि॒च् छेपं॑ नि॒दितं॑ स॒हस्रा॑द् यू॒पाद् अ॒मुञ्चो॑ अ॒शमि॑ष्ट हि षः ।
ए॒वास्मद् अ॒ग्ने वि॑ मु॒मुग्धि॑ पा॒शान् हो॒तश् चि॒कित्वा॑ इ॒ह तू॑ नि॒षद्य॑ ॥ ५-००२-०७
हृ॒णीय॑मानो अ॒प हि॑ मद् ऐ॒येः प्र॑ मे दे॒वानां॑ व्र॒तपा॑ उ॒वाच॑ ।
इन्द्रो॑ वि॒द्वान् अनु॑ हि त्वा च॒क्ष ते॒नाह॑म् अ॒ग्ने अनु॑शिष्ट आ॒गाम् ॥ ५-००२-०८
वि ज्यो॑तिषा बृ॒हता॑ भा॒त्य् अ॒ग्निर् आ॒विर् वि॒श्वानि॑ कृ॒णुते॑ म॒हित्वा॑ ।
प्रा॒देवी॑र् मा॒याः स॒हते॑ दु॒रेवाः॑ शि॒शीते॑ शृ॒ङ्गे र॑क्षसे वि॒निक्षे॑ ॥ ५-००२-०९
उ॒त स्वा॑नासो दि॒वि ष॑न्त्व् अ॒ग्नेस् ति॒ग्मायु॑धा र॒क्षसे॑ ह॒न्तवा॑ उ ।
म॒दे चिद् अ॒स्य प्र॑ रु॒जन्ति॑ भा॒मा न॑ व॒रन्ते॑ परि॒बाधो॑ अ॒देवीः॑ ॥ ५-००२-१०
ए॒तं ते॑ स्तो॒मं तु॒विजा॑त वि॒प्रो रथं॑ न धी॒रः स्व॑पा अ॒तक्ष॑म् ।

यदीद् अग्ने प्रति त्वं देव हर्याः स्वर्वतीर् अप एना जयेम ॥ ५-००२-११
 तुविग्रीवो वृषभो वावृधानो ऽशत्र्व् अर्यः सम् अजाति वेदः ।
 इतीमम् अग्निम् अमृता अवोचन् बर्हिष्मते मनवे शर्म
 यंसद् धविष्मते मनवे शर्म यंसत् ॥ ५-००२-१२

kumārām mātā yuvatīḥ sāmubdham gūhā bibharti ná dadāti pitré
 ānikam asya ná mināj jānāsaḥ purāḥ paśyanti níhitam arataú 5.002.01

kām etām tuvām yuvate kumārām péśi bibharṣi máhiṣi jajāna
 pūrvī r hí gārbhaḥ śarádo vavārdha ápaśyam jātam yád ásūta mātā 5.002.02

híraṇyadantaḥ sūcivarṇam ārāt kṣétrād apaśyam āyudhā mímānam
 dadāno asmā amṛtam vipṛkvat kím mām anindrāḥ kṛṇavann anukthāḥ 5.002.03

kṣétrād apaśyam sanutás cárantaḥ sumád yūtham ná purú sóbhamānam
 ná tā agr̥bhraṇn ájaniṣṭa hí śá páliknīr íd yuvatāyo bhavanti 5.002.04

ké me maryakām ví yavanta góbhir ná yéśām gopā áraṇas cid āsa
 yá im jagṛbhúr áva té srjantu ājāti paśvá úpa náś cikitvān 5.002.05

vasām rājānam vasatīm jānānām árātayo ní dadhur mártiyeṣu
 bráhmāni átrer áva tam srjantu ninditāro níndiyāso bhavantu 5.002.06

sūnaś cic chépaḥ níditaḥ sahásrād yūpād amuñco ásamiṣṭa hí śāḥ
 evāsmád agne ví mumugdhi pāsān hótas cikitva ihá tú niśadya 5.002.07

hr̥ṇiyāmāno ápa hí mád aíyeḥ prá me devānām vratapā uvāca
 índro vidvān ánu hí tvā cacákṣa ténāhām agne ánuśiṣṭa āgām 5.002.08

ví jyótiṣā br̥hatā bhāti agnīr āvīr víśvāni kṛṇute mahitvā
 prādevīr māyāḥ sahate durévāḥ śísīte śṛṅge rákṣase viníkṣe 5.002.09

utá svānāso divi śantu agnés tigmāyudhā rákṣase hántavā u
 máde cid asya prá rujanti bhāmā ná varante paribādho ádevīḥ 5.002.10

etām te stómaḥ tuvijāta vípro rátham ná dhīraḥ suápā atakṣam
 yádíd agne práti tvām deva háryāḥ súvarvatīr apá enā jayema 5.002.11

tuvigrī vo vṛṣabhó vāvṛdhāno ásatrú aryāḥ sám ajāti védaḥ
 ítīmám agním amṛtā avocan barhíṣmate mánave śárma yaṃsad
 dhavíṣmate mánave śárma yaṃsat 5.002.12

Analysis of the hymn RV 5.2

A Hymn of the Liberation of the Divine Force

Nature in her ordinary limited and material workings holds the Divine Force concealed in her secret or subconscious being; only when consciousness enlarges itself towards the One and Infinite, is it manifested, born for the conscient Mind. The clarities of the higher illumination cannot be kept so long as there is not this Strength to guard them, for hostile powers snatch them away and conceal them again in their secret cavern. Divine Will manifested in man, itself liberated, liberates him from the cords which bind him as a victim in the world sacrifice; we attain to it by the teaching of Indra, the divine Mind, and it protects the uninterrupted play of the Light and destroys the powers of falsehood whose imitations cannot hem in its growth and its out-flaming; it brings the divine waters from the luminous Heaven, the divine wealth liberated from the attacks of the Enemy, and gives the final peace and perfection.

कु॒मारं॑ मा॒ता यु॒वतिः॑ स॒मु॒ब्धं॑ गु॒हा बि॒भर्ति॑ न द॒दाति॑ पि॒त्रे ।
अ॒नीक॑म् अ॒स्य न॑ मि॒नज् ज॒नासः॑ पु॒रः प॑श्यन्ति॒ नि॒हित॑म् अ॒रतौ॑ ॥ ५-००२-०१

kumārám mātā yuvatīḥ sāmubdham gūhā bibharti ná dadāti pitré
āṇīkam asya ná mināj jānāsaḥ purāḥ paśyanti níhitam arataú 5.002.01

1. The young Mother¹³ bears the Boy pressed down in her secret being and gives him not to the Father; but his force is not diminished, the peoples behold him established in front¹⁴ in the upward working of things.

Griffith's translation:

THE youthful Mother keeps the Boy in secret pressed to her close, nor yields him to the Father. But, when he lies upon the arm, the people see his unfading countenance before them.

Vocabulary:

samubdha- mfn. , closed, covered up ib.

āṇīka-, m.n. face appearance, splendour, edge, point front, row, array, march army, forces, war, combat.

arati- m. moving quickly, a servant, assistant, manager, administrator RV.; upward working of things (Sri Aurobindo)

¹³ The Mother and Father are always either Nature and the Soul or the material being and the pure mental being.

¹⁴ As the Purohit who leads and conducts the work of the sacrifice.

कम् एतं त्वं युवते कुमारं पेष्ठी बिभर्षि महिष्ठी जजान ।
पूर्वीर् हि गर्भः शरदो ववर्धापश्यं जातं यद् असूत माता ॥ ५-००२-०२

kám etam tuvam yuvate kumaram pes̥thī bibharṣi mahiṣṭhī jajāna
pūrvīr hi gārbhaḥ śarādo vavārdha āpaśyaṃ jātam yad āsūta mātā 5.002.02

2. Who is this Boy whom thou bearest in thyself when thou art compressed into form, but thy vastness gives him birth? For many seasons the Child grew in the womb; I saw him born when the Mother brought him forth.

Griffith's translation:

What child is this thou carriest as handmaid, O Youthful One? The Consort–Queen hath borne him. The Babe unborn increased through many autumns. I saw him born what time his Mother bare him.

Vocabulary:

peṣṭhī f. *swaddling-clothes* RV. ; *churning-stick* ; *nurse*. From piṣ, 7. P. *to crush, bruise, grind, pound, hurt, injure, destroy* RV. &c. &c.
mahiṣā, f. *a female buffalo*, Br. Mn. MBh. &c. *any woman of high rank*, (esp.) *the first or consecrated wife of a king* (also pl.) or any *queen* RV. &c. &c.

हिरण्यदन्तं शुचिवर्णम् आरात् क्षेत्राद् अपश्यम् आयुधा मिमानम् ।
ददानो अस्मा अमृतं विपृक्वत् किं माम् अनिन्द्राः कृणवन् अनुक्थाः ॥ ५-००२-०३

hiraṇyadantaṃ śucivarṇam ārāt kṣétrād apaśyam āyudhā mīmānam
dadāno asmā amṛtaṃ vipṛkvat kīmaṃ anindrāḥ kṛṇavann anukthāḥ 5.002.03

3. I saw far off in the field of being one tusked with golden light and pure bright of hue who was shaping the weapons of his war. I give to him the immortality in me in all my separate parts¹⁵ and what shall they do to me who have not the Word¹⁶ and the God-Mind is not in them?

Griffith's translation:

I saw him from afar gold–toothed, bright–coloured, hurling his weapons from his habitation.

¹⁵ Soma, the wine of immortality, is given to the gods in three parts, on three levels of our being, the mind, life and body.

¹⁶ The expressive Word which manifests that which is hidden, brings out into expression that which is unexpressed.

What time I gave him Amṛta free from mixture. How can the Indraless, the hymnless harm me?

Vocabulary:

ārāt, ind. (abl.) *from a distant place, distant, to a distant place far from* (with abl.)
RV. AV.

āyudha, n. *a weapon* RV. AV. VS. etc.

vi-prkvat, mfn. *unmixed, pure, etc.*

kr̥ṇavan, Subj. from kr, 3 pl..

क्षेत्राद् अपश्यं सनुतश् चरन्तं सुमद् यूथं न पुरु शोभमानम् ।

न ता अगृभ्रन् अजनिष्ट हि षः पलिक्रीर् इद् युवतयो भवन्ति ॥ ५-००२-०४

kṣétrād apaśyaṃ sanutás cárantaṃ sumád yūtháṃ ná purú śóbhamānam
ná tā agr̥bhṛann ajaniṣṭa hí ṣá páliknīr íd yuvatáyo bhavanti 5.002.04

4. I saw in the field as though a happy herd that ranged continuously in many forms of luminous beauty. None could seize on them, for he was born; even they that were old among them, grow young once more.

Griffith's translation:

I saw him moving from the place he dwells in, even as with a herd, brilliantly shining. These seized him not: he had been born already. They who were grey with age again grow youthful.

Vocabulary:

sanutar ind. (perhaps orig. identical with prec.) *aside, away, off, far from* (abl. ; with {yu} and {dhā} , " to keep away , ward off "), ib. *secretly*, Naigh. iii , 25.

yūtha, m. n. (in the older language only n. ; from{yu}) *a herd, flock, troop, band, host, multitude, number, large quantity* RV. &c. &c.

paliknī mfn. *grey, hoary, old, aged* RV. &c. &c.

के मे मर्यकं वि यवन्त गोभिर् न येषां गोपा अरणश् चिद् आस ।

य ई जगृभ्र अव ते सृजन्त्व आजति पश्व उप नश् चिकित्वान् ॥ ५-००२-०५

ké me maryakám ví yavanta góbhīr ná yéṣāṃ gopā áraṇás cid āsa
yá īṃ jagṛbhūr áva té sṛjantu ājāti paśvá úpa náś cikitvān 5.002.05

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

Griffith's translation:

Who separate my young bull from the cattle, they whose protector was in truth no stranger?

Let those whose hands have seized upon them free them. May he, observant, drive the herd to us-ward.

Vocabulary:

maryaka, m. a little man (a term applied to a bull among cows) RV. v , 2 , 5.

yu, to unite , attach , harness , yoke , bind , fasten RV., to draw towards one's self , take hold or gain possession of , hold fast AV. TS. S3Br.

araṇa, not of battle, a-araṇa.

cikivas, mfn. having observed or noticed; observing , attending to , attentive RV.

TS., knowing , understanding , experienced RV; shining (? , Agni) RV.

वसां॑ राजानं॑ वसतिं॑ जनानाम्॑ अरा॑तयो॑ नि दधु॑र् मर्त्येषु॑ ।

ब्रह्माण्यु॑ अत्रे॑ अव तं॑ सृजन्तु॑ निन्दितारो॑ निन्द्यासो॑ भवन्तु ॥ ५-००२-०६

vasāṃ rājānaṃ vasatim jānānām arātayo ní dadhur mártiyeṣu
bráhmāṇi átrer áva taṃ srjantu ninditāro níndiyāso bhavantu 5.002.06

6. The king of those who dwell in creatures, he in whom all creatures dwell, is hidden within mortals by hostile powers; let the soul-thoughts of the Eater of things release him, let the confiners be themselves confined.

Griffith's translation:

Mid mortal men godless have secreted the King of all who live, home of the people. So may the prayers of Atri give him freedom. Reproached in turn be those who now reproach him.

Vocabulary:

arāti, non-liberality, a-rāti, hostile, envious, adversity,

vas, 6 (only in Gen.{vasām}) , prob. either an abode or a dweller, RV. v. 2 , 6.

शुनश् चिच्च॑ छेपं॑ निदितं॑ सहस्राद् यूप॑द् अमुञ्चो॑ अशमिष्ट॑ हि षः॑ ।

एवास्मद् अग्ने॑ वि मुमुग्धि॑ पाशान्॑ होतश् चिकित्त्व॑ इह॑ तू निषद्य॑ ॥ ५-००२-०७

śúnaś cic chépaṃ níditaṃ saháśrād yūpād amuñcho áśamiṣṭa hí śáḥ
evāsmád agne ví mumugdhi pásān hótas cikitva ihá tū niśadya 5.002.07

7. Shunahshepa too, head of delight, was bound to the thousandfold post of the sacrifice; him thou didst release, — yea, he accomplished perfection by his

works; so do thou take thy seat here in us, O conscious seeing Flame, O Priest of our sacrifice, and loose from us the cords of our bondage.

Griffith's translation:

Thou from the stake didst loose e'en Sunahsepa bound for a thousand; for he prayed with fervour. So, Agni, loose from us the bonds that bind us, when thou art seated here, O Priest who knowest.

Vocabulary:

śunaḥ, m. (prob. fr. {śū} or {śvi}, and connected with {śūra}, the Auspicious one "N. of Vāyu, Nir. n. *growth, success, prosperity, welfare; happily, auspiciously, for growth or prosperity* RV. AV.

śuna-śepa m. " dog-tailed " N. of a Vedic Rishi (regarded as the author of the hymns RV. 1. 24-30; 9. 3 ; see the story in AitBr. vii , 13-18 , Viśvāmitra saves him by teaching him a prayer to Agni and two hymns to Indra and Viṣṇu ; (see R. i , 61 , 62) śepaḥ, m. (said to be fr. 1. {śā} , and connected with {śiva} and {śvi}) the male organ, penis RV. AV. VS. TS. a tail (cf. {paru-cchepa} , {śu-naḥ-śepa}) RV. [Cf. Lat. cippus]

-cit, mfn. ifc. "knowing" see {ṛta-cit}; giving heed to;

śunaścīt, *giving heed to the wealth, delight;*

tū/tu (never found at the beginning of a sentence or verse ; metrically also tū RV. ; *pray! I beg, do , now , then ,* Lat. {dum} used (esp. with the Imper.) RV.

sad, 1. or 6. P. etc., ind. p. {-sadya}, {-sadam}), *to sit down (esp. at a sacrifice), sit upon or in or at* (acc. or loc.) RV. AV. VS. S3Br.

nidita, ({ni-}) mfn. *bound, fettered* RV, V , 2 , 7; *hidden, concealed* ib. viii , 92 , 11.; ppp from root dā, to bind, 4. P. {dyati}

हृणीयमानो अप हि मद् ऐयेः प्र मे देवानां व्रतपा उवाच ।

इन्द्रो विद्वान् अनु हि त्वा चक्ष तेनाहम् अग्ने अनुशिष्ट आगाम् ॥ ५-००२-०८

hr̥ṇīyamāno āpa hí mād aiyēḥ prá me devānāṃ vratapā uvāca

īndro vidvāṃ ānu hí tvā cacākṣa tēnāhām agne ānuśiṣṭa āgām 5.002.08

8. Mayst thou not grow wroth and depart from me! He who guards the law of action of the godheads, told me of thee and, taught by him his knowledge, I came to thee.

Griffith's translation: *Thou hast sped from me, Agni, in thine anger: this the protector of Gods' Laws hath told me. Indra who knoweth bent his eye upon thee: by him instructed am I come, O Agni.*

Vocabulary:

hr̥ṇīyamāna, pres. part., angry, RV. from hr̥, cl. 9. A., RV, *to be angry or wroth.*
apa-aiyēḥ, (? Pot. 2 sg.), you should leave, from i, to go;

वि॒ ज्योति॑षा बृ॒हता॑ भा॒त्य् अ॒ग्निर् आ॒विर् वि॒श्वानि॑ कृ॒णुते॑ महि॒त्वा ।
 प्रा॒दे॒वीर् मा॒याः स॒हते॑ दु॒रेवाः॑ शि॒शीते॑ शृ॒ङ्गे र॒क्षसे॑ वि॒निक्षे॑ ॥ ५-००२-०९

ví jyótiṣā br̥hatā bhāti agnir āvir víśvāni kṛṇute mahitvā
 prādevīr māyāḥ sahate durévāḥ śíśīte śṛṅge rákṣase viníkṣe 5.002.09

9. This Flame of Will shines out with the vast light of Truth and makes all things manifest by the greatness of him. He overpowers the formations of knowledge¹⁷ that are undivine and of an evil movement; he sharpens his horns to gore the Rakshasa.

Griffith's translation:

Agni shines far and wide with lofty splendour, and by his greatness makes all things apparent. He conquers godless and malign enchantments, and sharpens both his horns to gore the Raksas.

Vocabulary:

dureva, mfn. *ill-disposed, malignant m. evildoer, criminal* RV. AV.
 vinikṣ P.{-nikṣati} (Ved. inf.{-nikṣe}), *to pierce, penetrate* RV. AV.
 sah, 1.A., *to overcome, vanquish, conquer, defeat (enemies), gain, win (battles)* RV. AV.

उ॒त स्व॑ना॒सो दि॒वि ष॑न्त्व् अ॒ग्नेस् ति॒ग्मायु॑धा र॒क्षसे॑ ह॒न्तवा॑ उ ।
 म॒दे चि॒द् अ॒स्य प्र॑ रु॒जन्ति॑ भा॒मा न॒ वर॑न्ते परि॒बाधो॑ अ॒दे॒वीः ॥ ५-००२-१०

utá svānāso divi ṣantu agnés tigmāyudhā rákṣase hántavā u
 máde cid asya prá rujanti bhāmā ná varante paribādho ádevīḥ 5.002.10

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

Griffith's translation:

Loud in the heaven above be Agni's roarings with keen-edged weapons to destroy the demons. Forth burst his splendours in the Soma's rapture. The godless bands press round but cannot stay him.

¹⁷ Maya. There are two kinds of Maya, the divine and undivine, the formations of the truth and the formations of the falsehood.

Vocabulary:

svāna, m. (from{su}) *sounding , making a noise , rattling* (as a chariot) ; *panting* (as a horse) RV.; m. *sound , noise , rattle* ib.

hantavai, Ved. Inf., *to kill*;

mada, m. *hilarity , rapture , excitement , inspiration , intoxication* RV. &c. &c.

paribādh, f. *hindrance or a hinderer* RV.

ruj, 1 cl. 6. P., *to break , break open , dash to pieces , shatter , destroy* RV. &c. &c.

vr, {varati},{varate} (mostly cl. 5; cl. 1. only in RV) *to cover, screen, veil, conceal, hide, surround, obstruct* RV. &c. &c.

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम् ।

यदीद् अग्ने प्रति त्वं देव हर्याः स्वर्वतीर् अप एना जयेम ॥ ५-००२-११

etam te stomam tuvijata vipro ratham na dhi rah suapa ataksham
yadi d agne prati tvam deva haryah sularvatir apa ena jayema 5.002.11

11. O thou who art born in many forms, I illumined in mind, accomplished in understanding, perfect in works, have fashioned for thee this song of thy affirming to be as if thy chariot. If thou, O Strength, take an answering delight in it, by this we may conquer the waters that carry the light of the luminous heaven.¹⁸

Griffith's translation: *As a skilled craftsman makes a car, a singer I, Mighty One! this hymn for thee have fashioned. If thou, O Agni, God, accept it gladly, may we obtain thereby the heavenly Waters.*

Vocabulary:

tuvi, (tu= bahu] Naigh. iii , 1) only in comp.; tuvijata, mfn. of powerful nature (Indra, Varuna , &c.);

sv-apas, mfn. *doing good work, skilful, artistic* (said of Tvashtar , the Ribhus &c.) RV. VS. *artificially fashioned*; m. *a good artificer* RV.

hr, 1. P. A1. harati , {-te} (in RV also 2.P{harmi}), *and to take, bear, carry in or on* (with instr.), *carry, convey, fetch, bring* RV. &c. &c.

ena, Inst. from idam;

तुविग्रीवो वृषभो वावृधानो ऽशत्र्व् अर्यः सम् अजाति वेदः ।

इतीमम् अग्निम् अमृता अवोचन् बर्हिष्मते मनवे शर्म यंसद्

धविष्मते मनवे शर्म यंसत् ॥ ५-००२-१२

¹⁸ Swar, the divine mind pure to the luminous Truth.

tuvigrí vo vṛṣabhó vāvṛdhānó aśatṛú aryáḥ sám ajāti védaḥ
 ítīmám agnīm amṛtā avocan barhísmate mánave śárma yaṃsad
 dhavísmate mánave śárma yaṃsat 5.002.12

12. The strong-necked¹⁹ Bull increases in us and drives to us the treasure of knowledge²⁰ that was withheld by our enemy; nor is there any to destroy it. For so have the Powers Immortal spoken to the Strength that he work out peace for the man who enlarges the seat of sacrifice, that he work out peace for the man who carries in his hand the oblation.

Griffith's translation:

May he, the strong-necked Steer, waxing in vigour, gather the foeman's wealth with none to check him. Thus to this Agni have the Immortals spoken. To man who spreads the grass may he grant shelter, grant shelter to the man who brings oblation.

Vocabulary:

ajāti, *may he drive/cast together*, Subj. of root aj, 1. P., *to drive, propel, throw*;
 vedas, n. *knowledge, science* RV; n. *property, wealth* RV. AV.
 aśatru, mfn. *one who has no adversary or whom no enemy defies* (especially said of Indra) RV.; *without opposition from enemies* RV. v, 2, 12
 yaṃsat, *may he support*, Subj. from yam, 1. P. {yacchati}, Ved. {yamati}
 Subj. {yaṃsat}) *to hold, to support*.
 śarman, n., *protection, refuge, safety* RV. &c.

Interpretation of RV 5.2

1. The young Mother keeps him hidden in her body, the Youth, the Prince, and gives him not to his Father! Though she keeps him so tight within her bosom, she does not diminish his growth (=breath/power). Those who are born on earth (*janāsaḥ*) can see him deep within, established as the leader of their difficult ascent.

It is interesting to note here that the Mother, Earth, does not give Agni to his Father, Heaven. She keeps him tight within herself, but does not diminish his strength, his growth. She will deliver him only when she herself will become great and vast, mature, Mahishi, widely developed. And it is only those who are born here on earth, in the Mother, as it were, can see him established deep within themselves, as the leader of their difficult evolutionary Path upward, towards the Heaven, but without leaving the matter.

In other words growth of consciousness is to be undertaken in the material body. All the levels have to be present and active within the material frame: and that is the work

¹⁹ Or, many-necked.

²⁰ The wealth of the luminous herds.

of the Sacrifice, the work of the Aryan, the work all men have come here to accomplish. That is how they can see him advancing on the path.

2. Who is this Prince, O young Mother, whom you bear so close to yourself, pressing him into yourself as if forming and molding him into a Body? Who is He whom you deliver when you are wide and mature?

Many seasons have passed before he could finally be delivered; I saw Him being born from the Mother.

Peṣī bibharṣī, when she bears him within she is shaping and molding the body for the Divine consciousness growing from within. She delivers him when she has grown already great, Mahiṣī, the vast. So who is he who took so long to grow through many seasons within his Mother Earth and flamed up towards Heaven?

The Prince, Kumāra, the Lord to Be?

3. I saw him from a far shining with one one-pointed tusk of golden light, making his weapon of conquest. I offered Him an amrita of all the parts of my being! What can they do to me, those who know neither Indra (the Divine Mind) nor the divine Word?

The Rishi says that he has offered to Agni all the separate parts of his being one by one in their essence, amrita. But there are other forces of Darkness and confinement, who do not offer him, but obstruct his growth. They do not know Indra, the Divine Mind and his actions upon our consciousness; they do not speak the Word, which stirs in the Darkness, opening it to his actions from above.

The Word and the Mind are the two foundations of the Veda.

What can they do to me,- asks Rishi, - if they know none of these?

4. I saw him secretly approaching from far plain of his. It looked like an ecstatic movement of the luminous herds of many forms and brightness.

None of those (who confine) could seize on them (the herds of light), for he was already born; and those rays of light who got weary and old became young again (those who were pale and fading became full of light again).

It is a description of the experience of the Rishi seeing Agni moving towards the surface of consciousness from the depth of his being, from his own plain, kshetra, where he is at home towards the plain where he is not at home yet. His movement involves the movement of luminous herds of all kind of forms and brightness. It was like and ecstatic movement of light. But none of those who confine could seize on them anymore, for he was already born, reviving their energy.

5. Who are these beings who could separate my strength from the luminous herds of knowledge, against whom there is no protector, for they steal secretly without even a fight?

Those who have robbed me of my luminous herds of knowledge should bring them back, for here he comes, the one who sees, who should find and drive them back!

It is a crucial question for all Vedic Psychology: who are they who constantly separate our strength from the light of knowledge? And why they have such an easy access to as if naturally robbing us of our light, our heavenly wealth? Who are these robbers? So the Rishi is declaring to them that they will not be able anymore to steal the light of Knowledge because He is already born, and He can see them in the darkness and bring all the stolen herds of knowledge back.

6. He is the king among the dwellers, and the dwelling for those who are born. But these un-divine dark forces (*a-devīh*), which do not give to the gods (*arātayah*), try to keep him hidden inside the mortals! These hymns of Atri, rising from the heart, should liberate him, and those (secret beings) that confine should confine themselves only.

For He is the Lord, and cannot be always concealed in the mortals by these anti-divine powers. These hymns, rising from the heart of Atri, will liberate him, and those who were confining him, now will confine only themselves.

7. Shunahshepa, the perceiver of delight, also was confined with thousands of them, but you released him and he became free.

Thus, O Agni, you release us from these tight cords (of the confiners)! O Priest, O Knower, take your permanent seat here in us.

Shunah-cit-shepa, the rishi gives here a hint to the symbolic understanding of his name, which otherwise is difficult to understand (lit. it is "dog-tail"); it is a "being increasing (shepa) in the perception of wealth or delight", Sri Aurobindo translates it as "head of delight". Shunahshepa, in the mystic and highly symbolical story, was bought for the thousand of cows for the purpose of sacrifice, but Vishvamitra taught him mantras which pacified the Lord Varuna, and he was released.

8. In anger you have departed from me – thus the protector of the divine laws explained to me. Indra is the knower, he has seen (= found) you. It is by him instructed, O Agni, that I came to you.

*It is a very strange statement here, besides its direct meaning, it can be related to the story of Shunahshepa from the previous verse, where Agni pleased by the mantras of Shunahshepa liberated him, or (?) left the sacrificial ground, and the sacrifice could not be conducted. The protector of the laws of the gods *vratapā devānām* is usually Varuna in the RV and he explained this to Rishi.*

It is also interesting to see the relation of Indra and Agni. For it is Indra who could find Agni, it is he who has instructed Rishi to approach Agni with the right attitude.

9. Agni is shining with a wide light of the Truth, revealing all and making all great. He is fighting straight the anti-divine forces, evil in action, sharpening his horns to pierce the Rakshasa.

Agni is shining with the light of the wide Truth, making all great and revealing all that is small and confined. He is direct in his approach to those who confine and keep the wealth for themselves. His horns are sharp and becoming even sharper to pierce the Confiner.

10. May the roarings of Agni in heaven be as the sharp weapons to kill the Rakshasa. In the ecstasy of his movement the beams of his light break angrily through the forces that confine. The obstructing anti-divine forces cannot withhold his movement.

*The sounds created by Agni, the voices, the vibrations of the luminous mass of his being and power, the Word, the Mantra, is his sharp weapon against the Rakshasa. Agni strikes with his *bhāmās*, the flashes of light and anger; it is with these flashes that he breaks through all the obstructions, which are trying to hold back his movement.*

11. This hymn, this establishing Word (stoma), O Ecstatic Priest of our Sacrifice, born by Power, I have made for you as the vehicle for your movement; I who am steady in Knowledge and skillful in Works. If it suites you, O Agni, please accept it, O God, and with its help may we conquer the luminous waters of heaven.

Here we can see the purpose of this hymn, the divine Word; it is to sustain and to bring the Divine Consciousness and Power to the place of its destination: Sacrifice. The Rishi fashions the hymn as the carpenter fashions the cart and asks Agni to use it as a vehicle to conquer the Consciousness of the Luminous Heaven.

12. "The Bull having powerful neck is growing stronger and stronger! He should drive back all the Knowledge, without the enemy! - thus the immortals spoke to this Flame!

"Give protection to man who prepares the seat of sacrifice in himself! Give protection to man who has the offering for the gods!"

And thus he grew stronger and stronger, collecting and driving back to man all the herds of knowledge which were stolen from him over the ages by those who confine it and hide in the cave of Darkness. Recovered by Agni this knowledge cannot be stolen again (for it becomes self-conscious, as it were). The Immortal gods from above told Him to bring all the knowledge back to men and to give him protection from the forces which obstruct his growth.

RV 5.3

ṛṣi: vasuśruta ātreya; devatā: agni, 3 marudgaṇa, rudra and viṣṇu; chandas triṣṭup

त्वम् अग्ने वरुणो जायसे यत् त्वम् मित्रो भवसि यत् समिद्धः ।
 त्वे विश्वे सहसस् पुत्र देवास् त्वम् इन्द्रो दाशुषे मर्त्याय ॥ ५-००३-०१
 त्वम् अर्यमा भवसि यत् कनीनां नाम स्वधावन् गुह्यम् बिभर्षि ।
 अञ्जन्ति मित्रं सुधितं न गोभिर् यद् दम्पती समनसा कृणोषि ॥ ५-००३-०२
 तव श्रिये मरुतो मर्जयन्त रुद्र यत् ते जनिम चारु चित्रम् ।
 पदं यद् विष्णोर् उपमं निधायि तेन पासि गुह्यं नाम गोनाम् ॥ ५-००३-०३
 तव श्रिया सुदृशो देव देवाः पुरू दधाना अमृतं सपन्त ।
 होतारम् अग्निं मनुषो नि षेदुर् दशस्यन्त उशिजः शंसम् आयोः ॥ ५-००३-०४
 न त्वद् धोता पूर्वो अग्ने यजीयान् न काव्यैः परो अस्ति स्वधावः ।
 विशश् च यस्या अतिथिर् भवासि स यज्ञेन वनवद् देव मर्तान् ॥ ५-००३-०५
 वयम् अग्ने वनुयाम त्वोता वसूयवो हविषा बुध्यमानाः ।
 वयं समर्ये विदथेष्व् अह्नां वयं राया सहसस् पुत्र मर्तान् ॥ ५-००३-०६
 यो न आगो अभ्यु एनो भरात्यु अधीद् अघम् अघशंसे दधात ।
 जही चिकित्वो अभिशस्तिम् एताम् अग्ने यो नो मर्चयति द्वयेन ॥ ५-००३-०७
 त्वाम् अस्या व्युषि देव पूर्वे दूतं कृण्वाना अयजन्त हव्यैः ।
 संस्थे यद् अग्न ईयसे रयीणां देवो मर्तेर् वसुभिर् इध्यमानः ॥ ५-००३-०८
 अव स्पृधि पितरं योधि विद्वान् पुत्रो यस् ते सहसः सून ऊहे ।
 कदा चिकित्वो अभि चक्षसे नो ऽग्ने कदाऋतचिद् यातयासे ॥ ५-००३-०९
 भूरि नाम वन्दमानो दधाति पिता वसो यदि तज् जोषयासे ।
 कुविद् देवस्य सहसा चकानः सुम्नम् अग्निर् वनते वावृधानः ॥ ५-००३-१०

त्वम् अङ्ग ज॒रितारं॑ यविष्ठ॒ विश्वान्य् अग्ने॑ दुरिताति॒ पर्षि॑ ।
 स्तेना॑ अ॒दृश्रन् रि॒पवो॑ ज॒नासो॑ ऽज्ञातकेता वृ॒जिना॑ अभूवन् ॥ ५-००३-११
 इ॒मे या॒मासस् त्व॒द्रिग् अभूवन्॑ वसवे वा तद् इद् आ॒गो अवाचि॑ ।
 नाहाय॑म् अ॒ग्निर् अभि॑शस्तये नो न री॒षते॑ वावृ॒धानः॑ परा दात् ॥ ५-००३-१२

| | | |
|-----------------------------------|-----------------------------------|----------|
| tuvám agne váruṇo jāyase yát | tuvám mitró bhavasi yát sámiddhaḥ | |
| tuvé víśve sahasas putra devās | tuvám índro dāsúṣe mártiyāya | 5.003.01 |
| tvám aryamā bhavasi yát kanīnām | nāma svadhāvan gúhiyam bibharṣi | |
| añjānti mitrām súdhitam ná góbhīr | yád dámpatī sámanasā krṇóṣi | 5.003.02 |
| táva śriyé marúto marjayanta | rúdra yát te jānima cāru citrām | |
| padām yád víṣṇor upamām nidhāyi | téna pāsi gúhiyam nāma gónām | 5.003.03 |
| táva śriyā sudrīṣo deva devāḥ | purū dádhanā amṛtam sapanta | |
| hótāram agním mánuṣo ní ṣedur | daśasyānta usíjaḥ sámsam āyóḥ | 5.003.04 |
| ná tvád dhótā pūrvo agne yājīyān | ná kāviyaiḥ paró asti svadhāvaḥ | |
| viśás ca yásyā átithir bhāvāsi | sá yajñéna vanavad deva mártān | 5.003.05 |
| vayám agne vanuyāma tuvótā | vasūyávo havīṣā búdhyaṁānāḥ | |
| vayám samaryé vidátheṣu áhnām | vayám rāyā sahasas putra mártān | 5.003.06 |
| yó na āgo abhí éno bhārāti | ádhíd aghám aghásamse dadhāta | |
| jahí cikitvo abhísastim etām | ágne yó no marcáyati dvayéna | 5.003.07 |
| tuvám asyā viúṣi deva pūrve | dūtām krṇvānā ayajanta havyaiḥ | |
| samsthé yád agna íyase rayīnām | devó mártair vásubhir idhyámānaḥ | 5.003.08 |
| áva spr̥dhi pitāram yódhi vidvān | putró yás te sahasaḥ sūna ūhé | |
| kadā cikitvo abhí cakṣase no | ágne kadām ṛtacíd yātayāse | 5.003.09 |
| bhūri nāma vādamāno dadhāti | pitā vaso yádi táj joṣáyāse | |
| kuvíd devásya sáhasā cakānāḥ | sumnám agnir vanate vāvṛdhānāḥ | 5.003.10 |
| tuvám aṅgá jaritāram yaviṣṭha | viśvāni agne duritāti parṣi | |
| stenā adr̥śran ripávo jānāso | ájñātaketa vṛjinā abhūvan | 5.003.11 |
| imé yāmāsas tuvadríg abhūvan | vásave vā tád íd āgo avāci | |
| nāhāyám agnir abhísastaye no | ná rīṣate vāvṛdhānāḥ párā dāt | 5.003.12 |

Analysis of the hymn RV 5.3

The Divine Force, Conqueror of the Supreme Good²¹

The Divine Will-Force is that of which all the other godheads are forms and he manifests all these powers of supreme Truth as he grows in us. Thus the supreme state of conscious being is attained and by that our complex and manifold existence is maintained in the Light and the Joy. The Rishi prays that the evil may not be allowed to express itself again in him, that the secret soul in us who is the Father of things but in us appears as the child of our works and our evolution, may open itself to the vast Truth-consciousness. The Divine Flame will destroy all the powers of falsehood and evil who seek to make us stumble and would rob us of our heavenly treasure.

त्वम् अग्ने वरुणो जायसे यत् त्वम् मित्रो भवसि यत् समिद्धः ।
 त्वे विश्वे सहसस् पुत्र देवास् त्वम् इन्द्रो दाशुषे मर्त्याय ॥ ५-००३-०१

tuvám agne váruṇo jāyase yát tuvám mitró bhavasi yát sámiddhaḥ
 tuvé víśve sahasas putra devās tuvám índro dāśúṣe mártiyāya 5.003.01

1. Thou art he of the Wideness,²² O Will, when thou art born; thou becomest the Lord of Love²³ when thou art entirely kindled. In thee are all the gods, O son of Force; thou art the Power-in-Mind²⁴ for the mortal who gives the offering.

Interpretation:

"When you are being born, O Agni, you are Varuna, and when you are fully kindled you are Mitra! It is in you, O Son of Force, that all the gods abide! You are Indra for the mortal who comes with the offering."

Agni here is identified with all the major functions of the gods involved in the Sacrifice. When he is pressing with his purifying heat the unripe offering he is Varuna, who is the power which purifies the offering, but when he is fully kindled, released, he is Mitra, when the purification is over and the offering can be accepted for total transformation. He reveals himself as the lord of Bliss and Love after the heat of tapasya. For all the gods abide in him. He is

²¹ The Secret of the Veda, p. 370

²² Varuna, who represents the ethereal purity and oceanic wideness of the infinite Truth.

²³ Mitra, the all-embracing harmony of the Truth, the Friend of all beings, therefore the Lord of Love.

²⁴ Indra, Ruler of our being, Master of Swar which is the luminous world of the Divine Mind.

also Indra flashing his light of Intuition from above answering to man who offers himself for transformation. There is a constant relation between the two Agni and Indra, for if Agni aspires and moves from the earth towards heaven, then Indra inspires and moves from heaven towards the earth. Sri Aurobindo describes their relationship in “the Doctrine of the Mystics”:

“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.”²⁵

त्वम् अर्यमा भवसि यत् कनीनां नाम स्वधावन् गुह्यम् बिभर्षि ।
अञ्जन्ति मित्रं सुधितं न गोभिर् यद् दम्पती समनसा कृणोषि ॥ ५-००३-०२

tvám aryamā bhavasi yāt kanīnām nāma svadhāvan gúhiyam bibharsī
añjānti mitrām súdhitam ná góbhīr yād dāmpatī sámanasā kṛṇóṣi 5.003.02

2. O thou who possessest self-ordering Nature, thou becomest the might of the Aspirer²⁶ when thou bearest the secret Name of the Virgins.²⁷ They brighten thee with the Light in her rays as Love²⁸ perfectly founded when thou makest of one mind the Lord and his Spouse²⁹ in their mansion.

Interpretation:

“You are Aryaman, the power of Aspiration, when you bear the Secret Name of the Virgin powers, and possess you own self-establishing being. They purify and brighten you as Mitra, the god of Love, with their illuminations, making Soul and Nature equal and with one Thought.”

In one of his letters (the Letters on Yoga, p. 390) Sri Aurobindo writes:
“I indicate the psychological powers which they bring with them.
Mitra – Harmony.

²⁵ The Secret of the Veda, p. 380

²⁶ Aryaman, the aspiring power and action of the Truth.

²⁷ Probably, the unripe Radiances that our aspiration has to prepare for their union with the higher power of the soul; Aryaman holds their secret sense, the Name or Numen, which is manifested when aspiration arrives at the light of knowledge and Mitra harmonises soul and nature.

²⁸ Mitra.

²⁹ The Soul and Nature. The mansion is the human body.

Varuna – Wideness.
 Aryaman – Power – Tapasya.
 Brihasapati – Wisdom (Word and Knowledge).
 Vishnu – Cosmic Consciousness.
 Vayu – Life.”

“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. “³⁰

So, Aryaman is the one who knows the secret sense of the unripe radiances of our aspiration in the heart, our Psychic being, he holds the secret meaning of their nature and their growth, for they are kanī, small, virgin, “unripe”, but their secret meaning is profound, similar to “guhyaṃ nāma gonām” in the next verse; thus he can focus them in their growth towards the goal of their aspiration.

So these radiances of our Psychic aspiration towards the Divine have brighten up or anointed Agni, who shines now as loving Mitra; thus they equalize and make Nature and Soul agree to collaborate, samanasā, in the body. It is with the radiances of this psychic love that the Nature can be included into and become part of the spiritual life and totally surrender to the Divine. It is with these radiances that the gap between here and the beyond can be bridged and the psychic transformation can initiate the spiritualization and supra-mentalisation of our being.

Vocabulary:

añj, cl. 7. P. A,1., to apply an ointment or pigment, smear with, anoint to decorate, prepare to honour, celebrate;

kanī, f. a girl, maiden RV. (only gen. pl. {kanīnām}); later kanyā;
 dampatī, du. the comp. taken as a Dvandva and dam in the sense of "wife",
 "the two masters", husband and wife.

dam-pati, (dam-, house) m. the lord of the house (Agni , Indra , the Ashvins)

तव॑ श्रि॒ये मरु॑तो॒ मर्ज॑यन्त॒ रुद्र॑ यत् ते॒ जनि॑म॒ चारु॑ चि॒त्रम् ।

पदं॑ यद् वि॒ष्णोर् उप॑मं॒ निघा॑यि॒ तेन॑ पा॒सि गु॒ह्यं नाम॑ गो॒नाम् ॥ ५-००३-०३

³⁰ SV 380

táva śrīyé marúto marjayanta rúdra yát te jánima cāru citráṃ
padám yád víṣṇor upamáṃ nidhāyi téna pāsi gúhiyaṃ nāma gónāṃ 5.003.03

3. For the glory of thee, O Violent One, the Thought-Powers make to shine out by their pressure that which is thy rich and beautiful birth.³¹
When that highest stride³² of Vishnu has been established within, thou protectest by it the secret Name of the herds of the Radiance.³³

Interpretation:

"It is for your Glory, O Agni named Rudra, that the Maruts, the powers of Thought, polish your birth, beautiful and bright!

When the most excellent realm of Vishnu is absolutely established within, it is by this establishment that you protect the secret Name of the luminous herds of Knowledge"

Sri Aurobindo writes in one of his letters (Letters on Yoga, p. 746):

"The name of the Divine is usually called in for protection, for adoration, for increase of bhakti, for the opening up of the inner consciousness, for the realisation of the Divine in that aspect. As far as it is necessary to work in the subconscious for that, the Name must be effective there."

But the Name has to be also protected by the highest realm of Vishnu, as the Cosmic Consciousness established within.

"The highest divine sense of the illuminations of Knowledge is found in the superconscient worlds of supreme Light."- says Sri Aurobindo, so "the highest divine sense of illuminations of Knowledge" is "the secret Name of the herds of the Radiance". The highest sense is protected within the highest realm of their habitat. Rishi says, after mentioning "the secret name of the unripe Radiances" of Aryaman in the previous verse that the Secret name or the meaning of the Radiances in the highest stride of Vishnu and in the heart of men is of the same purpose and nature. The meaning and the purpose of the radiances of the aspiration in the heart though unripe yet is the same as that of realized radiances of the Supreme.

तव श्रिया सुदृशो देव देवाः पुरू दधाना अमृतं सपन्त ।
होतारम् अग्निं मनुषो नि षेदुर् दशस्यन्त उशिजः शंसम् आयोः ॥ ५-००३-०४

³¹ The supreme world of Light. Agni is said elsewhere to become in his being the highest of the shining worlds.

³² Vishnu has three strides or movements, earth, heaven and the supreme world of which Light, Truth and the Sun are the foundation.

³³ The highest divine sense of the illuminations of Knowledge is found in the superconscient worlds of supreme Light.

táva śriyā sudṛśo deva devāḥ purū dádhānā amṛtaṃ sapanta
hótāram agnīm mānuṣo ní ṣedur daśasyānta uśijaḥ śámsam āyóḥ 5.003.04

4. By the glory of thee because thou hast right vision, O godhead, the gods holding all that multiple existence taste immortality and men take their seat in the Force that offers the oblation and, desiring, they distribute to the godheads the self-expression of the being.

Interpretation:

It is by your glory, O Agni, O God with perfect sight, that all the gods are holding wide the Immortality and make all enjoy it.

Men approached Agni as their Invoker and the messenger to the higher Powers. They worship him, desiring him, as the power expressing all living beings.

Vocabulary:

sapanta, Inj., 3 pl of root sap, 1. P. sapati to follow or seek after, be devoted to, honour, serve, love, caress (also sexually) RV. TS. VS. (cf. Naigh. iii , 5 ; 14): Caus. sāpayati, to serve, honour, worship, do homage (others "to receive homage") RV.

uśij, mfn. (Un2. ii , 71) wishing, desiring, striving earnestly, zealous RV.

daśasya, denom., to render service, serve, worship, favour, oblige (with acc.) RV.

āyus, n. life, vital power, vigour, health, duration of life, long life RV. AV. TS.; &c. active power, efficacy RV. VS.; the totality of living beings [food Sāy.] RV.

न त्वद् धोता पूर्वो अग्ने यजीयान् न काव्यैः परो अस्ति स्वधावः ।

विशश् च यस्या अतिथिर् भवासि स यज्ञेन वनवद् देव मर्तान् ॥ ५-००३-०५

ná tvád dhótā pūrvo agne yājīyān ná kāviyaiḥ paró asti svadhāvaḥ
viśás ca yasyā átithir bhāvāsi sá yajñéna vanavad deva mártān 5.003.05

5. There is none that precedeth thee as the priest of the oblation nor any mightier for sacrifice; O Flame, none is supreme over thee in the things of the Wisdom, thou who possessest the self-ordering power of Nature. The creature of whom thou becomest the guest, O godhead, prevails by sacrifice over all that belong to the mortality.

Interpretation:

"There is none who was here before you as a Summoner, who could bring down the gods, none who actually made the Sacrifice. And in the matters of the Seers and Knowledge you are the Supreme, who also possesses himself in the self-establishment of being.

Whom you approach as a Guest he wins the mortals by his Sacrifice, O God. "

Such a statement that there was none before Agni here in this creation who could invoke the Higher Powers and do the Sacrifice is important for our understanding of

who Agni actually is. It is he who descended into the darkness of unconscious and started the process of the Redemption, the return to the Origin. He is therefore the best in the matters of Knowledge also, for he knows what is to be done, he knows all the stages of transformation, for it is his purpose. And moreover he is of the nature of self-maintaining and self-establishing Being. And those, who welcome him as their cherished Guest, he makes win over the mortality, which is the sign of his major characteristic: the power of transformation of mortality into Immortality.

Vocabulary:

bhavāsi, you may be(come); Conj., 2 sg. from root bhū, 1. U, to become, to be;

vanavad, he may win; Conj, 2 sg.; from root van, 1.8 P.A, to like, love, wish, desire RV. AV.; to gain, acquire, procure (for one's self or others) RV. AV. ShBr.; to conquer, win, become master of, possess RV. AV.

वयम् अग्ने वनुयाम त्वोता वसूयवो हविषा बुध्यमानाः ।

वयं समर्ये विदथेष्व् अह्नां वयं राया सहसस् पुत्र मर्तान् ॥ ५.००३.०६

vayám agne vanuyāma tuvótā vasūyávo haviṣā búdhymānāḥ
vayám samaryé vidátheṣu áhnām vayám rāyā sahasas putra mártān 5.003.06

6. May we, O Flame, fostered by thee and awakened, seekers of the substance, prevail by the offering,—we in the great struggle, we in the comings of knowledge in our days,³⁴ we by the felicity, O son of Force, overcome all that are mortal.

Interpretation:

"We, the seekers after your Treasures, awakened by the Offering to the higher powers, O Agni, should prevail, supported by you!

We in this battle for the days of Knowledge, in these Sacrificial gatherings!

We, O Son of Force, by the power of that spiritual Treasure, should overcome all that are mortal!"

Here it is clearly stated that the overcoming of mortality, which is a characteristic of matter, is possible by the treasures of the Spirit, which Sri Aurobindo translates as "substance" and "felicity", it is by illumining the substance of mortality, matter, and transforming it into a substance of the Spirit: *vasu, raiḥ, draviṇam*, that the prevailing over it can be achieved.

Vocabulary:

tvota, mfn. helped or protected or loved by thee.

samarya, mfn. {sam-ri] attended by many persons; an assembly, congregation, community *ib.*; tumult of battle *ib.*

³⁴ The periods of Light visiting the soul.

vidatha, n. *knowledge, wisdom; a meeting, assembly (either for deliberating or for the observance of festive or religious rites i.e.); council, community; a host, army, body of warriors (esp. applied to the Maruts) RV.*

यो न आगो॑ अभ्यु॑ ए॒नो भ॒रात्सु॑ अधीद् अघम् अघशंसे॑ दधात ।
ज॒ही चि॑कित्वो॒ अभि॑शस्तिम् ए॒ताम् अ॒ग्ने यो नो॑ म॒र्चय॑ति द्वयेन॑ ॥ ५-००३-०७

yó na ágo abhí éno bhárāti ádhíd aghám aghásamse dadhāta
jahī cikitvo abhíśastim etām ágne yó no marcáyati dvayéna 5.003.07

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

Interpretation:

*“One who wants to hurt and bring evil to us, return to him his own offence!
Destroy O Conscious Knower, this curse, and the one who oppresses us with the duality!”*

There are powers of the first creation who consciously oppose the process of transformation and therefore their Redemption. They possess men fixing them to their imperfect state of existence and thus prolonging their own. These powers belong to the first creation of the fallen Spiritual emanations, which men came down to save. They do not sacrifice, they do not know what sacrifice is, it is not in their nature. The self-expression is the only thing they know. Everything which is not self-centered and for the sake of self-attainment is opposed by them, to live for others or other aim than oneself is difficult for them.

So when they enter the space of the aspirant, the Aryan who is born to save and work for the Divine, and bring their nature into his consciousness they oppress him with this duality of selfish or self-oriented existence of the Dasyu creating the duality in him of self-sacrifice and self-preservation.

We all have in us the two natures, one belongs to the body-vital-mind, the dwelling place, as is were, and the other is the soul, the dweller, the Psychic being, the spark of Agni within. It is our constant duality. So when the rishi says “oppress us with duality” it might mean exactly this “to bring more actively their own Dasyus considerations into action within the consciousness of men”.

Vocabulary:

āgas, n. *transgression, offence, injury, sin, fault, RV. AV. &c.*

agha, mfn. *bad, dangerous RV.; n. evil, mishap, RV. AV.*

enas, n., *evil, unhappiness, misfortune, calamity, RV. AV.*

dadhāta, = dhehi in RV, *establish;*

marcayati, 10. P, *to sound; to seize, take (cf. Un2. iii. 43).*

dvaya, n., *twofold nature, falsehood RV. i, 147, 4 &c.*

abhiśasti, f. *curse, imprecation, damnation RV. AV. effect of imprecation, misfortune, evil, RV. VS. one who curses or injures RV. AV.*

त्वाम् अस्या व्युषि देव पूर्वे दूतं कृण्वाना अयजन्त हव्यैः ।

संस्थे यद् अग्न ईयसे रयीणां देवो मर्तैर् वसुभिर् इध्यमानः ॥ ५-००३-०८

tuvām asyā viūṣi deva pūrve dūtām kṛṇvānā ayajanta havyaīḥ
saṁsthé yád agna íyase rayīṇāṁ devó mártair vāsubhir idhyámānaḥ 5.003.08

8. Thee, O Godhead, in the dawning of this our Night the Ancients³⁵ made their messenger and through thee sacrificed by their offerings because thou art the godhead that is being kindled by the mortal dwellers in this substance and thou movest to the meeting-place³⁶ of all felicities.

Interpretation:

"It is You, O God, the first people chose as their messenger in the dawning of this Night, and with their offerings started to transform this life into life Divine.

O Agni, you have moved towards the completeness of transformation of this substance into the spiritual treasure, for you are the God kindled by the shining dwellers within the material substance who took on themselves the burden of mortality."

If we translate the word vyuṣi as Infinitive, as it is used in RV, the translation becomes more interesting: "to illumine this (Night) the first people have chosen you to be their messenger". The rishi does not mentioned Night, he only says "this" in feminine gender (lit. "in illumining this"). He refers to the flow of the meaning from the previous two verses.

Vocabulary:

vyuṣ, f. (from vi-vas) dawn , daybreak, (loc. vy-uṣi , as inf. RV. v , 35 , 8 &c.; cf. also āvyuṣam and upa-vyuṣām).

vasu, Sri Aurobindo translates him as "the dweller in the substance", from root vas, to dwell, to shine, to wear (cp. Īśa Upaniṣad 1.1)

1) excellent , good , beneficent RV.

2) N. of the gods (as the "good or bright ones, esp. of the Adityas, Maruts, Ashvins, Indra, Ushas, Rudra, Vayu, Vishnu, Shiva, and Kubera) RV. AV. MBh. R.

3) N. of a partic. class of gods (whose number is usually eight, and whose chief is Indra, later Agni and Vishnu; they form one of the nine Ganas or classes enumerated under Gana-devata q.v. ; the eight Vasus were originally personifications, like other Vedic deities, of natural phenomena, and are usually mentioned with the other Ganas common in the Veda, viz. the eleven Rudras and the twelve Adiyas, constituting with them and with Dyaus , Heaven , and Prithivi, Earth [or, according to some , with Indra and Prajapati, or, according to others, with the two Ashvins], the thirty-three gods to which reference is frequently made ;

4) the names of the Vasus , according to the Vishnu-Purana , are ,

³⁵ The ancient seers who discovered the secret wisdom.

³⁶ The supreme world of Truth and Bliss.

1. āpa (connected with ap), "water";
2. Dhruva, "the Pole-star";
3. Soma, "the Moon";
4. Dhava or Dhara;
5. Anila, "Wind";
6. Anala or Pāvaka, "Fire";
7. Pratyusha, "the Dawn";
8. Prabhasa, "Light"; but their names are variously given; Ahan, "Day"; in their relationship to Fire and Light they appear to belong to Vedic rather than Puranic mythology) RV. &c. &c.
- 5) n. (in Veda) wealth, goods, riches, property RV. &c. &c.

अव॑ स्पृधि॑ पित॑रं योधि॑ विद्वान् पु॒त्रो यस् ते॑ सहसः॑ सून॑ ऊहे॑ ।

कदा॑ चिकित्वा॑ अभि॑ चक्ष॑से नो॑ ऽग्ने॑ कदा॑ऋत॑चिद् या॑तयासे॑ ॥ ५-००३-०९

áva spr̥dhi pitáram yódhi vidvān putró yás te sahasaḥ sūna ūhé
kadā cikitva abhí cakṣase no āgne kadām ṛtacíd yātayāse

5.003.09

9. Deliver the Father and in thy knowledge put away evil from him who is borne in us as thy son, O child of Force. When wilt thou have that vision for us, O conscious Knower? when wilt thou, O Truth-conscious Will, impel us to the journey?

Interpretation:

Griffith's translation:

Save, thou who knowest, draw thy father near thee, who counts as thine own son, O Child of Power. O sapient Agni, when wilt thou regard us? When, skilled in holy Law, wilt thou direct us?

Interpretation:

"As a knower you must preserve the Father and connect us with him. Who is known [here in us] as your Son, O Son of Force!

When will you make us see, O Knower? When, O Agni, you will make us reach the goal of our journey, O you who are conscious of the Supreme Truth?"

It is a mysterious verse about the Father, Heaven, who Agni must protect here from evil. He is known here in the heart of men as the son of Agni, the spark of the Universal Fire, the Psychic Being. In the Gita it is indicated directly that the Lord Krishna is present in the heart of men as Adhiyajña, which means that an individual is a self-presentation of the Supreme Lord, who is parātpara, Transcendental to the Transcendental, Purushottama, the Supreme Purusha and not just Purusha, Transcendent. It is because of Him that vyakta and avyakta, vidyā and avidyā, parā

and *aparā prakṛti* coexist in one reality of the Supreme Being. It is because of Him that the phenomenon of Individual is at all possible in Manifestation.³⁷

Vocabulary:

spr, cl. 5. P. A, to release, extricate or deliver from (abl.), save, gain, win RV. TS. Br. TUp.; preserve, save, rescue *ib*.
 ūh, 1. P. A, to observe, mark, note, attend to, heed, regard RV. AV.; to expect, hope for, wait for, listen for RV.
 yodhi, Imp., 2 sg.; unite, or separate, from root yu, see below.
 yu, 2. P. A., 6., 9., unite, attach, harness, yoke, bind, fasten RV. to draw towards one's self, take hold or gain possession of, hold fast AV. TS. S3Br.
 yu, 1 (yuch, 3. P. yuyoti, Impv. 2. sg. yuyodhi RV), to separate, keep or drive away, ward off (acc.), exclude or protect from (abl.) RV. AV. VS. Br.
 yātayāse, Ved. Inf. Caus., to reach the goal, to connect; from yat, 2 cl. 1. A1. (prob. connected with {yam} and orig. meaning, to stretch, Dhātup. ii, 29) to place in order, marshal, join, connect RV.

भूरि नाम वन्दमानो दधाति पिता वसो यदि तज् जोषयासे ।

कुविद् देवस्य सहसा चकानः सुम्नम् अग्निर् वनते वावृधानः ॥ ५-००३-१०

bhūri nāma vādamāno dadhāti pitā vaso yādi tāj joṣāyāse
 kuvīd devāsya sāhasā cakānaḥ sumnām agnīr vanate vāvṛdhānaḥ 5.003.10

10. Then indeed the Father adores and holds, O Dweller in the substance, the vast Name³⁸ when thou makest him to accept and cleave to it. Will in us desires the bliss and, increasing, wins it entirely by the force of the Godhead.³⁹

Griffith's translation:

"Adoring thee he gives thee many a title, when thou, Good Lord! acceptest this as Father. And doth not Agni, glad in strength of Godhead, gain splendid bliss when he hath waxen mighty?"

Interpretation:

"When the adoring Father is rejoicing from the Name, which you, O Bright dweller in the darkness of the material substance, have made for Him, he establishes it all over the world!

And Agni, who strives after the perfect Thought of Delight, by the Divine Force wins it, and by winning grows even greater!"

Vocabulary:

³⁷ In the Bible, the Father and the Son are one, says the Christ. The psychic being is the only Son of God.

³⁸ The world of Truth is also called the Wideness or the Vast or the Vast Truth.

³⁹ The Deva, the supreme Deity, of whom all the gods are different Names and Powers.

nāma, n., a characteristic mark or sign, form, nature, kind, manner; name, appellation RV. VS. AV.

kuvid, ind. [ku] and [id], if, whether (a particle of interrogation used in direct and indirect questions) RV. AV. ShBr. "where, where at all" ["often, frequently" Sāy.] RV.

iv, 51, 4 (a verb following this particle does not lose its accent Pāṇ 2. 8-1, 30)

sumna, mfn. (prob. from {su} and {mnā} = {man}) benevolent, kind, gracious, favourable RV. x, 5, 37; n. benevolence, favour, grace RV. TS. devotion, prayer, hymn RV; satisfaction, peace, joy, happiness ib.

vanate, wins, possesses, masters, desires, loves, 1.A., 3 sg.; from van.

cakāna, from root kan/kā cl. 1. P. A, to be satiated or contented or satisfied; to repel, resist ib. to shine; to wish, to strive after, seek;

त्वम् अङ्ग जरितारं यविष्ठ विश्वान्य् अग्ने दुरिताति पर्षि ।

स्तेना अदृश्रन् रिपवो जनासो ऽज्ञातकेता वृजिना अभूवन् ॥ ५-००३-११

tuvám aṅgá jaritāraṃ yaviṣṭha vísvāni agne durityāti parṣi
stenā adrśran ripávo jánāso ájñātaketā vṛjinā abhūvan

5.003.11

11. Thou, O Will, O youngest vigour, carriest thy adorer beyond all stumblings into grief and evil; for the creatures are seen of thee who would do hurt to us and are thieves in their hearts, — they whose perceptions are void of the knowledge and therefore they have fallen into the crookedness.

Interpretation:

It is only in this verse that the meaning of the Name of the previous verses finds its explanation. The Name is a characteristic of a form, force, nature or of being. It has to be created or conceived in consciousness in order to become active. The one, who is conceiving it in his consciousness here, is invoking a particular characteristic of another being within him and thus attracting the action of that particular force of being upon himself: (1) to dwell within his frame and (2) to act according to the nature mentioned in the Name. The Name is therefore an indicator of what is to be done. So, when the Rishi adores Agni by his mantra, Agni is being adored within his frame of consciousness, which changes it into a place, where Agni can act.

And that is done by Name as an indication of particular characteristic of a being within ones frame of consciousness, which changes it, for behind it there is a greater Consciousness which acts. So when in the Devi Sukta, Speech says that it is she who carries all the gods and makes whoever she likes the wise and the great, then it makes a perfect sense.

The second half of the verse speaks about people who live for themselves only:

"We can see other people around, who are also born here in the material body for the same work of Redemption, but have become robbers and thieves, for they live for themselves alone and do not conceive in their mind the Higher possibilities of a Name; their perception is not established in Knowledge, therefore they have got distorted in their consciousness."

Vocabulary:

jaritr, an invoker , praiser RV. AV.;

parṣi, aor. Subj. cl. 3. P., 9. P., " to protect, to bring over or to (acc.) , bring out of, deliver from (abl.), rescue, save, protect, escort, further, promote RV. AV. VS. ; to surpass, excel (acc.) RV.

इ॒मे॒ या॒मा॒सस् त्व॒द्रि॒ग् अ॒भू॒वन् व॒स॒वे वा तद् इद् आ॒गो अ॒वा॒चि ।

ना॒हा॒य॒म् अ॒ग्नि॒र् अ॒भि॒श॒स्त॒ये नो न॒ री॒ष॒ते वा॒वृ॒धा॒नः प॒रा दा॒त् ॥ ५-००३-१२

imé yāmāsas tuvadríg abhūvan vāsave vā tād id āgo avāci
nāhāyām agnir abhīśastaye no ná rīṣate vāvṛdhānāḥ parā dāt

5.003.12

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

Griffith's translation:

To thee these eulogies have been directed: or to the Vasu hath this sin been spoken.
But this our Agni, flaming high, shall never yield us to calumny, to him who wrongs us.

Interpretation:

All the roads of our spiritual journey are turned finally to you, and the Dweller within the substance is well informed about the resistance and the difficulties of transformation.

Agni is growing constantly greater within us, and will not betray us to the enemy and will not give us away to the hurter.

Vocabulary:

yāma, m. motion , course , going , progress.; a road, way, path ib.; a carriage, chariot RV. AV.

āgas, n. transgression, offence, injury, sin, fault, RV. AV. &c.

hā, 3. A. to start or spring forward, bound away, give way to (dat.) RV; to go or depart or betake one's self to have recourse to (acc.)

na-aha-ayam agniḥ;

aha ind. (as a particle implying ascertainment , affirmation , certainty , &c.) surely , certainly RV. AV. ShBr.

parā, ind. away , off , aside , along , on.

Appendix.

On the sacred Word.

“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.”⁴⁰

⁴⁰ The Secret of the Veda, p. 377

RV 5.4

ṛṣi: vasuśruta ātreya; devatā agni; chandaḥ triṣṭup

त्वाम् अग्ने वसुपतिं वसूनाम् अभि प्र मन्दे अध्वरेषु राजन् ।

त्वया वाजं वाजयन्तो जयेमाभि घ्याम पृत्सुतीर् मर्त्यानाम् ॥ ५-००४-०१

हव्यवाळ् अग्निर् अजरः पिता नो विभूर् विभावा सुदृशीको अस्मे ।

सुगार्हपत्याः सम् इषो दिदीह्य अस्मद्यक् सम् मिमीहि श्रवांसि ॥ ५-००४-०२

विशां कविं विशपतिम् मानुषीणां शुचिम् पावकं घृतपृष्ठम् अग्निम् ।

नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥ ५-००४-०३

जुषस्वान्न इळ्या सजोषा यतमानो रश्मिभिः सूर्यस्य ।

जुषस्व नः समिधं जातवेद आ च देवान् हविरद्याय वक्षि ॥ ५-००४-०४

जुष्टो दमूना अतिथिर् दुरोण इमं नो यज्ञम् उप याहि विद्वान् ।

विश्वा अग्ने अभियुजो विहत्या शत्रूयताम् आ भरा भोजनानि ॥ ५-००४-०५

वधेन दस्युम् प्र हि चातयस्व वयः कृण्वानस् तन्वे स्वायै ।

पिपर्षि यत् सहसस् पुत्र देवान्त् सो अग्ने पाहि नृतम वाजे अस्मान् ॥ ५-००४-०६

वयं ते अन्न उक्थैर् विधेम वयं हव्यैः पावक भद्रशोचे ।

अस्मे रयिं विश्ववारं सम् इन्वास्मे विश्वानि द्रविणानि धेहि ॥ ५-००४-०७

अस्माकम् अग्ने अध्वरं जुषस्व सहसः सूनो त्रिषधस्थ हव्यम् ।

वयं देवेषु सुकृतः स्याम शर्मणा नस् त्रिवरूथेन पाहि ॥ ५-००४-०८

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरिताति पर्षि ।
 अग्ने अत्रिवन् नमसा गृणानो ऽस्माकम् बोध्यु अविता तनूनाम् ॥ ५-००४-०९
 यस् त्वा हृदा कीरिणा मन्यमानो ऽमर्त्यम् मर्त्यो जोहवीमि ।
 जातवेदो यशो अस्मासु धेहि प्रजाभिर् अग्ने अमृतत्वम् अश्याम् ॥ ५-००४-१०
 यस्मै त्वं सुकृते जातवेद उलोकम् अग्ने कृणवः स्योनम् ।
 अश्विनं स पुतृणं वीरवन्तं गोमन्तं रयिं नशते स्वस्ति ॥ ५-००४-११

tuvām agne vásupatim vásūnām abhí prá mande adhvaréṣu rājan
 tváyā vājam vājayānto jayema abhí śyāma pṛtsutīr mártiyānām 5.004.01

havyvāḥ agnir ajāraḥ pitā no vibhūr vibhāvā sudṛśiko asmé
 sugārhapatyāḥ sām íṣo didīhi asmadriak sām mimīhi śrávāṃsi 5.004.02

víśam kavim víspátim mānuṣiṇām śúcim pavākam ghṛtáprṣṭham agním
 ní hótāram vísvavidam dadhidhve sá devéṣu vanate vāriyāni 5.004.03

juśasva agna ílayā sajóṣā yátamāno raśmíbhīḥ sūriyasya
 juśasva naḥ samídham jātaveda ā ca devān havirádyāya vakṣi 5.004.04

júṣto dāmūnā átithir duroṇā imam no yajñam úpa yāhi vidvān
 vísvā agne abhiyújo vihátyā śatrūyatām ā bharā bhójanāni 5.004.05

vadhéna dásyum prá hí cātāyasva váyaḥ kṛṇvānás tanúve suvāyai
 píparṣi yát sahasas putra devān só 'gne pāhi nṛtama vāje asmān 5.004.06

vayam te agna ukthair vidhema vayam havyaiḥ pavāka bhadrāsoce
 asmé rayim vísvāvāram sām inva asmé vísvāni dráviṇāni dhehi 5.004.07

asmākam agne adhvaram juśasva sáhasaḥ sūno triśadhastha havyam
 vayam devéṣu sukṛtaḥ siyāma śármaṇā nas trivárūthena pāhi 5.004.08

vísvāni no durgāhā jātavedaḥ síndhum ná nāvā duriṭāti parṣi
 ágne atrivān námasā gṛṇānó asmākam bodhi avitā tanūnām 5.004.09

yás tvā hrđā kirīṇā mányamāno ámartiyam mártiyo jóhavīmi
 jātavedo yáso asmāsu dhehi prajābhir agne amṛtatvām aśyām 5.004.10

yásmai tuvam sukṛte jātaveda ulokam agne kṛṇávaḥ siyonam
 aśvinam sá putṛnam vírāvantaḥ gómantaḥ rayim naśate suastí 5.004.11

Analysys of RV 5.4

The Divine Will, Priest, Warrior and Leader of Our Journey. ⁴¹

The Rishi hymns the Divine Force that knows all the successive births of the soul on its ascending planes of existence and as priest of his upward and onward-journeying sacrifice gives him the purity, the power, the knowledge, the increasing riches, the faculty of new formation and spiritual productiveness by which the mortal grows into immortality. It destroys the enemy, the assailants, the powers of evil, enriches the soul with all they try to withhold, gives the triple peace and the triple fulfilment of the mental, vital and physical being and, labouring in the light of the supramental Truth, leads beyond, creating in us the world of immortal felicity.

त्वाम् अग्ने वसुपतिं वसूनाम् अभि प्र मन्दे अध्वरेषु राजन् ।
त्वया वाजं वाजयन्तो जयेमाभि घ्याम पृत्सुतीर् मर्त्यानाम् ॥ ५-००४-०१

tuvām agne vāsupatiṃ vāsūnām abhí prá mande adhvaréṣu rājan
tváyā vājaṃ vājayānto jayema abhí ṣyāma pṛtsutīr mártiyanām 5.004.01

1. Strength, master over the lords of substance, towards thee I direct my delight in the march of my sacrifices. O King, by thee, increasing thy plenitudes, may we conquer our plenty and overcome the embattled assaults of mortal powers.

Vocabulary:

mande, *I rejoice*, 1 {mandate] (Ved. also P.) ; *to rejoice, be glad or delighted, be drunk or intoxicated* (lit. and fig.) RV. AV. VS.; *to gladden, exhilarate, intoxicate, inflame, inspire* RV.
pṛtsuti, m. or f. *hostile attack* (Sāy. " a host ") RV.
pṛt f. *battle, contest, strife*.

हव्यवाळ् अग्निर् अजरः पिता नो विभूर् विभावा सुदृशीको अस्मे ।
सुगार्हपत्याः सम् इषो दिदीह्य् अस्मद्रक् सम् मिमीहि श्रवांसि ॥ ५-००४-०२

havyavāḷ agnīr ajaraḥ pitā no vibhūr vibhāvā sudṛśīko asmé
sugārhapatyāḥ sām iṣo didīhi asmadrak sām mimīhi śravāṃsi 5.004.02

⁴¹ The Secret of the Veda, p. 405

2. Strength unaging that bears the oblation is the Father of us, he in us pervades in being and is extended in light and is perfect in vision. Kindle altogether thy strengths of impulsion that belong perfectly to the Master in our dwelling,⁴² form altogether thy inspirations of knowledge and turn them towards us.

Vocabulary:

ajara, mfn. *not subject to old age , undecaying , ever young*;
 sudṛṣāka, mfn. *looking beautiful , handsome* RV.
 asme, *in us*, Ved. loc., pl. of asmad;
 sugārhapatya, m. *a good householder* AV. TBr.
 iṣaḥ, Acc., pl. of iṣ f. *anything drunk , a draught , refreshment , enjoyment libation the refreshing waters of the sky sap , strength , freshness , comfort , increase good condition , affluence* RV. AV. VS. AitBr.
 sam mimīhi, *form altogether*, from root mā, 4. A. (Ved. and ep. Also [mimāti] Pot. [mimīhi]; *to measure, mete out, mark off* RV. &c. &c. *to measure out, apportion, grant* RV.
 asmad-aryañc (4) mfn. *turned towards us* RV. vii, 19, 10; -dryak ind. towards us RV.

विशां कविं विश्पतिम् मानुषीणां शुचिम् पावकं घृतपृष्ठम् अग्निम् ।
 नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥ ५-००४-०३

viśāṃ kavim viśpātim mānuṣīṇāṃ śucim pāvakam ghr̥tāpṛṣṭham agnīm
 ní hótāraṃ viśvavidam dadhidhve sá devēṣu vanate vāriyāṇi 5.004.03

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

Vocabulary:

viś, 2 f.m. *a settlement, homestead, house, dwelling*, viś-pati "lord of the house" applied to Agni and Indra) RV. (also pl.) *a community, tribe, race* (pl. also "subjects", "people", "troops") RV. AV. VS. (sg. and pl.) *the people*;
 dadhidhve, *you establish*, Ved. =daddve, A. Pres., 2. pl.;
 ṛta-pṛṣṭha, *whose back is anointed with clarified butter*; Bah.;

जुषस्वान्न इळ्या सजोषा यतमानो रश्मिभिः सूर्यस्य ।
 जुषस्व नः समिधं जातवेद आ च देवान् हविरद्याय वक्षि ॥ ५-००४-०४

⁴² Agni is here the supreme Will dwelling in us, Father and Lord of our being; he is to act in us entirely by the divine will and knowledge.

juṣásva agna ṭlayā sajóṣā yátamāno raśmíbhīḥ sūriyasya
juṣásva naḥ samídham jātaveda ā ca devān havirádyāya vakṣi 5.004.04

4. Becoming of one heart with the goddess of Truth-vision,⁴³ labouring by the rays of the Sun of Light, cleave to us with love, O Strength: accept in heart thy fuel in us, O Knower of the Births, and bring to us the gods that they may eat of our offering.

Vocabulary:

ṭlayā, with the *Ila*, Instr. sg. of ṭlā, f. (closely connected with (iḍā and irā) *flow speech the earth*, &c.

sa-joṣas, mfn. *associated together, united, being or acting in harmony with* (instr.) RV. AV. VS. TBr.; ind. *together* RV. from joṣa m. (juṣ) *satisfaction, approval, pleasure* RV. i, 120,1;

जुष्टो दमूना अतिथिर् दुरोण इमं नो यज्ञम् उप याहि विद्वान् ।

विश्वा अग्ने अभियुजो विहत्या शत्रूयताम् आ भरा भोजनानि ॥ ५-००४-०५

júṣṭo dāmūnā átithir duroṇá imám no yajñám úpa yāhi vidvān
víśvā agne abhiyújo vihátyā śatrūyatām ā bharā bhójanāni 5.004.05

5. Domiciled in our gated dwelling, the Guest loved and accepted, come to this our sacrifice in all thy knowledge; all these energies slay that set themselves to attack us and bring to us their enjoyments who make themselves our enemies.⁴⁴

Vocabulary:

duroṇe, in the house with the Door, Loc, sg.; duroṇa, n. *residence, dwelling, home* RV.

śatrūyatām, Pres. Part., Gen, pl. of śatrūya, Nom. P. {÷atrāyati}, *to be an enemy, be hostile* RV. AV. VS.

vihatyā, pfp, *that which will be destroyed*; from vi-han, *to strike apart or asunder, disperse, shatter, break, destroy* RV. AV. Br.; vihati, f. *a stroke, blow* (Bālar).

abhiyuj, {k} f. *an assailant, enemy* RV.

⁴³ *Ila*.

⁴⁴ All hostile energies that attack the soul of man possess certain riches which he needs and has to wrest from them in order to arrive at his perfect plenitude.

वधेन दस्युम् प्र हि चातयस्व वयः कृण्वानस् तन्वे स्वायै ।
पिपर्षि यत् सहसस् पुत्र देवान्त् सो अग्ने पाहि नृतम वाजे अस्मान् ॥ ५-००४-०६

vadhéna dásyumuṁ prá hí cātáyasva váyaḥ kṛṇvānás tanúve suvāyai
píparṣi yát sahasas putra devān só 'gne pāhi nṛtama vāje asmān 5.004.06

6. Chase from us with thy blow the Divider, make a free space for thine own body! When, O Son of Force, thou art carrying the gods over to their goal, ⁴⁵ protect us in the plenitude of our possession, O Strength, O mightiest Deity.

Vocabulary:

cat, P., A., to ask , beg: Caus. [cātayati], " to cause to hide ", scare, frighten away RV. iv, 17, 9; cp. to amīva-cātana, the remover of sin;
vayas n. enjoyment, food, meal, oblation RV. AV. (cf. vīti) energy (both bodily and mental), strength, health, vigour, power, might RV. AV. VS. ;
vigorous age, youth, prime of life, any period of life, age RV.
píparṣi, you bring up, from root pr, to fill; to sate , cherish , nourish , bring up RV. AV.

वयं ते अग्न उक्थैर् विधेम वयं हव्यैः पावक भद्रशोचे ।
अस्मे रयिं विश्ववारं सम् इन्वास्मे विश्वानि द्रविणानि धेहि ॥ ५-००४-०७

vayaṁ te agna ukthair vidhema vayaṁ havyaíḥ pavāka bhadráśoce
asmé rayiṁ víśvāvāraṁ sám inva asmé víśvāni dráviṇāni dhehi 5.004.07

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

Vocabulary:

bhadra-śoci, mfn. beautifully shining , glittering RV.
vidhema, we may worship, Pot. 1 pl. of root vidh, 1 cl. 6. P. {-vidhati] (in RV. also {-te]), to worship , honour a god (dat. loc., or acc.) with (instr.) RV. AV. TBr. BhP. to present reverentially, offer, dedicate RV. AV. to be gracious or kind, befriend (said of Indra) RV. viii, 78 , 7.
inv, cl. 6. P. [invati] RV. AV., to advance upon, press upon, drive to infuse strength, invigorate, gladden to use force, force to have in one's power, take possession of, pervade to be lord or master of anything, have the disposal of RV. AV. SV.

⁴⁵ The divine powers in us are carried to their goal in the Truth and Bliss by the force of the Divine Will working in man.

अस्माकम् अग्ने अध्वरं जुषस्व सहसः सूनो त्रिषधस्थ हव्यम् ।
वयं देवेषु सुकृतः स्याम शर्मणा नस् त्रिवरूथेन पाहि ॥ ५-००४-०८

asmākam agne adhvaram juṣasva sāhasaḥ sūno triṣadhasṭha havyaṁ
vayaṁ devēṣu sukṛtaḥ siyāma śārmaṇā nas trivārūthena pāhi 5.004.08

8. O Will, O Son of Force who dwellest in the three worlds ⁴⁶ of our session, cleave in heart to our sacrifice, cleave to our oblation. May we become perfect in our works in the godheads; protect us by thy peace triple-armoured.⁴⁷

Vocabulary:

tri-ṣadha-sṭha, mfn. *having a triple seat* (sadh- = barhis) RV. n. *a triple seat*;
tri-varūtha, mfn. *protecting in three ways* RV. AV.

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरिताति पर्षि ।
अग्ने अत्रिवन् नमसा गृणानो ऽस्माकम् बोध्यु अविता तनूनाम् ॥ ५-००४-०९

vīśvāni no durgāhā jātavedaḥ śindhuṁ ná nāvā duritāti parṣi
agne atrivān nāmasā grṇāno ḍasmākam bodhi avitā tanūnām 5.004.09

9. O Knower of the Births, bear us over every difficult crossing, yea, over all stumblings into evil as in a ship that travels over the waters. O Will, expressed by us with our obeisance of submission as the Eater of things, awake in us, be the fosterer of our embodyings. ⁴⁸

Vocabulary:

durgaha, (gāḥ) *an impassable or impervious place, difficulty, danger* RV.
durita, n. *bad course, difficulty, danger, discomfort, evil, sin* (also personified) RV. AV.
grṇāna, *expressed*, pass. of A., in the RV; from root gr 1 cl. 9. P. A1., *to call, call out to, invoke* RV. AV.; *to announce, proclaim* RV.
bodhi, *awake*, Inj. of Pass. Aor. abodhi, *awaken*;

⁴⁶ Mental, vital, physical, the lower “births” all the knowledge of which the Divine Will, knower of our Births, possesses and through which it has to lead the ascending sacrifice to the supramental.

⁴⁷ The peace, joy and full satisfaction in the mental, vital and physical being.

⁴⁸ Not only the physical body, but the vital and mental sheaths, all the embodied states or forms of the soul.

यस् त्वा हृदा कीरिणा मन्यमानो ऽमर्त्यम् मर्त्यो जोहवीमि ।
जातवेदो यशो अस्मासु धेहि प्रजाभिर् अग्ने अमृतत्वम् अश्याम् ॥ ५-००४-१०

yás tvā hṛdā kīriṇā mānyamāno ámartiyam mártiyo jóhavīmi
jātaavedo yáso asmāsu dhehi prajābhir agne amṛtatvám aśyām 5.004.10

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

Interpretation:

My heart is active and a worker, making sacrifice, and being mortal calling constantly to the Immortal. O the Knower of my births, establish in us the power of fulfillment that I may achieve the Immortality by the realizations of my heart.

Vocabulary:

kīrin, working, from root kr, to do, to sacrifice, to work;
johavīmi, I constantly call; Intens. of root hu/hve, 1.P., to call;

यस्मै त्वं सुकृते जातवेद उलोकम् अग्ने कृणवः स्योनम् ।
अश्विनं स पुत्राणं वीरवन्तं गोमन्तं रयिं नशते स्वस्ति ॥ ५-००४-११

yásmāi tuvám sukṛte jātaveda ulokám agne kṛṇávaḥ siyonám
aśvinaṃ sá putṛṇaṃ vīravantaṃ gómantaṃ rayiṃ naśate suastí 5.004.11

11. O Knower of the Births, the man perfect in his works for whom thou createst that other blissful world,⁴⁹ reaches a felicity that is peopled happily with his life's swiftesses, his herds of Light, the children of his soul, the armies of his energy.⁵⁰

Vocabulary:

⁴⁹ The supramental world has to be formed or created in us by the Divine Will as the result of a constant expansion and self-perfecting.

⁵⁰ The constant Vedic symbols of the Horse, Cow, Son, Hero. The sons or children are the new soul-formations which constitute the divine Personality, the new births within us. The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers are the motive forces that bear us on our journey and are therefore symbolised by the Horse. The herds are the illuminations that come to us from the supramental Truth, herding rays of the sun of Light.

syona, mfn. *soft, gentle, pleasant, agreeable* (esp. to walk upon or sit upon), *mild, tender* RV. TS. Br.
 uloka, *wide world*;
 naśate, *reaches*, cl. 1. P. A1.; *to reach, attain, meet with, find* RV. (Cf. nakṣ)

Interpretation of RV 5.4

On the forces of division.

The fight against the forces of division and darkness which the Divine Flame is meant for in our evolutionary ascent has its profound explanation in the Veda and clearly formulated by Sri Aurobindo in the chapter on the Divine Maya in the Life Divine. For it is this power of the Divine Mother and her sons of darkness that men are so strongly confronted with. Sri Aurobindo dedicated the whole Canto 8 in the book 2 called The World of Falsehood, the Mother of Evil and the Sons of Darkness.

“This power was known to the Vedic seers by the name of Maya. Maya meant for them the power of infinite consciousness to comprehend, contain in itself and measure out, that is to say, to form—for form is delimitation—Name and Shape out of the vast illimitable Truth of infinite existence. It is by Maya that static truth of essential being becomes ordered truth of active being,—or, to put it in more metaphysical language, out of the supreme being in which all is all without barrier of separative consciousness emerges the phenomenal being in which all is in each and each is in all for the play of existence with existence, consciousness with consciousness, force with force, delight with delight.

This play of all in each and each in all is concealed at first from us by the mental play or the illusion of Maya which persuades each that he is in all but not all in him and that he is in all as a separated being not as a being always inseparably one with the rest of existence. Afterwards we have to emerge from this error into the supramental play or the truth of Maya where the “each” and the “all” coexist in the inseparable unity of the one truth and the multiple symbol.

The lower, present and deluding mental Maya has first to be embraced, then to be overcome; for it is God's play with division and darkness and limitation, desire and strife and suffering in which He subjects Himself to the Force that has come out of Himself and by her obscure suffers Himself to be obscured.

That other Maya concealed by this mental has to be overpassed, then embraced; for it is God's play of the infinities of existence, the splendours of knowledge, the glories of force mastered and the ecstasies of love illimitable

where He emerges out of the hold of Force, holds her instead and fulfils in her illumined that for which she went out from Him at the first."⁵¹

We can clearly see the two movements of Maya, which have to be dealt with differently:

- 1) Maya as His play with division and limitation, where the Supreme subjects himself finally to the Darkness of his own inconscient force, and becomes obscure. It refers to the involutory stage of creation as the fall of the first Supreme Emanations and the plunge of the Supreme into the darkness of Inconscient, the Sacrifice of the Purusha, or the Holocaust of the Divine Mother, *ātmanātmānam abhisamviveṣa* (TaitAr.1.23) and His desire to become many: "bahu syām" TaittUp 2.; to become another "sa dvitīyam aichat". (Brihadaranyaka Upanishad)

See also in Savitri p.140:

When all was plunged in the negating Void,
Non-Being's night could never have been saved
If Being had not plunged into the dark...

Savitri p.454:

Once in the immortal boundlessness of Self,
In a vast of Truth and Consciousness and Light
The soul looked out from its felicity...
It saw the Eternal, lived in the Infinite.
Then, curious of a shadow thrown by Truth,
It strained towards some otherness of self,
It was drawn to an unknown Face peering through night.

- 2) The second movement of Maya is evolutionary in its character after these two involutions took place, "where He emerges out of the hold of Force, holds her instead and fulfils in her illumined that for which she went out from Him at the first". It is an emergence out of the darkness of material inconscient of the Psychic Being and the gradual transformation of it into its higher prototype the divine light, bliss, truth and life. It is the movement of Redemption for which the plunge, the sacrifice of the Conscious Soul was made in the first place.

"This descent, this sacrifice of the Purusha, the Divine Soul submitting itself to Force and Matter so that it may inform and illuminate them, is the seed of **redemption** of this world of Inconscience and Ignorance." (Synthesis of Yoga, p.106)

⁵¹ LD, p.115

The first two quotations from the Veda, which Sri Aurobindo put at the beginning of this chapter on the Divine Maya, reflect these two views on Maya:

“By the Names of the Lord and hers they shaped and measured the force of the Mother of Light; wearing might after might of that Force as a robe the lords of Maya shaped out Form in this Being.”

tad in nu asya vṛṣabhasya dhenor ā nāmabhir mamire sakmyaṃ goḥ
anyad anyad asuryam vasānā ni māyino mamire rūpam asmin⁵² (RV III. 38. 7)

“The Masters of Maya shaped all by His Maya; the Fathers who have divine vision set Him within as a child that is to be born.”

māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbham ā dadhuḥ (RV IX. 83. 3).

These two quotations reflect the double view on Maya on the involutory and evolutionary scale as it were. The first speaks about a gradual formation of the Form of Being out of Supreme light of the Mother, layer after layer building up all the forms of Being upto the material inconscient, anyad anyad asūryam vasānā ni māyino mamire rūpam asmin (RV III. 38. 7), and the second speaks about the emergence and growth of the Supreme as the divine child from within that form of material inconscient, māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbham ā dadhuḥ (RV IX. 83. 3).

These two movements should have different metaphysical and psychological treatments, as it were, to overcome the influence of Maya:

- 1) the first from above the head is to be embraced all with a perfect equality and thus overcome influence of Maya in the mind;
- 2) the second from within the heart, the Psychic Being, is to overcome all what is non-divine and then embrace the Divine. (aspiration)

In the Integral Yoga there are two major psychological attitudes, as Sri Aurobindo himself explains to a sadhaka, in the letter by Amrita-da. One is an influence from above, from the presence of the unborn Self, Purusha, which accepts all as the Divine, with the perfect equality and equanimity, and the other is from within the heart, from the Psychic Being, which accepts nothing but the Divine alone. These are the two major attitudes which the sadhaka of Integral Yoga has to develop to overcome all the Illusions.

Let us compare this concept with the famous verses from the Isha Upanishad:

vidyāṃ cāvidyaṃ ca yas tad vedobhayaṃ saha
avidyayā mṛtyuṃ tīrtvā vidyayāmṛtaṃ aśnute / 6

⁵² sakmya, n. that which belongs to anything , peculiar nature ib.

sambhūtiṃ ca vināśaṃ ca yas tad vedobhayaṃ saha
vināśena mṛtyuṃ tīrtvā sambhūtyāmṛtaṃ aśnute / 7

“The one who knows both Vidya and Avidya as That Supreme, (both views on Maya),

He, having crossed over Death as the growing Psychic being by Avidya of a partial knowledge of mind, life and body, attains to the Immortality with the help of Vidya of the Higher Knowledge of his own unborn Soul.

“The one who knows both birth and death as That Supreme, (both views on Maya: birth (lit. appearing) of the soul as an emerging out of Inconscient, and disappearing as a dissolution of a body, which cannot follow it, and falls always back into oblivion).

He, having crossed over Death by constant disappearing of his body, which is unable to follow the speed of the Psychic growth within it, he enjoys the Immortality by a complete emerging of the Psychic being to the outer Consciousness.”

Vasuśruta Atreya calls to Agni in a similar way:

yás tvā hrđā kīriṇā mányamāno ámartyaṃ mártyo jóhavīmi
jātavedo yáso asmāsu dhehi prajābhīr agne amṛtatvám aśyām 5.004.10

“I, who concentrate on You with my Working heart, am mortal who calls constantly the Immortal; O Knower of all the births of my soul, establish in us the luminous fulfillment, may I enjoy the immortality with the offsprings of my soul.”

Here is an interesting description of the mortal being, for Psychic has to leave every time the body, life and mind, calling to the Immortal, concentrating on Agni with the heart which does the Work of the Sacrifice, asking him to establish within the luminous fulfillment, yaśas, “to confirm the victory” as Sri Aurobindo put it.

So if we compare it with the ĪśaUp 6-7. “It is by disappearing (vināśena) that one is crossing over the field of Death and by the Complete becoming (sambhūtyā) enjoys the Immortality, it is clearly indicating the attitude of the growing child within the heart of man, which first has to overcome the mortality and then to embrace the Immortality.

avidyayā mṛtyuṃ tīrtvā vidyayāmṛtaṃ aśnute
vināśena mṛtyuṃ tīrtvā sambhūtyāmṛtaṃ aśnute

“It is with Ignorance that the Death is to be crossed and by Knowledge the Immortality to be reached and enjoyed.

It is with the process of disappearing that the Death is to be crossed and by a complete realisation of our becoming here the Immortality is to be obtained and enjoyed.”

RV 5.5

ṛṣi: vasuśruta ātreya; devatā: āprī sūkta (1 idhma or samiddha agni; 2 narāśamsa, 3 ilā, 4 barhi, 5 devīdvāra, 6 uṣāsānaktā, 7 divya hotā pracetasa, 8 sarasvatī, ilā, bhārati, 9 tvaṣṭā, 10 vanaspati, 11 svāhakṛti); chanda: gāyatrī

सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन । अग्नये जातवेदसे ॥ ५-००५-०१
 नराशंसः सुषूदतीमं यज्ञम् अदाभ्यः । कविर् हि मधुहस्त्यः ॥ ५-००५-०२
 ईळितो अग्न आ वहेन्द्रं चित्रम् इह प्रियम् । सुखै रथेभिर् ऊतये ॥ ५-००५-०३
 ऊर्णम्रदा वि प्रथस्वाभ्य् अर्का अनूषत । भवा नः शुभ्र सातये ॥ ५-००५-०४
 देवीर् द्वारो वि श्रयध्वं सुप्रायणा न ऊतये । प्रप्र यज्ञम् पृणीतन ॥ ५-००५-०५

सुप्रतीके वयोवृधा यही ऋतस्य मातरा । दोषाम् उषासम् ईमहे ॥ ५-००५-०६
 वातस्य पत्मन् ईळिता दैव्या होतारा मनुषः । इमं नो यज्ञम् आ गतम् ॥ ५-००५-०७
 इळा सरस्वती मही तिस्रो देवीर् मयोभुवः । बर्हिः सीदन्त्व् अस्त्रिधः ॥ ५-००५-०८
 शिवस् त्वष्टर् इहा गहि विभुः पोष उत त्मना । यज्ञेयज्ञे न उद् अव ॥ ५-००५-०९
 यत्र वेत्थ वनस्पते देवानां गुह्या नामानि । तत्र हव्यानि गामय ॥ ५-००५-१०
 स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भ्यः स्वाहा देवेभ्यो हविः ॥ ५-००५-११

| | |
|--|----------|
| súsamiddhāya śociṣe ghr̥tām tivr̥m juhotana / agnāye jātāvedase | 5.005.01 |
| nārāśamsaḥ suṣūdati imāṃ yajñām ādābhiyaḥ / kavir hi mādhuhastiyah | 5.005.02 |
| īlito agna ā vaha índram citrām ihā priyām / sukhaí rāthebhir ūtāye | 5.005.03 |
| ūrṇamradā ví prathasva abhí arkā anūṣata / bhāvā naḥ śubhra sātāye | 5.005.04 |
| dévīr dvāro ví śrayadhvaṃ suprāyaṇā na ūtāye / prá-pra yajñām pṛṇīтана | 5.005.05 |
| suprátīke vayovṛdhā yahví ṛtāsya mātārā / doṣām uṣāsam īmahe | 5.005.06 |
| vātasya pátman īlitā daívyā hótārā mánuṣaḥ / imāṃ no yajñām ā gatam | 5.005.07 |
| īlā sárasvatī mahí tísro devír mayobhúvaḥ / barhíḥ sídantu asrídhaḥ | 5.005.08 |
| śívās tvaṣṭar ihā gahi vibhúḥ póṣa utá tmánā / yajñé-yajñe na úd ava | 5.005.09 |

yátra véttha vanaspate devānāṃ gúhyā nāmāni / tátra havyāni gāmaya 5.005.10

svāhāgnāye váruṇāya svāhéndrāya marúbhayaḥ / svāhā devébhiyo havíḥ 5.005.11

A Hymn of the Summoning of the Gods

[The hymn calls to the sacrifice by the summons of the divine Flame the principal godheads. Each is described or invoked in that capacity and functioning in which he is needed and helpful to the perfection of the soul and its divine growth and attaining.]

1. To the Will that knoweth all the births, to the Flame highly kindled, purely luminous offer a poignant clarity.
2. This is he that expresses the powers of the gods, the untameable who speeds on its way this our sacrifice, this is the seer who comes with the wine of sweetness in his hands.
3. O Strength, we have sought thee with our adoration, bring hither the God-Mind⁵³ bright and dear in his happy chariots⁵⁴ for our increasing.
4. Widely spread thyself,⁵⁵ softly, thickly covering; towards thee lighten the voices of our illumination. Be white and bright in us that we may conquer.
5. Swing open, O ye Doors divine,⁵⁶ and give us easy passage for our expanding; farther, farther lead and fill full our sacrifice.
6. Darkness and Dawn⁵⁷ we desire, two mighty Mothers of the Truth, fairly fronting us, increasers of our spacious being.
7. And O ye divine Priests of our humanity, O worshipped Twain, approach on the paths of the Life-breath to this our sacrifice.

⁵³ Indra.

⁵⁴ The plural is used to indicate the manifold movement of the Divine Mind in its completeness.

⁵⁵ This verse is addressed to Indra, the Power of divine Mind, through whom comes the illumination of the supramental Truth; by the advancing chariots of this giver of Light we conquer our divine possessions.

⁵⁶ Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening doors of the concealed heavenly realms, kingdoms conquered in succession by the expanding soul.

⁵⁷ Night and Day, symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being.

8. She of the vision of knowledge, she of its flowing inspiration, she of its vastness, three goddesses⁵⁸ who give birth to the Bliss, they who stumble not,⁵⁹ may they take their seats at the altar strewn of the sacrifice.

9. O Fashioner of things,⁶⁰ beneficent hither come to us; pervader of all in thy being, in thy nourishing of all and with thyself,⁶¹ in sacrifice after sacrifice foster our ascension.

10. O Master of Delight,⁶² to that goal⁶³ where thou knowest the secret Names of the gods, thither lead our offerings.

11. Swaha to the Will and to the Lord of Wideness,⁶⁴ Swaha to the God-Mind and to the Thought-Powers,⁶⁵ Swaha to the godheads be the food of our oblation.⁶⁶

Analysis of the RV 5.5

सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन । अग्नये जातवेदसे ॥ ५-००५-०१

súsamiddhāya śocīṣe ghr̥tām tīvr̥m juhotana / āgnāye jātāvedase 5.005.01

1. To the Will that knoweth all the births, to the Flame highly kindled, purely luminous offer a poignant clarity.

Interpretation:

To the perfectly kindled fire who is shining with purity you offer the sharp and intense clarity of the mind; to Agni who knows all your births.

⁵⁸ Ila, Saraswati, Mahi; their names are translated in order to give the idea of their functions.

⁵⁹ Or, who are not assailed, cannot be attacked by the ignorance and darkness, cause of our suffering.

⁶⁰ Twashtri.

⁶¹ The Divine as the Fashioner of things pervades all that He fashions both with His immutable self-existence and with that mutable becoming of Himself in things by which the soul seems to grow and increase and take on new forms. By the former He is the indwelling Lord and Maker, by the latter He is the material of his own works.

⁶² Soma.

⁶³ The Ananda, the state of divine Beatitude in which all the powers of our being are revealed in their perfect godhead, here secret and hidden from us.

⁶⁴ Varuna.

⁶⁵ The Maruts, nervous or vital forces of our being which attain to conscious expression in the thought, singers of the hymn to Indra, the God-Mind.

⁶⁶ That is, let all in us that we offer to the divine Life be turned into the self-light and self-force of the divine Nature.

It is when the Fire is well kindled blazing with purity, and itself purifying, that you must offer the intense clarity of your luminous thoughts (intentions), for he knows all your births of the soul and will grow from that offering leading you on the right path towards the felicity (supatha raye). In other words the verse says that you must offer, surrender your best illuminations of the mind to the leading Flame within you to guide you on the path. It is only when it is offered to the Flame within that the best thoughts will have a true result and will not be wasted, for they will feed the growth of Divinity within.

If the clarity of the mind is offered to the undivine powers it supports the growth of Vritra, Vala and Dasyus in us. I feeds them with the best food of this creation making them easily access the consciousness of men.

On the altar throwing thy thoughts, thy heart, thy works,

Thy fate is a long sacrifice to the gods

Till they have opened to thee thy secret self

And made thee one with the indwelling God.

O soul, intruder in Nature's ignorance,

Armed traveller to the unseen supernal heights,

Thy spirit's fate is a battle and ceaseless march

Against invisible opponent Powers,

A passage from Matter into timeless self. ⁶⁷

Vocabulary:

tīvra mfn. (fr.tiv-ra,tu) *strong , severe , violent , intense , hot , pervading , excessive , ardent, sharp, acute, pungent, horrible* RV. &c.

नराशंसः सुषूदतीमं यज्ञम् अदाभ्यः । कविर् हि मधुहस्त्यः ॥ ५-००५-०२

nārāśamsaḥ suṣūdati imāṃ yajñam adābhiyaḥ / kavir hī mādhuhastiyah 5.005.02

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

Interpretation:

For the one who expresses the divine powers here effectuates and arranges this Sacrifice. He should be trusted in his ways of doing it, for he cannot be deceived neither by man nor by other creatures. It is he, who is the Seer and the Knower, who brings to us the Delight of Supreme existence.

Vocabulary:

adābhiyaḥ, (3 , 4) mfn. *free from deceit , trusty not to be trifled with* RV.

suṣūdati, *speeds*, 1 (prob. connected with svad) cl. 1. A1. suṣūdati in RV, *to put or keep in order, guide aright* RV. AV.: Caus. or cl. 10. id. RV. AV. VS. *to manage*,

⁶⁷ Savitri, p. 458

arrange , prepare, effect, contrive RV. *to settle i.e. put an end to , kill , slay* (also inanimate objects) MBh. R. &c.
madhu-hastya, with honey in his hand;

ईळितो अग्न आ वहेन्द्रं चित्रम् इह प्रियम् । सुखै रथेभिर् ऊतये ॥ ५-००५-०३
īlitó agna ā vaha índraṃ citrām ihā priyám / sukhaí ráthebhir ūtáye 5.005.03

3. O Strength, we have sought thee with our adoration, bring hither the God-Mind⁶⁸ bright and dear in his happy chariots⁶⁹ for our increasing.

Interpretation:

O Flame, you are sought by us with ardent adoration and love of our hearts, bring here the Lord of Illumined Heaven, bright in his Knowledge and dear to us, who comes to help us in our growth in his Chariots of Bliss.

Agni is asked to bring Indra, the Lord of lightning of the higher realms of Illuminded Mind, Svar, who strikes with his lightening the enemy and illumines in us all that is hiding in the darkness of our subconsciousness. It is the helper from above, who is to support our growth toward Heaven and beyond.⁷⁰

Vocabulary:

ūtaye, *to help*, ūti, f. *help, protection , promoting , refreshing favour, kindness , refreshment* RV. AV. *means of helping or promoting or refreshing , goods , riches* (also plur.) RV. AV. ShBr. Sri Aurobindo translates it as "increasing", using root ū/av/vā/, in its original and fundamental meaning of increase and growth.

ऊर्णम्रदा वि प्रथस्वाभ्य् अर्का अनूषत । भवा नः शुभ्र सातये ॥ ५-००५-०४
ūrṇamradā ví prathasva abhí arkā anūṣata / bhāvā naḥ śubhra sātáye 5.005.04

4. Widely spread thyself,⁷¹ softly, thickly covering; towards thee lighten the voices of our illumination. Be white and bright in us that we may conquer.

Interpretation:

O Indra, spread your light over our consciousness softly, thickly covering! Make our Hymns shine towards you! Make these luminous invocations of Agni shine towards You! Be bright and luminous in us that we may win this battle-sacrifice!

⁶⁸ Indra.

⁶⁹ The plural is used to indicate the manifold movement of the Divine Mind in its completeness.

⁷⁰ The Secret of the Veda, p. 253; Rig Veda I.170, the colloquial of Agastya and Indra.

⁷¹ This verse is addressed to Indra, the Power of divine Mind, through whom comes the illumination of the supramental Truth; by the advancing chariots of this giver of Light we conquer our divine possessions.

Vocabulary:

ūrṇa-mradā, mfn. *soft as wool*/RV 5.5.4

arka, m., Ved. *a ray, flash of lightning* RV.; *the sun, fire* RV. ix, 50, 4; ShBr.; *praise hymn, song* (also said of the roaring of the Maruts and of Indra's thunder) RV. and AV. *one who praises, a singer* RV.

anūṣata, (Inj., A., 3 pl.,?) from anu-vas, *to settle after another (acc.) to dwell near to; to inhabit along with*; Sri Aurobindo translates it as "lighten" from root 'vas' to shine.

sātaye, *for gaining*; sāti, f. *gaining, obtaining, acquisition, winning of spoil or property* RV.

देवीर् द्वारो वि श्रयध्वं सुप्रायणा न ऊतये । प्रप्र यज्ञम् पृणीतन ॥ ५-००५-०५

dévīr dvāro ví śrayadhvaṃ suprāyaṇā na ūtāyē / prá-pra yajñám pṛṇītana 5.005.05

5. Swing open, O ye Doors divine,⁷² and give us easy passage for our expanding; farther, farther lead and fill full our sacrifice.

Interpretation:

*The Goddesses, which introduce the aspirant to the heavenly path of his growth and expansion, are called devi dvarah. In all the apri suktas they are mentioned. They should fill the Sacrifice with their heavenly presence more and more. They seem to be the same goddesses, who are mentioned later in the eighth verse, ilā sárasvatī mahī tistró devīr mayobhúvah, that is why they should "fill full our sacrifice" as if they are the streams. Ila, Sarasvati and Mahi are the currents of Consciousness from the higher worlds, which come down to support and to inspire the aspirants.*⁷³

The Vedic symbol of the heavenly waters is described by Sri Aurobindo in the Secret of the Veda: "Our direct truth-perceptions on the other hand come from that Supermind,—a Will that knows and a Knowledge that effects,—which creates universal order out of infinity. Its awakening into action brings down, says the Veda, the unrestricted downpour of the rain of heaven,—the full flowing of the seven rivers from a superior sea of light and power and joy. It reveals Sachchidananda."⁷⁴

सुप्रतीके वयोवृधा यही ऋतस्य मातरा । दोषाम् उषासम् ईमहे ॥ ५-००५-०६

sūprátike vāyovṛdhā yāhī ṛtásya mātārā / doṣām uṣāsam īmahe 5.005.06

⁷² Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening doors of the concealed heavenly realms, kingdoms conquered in succession by the expanding soul.

⁷³ We can compare these streams of Inspiration to the poets Muse in the ancient Greek tradition, a power of inspiration.

⁷⁴ The Synthesis of Yoga, p.423

6. Darkness and Dawn⁷⁵ we desire, two mighty Mothers of the Truth, fairly fronting us, increasers of our spacious being.

Interpretation:

"We desire the Night and the Dawn!" – says Rishi, which is in itself quite an unusual statement. But if we follow its real meaning, explained by Sri Aurobindo in the note: "Night and Day, symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being." – then we would understand that they are both necessary for the birth of the Soul within man, or as it was already mentioned in the previous hymn "to deliver Agni that he could become the white steed in front of the days".

Vocabulary:

supratīka, mfn. *having a beautiful shape or form, handsome, lovely* RV. AV. VS. &c. *having a beautiful face* MW.

vayovṛdh, mfn. *increasing strength or energy, invigorating* RV.

वा॒तस्य॑ प॒त्मन् इ॒ळिता॑ दै॒व्या हो॒तारा॑ म॒नुषः॑ । इ॒मं नो॑ य॒ज्ञम् आ॑ ग॒तम् ॥ ५-००५-०७
vātasya pātman īlītā daivya hótārā mānuṣaḥ / imam no yajñam ā gatam 5.005.07

7. And O ye divine Priests of our humanity, O worshipped Twain, approach on the paths of the Life-breath to this our sacrifice.

Interpretation:

The two divine Hotars on the Path of the Wind are explained by Sayana as Agni and Surya, as they may be connected with heaven and earth, day and night as their locations. The path of the Wind, Vata, Vayu connects them from earth to heaven and from heaven to earth, it is like a double turbulence. These three are to be united for the fulfillment of the Sacrifice.

Vocabulary:

patman, *on the path*, Ved. Loc., n. *flight, course, path, way* RV. VS.

इ॒ळा सर॑स्वती म॒ही ति॒स्रो दे॒वीर् म॒योभुवः॑ । ब॒र्हिः सी॑दन्त्वा॒स्रिधः॑ ॥ ५-००५-०८
īlā sāravatī mahī tisro devīr mayobhavaḥ / barhiḥ sīdantū asridhaḥ 5.005.08

8. She of the vision of knowledge, she of its flowing inspiration, she of its vastness, three goddesses⁷⁶ who give birth to the Bliss, they who stumble not,⁷⁷ may they take their seats at the altar strewn of the sacrifice.

⁷⁵ Night and Day, symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being.

Interpretation:

According to the traditional views, Ila, Sarasvati, Bharati (=Mahi) are personifications of agni: agnimurtayah; they are also three personified flames of fire. As goddesses, Ila = earth (bride of Vishnu); Sarasvati is a goddess of eloquence (wife of Brahma); Bharati = speech (wife of Bharata, an Aditya).

Sri Aurobindo gives another psychological interpretation to these three rivers: "Sarasvati is the Word, the inspiration, as I suggest, that comes from the Ritam, the Truth-consciousness. Bharati and Ila must also be different forms of the same Word or knowledge."⁷⁸

"The three, Ila, Mahi or Bharati and Sarasvati are associated together in a constant formula in those hymns of invocation in which the gods are called by Agni to the Sacrifice."⁷⁹

"As Sarasvati represents the truth-audition, śruti, which gives the inspired word, so Ila represents dṛṣṭi, the truth-vision. If so, since dṛṣṭi and śruti are the two powers of the Rishi, the Kavi, the Seer of the Truth, we can understand the close connection of Ila and Sarasvati. Bharati or Mahi is the largeness of the Truth-consciousness which, dawning on man's limited mind, brings with it the two sister Puissances. We can also understand how these fine and living distinctions came afterwards to be neglected as the Vedic knowledge declined and Bharati, Sarasvati, Ila melted into one.

We may note also that these three goddesses are said to bring to birth for man the Bliss, *Mayas*. I have already insisted on the constant relation, as conceived by the Vedic seers, between the Truth and the Bliss or Ananda. It is by the dawning of the true or infinite consciousness in man that he arrives out of this evil dream of pain and suffering, this divided creation into the Bliss, the happy state variously described in Veda by the words bhadrām, mayas (love and bliss), svasti (the good state of existence, right being) and by others less technically used such as vīryam, rayiḥ, rāyaḥ. For the Vedic Rishi Truth is the passage and the antechamber, the Bliss of the divine existence is the goal, or else Truth is the foundation, Bliss the supreme result."⁸⁰

⁷⁶ Ila, Sarasvati, Mahi; their names are translated in order to give the idea of their functions.

⁷⁷ Or, who are not assailed, cannot be attacked by the ignorance and darkness, cause of our suffering.

⁷⁸ The Secret of the Veda, p. 95

⁷⁹ The Secret of the Veda, p. 94

⁸⁰ The Secret of the Veda, p. 96

शिवस् त्वष्टर् इहा गहि विभुः पोष उत त्मना । यज्ञेयज्ञे न उद् अव ॥ ५-००५-०९
 śívás tvaṣṭar ihā gahi vibhúḥ póṣa utá tmánā / yajñé-yājñe na úd ava 5.005.09

9. O Fashioner of things,⁸¹ beneficent hither come to us; pervader of all in thy being, in thy nourishing of all and with thyself,⁸² in sacrifice after sacrifice foster our ascension.

Interpretation:

Traditionally Tvaṣṭā = Viśvakarmā, artificer of the gods, the fabricator of the original sacrificial ladle; tvaṣṭā vai paśūnām mithunānām rūkakṛt---iti śruteḥ (Taittirīya Samhitā 6.1.8.5): Tvaṣṭā forms in animals in pairs; he is also an Aditya; here he is an Agni: tvaṣṭr-nāmakam agnim.

Sri Aurobindo gives a psychological interpretation of Twashtar and Ribhus who perfected and developed his Work:

“For Twashtri, the Framer of things, has given man originally only a single bowl, the physical consciousness, the physical body in which to offer the delight of existence to the gods. The Ribhus, powers of luminous knowledge, take it as renewed and perfected by Twashtri's later workings and build up in him from the material of the four planes three other bodies, vital, mental and the causal or ideal body.”⁸³

“Original and supernal Immanence

Of which all Nature's process is the art,

The cosmic Worker set his secret hand

To turn this frail mud-engine to heaven-use.

A Presence wrought behind the ambiguous screen:

It beat his soil to bear a Titan's weight,

Refining half-hewn blocks of natural strength

It built his soul into a statued god.

The Craftsman of the magic stuff of self

Who labours at his high and difficult plan

In the wide workshop of the wonderful world,

Modelled in inward Time his rhythmic parts.”⁸⁴

⁸¹ Twashtri. (See also RV 5.7.7)

⁸² The Divine as the Fashioner of things pervades all that He fashions both with His immutable self-existence and with that mutable becoming of Himself in things by which the soul seems to grow and increase and take on new forms. By the former He is the indwelling Lord and Maker, by the latter He is the material of his own works.

⁸³ The Secret of the Veda, p. 341

⁸⁴ Savitri, p.24

यत्र वेत्थ वनस्पते देवानां गुह्या नामानि । तत्र हव्यानि गामय ॥ ५-००५-१०
 yātra véttha vanaspatē devānām gúhyā nāmāni / tātra havyāni gāmaya 5.005.10

10. O Master of Delight,⁸⁵ to that goal⁸⁶ where thou knowest the secret Names of the gods, thither lead our offerings.

Interpretation:

It is interesting that the goal is defined in relation to knowing the secret names of the gods: "where you know the secret names of the gods there you bring our sacrifice!" It is the place where all the Universalities of Consciousness are realized in their inner and deeper meaning.

स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भ्यः स्वाहा देवेभ्यो हविः ॥ ५-००५-११
 svāhāgnāye varuṇāya svāhēndrāya marúdbhīyaḥ / svāhā devēbhiyo havīḥ 5.005.11

11. Swaha to the Will and to the Lord of Wideness,⁸⁷ Swaha to the God-Mind and to the Thought-Powers,⁸⁸ Swaha to the godheads be the food of our oblation.⁸⁹

Appendix.

I On Twashtar as the form of Agni.

"This bodily appearance is not all;
 The form deceives, the person is a mask;
 Hid deep in man celestial powers can dwell.
 His fragile ship conveys through the sea of years
 An incognito of the Imperishable.
A spirit that is a flame of God abides,
A fiery portion of the Wonderful, (Vasu of Vasupati)
Artist of his own beauty and delight,
Immortal in our mortal poverty.
This sculptor of the forms of the Infinite, (Tvastar)
 This screened unrecognised Inhabitant, (Vasu, Vasupati)

⁸⁵ Soma.

⁸⁶ The Ananda, the state of divine Beatitude in which all the powers of our being are revealed in their perfect godhead, here secret and hidden from us.

⁸⁷ Varuna.

⁸⁸ The Maruts, nervous or vital forces of our being which attain to conscious expression in the thought, singers of the hymn to Indra, the God-Mind.

⁸⁹ That is, let all in us that we offer to the divine Life be turned into the self-light and self-force of the divine Nature.

Initiate of his own veiled mysteries,
 Hides in a small dumb seed his cosmic thought.
 In the mute strength of the occult Idea
 Determining predestined shape and act,
Passenger from life to life, from scale to scale, (*cp. with Ribhus and Tvashtar*)
Changing his imaged self from form to form,
 He regards the icon growing by his gaze
 And in the worm foresees the coming god.

At last the traveller in the paths of Time
 Arrives on the frontiers of eternity.
 In the transient symbol of humanity draped,
 He feels his substance of undying self
 And loses his kinship to mortality.
A beam of the Eternal smites his heart,
His thought stretches into infinitude;
 All in him turns to spirit vastnesses.
His soul breaks out to join the Oversoul,
His life is oceaned by that superlife.
He has drunk from the breasts of the Mother of the worlds; (*Usha feeds Agni*)
A topless Supernature fills his frame:
She adopts his spirit's everlasting ground
As the security of her changing world
And shapes the figure of her unborn might.
Immortally she conceives herself in him,
In the creature the unveiled Creatrix works:
Her face is seen through his face, her eyes through his eyes;
Her being is his through a vast identity.
Then is revealed in man the overt Divine.⁹⁰

II On the Divine Doors.

There are some interesting explanations given by Sri Aurobindo on the symbol of the divine doors, *devi dvāra*, the doors goddesses:
 “Saraswati, the inspiration, is full of her luminous plenitudes, rich in substance of thought. She upholds the Sacrifice, the offering of the mortal being's activities to the divine by awakening his consciousness so that it assumes right states of emotion and right movements of thought in accordance with the Truth from which she pours her illuminations and by impelling in it the rise of those truths which, according to the Vedic Rishis, liberate the life and being from falsehood, weakness and limitation and open to it the doors of the supreme felicity.”⁹¹ They are “the opening doors of our divine home, ... the doors of the felicity, *rāyo durāḥ*, the divine doors which swing wide open to those who increase the Truth (ṛtāvādhaḥ) and which are discovered for us by

⁹⁰ Savitri, p.23

⁹¹ The Secret of the Veda, p.100

Saraswati and her sisters, by the seven Rivers, by Sarama; to them and to the wide pasture (kṣetra) in the unobstructed and equal infinities of the vast Truth Brihaspati and Indra lead upward the shining Herds.”⁹²

There are two different doors leading to the Divine and to the human consciousness, according to the Vedas: “The Vritra-slayer, the Master of the Cows, showed (to men) the cows; he has entered with his shining laws (or lustres) within those who are black (void of light, like the Panis); showing the truths (the cows of truth) by the Truth he has opened all his own doors,” *pra sūnṛtā diṅmāna ṛtena duraś ca viśvā avṛṇod apa svāḥ*; that is to say, he opens the doors of his own world, Swar, after breaking open by his entry into our darkness (*antaḥ kṛṣṇān gāt*) the human doors kept closed by the Panis.”⁹³ Therefore perhaps our own body is called a house in which Agni is a guest, *duroṇa*, “dwelling place with the doors”.

III The Divine Doors in other Aprisuktas.

RV 1.142.6-8

vi śrayantām ṛtāvṛdhaḥ prayai devebhyo mahīḥ /
pāvakāsaḥ puruṣṛṣo dvāro devīr asaścataḥ 6

“Open wide, the great gates, straight from the gods, increasing by the truth, Purifying, widely reaching, the Goddesses, infallible.”

ā bhandamāne upāke naktośāsā supeśasā /
yahvā ṛtasya mātārā sīdatām barhir ā sumat 7

“O Night and Dawn, greeted with praise, united, beautiful and young, the two mothers of the Truth, take your seat together at the Sacrifice.”

mandrajihvā jugurvaṇī hotārā daivyā kavī /
yajñam no yakṣtām imam sigham adya diviṣṛṣam 8

“The two hotars, with the tongue of ecstasy, fond of praising, the divine poets, sacrifice this successful sacrifice for us today, reaching to heavens.”

RV 1.188.5-7

virāṭ samrāḍ vibhvīḥ prabhvīḥ bahvīś ca bhūyasīś ca yāḥ / duro ghṛtāny akṣaran 5

“The all-powerful and sovereign doors, reaching forward and everywhere, many of and manifold were pouring out the streams of clarified butter.”

surukme hi supeśasā `dhi śriyā virājataḥ / uṣāsāveha sīdatām 6

⁹² Ibid, p. 203

⁹³ Ibid, p. 217

"Beautifully shining and adorned you shine wide with glory from above. Night and Dawn sit here (at the Sacrifice)."

prathamā hi suvācasā hotārā daivā kavī / yajñam no yakṣatām imam 7

"These two first well-versed invocers indeed, the two divine poets should sacrifice for us this Sacrifice."

RV 2.3.6

vi śrayantām urviyā hūyamānā dvāro devīḥ supṛāyaṇā namobhiḥ/
vyacasvatīr vi prathantām ajuryā varṇam punānā yaśasaṃ suvīram 5

"May the Doors be wide open, the Goddesses, invoked by surrender, easy to go through! Expansive, Eternal, may they open wide, purifying the colour, the fame of great hero!"

sādhvapāṃsi sanatā na ukṣite uśāsānaktā vayyeva raṇvite /
tantuṃ tataṃ saṃvayanti samīcī yajñasya peśaḥ sudughe payasvatī 6

"It is for our great deeds that they were conceived from the beginning of time! Dawn and Night like two female weavers interweave one thread in the same direction, which was spread (from the beginning of creation)! They are the architects of the Sacrifice, full of Milk of Knowledge, easy to yield."

daivā hotārā prathamā viduṣṭara rju yakṣataḥ samṛcā vapuṣṭarā/
devān yajantāv ṛtuthā samañjato nābhā pṛthivyā adhi sānuṣu triṣu 7

"These two divine invocers, the first and most perfect in knowledge, they should sacrifice directly with Rik, being most perfect in form! Sacrificing to the gods according to the proper time they two arrange (all) in the navel of the earth and above the three high places."

RV 3.4.5-7

sapta hotrāṇi manasā vṛṇānā invanto viśvaṃ prati yann ṛtena /
nrpeśaso vidatheṣu pra jātā abhīmaṃ yajñam vicaranta pūrvīḥ 5

*"Choosing the seven Hotras by the Mind, propelling the Universe, they return in accord with the Truth!
Decorated with Man-power, born forth at the Sacrificial gatherings, to this Sacrifice they who are many (doors) should lead from all over."*

ā bhandamāne uśasā upāke uta smayete tanvā virūpe /
yathā no mitro varuṇo jujoṣad indro marutvān uta vā mahobhiḥ 6

"Being praised the Night and Dawn, together smile, being different in form, as our Mitra and Varuna, Indra and Maruts, should rejoice with their greatness!"

daivā hotārā prathamā nyrñje sapta pṛkṣāsaḥ svadhayā madanti /
ṛtaṃ śamsanta ṛtamit ta āhur anu vrataṃ vratapā dīdhyānāḥ 7

*"I fully realize in myself these two divine Invokers, who are the first!
The seven strong ones are drunk by their own self-establishment, praising the Truth they
speak the Truth, perceiving the Law they who are the protectors of the Law!"*

RV 7.2.5-7

svādhyo vi duro devayanto śísrayū rathayur devatātā /
pūrvī śísuṃ na mātārā rihāṇe samagruvo na samaneṣv añjan 5

*"The wise, who are the vessels of the divine power, lean upon the doors wide open, which
provide them with chariots for the divine action!
Like the two mother cows full (of milk) lick their baby-calf, like the girls in the assembly
(beautifully adorned) they decorate them."*

uta yoṣaṇe divye mahī na uśāsānaktā sudugheva dhenuḥ /
barhiṣadā puruhūte maghonī ā yajñiye suvitāya śrayetām 6

*"And two great and heavenly ladies, Dawn and Night, like well-milked cow, sitting on
the sacrificial grass, widely invoked, generous, worthy of the sacrifice!
They should come for a good journey."*

viprā yajñeṣu mānuṣeṣu kārū manye vām jātavedasā yajadhyai /
urdhvam no adhvaraṃ kṛtaṃ haveṣu tā deveṣu vanatho vāryāṇi 7

*"The two ecstatic poets at the sacrifices of men, I think of you as of two Jatavedas fires of
the sacrifice.
Make our journey up, you two who win the boons among the gods."*

RV 10.70.5-7

divo vā sānu sprśatā varīyaḥ pṛthivyā vā mātrayā vi śrayadhvam /
úsatīr dvāro mahinā mahadbhir devaṃ rathaṃ rathayur dhārayadhvam 5

*"Touch the broad height of Heaven and the formations of the Earth, you open wide!
Commanding, o Doors, with the greatness of the great! Hold the Divine Chariot, you
who provide chariots."*

devī divo duhitarā suśilpe uśāsānaktā sadatām ni yonau /
ā vām devāsa úsatī úsanta urau sīdantu subhage upasthe 6

*"May the two skillful goddesses, daughters of Heaven, Dawn and Night, be seated in the
origin of the World (Yoni).
May the eager gods be seated in your wide lap, O Most Blissful and Strong ones!"*

ūrdhvo grāvā bṛhad agniḥ samiddhaḥ priyā dhāmāny aditer upasthe /

purohitāv ṛtvijā yajñe asmin viduṣṭarā draviṇam ā yajethām 7

"The stone is erected, wide burns the fire, the worlds in the lap of Aditi are blissful. The two Purohitas, Ritoiks, in this sacrifice, who are most skillful, may they sacrifice for us the substance."

RV 1.13.6-12

वि श्रयन्ताम् ऋतावृधो द्वारो देवीर् असश्चतः । अद्या नूनं च यष्टवे ॥ १-०१३-०६

vī śrayantām ṛtāvṛdho dvāro devīr asaścataḥ / adyā nūnaṃ ca yaṣṭave 1.013.06

Interpretation

Let the divine portals be set open now, and the rivers of light, which are growing within the dynamic truth of the Supermind and never drying up, be set free to flow! For today is the Day of the Sacrifice.

Vocabulary:

vī śrayantām, Impv., 3 pers., pl., A., of root śrī with pref. vi, to open, to let out.
ṛtāvṛdho dvāro devīr, f. Acc., pl.; of ṛtāvṛdh, dvār, devī;
asaścataḥ, plur. of asaścat, mfn, *not sticking, not ceasing, not drying up*;
adyā nūnaṃ ca, *today and now*;
yaṣṭave, *to sacrifice*, Ved. Inf. from root yaj.

Note:

- 1) Doors are said to be agni-viśeṣa-mūrtayaḥ, personifications of agni.
- 2) Cp. dvāraḥ devīḥ in āprīsūktas, 1.142.6: vī śrayantām ṛtāvṛdhaḥ prayai devebhyo mahīḥ / pāvakāsaḥ puruspr̥ṣo dvāro devīr asaścataḥ/ *"May the great gates open wide, straight from the gods, increasing by the truth, Purifying, widely reaching, the Goddesses, infallible."*

नक्तोषासा सुपेशसास्मिन् यज्ञ उप ह्ये । इदं नो बर्हिर् आसदे ॥ १-०१३-०७

naktoṣāsā supéśasā asmín yajñá úpa hvaye / idam no barhír āsade 1.013.07

Interpretation

I call for the beautiful Night and Dawn to attend to this Sacrifice, to sit upon our sacred grass.

Vocabulary:

naktoṣāsā, nakta-uṣas, Acc., dual.; *night and dawn*;
supéśasā, Acc., dual.; *well adorned, beautiful, RV*;
idam no barhír āsade, *this is our sacrificial grass (seat) to sit*; idam, *this*; dem. pron., n., Nom., sg.; naḥ, our, inclit., of pers. pron., Gen., pl.; āsade, Ved, Inf., *to sit, to approach*;

Note:

Cp. with RV 1.142.7

ā bhandamāne upāke naktoṣāsā supeśāsā / yahvā ṛtasya mātārā sīdatām barhir ā sumat 7

“O Night and Dawn, invoked with prayer, united, beautiful and young, the two mothers of the Supramental Truth, take your seat together at the Sacrifice.”

Vocabulary:

bhand, 1.A, to be greeted with praise; sumat, ind. together (with Instr.)

RV 2.3.6

sādhvapāṃsi sanatā na ukṣite uṣāsānaktā vayyeva raṇvite /
tantum tatum saṃvayantī samīcī yajñasya peśaḥ sudughe payasvatī 6

“It is for our great deeds that they were conceived from the beginning of time! Dawn and Night like two female weavers interweave the one thread in the same direction, which was spread (from the beginning of creation)! They are the architect of the Sacrifice, full of Milk of Knowledge, easy to yield.”

ता सुजिह्वा उप ह्वये होतारा दैव्या कवी । यज्ञं नो यक्षताम् इमम् ॥ १-०१३-०८

tā sujihvā úpa hvaye hótārā daíviyā kavī / yajñám no yakṣatām imám 1.013.08

Interpretation

I call the two divine hotars, the poets with the perfect tongue, that they may sacrifice this sacrifice of ours.

Note:

Two agnis: daivyau hotarau pracetasau, two divine invokers, they were seen as the Sun and the Fire, the two essences of Heaven and Earth, by uniting which, they complete the sacrifice.

Vocabulary:

tā su-jihvā, they two with the perfect tongue, m., Ved. dual., Acc.;
yakṣatām, they two should sacrifice, Impv., A., dual., 3d pers., of aor. basis;

इळा सरस्वती मही तिस्रो देवीर् मयोभुवः । बर्हिः सीदन्त्व् अस्त्रिधः ॥ १-०१३-०९

īlā sárasvatī mahī tísro devīr mayobhúvaḥ / barhiḥ sīdantu asrídhaḥ 1.013.09

Interpretation

May the three undecaying goddesses, who are made of delight, Ila, Sarasvati, and Mahi, sit down upon the sacred grass.

Vocabulary:

mayo-bhuvah, whose nature is of delight, f., Nom., pl.; of mayo-bhū; mayas, n.,
delight, joy, bliss;
asridhah, asridh, mf not erring, not failing; f.pl. inexhaustible streams RV;

इ॒ह त्व॑ष्टार॒म् अ॒ग्रि॒यं वि॒श्वरू॑प॒म् उ॒प ह॒ये । अ॒स्माक॑म् अस्तु॒ के॒वलः॑ ॥ १-०१३-१०

ihá tváṣṭāram agriyāṃ viśvárūpam úpa hvaye / asmākam astu kévalaḥ 1.013.10

Interpretation

Here, in this lower hemisphere, I invoke the original Creator Toashtar, whose form is the Universe; may he be solely ours.

Vocabulary:

agriyam, Acc., sg.; first, original, chief;
viśva-rūpam, Acc., sg., Bah., whose form is Universe;

अ॒व सृ॑जा वनस्पते॒ दे॒व दे॒वेभ्यो॑ ह॒विः । प्र दा॒तुर् अस्तु॑ चेतन॒म् ॥ १-०१३-११

áva srjā vanaspate déva devébhiyo havíḥ / prá dātúr astu cétanam 1.013.11

Interpretation

Release, O Lord of Bliss, our offering to the Gods! O luminous God, may the true consciousness of the giver come forward!

स्वाहा॑ य॒ज्ञं कृ॑णोतनेन्द्राय॒ यज॑व॒नो गृ॑हे । तत्र॑ दे॒वाँ उ॒प ह॒ये ॥ १-०१३-१२

svāhā yajñam kṛṇotanaṅdrāya yajvano gr̥hē / tātra devāṃ úpa hvaye 1.013.12

Interpretation

Perform the Fire sacrifice to Indra exclaiming Svaha in the house of the sacrificer; there I call the gods.

Note:

Svaha is an exclamation used in pouring the oblation on the fire, also identified with Agni. Svaha is called the daughter of Brihaspati, son of Angiras (Mahabharata); she is also the daughter of Daksha and wife of Agni.

Vocabulary:

kṛnotana-indrāya, kṛṇuta/kṛṇota/kṛṇotana/ Ved.forms of Impv., 2 pers., pl. of root kr, to do, perform, arrange; indrāya, Dat., sg.; to Indra;
yajvano, of the sacrificer, Gen., sg. of yajvan, m. sacrificer, worshipper, etc. RV

RV 5.6

ṛṣi: vasuśruta ātreya; devatā: agni; chanda: pañkti

अग्निं॑ तम्॒ मन्ये॑ यो वसु॒र् अस्तं॑ यं यन्ति॑ धेनवः॑ ।
 अस्तम्॑ अर्वन्त॑ आशवो॑ ऽस्तं॑ नित्यासो॑ वाजिन॑ इषं॑ स्तोतृभ्य॑ आ भर॑ ॥ ५-००६-०१
 सो अग्नि॑र् यो वसु॒र् गृणे॑ सं यम्॒ आयन्ति॑ धेनवः॑ ।
 सम् अर्वन्तो॑ रघुद्रुवः॑ सं सुजातासः॑ सूरय॑ इषं॑ स्तोतृभ्य॑ आ भर॑ ॥ ५-००६-०२
 अग्नि॑र् हि वाजिनं॑ विशे॑ ददाति॑ विश्वचर्षणिः॑ ।
 अग्नी॑ राये॒ स्वाभुवं॑ स प्रीतो॑ याति॒ वार्यम्॑ इषं॑ स्तोतृभ्य॑ आ भर॑ ॥ ५-००६-०३
 आ ते॑ अग्न॒ इधीमहि॑ द्युमन्तं॑ देवाजरम् ।
 यद् ध॑ स्या ते॒ पनीयसी॑ समिद् दीदयति॑ द्यवीषं॑ स्तोतृभ्य॑ आ भर॑ ॥ ५-००६-०४
 आ ते॑ अग्न॒ ऋचा॑ हविः॒ शुक्रस्य॑ शोचिषस् पते ।
 सुश्चन्द्र॑ दस्म विशपते॑ हव्यवाट् तुभ्यं॑ ह्ययत॑ इषं॑ स्तोतृभ्य॑ आ भर॑ ॥ ५-००६-०५
 प्रो त्ये॑ अग्नयो॑ ऽग्निषु॑ विश्वम् पुष्यन्ति॑ वार्यम् ।
 ते हिन्विरे॑ त इन्विरे॑ त इषण्यन्त्य॑ आनुषग् इषं॑ स्तोतृभ्य॑ आ भर॑ ॥ ५-००६-०६
 तव॑ त्ये अग्ने॑ अर्चयो॒ महि॑ ब्राधन्त॑ वाजिनः॑ ।
 ये पत्वभिः॑ शफानां॑ ब्रजा भुरन्त॑ गोनाम् इषं॑ स्तोतृभ्य॑ आ भर॑ ॥ ५-००६-०७
 नवा॑ नो अग्न॒ आ भर॑ स्तोतृभ्यः॑ सुक्षितीर् इषः॑ ।
 ते स्याम॑ य आनुचुस् त्वादूतासो॑ दमे-दम॑ इषं॑ स्तोतृभ्य॑ आ भर॑ ॥ ५-००६-०८
 उभे॑ सुश्चन्द्र॑ सर्पिषो॑ दर्वी श्रीणीष॑ आसनि ।
 उतो॑ न उत् पुपूर्या॑ उक्थेषु॑ शवसस् पत॑ इषं॑ स्तोतृभ्य॑ आ भर॑ ॥ ५-००६-०९
 एवा॑ अग्निम् अजुर्यमूर् गीभिर् यज्ञेभिर् आनुषक् ।
 दधद् अस्मे॑ सुवीर्यम्॑ उत त्यद् आश्वश्च्यम्॑ इषं॑ स्तोतृभ्य॑ आ भर॑ ॥ ५-००६-१०

agnim̐ tām manye yó vásur ástaṃ yām yānti dhenávaḥ

- ástam árvanta āśávo ástam nítyāso vājína íṣam stotr̥bhya ā bhara 5.006.01
- só agnír yó vásur gr̥ṇé sám yám āyánti dhenávaḥ
sám árvanto raghudrúvaḥ sám sujātāsaḥ sūrāya íṣam stotr̥bhya ā bhara 5.006.02
- agnír hí vājínaṃ viśé dádāti viśvácarṣaṇiḥ
agní rāyé suābhúvaṃ sá pr̥t́o yāti vāriyam íṣam stotr̥bhya ā bhara 5.006.03
- ā te agna idhīmahi dyumántaṃ deva ajáram
yád dha syā te páníyasī samíd dīdáyati dyávi íṣam stotr̥bhya ā bhara 5.006.04
- ā te agna ṛcā havīḥ súkrasya sóciṣas pate
súscandra dásma víspate hávyavāt̥ túbhyaṃ hūyata íṣam stotr̥bhya ā bhara 5.006.05
- pró tyé agnáyo agníṣu víśvam puṣyanti vāriyam
té hinvire tá invire tá íṣanyanti ānuśág íṣam stotr̥bhya ā bhara 5.006.06
- táva tyé agne arcáyo máhi vrādhanta vājínaḥ
yé pátvabhiḥ śaphānām vrajā bhuránta gónām íṣam stotr̥bhya ā bhara 5.006.07
- návā no agna ā bhara stotr̥bhyaḥ suksit̥r̥ íṣaḥ
té siyāma yá ānrcús tvādūtāso dáme-dama íṣam stotr̥bhya ā bhara 5.006.08
- ubhé suścandra sarpíṣo dárvi śrīṇīṣa āsáni
utó na út pupūriyā ukthéṣu śavasas pata íṣam stotr̥bhya ā bhara 5.006.09
- evām̐ agním ajuryamur gīrbhír yajñébhīr ānuśák
dádhad asmé suvīriyam utá tyád āśuásviyam íṣam stotr̥bhya ā bhara 5.006.10

The Galloping Flame-Powers of the Journey⁹⁴

The flames of Agni the divine Will, home and meeting-place of all our increasing and advancing life-powers, are imaged as galloping on our human journey to the supreme good. Divine Will creates in us the divine strength of impulsion, an illumined and undecaying force and flame described as the steed of the plenitude, which brings us that good and carries us to that goal. His flames are coursers on the path who increase by the sacrifice; they hasten uninterruptedly, and race always more swiftly; they bring in the penned-up illuminations of the hidden knowledge. Their entire force and rapidity are accorded when the divine Strength is filled and satisfied with the sacrificial offerings.

अग्निं तम् मन्वे यो वसूर अस्तं यं यन्ति धेनवः ।

अस्तम् अर्वन्त आशवो ऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥ ५-००६-०१

⁹⁴ The Secret of the Veda, p. 413

agnīm tám manye yó vásur ástaṃ yám yānti dhenávaḥ /
 ástaṃ árvanta āśávo ástaṃ nítýāso vājína íṣaṃ stotṛbhya ā bhara 5.006.01

1. On Strength I meditate who is the dweller in substance and to him as their home go our fostering herds, to him as their home our swift war-steeds,⁹⁵ to him as their home our powers of the plenitude. Bring to those who affirm thee thy force of the impulsion.⁹⁶

Interpretation:

I fix my mind upon Agni who is a luminous dweller in the substance of our body, to whom all the rays of knowledge nourishing our growth come as to their own home, to whom all the powers of our being speed up as to their abode, in whom all the plenitudes of our future realisations find their ultimate refuge! Bring your luminous support to those who affirm you within themselves.

There are three different types of forces mentioned here which find Agni as their own home:

- 1) *the rays of luminous and nourishing knowledge,*
- 2) *the swift and quick powers of being, and*
- 3) *the plenitudes of supporting spiritual growth in substance.*

First it is Knowledge, then it is Power and then it is Ananda in the substance. It is very typical for the Vedic knowledge to have this hierarchy of transformation: Consciousness-Power-Bliss.

Vocabulary:

astam 2 n. *home* RV. AV. ShBr. m. *setting* (as of the sun or of luminaries) . ind. *at home, home* RV.

arvat mfn. *running, hasting* RV., AV.; (-an) m. *a courser, horse* RV. VS. AV. BhP.

āśu mfn., *fast, quick, going quickly* RV. AV.; m. Ved. *the quick one, a horse* RV. AV.

nitya, continual, perpetual, eternal RV. &c. &c.

íṣ f. *anything drunk, a draught, refreshment, enjoyment libation the refreshing waters of the sky sap, strength, freshness, comfort, increase good condition, affluence* RV. AV. VS. AitBr.

सो अग्निर् यो वसुर् गृणे सं यम् आयन्ति धेनवः ।

सम् अर्वन्तो रघुद्रुवः सं सुजातासः सूर्य इषं स्तोतृभ्य आ भर ॥ ५-००६-०२

só agnir yó vásur grṇé sám yám āyānti dhenávaḥ /
 sám árvanto raghudrúvaḥ sám sujātāsaḥ sūrāya íṣaṃ stotṛbhya ā bhara 5.006.02

⁹⁵ The Horse is the symbol of Force in the Veda, especially of vital force. It is variously the Arvat or war-steed in the battle and the Vajin, the steed of the journey which brings us in the plenty of our spiritual wealth.

⁹⁶ The power that enables us to make the journey through the night of our being to the divine Light.

2. He is that Strength who is the dweller in substance; him I express in whom come together⁹⁷ our fostering herds, in whom meet our swiftly galloping war-steeds, in whom our luminous seers that come to perfect birth in us. Bring to those who affirm thee thy force of the impulsion.

Interpretation:

This Flame, who is a luminous dweller in the substance, I call! Whom all the rays of nourishing knowledge approach from all sides, whom all the powers of being totally and easily follow, in whom all the luminous supporters and inciters find their perfect birth and realisation. Bring your luminous support to those who affirm you within themselves!

This concept of the cows, horses and substance is formulated here again in this verse to make it even more important and clearer.

The last one of the three the substance of plenitudes is expressed as that of perfectly born powers of the seers in us. It is interesting from the yogic perspective, for vāja/ojas is the word which means a substance purified into the energy (spiritual food). It is on the basis of this concept of ojas that the other aspect of yogic realisation can come into being - tejas, the shininess of the being. Ojas itself comes from the transformation of retas, the power of sexual energy within the body, when it is not spent outside, but is raised up and transformed inside into ojas, the power supporting the whole system with energy necessary for yogic siddhis. On the basis of this understanding that the yogis restricted themselves in the ordinary life to brahmacharya. For without ojas, or pure substantial energy, not much can be achieved.

Sri Aurobindo explains this phenomenon in his letter: "...for the element in the retas which serves the sexual act is then changed into its other element which feeds the energies of the system, mental, vital and physical—and that justifies the Indian idea of Brahmacharya, the transformation of retas into ojas and the raising of its energies upward so that they change into a spiritual force."⁹⁸

Vocabulary:

raghu-dru, mfn. running like a race-horse RV. ;

raghu, mfn. (cf. laghu) *hastening, going speedily, fleet, rapid* RV. *light, fickle* ib. m. *a racer, fleet courser* ib.

sūri, m. "*inciter*", *the institutor of a sacrifice* (= yajamāna in later language) RV. AV. *a lord, chief* (also of gods) RV.

अग्नि॑ हि वाजिनं॑ विशे॑ ददाति॑ विश्वचर्षणिः॑ ।

अग्नी॑ राये॒ स्वाभु॑वं स॒ प्रीतो॑ याति॒ वार्य॑म् इषं॑ स्तोतृभ्य॒ आ भर॑ ॥ ५-००६-०३

⁹⁷ All our growing powers of force and knowledge move towards the manifestation of the divine Knowledge-Force and in it combine and are harmonised.

⁹⁸ Letters on Yoga, p. 1511

agnī rāyé suābhúvaṃ sá prītó yāti vāriyam íṣaṃ stotr̥bhya ā bhara 5.006.03

3. Will, the universal toiler, gives to the creature his steed of the plenitude, Will gives that which comes into entire being in us for the felicity and, satisfied, it journeys to the desirable good. Bring to those who affirm thee thy force of the impulsion.

Interpretation:

It is Agni, the Universal Man, who gives to people the Power of Plenitude.

It is Agni, who finds the wealth by giving to man that which gets fully assimilated within and becomes the substance of his being, thus satisfied with this, he moves towards that which is desired as the aim of our journey. Bring your luminous support to those who affirm you within themselves!

Now it is stated that Agni gives to people the power of plenitude, the physical energy which is transformed into spiritual support, for he is Vaishvanara or Vishva-carshana, the Universal Man or Universal cultivator. He cultivates this mortal soil into the divine kshetra, he makes it full of the power of plenitude, which is fully assimilated by man into his own substance. Being happy of such transformation Agni can lead him on his journey to the highest good.

Vocabulary:

carṣaṇi, mfn. (from krṣ) "cultivating", active, agile, swift RV. f. pl. "cultivators (opposed to nomads)", men, people, race RV.; N. of Aryaman's children (progenitors of the human race) BhP.

viś, f. a settlement, homestead, house, dwelling; (viśpati, "lord of the house" applied to Agni and Indra) RV. (also pl.) a community, tribe, race (subjects, people, troops) RV. AV. VS. Br. MBh. BhP.

svābhū, mfn. very abundant or ready to hand RV. ready to help ib.

आ ते अ॒ग्न इ॒धी॒महि॑ द्यु॒मन्तं॑ दे॒वा॒जर॑म् ।

यद् ध॒ स्या॑ ते॒ पनी॑यसी॒ समिद्॑ दी॒दयति॑ द्यवी॒षं॑ स्तो॒तृभ्य॑ आ॒ भर॑ ॥ ५-००६-०४

agnīr hí vājīnaṃ viśé dādāti viśvácarṣaṇiḥ /

ā te agna idhīmaḥi dyumāntaṃ deva ajāram /

yád dha syā te pániyasī samíd dīdayati dyávi íṣaṃ stotr̥bhya ā bhara 5.006.04

4. That fire of thee we kindle O God, O Flame, luminous, unaging, when that more effective force of thy labour blazes in our heavens.

Bring to those who affirm thee thy force of the impulsion.

Interpretation:

O Agni, we ignite that shining flame of yours which cannot be extinguished, O god, when the most beautiful flaming of yours shines in our heavens! Bring your luminous support to those who affirm you within themselves!

Here we have an indication of the two fires one in the heaven and other on earth. It is when the fire in heaven is lit that the fire on earth becomes uninterrupted, constant, supporting the growth of our consciousness.

Vocabulary:

syā, 1 pron. base of 3rd person (= {sā}) RV.

panīyas, mfn. (compar.) *more or very wonderful* ib.; from root pan 1. A1., *to be worthy of admiration or to admire* (acc.) RV.

samidh, mfn. *igniting, flaming, burning* RV. f. *firewood, fuel, a log of wood, faggot, grass &c. employed as fuel* (7 Samidhs, or sometimes 3 X 7 are mentioned, as well as 7 Yonis, 7 flames &c.) RV. &c.; *kindling, flaming* RV. VS. ShBr.

idhīmahī, *we kindle*, 1 pl.; Ved. form from indh, 7. A1. *to kindle, light, set on fire* RV. AV.

आ ते॑ अ॒ग्न ऋ॒चा ह॒विः शु॒क्रस्य॑ शोचिष॒सु प॒ते ।

सु॒श्र॒न्द्र द॒स्म वि॒श॒प॒ते ह॒व्यवा॒ट् तु॒भ्यं हू॒य॒त इ॒षं स्तो॒तृभ्य॑ आ भ॒र ॥ ५-००६-०५

ā te agna ṛcā havīḥ śukrasya śociṣas pate /

súścandra dásma víspate hávyavāṭ túbhyaṃ hūyata iṣaṃ stotṛbhya ā bhara 5.006.05

5. Will, master of the pure-bright flame, thine is the offering cast by the illumining word; bearer of the oblation, to thee it is cast, O master of the creature, achiever of works, perfect in delight.

Bring to those who affirm thee thy force of the impulsion.

Interpretation:

To you, O Agni, the offering was made by the Rik, the illumining Word, O the Lord of the bright flame, Skillful and Beautiful, Master of People, carrying the offering to the Higher Powers. Bring your luminous support to those who affirm you within themselves!

Vocabulary:

suścandra, mfn. *glittering beautifully* RV.

dasma, mfn., from, *daṃs; accomplishing wonderful deeds, wonderful, extraordinary* RV. hūyata, Inj. *is being sacrificed*.

प्रो॑ त्ये अ॒ग्नयो॑ ऽग्नि॒षु वि॒श्वम् पु॒ष्यन्ति॑ वा॒र्यम् ।

ते हि॑न्वि॒रे त इ॒न्वि॒रे त इ॒षण्य॑न्त्य् आ॒नु॒षग् इ॒षं स्तो॒तृभ्य॑ आ भ॒र ॥ ५-००६-०६

pró tyé agnáyo agníṣu vísvam puṣyanti váriyam /

té hinvire tá invire tá iṣaṇyanti ānuṣag iṣaṃ stotṛbhya ā bhara 5.006.06

6. Those are thy flames that in these thy other flames nourish and advance every desirable good; they, they race! they, they run! they drive on in their impulses without a break.

Bring to those who affirm thee thy force of the impulsion.

Interpretation:

Those flames of Agni among his other many flames, move forward and increase the good of All. They urge on! They advance and press upon! They rush upwards one after another without a break. Bring your luminous support to those who affirm you within themselves!

It is interesting to note here that the flames have their successions also: the older flames and the younger ones, as it were, similar to the dawns: those who move forward and those who already did their work of transformation and stabilised or fixed a certain developmental level. This stabilization on every evolutionary level is done in the consciousness by Twashtar, who is considered to be one of the forms of Agni.

The description is wonderfully poetical:

té hinvire tá invire tá iṣanyanti ānuśág

“They hurl their flames urging on! They infuse their strength and press upon! They drive on, causing to make haste!”

Vocabulary:

hi, 5. P., to send forth, set in motion, impel, urge on, hasten on (A also intrans.) RV. AV. ShBr.. to stimulate or incite to (dat.) RV. to assist or help to (dat.) ib. to discharge, hurl, cast, shoot RV.

inv, 6. P. {invati} RV. AV.; 9. P. 1. pl. inīmasi}; A1. perf. 3. pl. {invire}, to advance upon, press upon, drive to infuse strength, invigorate, gladden to use force, force to drive away to keep back, remove to have in one's power, take possession of, pervade to be lord or master of anything, have the disposal of RV. AV. SV.

iṣanya, Nom. P. {iṣanyati} (p. {iṣanyat}); to cause to make haste, excite, drive RV.

ānuśak, ind. in continuous order, uninterruptedly, one after the other RV.

तव॑ त्ये॒ अग्ने॑ अर्च॒यो महि॑ ब्राधन्त॒ वाजिनः॑ ।

ये॒ पत्व॑भिः शफानां॑ ब्रजा भुरन्त॒ गोनाम्॑ इषं॒ स्तोतृ॑भ्य आ भर॒ ॥ ५-००६-०७

táva tyé agne arcáyo máhi vrādhanta vājīnaḥ /

yé pátvabhiḥ śaphānāṃ vrajā bhuránta gónām iṣaṃ stotr̥bhya ā bhara 5.006.07

7. Those are thy fiery rays, O Will, steeds of the plenitude, and they increase into the largeness and with tramlings of their hooves they bring in the pens of the luminous kine.⁹⁹

⁹⁹ The illuminations of the divine Truth penned up in the cavern of the subconscious by the lords of sense-action.

Bring to those who affirm thee thy force of the impulsion.

Interpretation:

These are the flaming rays of yours, O Agni, steeds of the powers of plenitudes which grow in the Vast, which by the fall of their hooves break into the pans of the herds of light. Bring your luminous support to those who affirm you within themselves!

Here is a clear reminder of the myth of Panis and hidden treasures in the cave of Darkness, which was broken by the lightning of Indra. Sri Aurobindo compares this myth to the Greek mythology of Pegasus:

“The association of a river with the poetical inspiration occurs also in the Greek mythology; but there the Muses are not conceived of as rivers; they are only connected in a not very intelligible fashion with a particular earthly stream. This stream is the river Hippocrene, the fountain of the Horse, and to account for its name we have a legend that it sprang from the hoof of the divine horse Pegasus; for he smote the rock with his hoof and the waters of inspiration gushed out where the mountain had been thus smitten. Was this legend merely a Greek fairy tale or had it any special meaning? And it is evident that if it had any meaning, it must, since it obviously refers to a psychological phenomenon, the birth of the waters of inspiration, have had a psychological meaning; it must have been an attempt to put into concrete figures certain psychological facts. We may note that the word Pegasus, if we transliterate it into the original Aryan phonetics, becomes pajasa and is obviously connected with the Sanskrit pajas, which meant originally force, movement, or sometimes footing. In Greek itself it is connected with pege, a stream. There is, therefore, in the terms of this legend a constant association with the image of a forceful movement of inspiration. If we turn to Vedic symbols we see that the Ashwa or Horse is an image of the great dynamic force of Life, of the vital and nervous energy, and is constantly coupled with other images that symbolise the consciousness. Adri, the hill or rock, is a symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released and the waters flow. The streams of the madhu, the honey, the Soma, are said also to be milked out of this Hill or Rock. The stroke of the Horse's hoof on the rock releasing the waters of inspiration would thus become a very obvious psychological image.”¹⁰⁰

Vocabulary:

vrādh, (prob. connected with vṛdh), to be great or mighty (accord. to others "to urge , incite") RV.

mah, mfn. *great , strong , powerful mighty , abundant;* RV. VS.

patvan, mf(varī) n. *flying* RV. VS.; n. *flying , flight* RV. VS.

śapha, m. (of doubtful derivation) *a hoof*(esp. the hoof of a horse) RV. &c. &c.

bhur, (prob. a secondary form of root bhri, P.A1. {bhurati}, {-te}, *to move rapidly or convulsively, stir, palpitate, quiver, struggle (in swimming)* RV.: *to flicker* (as fire) ib.;

¹⁰⁰ The Secret of the Veda, p. 92

vraja, m. (n. only RV. v, 6, 7) a fold, stall, cow-pen, cattle-shed, enclosure or station of herdsmen RV. &c. &c.; a herd, flock, swarm, troop, host, multitude MBh.

नवा॑ नो अ॒ग्न आ॑ भर॒ स्तोतृ॑भ्यः सु॒क्षिती॑र् इषः ।

ते स्या॑म॒ य आ॒नृचु॑स् त्वा॒दूता॑सो॒ दमे॑-दम॒ इषं॑ स्तो॒तृभ्य॑ आ॒ भर॑ ॥ ५-००६-०८

nāvā no agna ā bhara stotr̥bhyaḥ suksitīr iṣaḥ /
té siyāma ya ānrcuś tvādūtāso dame-dama iṣaṃ stotr̥bhya ā bhara 5.006.08

8. Bring, O Will, to those who affirm thee new strengths of impulsion that find aright their dwelling-place; ¹⁰¹ may we be they who because they have thee for their messenger, sing the hymn of illumination in home and home. Bring to those who affirm thee thy force of the impulsion.

Interpretation:

Bring, O Agni, new powers from the perfect fields of yours to those who affirm you within themselves. May we be they, who by choosing you as their messenger, express themselves by the Word of illumination in every house they dwell. Bring your luminous support to those who affirm you within themselves!

Here again we have this concept of new, fresh powers of Agni, *navā iṣaḥ*, or a new support, which actually presumes that what has already been realised is not enough, for we move forward and therefore we need new powers to walk the path.

And again: "May we be those who have expressed You in their consciousness, from home to home, having you as a messenger." Rishi aspires to be as those who express Agni in themselves.

Vocabulary:

sukṣiti, f. a good abode, secure dwelling, place of refuge RV. VS. TS.
ānrcuḥ, they have praised, Perf., 3 pl., from root rc, 6. P. (rcati, ānarca, arcita,) &c.; to praise;
tvādūta, mfn. having thee as a messenger. RV.

उभे॑ सु॒श्चन्द्र॑ सर्पि॒षो द॑र्वी श्रीणी॒ष आ॑सनि ।

उतो॑ न॒ उत् पु॒पूर्या॑ उ॒क्थेषु॑ शव॒सस् प॑त॒ इषं॑ स्तो॒तृभ्य॑ आ॒ भर॑ ॥ ५-००६-०९

ubhé suścandra sarpīṣo dārvī śrīṇīṣa āsāni /
utó na út pupūriyā ukthēṣu śavasas pata iṣaṃ stotr̥bhya ā bhara 5.006.09

¹⁰¹ That is, they take us to our home in the world of Truth, the superconscient plane, own home of Agni, in which all these impulsions advancing find their rest and dwelling-place. It is reached by an ascent from plane to plane opened in succession by the power of the divine illumining Word.

9. Both¹⁰² ladles of the running richness thou approachest to thy mouth, O perfect in delight; mayst thou in our speakings utterly fill thyself, O master of shining strength.

Bring to those who affirm thee thy force of the impulsion.

Interpretation:

O Perfect in delight, burn them both, the streams of human and divine delight! Fill yourself full in our hymns, O Lord of Growth! Bring your luminous support to those who affirm you within themselves!

It is through and in the expression of the Word that Agni can utterly realise and fill utterly himself. For the Word is the expression and action of Consciousness. The two streams of divine and human expression is his food by which he can fill and satisfy himself utterly: the call from below and "the grace from above that answers".

Vocabulary:

sarpis, n. *clarified butter* (i.e. melted butter with the scum cleared off, commonly called "ghee", either fluid or solidified; also pl.) RV. &c. &c.

darvī, f., *a ladle*;

śrīṅṣe, *you mix*; from śrī, 9. P. A1., *to mix, mingle, cook; to burn, flame, diffuse light* RV.

āsani, *in the mouth*, Loc., sg., from āsan, n. (defective Pa1n2. 6-1 , 63), *mouth, jaws* RV. AV. VS. ShBr. TBr.

pī, 3. P. pupūryās RV.; *to fill* (A., "one's self") RV. AV.; *to sate, cherish, nourish, bring up* RV. AV.

śavas, n. (orig. "swelling, increase") *strength, power, might, superiority, prowess, valour, heroism* (ind. *mightily, with might*) RV. AV.

ए॒वा अ॒ग्नि॒म् अ॒जु॒र्य॒मुर् गी॒र्भिर् य॒ज्ञेभि॑र् आ॒नु॒षक् ।

द॒धद् अ॒स्मे सु॒वी॒र्य॒म् उ॒त त्यद् आ॒श्व॒श्व्य॒म् इ॒षं स्तो॒तृ॒भ्य आ॒ भर॑ ॥ ५-००६-१०

evāṁ agnīm ajuryamur gīrbhīr yajñēbhir ānuṣak /

dādhad asmé suvīriyam utá tyád āśvaśviyam iṣaṁ stotṛbhya ā bhara 5.006.10

10. So by our words and our sacrifices they without any break drive and control the Strength. May he establish in us an utter energy¹⁰³ and that swift galloping force.¹⁰⁴ Bring to those who affirm thee thy force of the impulsion.

Interpretation:

¹⁰² Perhaps, the divine and the human delight. (See the next article in RV 5.7 on Heaven and Earth)

¹⁰³ The hero-power of the battling soul.

¹⁰⁴ āśvaśvyam, the swift Horse-Power, with a play on the two words giving it the sense of "swift horse-swiftness".

Thus they move and control in themselves your immortal power, by their Hymns-Invocations and their Sacrifices without interruption, following one after another. Establish in us your perfect power of hero and swift and galloping Force of your energy. Bring your luminous support to those who affirm you within themselves!

Vocabulary:

ajuh, mfn. (from root jur) , not subject to old age or decay RV.; root jur,. 4. 6. P. to become old or decrepit, decay, perish RV.; to cause to grow old or perish RV.
(a)yamuḥ, Aor. from root yam, *sustain, hold*, RV. (A) *to extend one's self before* (dat.) AitBr. *to raise (the other scale), weigh more* ShBr. *to stretch out, expand, spread, display, show* RV. *to hold or keep in, hold back, restrain, check, curb, govern, subdue, control* ib. &c. &c. Sri Aurobindo translates it as "drive and control".

RV 5.7

ṛṣi: iṣa ātreya; devatā: agni; chanda: anuṣṭup, 10 pañkti

सखायः सं वः सम्यञ्चम् इषं स्तोमं चाग्रये ।
वर्षिष्ठाय क्षितीनाम् ऊर्जो नप्त्रे सहस्वते ॥ ५-००७-०१
कुत्रा चिद् यस्य समृतौ रणवा नरो नृषदने ।
अहन्तश् चिद् यम् इन्धते संजनयन्ति जन्तवः ॥ ५-००७-०२
सं यद् इषो वनामहे सं हव्या मानुषाणाम् ।
उत द्युम्नस्य शवस ऋतस्य रश्मिम् आ ददे ॥ ५-००७-०३
स स्मा कृणोति केतुम् आ नक्तं चिद् दूर आ सते ।
पावको यद् वनस्पतीन् प्र स्मा मिनात्य् अजरः ॥ ५-००७-०४
अव स्म यस्य वेषणे स्वेदम् पथिषु जुहति ।
अभीम् अह स्वजेन्यम् भूमा पृष्ठेव रुरुहुः ॥ ५-००७-०५
यम् मर्त्यः पुरुस्पृहं विदद् विश्वस्य धायसे ।
प्र स्वादनम् पितूनाम् अस्ततातिं चिद् आयवे ॥ ५-००७-०६
स हि ष्मा धन्वाक्षितं दाता न दात्य् आ पशुः ।
हिरिश्मश्रुः शुचिदन्न ऋभुर् अनिभृष्टविषिः ॥ ५-००७-०७
शुचिः ष्मा यस्मा अत्रिवत् प्र स्वधितीव रीयते ।

सु॒षू॒र॒ असू॑त॒ मा॒ता॒ क्रा॒णा॒ यद् आ॑न॒शे॒ भ॒ग॒म् ॥ ५-००७-०८
 आ॒ यस् ते॑ सर्पि॒रासु॑ते ऽग्ने॒ श॒म् अ॒स्ति॒ धाय॑से ।
 ऐ॒षु॒ द्यु॒म्न॒म् उ॒त श्र॑व॒ आ चि॒त्त॒म् म॒र्त्ये॒षु॒ धाः ॥ ५-००७-०९
 इति॑ चिन् म॒न्यु॒म् अ॒ध्रि॒जस् त्वादा॑त॒म् आ प॒शुं द॑दे ।
 आद् अ॒ग्ने॒ अपृ॑ण॒तो ऽत्रिः॑ सा॒स॒ह्याद् द॒स्यु॒न् इ॒षः सा॑स॒ह्यान् नृ॑न् ॥ ५-००७-१०

sákhāyaḥ sám vaḥ samyáñcam íṣaṃ stómaṃ ca agnáye /
 várṣiṣṭhāya kṣitinām ūrjō náptre sáhasvate 5.007.01

kútrā cid yásya sámṛtau raṇvā náro nrṣádane /
 árhantaś cid yám indhaté samjanáyanti jantávaḥ 5.007.02

sám yád iṣó vánāmahe sám havyā mānuṣāñām /
 utá dyumnásya sávasa ṛásya raśmím ā dade 5.007.03

sá smā kṛṇoti ketúm ā náktam cid dūrā ā saté /
 pavākó yád vánaspátin prá smā mināti ajáraḥ 5.007.04

áva sma yásya véṣaṇe svédam pathiṣu júhvati /
 abhím áha svájeniyam bhūmā prṣṭhéva ruruḥ 5.007.05

yám mártiyaḥ purusprīḥam vidád vísvasya dhāyase /
 prá svādanam pitūnām ástatātiṃ cid āyáve 5.007.06

sá hí śmā dhánva ākṣitam dātā ná dāti ā paśúḥ /
 híriśmaśruḥ súcidann bhúr ánibhrṣṭataviṣiḥ 5.007.07

súciḥ śma yásmā atrivát prá svádhitva riyate /
 suṣúr asūta mātā krāṇā yád ānaśé bhágam 5.007.08

ā yás te sarpirāsute ágne sám ásti dhāyase /
 aīṣu dyumnám utá śráva ā cittám mártiyeṣu dhāḥ 5.007.09

íti cin manyúm adhríjas tvádātam ā paśúm dade /
 ād agne aprṇato átriḥ sāsahiyād dásyūn iṣáḥ sāsahiyān nṛñ 5.007.10

Analysis of RV 5.7

The Divine Will, Desirer, Enjoyer, Progressive from the Animal to Bliss and Knowledge.¹⁰⁵

Agni is hymned as the divine Force that brings the bliss and the ray of the truth into the human being and light into the night of our darkness. He leads men in their labour to his own infinite levels; he enjoys and tears up the objects of earthly enjoyment, but all his multitude of desires are for the building of a universality, an all-embracing enjoyment in the divine home of the human being. He is the animal moving as the enjoyer by the progressive movement of Nature, as with an axe through the forest, to the achievement and the bliss. This passionate, emotional, animal being of man is given by him to be purified into the peace and bliss; in it he establishes a divine light and knowledge and the awakened state of the soul.

सखायः सं वः सम्यञ्चम् इषं स्तोमं चाग्नये ।
वर्षिष्ठाय क्षितीनाम् ऊर्जो नपत्रे सहस्वते ॥ ५-००७-०१

sakhāyaḥ saṃ vaḥ samyāñcam iṣaṃ stōmaṃ ca agnāye /
várṣiṣṭhāya kṣitīnām ūrjō nāptre sāhasvate 5.007.01

1. O comrades, in you an absolute force of impulsion and an utter affirming for the Strength that lavishes all his abundance on the worlds of our dwelling,¹⁰⁶ for the master of Force, for the son of Energy.

Vocabulary:

sakhāyaḥ, *O Friends*, Voc. pl.; from sakhi, m. *friend*.

samyāñc, mfn. (fr. sami = sam + añc) *going long with or together, turned together or in one direction, combined, united; entire, whole, complete, all; turned towards each other, facing one another* RV. VS. Br;

varṣiṣṭha, mfn. highest, uppermost, longest, greatest, very great RV. Br.;

ūrj, mfn. highest, uppermost, longest, greatest, very great RV. Br.;

naptr, m. offspring;

¹⁰⁵ The Secret of the Veda, p.417

¹⁰⁶ Or, on the dwellers in the world.

कुत्रा चिद् यस्य समृतौ रण्वा नरो नृषदने ।
अहन्तश् चिद् यम् इन्धते संजनयन्ति जन्तवः ॥ ५-००७-०२

kútrā cid yásya sámṛtau raṇvā náro nr̥śádane /
árhantaś cid yám indhaté saṁjanáyanti jantávaḥ 5.007.02

2. Wheresoever man's soul comes to the utter meeting with him, it becomes full of delight in its dwelling-place. Even they who are adepts in the strength continue to kindle the flame of him and all creatures born work to bring him to perfect birth.

Sri Aurobindo explains the psychological meaning of the word nr̥:

"Nr̥ in the Veda is applicable both to gods and men and does not mean simply a man; it meant originally, I think, strong or active and then a male and is applied to the male gods, active divine souls or powers, puruṣas, opposed to the female deities, gnāḥ who are their energies. It still preserved in the minds of the Rishis much of its original sense, as we see from the word nr̥mna, strength, and the phrase nr̥tama nr̥ṇām, strongest of the divine powers."¹⁰⁷

Interpretation:

- 1) here is a clear indication that the soul of man who comes into contact with Agni grows in its delight. So Agni is making the soul of man grow in its own delight which is the very substance of the soul.
- 2) There is another subtle suggestion of the usage of the terms: sam janayanti jantavaḥ. "Whom the great kindle and all the men born on earth work it out, or bring to his [final] Birth." It may also explain the later usage of the term janarloka as ananda loka in Puranas. The birth of the soul is associated with the bliss.

Vocabulary:

samṛti, f. coming together, meeting, contact RV.; conflict, war, fight ib.;

raṇva, mfn. pleasant, delightful, agreeable, lovely RV.;

nr̥, m. [acc. naram, dat. nare, gen. abl. naras, loc. nari; du. narā, narau; pl. nom. voc. naras, acc. nr̥ṇ; instr. nr̥bhis, or nr̥bhyas; dat. abl nr̥bhya or nr̥bhyas; loc. nr̥ṣu; gen. narām, nr̥ṇām or nr̥ṇām;] a man, hero (used also of gods), person, mankind, people (mostly pl.) RV. &c. &c.

arhat, mfn. deserving, entitled to (acc.) RV.;

सं यद् इषो वनामहे सं हव्या मानुषाणाम् ।
उत द्युम्नस्य शवस ऋतस्य रश्मिम् आ ददे ॥ ५-००७-०३

¹⁰⁷ The Secret of the Veda, p. 81

sám yád iṣó vánāmahe sám havyā mānuṣāṅām /
utā dyumnāsya śávasa ṛtásya raśmím ā dade 5.007.03

3. When wholly we possess and enjoy our strengths of impulsion, wholly all that men offer as a sacrifice, then I receive the ray of the Truth in its illumination and shining energy.¹⁰⁸

Interpretation:

It is when we all possess the strengths of impulsion and offer it to the higher powers, only then I can receive the illumination of Knowledge and Power and dynamic Truth (Supermind).

Vocabulary:

dyumna, n. *splendour, glory, majesty, power, strength* RV. AV.; *enthusiasm, inspiration* RV. VS.

śavas, n. (orig. "swelling, increase") *strength, power, might, superiority, prowess, valour, heroism* RV. AV.

स स्मा कृणोति केतुम् आ नक्तं चिद् दूर आ सते ।
पावको यद् वनस्पतीन् प्र स्मा मिनात्य् अजरः ॥ ५-००७-०४

sá smā kr̥ṇoti ketúm ā náктаṃ cid dūrā ā saté /
pavākó yád vánaspátin prá smā mināti ajārah 5.007.04

4. Verily he creates the light of perception even for one who sits far off in the night, when himself undecaying the purifier compresses the lords¹⁰⁹ of the woodland of delight.

Interpretation:

So the verse explains the previous one and the role of Agni, who can create in every man the perception of light even if he is deeply dwelling in the Night; for he can compress pra-minati the lords of delight, Soma and others, and press them into narrow spaces in the Night-Consciousness, where they could not come or stay by themselves. Agni has such a power because he is growing from the very bottom of Inconscient and has all the connections with all the levels, he is Jatavedas.

Vocabulary:

pra mināti, *destroys, diminishes*; accord. to Sri Aurobindo "compresses"; from root mī, 9. P. A; *to lessen, diminish, destroy* (A. and Pass. *to perish, disappear, die*) RV.

¹⁰⁸ Or, "of the light, the luminous force, the truth."

¹⁰⁹ Vanaspatin, in its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords of delight. Soma, producer of the immortalising wine, is the typical vanaspati.

AV. Br. Up. BhP. *to lose one's way, go astray* RV. *to transgress, violate, frustrate, change, alter* RV. AV.

अव॑ स्म॒ यस्य॑ वे॒षणे॑ स्वे॒दम् पथि॑षु जु॒ह्वति॑ ।

अभी॑म् अ॒ह स्व॑जे॒न्यम् भू॑मा पृ॒ष्ठेव॑ रु॒रुहुः॑ ॥ ५-००७-०५

áva sma yásya véṣaṇe svédam pathiṣu júhvati /
abhīm áha svājēnyam bhūmā pṛṣṭhēva ruruhuḥ 5.007.05

5. When in his circling men cast the sweat¹¹⁰ of their toil as an offering on the paths, then they ascend to him where he sits self-joyous¹¹¹ like climbers who arrive upon large levels.¹¹²

Interpretation:

There is an interesting suggestion in this verse. When men loose their weight, a gross substance by sweating in the service of Agni, when they become pure and light, burnt down, as it were, when they offer all body, vital and mind as the means for their growth to Agni, then they can climb up to the highest place, where Agni sits in his self-delight, svajenya, or in his own world.

Vocabulary:

veṣaṇa, n. service, attendance RV.

sveda, m., sweating, perspiring, sweat, perspiration RV.; warm vapour, steam (see comp.) mfn. sweating, perspiring, toiling,

ava-juhvati, 3 pl., to shed (as drops of sweat) RV. v, 7, 5

aha, ind. (as a particle implying ascertainment, affirmation, certainty, &c.) *surely, certainly* RV. AV.

svajenya, mfn. relating to one's own birth RV.

यम् म॒र्त्यः॑ पु॒रुस्पृ॑हं वि॒दद् विश्व॑स्य॒ धाय॑से ।

प्र॒ स्वा॑द॒नम् पि॒तूना॑म् अ॒स्तता॑तिं चि॒द् आय॑वे ॥ ५-००७-०६

yám mártiyaḥ puruspṛṣṭhāṃ vidád víśvasya dhāyase /
prá svādanam pitūnām ástatātiṃ cid āyāve 5.007.06

¹¹⁰ An equivoque on the double sense of the word, sweat and the rich droppings of the food-offering.

¹¹¹ Or, self-victorious.

¹¹² These are the wide free infinite planes of existence founded on the Truth, the open levels opposed elsewhere to the uneven crookednesses which shut in men limiting their vision and obstructing their journey.

6. Him shall mortal man come to know as the godhead who has this multitude of his desires that he may establish in us the all; for he reaches forward to the sweet taste of all foods and he builds a home¹¹³ for this human being.

Interpretation:

There is another aspect of Agni which man, after climbing to his own birthplace, can recognize as that of multitude of his desires, for he has to establish in us the All, vishvasya dhayase; his task is very complex: to fit All into individual frame of consciousness, and to create for man a Home, a Microcosm, full of sweetness where all thirst of Life will be satisfied.

This satisfaction of thirst and hunger indicates that the work of Redemption is completed. In the Aitareya Upanishad the faculties of the Universal Purusha plunged into the ocean of Inconscient, where they were hunted by hunger and thirst, until they were satisfied by rebuilding the Consciousness of the Universal Purusha in the Individual, Microcosm with all the functions of the Universal. So first they received the body of the Individual Purusha and then build in him all the higher levels of Consciousness. (Cp. also to the myth of the first Sacrificial Ladle created by Twashtar and the further evolutionary works of Ribhus)

Vocabulary:

dhāyas, mfn. *nourishing , refreshing , strengthening , sustaining , satisfying*; n. the act of nourishing &c., RV.

pitu, m. n. (roots pī, pyai) *juice , drink , nourishment , food* RV. AV. TS. VS. AitBr.

svādāna, mfn. *seasoning , making (food) savoury* RV.

āyu, mfn., *living, movable* RV. VS.; m. *a living being, man, living beings collectively, mankind* RV.; *son, descendant, offspring family, lineage* RV. ; n. *life* RV.

astatāti, f. *home* RV. v , 7 , 6.

स हि ष्मा धन्वाक्षितं दाता न दात्य् आ पशुः ।

हिरिश्मश्रुः शुचिदन्न ऋभुर् अनिभृष्टतविषिः ॥ ५-००७-०७

sá hí ṣmā dhánva ākṣitam dātā ná dāti ā paśúḥ /
hírishmasruḥ śúcidann bhúr ānibhrṣṭataviṣiḥ 5.007.07

¹¹³ The home of man, the higher divine world of his existence which is being formed by the gods in his being through the sacrifice. This home is the complete Beatitude into which all human desires and enjoyings have to be transformed and lose themselves. Therefore Agni, the purifier, devours all the forms of material existence and enjoyment in order to reduce them to their divine equivalent.

7. Yea, he teareth to pieces this desert¹¹⁴ in which we dwell as the Animal that teareth its food; the beard of this Beast is of the golden light, his fang is a purity and the force in him is not afflicted by his heats.

Interpretation:

He breaks through the uncultivated lands we dwell on, like the light of knowledge is breaking through the darkness; He, who has the golden beard and the tusk of purity, is most inventive and skillful in works, who is never afflicted by his own labor.

It is an indication of the transformation of the foundations of our material ground: the body, where he is called Ribhu, the skillful artist, who is never tired, burning, purifying and modifying the frame of our material consciousness, making it suitable for Immortality.

Vocabulary:

dhanvan, n. *a desert, a waste* RV.

ākṣi, 2. *to abide, dwell in (acc.) , inhabit* RV. AV., *to possess, take possession of (acc.)* RV.: 6. *to exist* AV. x, 5, 45.

dātā, dāti, from root do 2. 4. P. dāti RV.; *dyati* AV. *to cut, divide, reap, mow* RV. AV.; hiriśmaśru, mfn. golden-bearded (said of Agni).

śucidat, mfn. bright-toothed RV.

ṛbhu, mfn. (from rabh), clever, skilful, inventive, prudent (said of Indra , Agni , and the ādityas RV.; m. an artist, one who works in iron, a smith, builder (of carriages &c.) N. of three semi-divine beings (ṛbhu , vāja , and vibhvan , the name of the first being applied to all of them; they are supposed to dwell in the solar sphere, and are the artists who formed the horses of Indra, the carriage of the Aśvins , and the miraculous cow of Brhaspati ; they made their parents young , and performed other wonderful works, sv-apas; they are supposed to take their ease and remain idle for twelve days [the twelve intercalary days of the winter solstice] every year in the house of the Sun Agohya; after which they recommence working; when the gods heard of their skill, they sent Agni to them with the one cup of their rival Tvaṣṭṛ, the artificer of the gods, bidding the ṛbhhus construct four cups from it; when they had successfully executed this task, the gods received the ṛbhhus amongst themselves and allowed them to partake of their sacrifices) RV. AV. &c. they appear generally as accompanying Indra, especially at the evening sacrifice.

anibhrṣṭa, mfn. unabated , undefeated RV.;

anibhrṣṭa-taviṣi, mfn. having unabated power RV.

Sri Aurobindo explains the psychological symbolism of Ribhus in *The Secret of the Veda* ¹¹⁵:

“The names of the three Ribhus are, in the order of their birth, Ribhu or Ribhukshan, the skilful Knower or the Shaper in knowledge, Vibhwa or Vibhu, the Pervading, the self-diffusing, and Vaja, the Plenitude. Their names indicate their special nature and function, but they are really a trinity, and therefore, although usually termed the Ribhus, they are also called the Vibhus and the Vajas. Ribhu, the eldest is the first in man who begins to shape by his

¹¹⁴ The material existence not watered by the streams or rivers which descend from the superconscient Bliss and Truth.

¹¹⁵ p.338

thoughts and works the forms of immortality; Vibhwa gives pervasiveness to this working; Vaja, the youngest, supplies the plenitude of the divine light and substance by which the complete work can be done. These works and formations of immortality they effect, it is continually repeated, by the force of Thought, with the mind for field and material; they are done with power; they are attended by a perfection in the creative and effective act, svapasyaya sukriyaya, which is the condition of the working out of Immortality. These formations of the artisans of Immortality are, as they are briefly summarised in the hymn before us, the horses of Indra, the car of the Ashwins, the Cow that gives the sweet milk, the youth of the universal Parents, the multiplication into four of the one drinking-bowl of the gods originally fashioned by Twashtri, the Framer of things."

The four cups Ribhus fashioned for the gods of the basis of the Cup made by Twashtar are the four frames or bodies of men corresponding to the four plains of existence: subtle physical, vital, mental and supramental.

शुचिः॑ ष्मा॑ यस्मा॑ अत्रिवत् प्र स्वधितीव॑ रीयते॑ ।
सुषू॑र असू॑त मा॒ता क्रा॒णा यद् आ॑न॒शे भ॑गम् ॥ ५-००७-०८

śúciḥ ṣma yásmā atrivát prá svádhitīva rīyate /
suṣūr asūta mātā krāṇā yád ānaśé bhāgam 5.007.08

8. Pure indeed is he for whom as for the eater of things there is the flowing progression by Nature,¹¹⁶ as by an axe, and with a happy travail she, his Mother, brought him forth that he may accomplish her works and taste of the enjoyment.¹¹⁷

Interpretation:

Pure is the one who can move forward naturally. As by an axe moving through the woods, the Mother brings him easily and willingly forward that he may taste the Delight.

Vocabulary:

svadhiti, mf. *an axe &c., "heavenly axe", thunderbolt* RV. AV. TS.;
rī, (cf. li) 4.9. P.A., *to release, set free, let go* RV.; A., *to be shattered or dissolved, melt, become fluid, drop, flow* RV.

¹¹⁶ Again an equivoque on the double sense of svadhiti, an axe or other cleaving instrument and the self-ordering power of Nature, Swadha. The image is of the progress of the divine Force through the forests of the material existence as with an axe. But the axe is the natural self-arranging progression of Nature, the World-Energy, the Mother from whom this divine Force, son of Energy, is born.

¹¹⁷ The divine enjoyment, bhaga, typified by the god Bhaga, the Enjoyer in the power of the Truth.

krāṇā, ind. *willingly, readily, speedily* RV. ; from root kr, *to do, make, perform, accomplish, cause, effect, prepare, undertake* RV. &c.
 suṣū, mfn. *bringing forth easily* RV.
 ānaśe, perf. of aś, *to reach, come to, reach, come to, arrive at, get, gain, obtain* RV. &c. *to master, become master of.* RV.

आ यस् ते सर्पिरासुते ऽग्ने शम् अस्ति धायसे ।

ऐषु द्युम्नम् उत श्रव आ चित्तम् मर्त्येषु धाः ॥ ५-००७-०९

ā yás te sarpirāsute ágne śám ásti dhāyase /
 aīṣu dyumnám utá śráva ā cittám mártiyeṣu dhāḥ 5.007.09

9. O strength, O presser out on us of the running richness, when thou findest one who is a glad peace¹¹⁸ for the establishing of thy works, in such mortals illumination establish and inspired knowledge and the conscious soul.

Interpretation:

Here again we have a Vedic order of dyumnam, shravas and cittam: drishti, shruti and viveka, - seeing, hearing, perceiving, or light, space and being.

Vocabulary:

sarpirāsuti, mfn. sipping clarified butter RV.; sacrificed or worshipped with clarified butter MW.; m. N. of Agni RV.;
 dhāyas, mfn. nourishing, refreshing, strengthening, sustaining, satisfying; n. the act of nourishing &c.) RV.
 citta, n. attending, observing, thinking, reflecting, imagining, thought RV. VS. ShBr. &c. intention, aim, wish RV. VS. AV. TBr.; the heart, mind TS.

इति चिन् मन्युम् अध्रिजस् त्वादातम् आ पशुं ददे ।

आद् अग्ने अपृणतो ऽग्निः सासह्याद् दस्यून् इषः सासह्यान् नृन् ॥ ५-००७-१०

íti cin manyúm adhríjas tvādātam ā paśúm dade /
 ād agne aprṇato átriḥ sāsahyād dásyūn iṣáḥ sāsahyān nṛñ 5.007.10

10. For to this end I born in the material existence receive as thy gift the emotional mind and the animal being.¹¹⁹ Yea, O Will, may the eater of things

¹¹⁸ śám and śarma in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour, śamī, or work of the sacrifice: the toil of the battle and the journey find their rest, a foundation of beatitude is acquired which is already free from the pain of strife and effort.

¹¹⁹ Literally, passion-mind and the animal; but the word paśu may also mean, as it does oftenest in the Veda, the symbolic Cow of light; in that case the sense will be the

overpower the Dividers¹²⁰ who minister not to his fullness; these souls that rush upon him with their impulsions may he overcome.

Interpretation:

Here can be a play of words: "O Agni, conquer those who do not minister to your fullness, be the devourer of dasyus and a supporter for the divine workers."

| | |
|--|---|
| <p>ā́d agne ápr̥ṇato átrih̥ sāsahiyā́d dáśyūn iṣáh̥ sāsahiyā́n n̄r̥ṇ</p> | <p>Then, O Agni, win those who do not fill thee completely as the Eater you conquer the Dividers, and with your force of impulsion and nourishment the growing souls of men.</p> |
|--|---|

Vocabulary:

ā́t, ind. abl., afterwards, then; further, also, and RV. AV.

adhrija, mfn. *irresistible* RV. v , 7 , 10.

ap̄r̥ṇat, mfn. *"not filling, not propitiating by gifts", stingy* RV.

sāsah-yāt, Intens. Opt., from sah, to overcome, vanquish, conquer, defeat (enemies), gain, win (battles) RV. AV.

emotional mind and the illumined mind. But the first rendering agrees better with the general sense of the hymn and with its previous use of the word.

¹²⁰ The Dasyus who hack and cut up the growth and unity of the soul and seek to assail and destroy its divine strength, joy and knowledge. They are powers of Darkness, the sons of Danu or Diti the divided being.

Interpretation of RV 5.7

Apṛṇataḥ, not filling, not minister to his fullness; do not give to Agni for his growth within the creation. They are the dividers, dasyus, for they resist by not giving and thus dividing the world in two major categories: the givers and non-givers, the selfless workers and selfish robbers, the speakers and the hater of the Divine Word, etc. there are those who change and those who resist this change. It is by resisting the change that they divide the perception of the world and lead our soul astray from the Path of transformation and evolution of consciousness.

In order to understand the usage of *apṛṇataḥ dasyūn nṛṇ*, "the souls that do not fill the growth of Agni are the dividers," we will have to look into Sri Aurobindo's explanation of the origin of Falsehood by translating and explaining the passage from Brihadaranyaka Upanishad:

"The first and the highest are truth; in the middle there is falsehood, but it is taken between the truth on both sides of it and it draws its being from the truth." (Brihadaranyaka Upanishad V. 5. 1.) It is "the truth of the physical reality and the truth of the spiritual and superconscient reality. Into the intermediate subjective and mental realities which stand between them, falsehood can enter, but it takes either truth from above or truth from below as the substance out of which it builds itself and both are pressing upon it to turn its misconstructions into truth of life and truth of spirit."¹²¹

And that is Yajna, the Sacrifice, the Vayu Pavamana, purifying Life force of Agni, the essence of Antariksha, the space in-between heaven and earth.

"All this action and struggle and ascension is supported by Heaven our Father and Earth our Mother, Parents of the Gods, who sustain respectively the purely mental and psychic and the physical consciousness. Their large and free scope is the condition of our achievement. Vayu, Master of life, links them together by the mid-air, the region of vital force."¹²²

It also explains why the Heaven and Earth were described as pure twins or a couple, parents of Agni, dripping with honey and clarified butter, supporting the sacrifice.

In the Secret of the Veda Sri Aurobindo explains: "I had already seen that the central idea of the Vedic Rishis was the transition of the human soul from a state of death to a state of immortality by the exchange of the Falsehood for the Truth, of divided and limited being for integrality and infinity.

Death is the mortal state of Matter with Mind and Life involved in it; Immortality is a state of infinite being, consciousness and bliss. Man rises beyond the two firmaments, Rodasi, Heaven and Earth, mind and body, to

¹²¹ The Life Divine, p. 596

¹²²The Secret of the Veda, p. 382

the infinity of the Truth, Mahas, and so to the divine Bliss. This is the “great passage” discovered by the Ancestors, the ancient Rishis.”¹²³

On Heaven and Earth.

RV 1.159 Dyāvāpṛthivī

प्र द्यावा यज्ञैः पृथिवी ऋतावृधा मही स्तुषे विदथेषु प्रचेतसा ।
देवेभिर् ये देवपुत्रे सुदुंससेत्था धिया वार्याणि प्रभूषतः ॥

prá dyāvā yajñaiḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidátheṣu prácetasā
devébhir yé deváputre sudúṁsasēthā dhīyā vāriyāṇi prabhūṣataḥ 1.159.01

“I establish in my prayer the Heaven and Earth at the gatherings, the wise ones, the great, who make the Truth grow, whose children are Gods, who together with Gods bring forward the boons by the Meditative Thought in its full creative power!”

उत मन्ये पितुर् अद्रुहो मनो मातुर् महि स्वतवस् तद् धवीमभिः ।
सुरेतसा पितरा भूम चक्रतुर् उरु प्रजाया अमृतं वरीमभिः ॥

utá manye pitúr adrúho máno mātúr máhi svátavas tát dhávīmabhiḥ
surétasā pitārā bhūma cakratur urú prajāyā amṛtaṁ vārimabhiḥ 1.159.02

“I dwell with my thought and invocations upon the Mind of the Father (Heaven), and upon the Greatness of the Mother (Earth), self inherent with Power. They two Parents, Procreators, made this World, Wide and Immortal for their progeny.”

ते मायिनो ममिरे सुप्रचेतसो जामी सयोनी मिथुना समोकसा ।
नव्यनव्यं तन्तुम् आ तन्वते दिवि समुद्रे अन्तः कवयः सुदीतयः ॥

té māyīno mamire suprácetaso jāmī sāyonī mithunā sámokasā
návyam-navyam tāntum ā tanvate diví samudré antáḥ kavayaḥ sudítayaḥ 1.159.04

¹²³ The Secret of the Veda, p. 45

“They, who are equipped with procreatory power, mayavinah, most wise, measured out the Couple, the Twins, who have the same birth and the same home.”

The Seers, shining with the perfect light, in Heaven and in the Ocean, weave the thread forever new.”

RV 1.160 Dyāvāpṛthivī

ते हि द्यावापृथिवी विश्वशम्भुव ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तर् ईयते देवो देवी धर्मणा सूर्यः शुचिः ॥ १

té hí dyāvāpṛthivī viśváśambhuva ṛtāvārī rájaso dhārayátkavī
sujánmanī dhiṣāṇe antár īyate devó devī dhármaṇā sūriyaḥ súciḥ 1.160.01

“These indeed are Heaven and Earth, the wise and truthful, who support the space.

These are the two vessels of Soma, beautiful in their birth. Between these Goddesses the God, the shining Sun, moves according to the fixed order.”¹²⁴

उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः ।
सुधृष्टमे वपुष्ये न रोदसी पिता यत् सीम् अभि रूपैर् अवासयत् ॥ २

uruvyácasā mahínī asaścātā pitā mātā ca bhúvanāni rakṣataḥ
sudhṛṣṭame vapuṣīye ná ródasī pitā yát sīm abhí rūpaír avāsayat 1.160.02

“Having wide space, they are powerful and without an end, the Father and the Mother protect the Worlds.

Rodasi, the two halves of the world, the most bold and beautiful, when the Father has clothed them into (beautiful) forms.”¹²⁵

¹²⁴ Surya is born within, in-between Heaven and Earth, or sometimes it is Agni, or Vayu, who is connecting Agni and Surya, for these three fires represent the One, the Supreme born within the space of Heaven and Earth, called Antarikhsa. The two vessels of Soma, Heaven and Earth, are feeding Him to overgrow their own limitless limitations.

¹²⁵ The Father Heaven dressed all things in beautiful forms, rūpair avāsayat, It is interesting to note here that the Father Heaven is later identified with Manas, shaping forms, whereas the Mother Earth with Speech, Agni, the Will, the Summoner of the Divine.

स॒ वह्निः॑ पु॒त्रः पि॒त्रोः पवि॑त्रवान् पु॒नाति॑ धी॒रो भु॒वनानि॑ मा॒यया॑ ।
 धे॒नुं च॑ पृ॒श्निं वृ॒षभं॑ सु॒रेतसं॑ वि॒श्वाहा॑ शु॒क्रम् पयो॑ अस्य दु॒क्षत॑ ॥ ३

sá váhniḥ putráḥ pitaróḥ pavitravān punāti dhīro bhúvanāni māyáyā
 dhenúm ca pṛśniṃ vṛṣabhám surétaṣaṃ viśvāhā śukráṃ páyo asya dukṣata 1.160.03

“He is the Flame, the Son of these Parents, the possessor of Purity, the Wise, who purifies the Worlds with his creative power.

He milks constantly his bright milk from the Cow Prishni, and the Bull, full of procreatory power.”¹²⁶

अयं॑ दे॒वानाम्॑ अ॒पसाम्॑ अ॒पस्त॑मो यो ज॒जान॑ रो॒दसी॑ वि॒श्वश॑म्भुवा ।
 वि॒ यो म॑मे र॒जसी॑ सु॒क्रतू॑ययाज॒रेभि॑ स्क्॒म्भने॑भिः स॒म् आ॑नृ॒चे ॥ ४

ayám devānām apāsām apástamo yó jajāna ródasī viśvásambhuvā
 ví yó mamé rájasī sukratūyáyā ajārebhi skāmbhanebhiḥ sám ānrce 1.160.04

“This one is the most skillful one among all the skillful gods, who made the two shining halves, which are the peaceful foundation for All.

Who measured out the two spaces with his great power, and stabilized them with pillars, which cannot be destroyed.”¹²⁷

RV 6.70 *Dyāvāpṛthivī*

ghṛtāvati bhúvanānām abhiśrīyā urvī pṛthivī madhudúghe supésasā
 dyāvāpṛthivī váruṇasya dhármaṇā viśkabhite ajāre bhūriretasā 6.070.01

“Full of clarified butter of the worlds, attached to each other, vast and wide, milked with honey, in a splendid shape, the Heaven and Earth by the Dharma of Varuna, are kept apart, aging not, full of the procreatory power.”

ásaścanti bhūridhāre páyasvatī ghṛtām duhāte sukṛte śúcivrate
 rājanti asyá bhúvanasya rodasī asmé rétaḥ siñcatam yán mánurhitam 6.070.02

¹²⁶ Agni uses both his Parents, he milks the Mother Earth for his growth and support, and uses the procreatory power, of the Father Heaven to shape things.

¹²⁷ Agni is himself a creator of these two Parents, most skillful among the gods. These two Parents were a device for Him to manifest Himself in the World and to grow to His Greatness.

“Unending, full of stream, full of milk, having pure rules, milking their butter for the pious one, reining in this world, O Heaven and Earth, pour into us the procreatory power, which was established by Manu.”¹²⁸

yó vām rjāve krāmaṇāya rodasī márto dadāśa dhiṣaṇe sá sādhati
prá prajābhir jāyate dhármaṇas pári yuvóḥ siktā víśurūpāṇi sávratā 6.070.03

“The mortal man, who for his straight journey, surrendered to you, O Heaven and Earth, O Two Vessels of Soma, he succeeds!
He is born with his offspring according to the Law! For from your conceptions all beings are born with different forms, but following the same Law.”

ghṛténa dyāvāpṛthivī abhivṛte ghr̥taśrīyā ghr̥tapṛcā ghr̥tāvṛdhā
urvi pṛthivī hotryūrye puróhite té íd viprā ṛlate sumnám iṣṭāye 6.070.04

“You are, O Heaven and Earth, enclosed in butter, adorned by butter, mixed with butter, grown by butter,
Vast and wide, O the two Priests, while choosing the Hotar! The singers pray to them for grace.”

mádhu no dyāvāpṛthivī mimikṣatām madhuścútā madhudúghe mádhuvrate
dádhāne yajñám dráviṇam ca devátā máhi śrávo vājam asmé suvīriyam 6.070.05

“Pour on us your honey, O Heaven and Earth, you are dripping with honey, being milked with honey, whose law is honey itself, establishing in us the Sacrifice and Wealth, Divinity and great fame, strength and heroic might.”

úrjam no dyaús ca pṛthivī ca pinvatām pitā mātā vísvavidā sudáṃsasā
samraráṇé ródasī vísvásambhuvā sanim vājam rayim asmé sám invatām 6.070.06

“May Heaven and Earth make our strength grow! Father and Mother, knowing all, effective in their workings, may the two shining firmaments in their union, who are gracious to all, bestow upon us their gain, power and wealth!”

On the two Mothers of Agni.

“In the Veda, then, we find the number of the principles variously stated. The One was recognised as the basis and continent; in this One there were the two principles divine and human, mortal and immortal. The dual number is also otherwise applied in the two principles, Heaven and Earth, Mind and Body, Soul and Nature, who are regarded as the father and mother of all beings. It is significant, however, that Heaven and Earth, when they symbolise two forms

¹²⁸ Procreatory power, retas, has to descend from Heaven into us and conceive in us a new birth.

of natural energy, the mental and the physical consciousness, are no longer the father and mother, but the two mothers. “¹²⁹

RV 3.55.6-7;11-15 (viśve devāḥ)

श॒युः॑ पर॒स्ताद् अ॒ध नु॑ द्वि॒माता॑बन्ध॒नश् च॑रति॒ वत्स॑ एकः ।
मि॒त्रस्य॑ ता वरु॒णस्य॑ व्र॒तानि॑ मह॒द् दे॒वानाम्॑ असु॒रत्वम्॑ एकम् ॥ ३-०५५-०६

śayúḥ parástād ádha nú dvimātā abandhanás carati vatsá ékaḥ
mitrásya tā varuṇasya vratāni mahád devānām asuratvám ékam 3.055.06

“The one who is beyond is now (here) as a calf of the two mothers, moving alone and unbound. ¹³⁰

These are the laws of Mitra and Varuna! Great is the Power of the Gods and One!”

द्वि॒माता॑ होता॒ वि॒दथे॑षु स॒म्राळ् अ॒न्व अ॒ग्रं च॑रति॒ क्षेति॑ बु॒ध्नः॑ ।
प्र॒ र॒ण्यानि॑ र॒ण्यवा॑चो॒ भर॑न्ते मह॒द् दे॒वानाम्॑ असु॒रत्वम्॑ एकम् ॥ ३-०५५-०७

dvimātā hótā vidátheṣu samrāḥ ánu ágraṃ cárati kṣéti budhnáh
prá ráṇyāni raṇyavāco bharante mahád devānām asuratvám ékam 3.055.07

“The Hotar, who has two mothers, is a Sovereign at the sacrificial gatherings!
Moving at the surface and at the bottom is still!
Whose speech is delight, they bring forward the delight. Great is the Power of the Gods and One!”

ना॒ना च॑क्रा॒ते य॒म्या व॑पूं॒षि तयो॑र् अ॒न्यद् रो॑चते॒ कृ॒ष्णाम् अ॒न्यत् ।
श्या॒वी च॑ यद् अ॒रु॒षी च॑ स्व॒सारौ॑ मह॒द् दे॒वानाम्॑ असु॒रत्वम्॑ एकम् ॥ ३-०५५-११

nānā cakrāte yamīyā vāpūṃṣi tāyor anyád rócate kṛṣṇām anyát
śyāvī ca yád áruṣī ca svásārau mahád devānām asuratvám ékam 3.055.11

“The twins have two different bodies: one is shining and other is dark.
The dark and the light are two sisters! Great is the Power of the Gods and One!”

¹²⁹ The Secret of the Veda, p. 98

¹³⁰ Agni is the Supreme, who dwells beyond in the transcendental realms, but now he is born here in-between Heaven and Earth, called the two Mothers, representing the physical and the mental consciousness.

माता च यत्र दुहिता च धेनू सबर्दुघे धापयेते समीची ।
 ऋतस्य ते सदसीले अन्तर् महद् देवानाम् असुरत्वम् एकम् ॥ ३-०५५-१२

mātā ca yātra duhitā ca dhenū sabardúghe dhāpāyete samīcī
 ṛtāsya té sādasi īle antár mahád devānām asuratvám ékam 3.055.12

“Where the Mother and the Daughter are the two nourishing cows full of Milk,
 131
 feed together (the calf), in the Place of Truth I adore them both!
 Great is the Power of the Gods and One!”

अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुर ऊधः ।
 ऋतस्य सा पयसापिन्वतेळा महद् देवानाम् असुरत्वम् एकम् ॥ ३-०५५-१३

anyāsya vatsam rihatī mimāya káyā bhuvā ní dadhe dhenúr ūdhaḥ
 ṛtāsya sā pāyasāpinvatēlā mahád devānām asuratvám ékam 3.055.13

“Bellowing she licks the calf of another cow! By what state of being did she hide
 her udder?¹³² Ila became full of milk of Truth! Great is the Power of the Gods and
 One!”

“She (Ila) also is connected with Surya, the Sun, as when Agni, the Will is
 invoked (V.4.4) to labour by the rays of the Sun, Lord of the true Light, being of
 one mind with Ila, ilayā sajoṣā yatamāno raśmibhiḥ sūryasya. She is the mother of
 the Rays, the herds of the Sun. Her name means she who seeks and attains and it
 contains the same association of ideas as the words Ritam and Rishi. Ila may
 therefore well be the vision of the seer which attains the truth.”¹³³

पद्या वस्ते पुरुरूपा वपूष्य ऊर्ध्वा तस्थौ त्र्यवि रेरिहाणा ।

¹³¹The Secret of the Veda, p. 473: “Aditi is originally the pure consciousness of infinite existence one and self-luminous; she is the Light that is Mother of all things. As the infinite she gives birth to Daksha, the discriminating and distributing Thought of the divine Mind, and is herself born to Daksha as the cosmic infinite, the mystic Cow whose udders feed all the worlds. It is this divine daughter of Daksha who is the mother of the gods.”

¹³² The Secret of the Veda, p. 371 : “The Deva is indeed, ... 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.”

¹³³ The Secret of the Veda, Page: 96

ऋ॒तस्य॑ स॒न्न वि॑ च॒रामि॑ वि॒द्वान् मह॑द् दे॒वानाम्॑ अ॒सुर॑त्वम् ए॒कम् ॥ ३-०५५-१४

pádyā vaste pururūpā vāpūṃṣi ūrdhvā tasthau triáviṃ rérihāṇā
ṛtásya sádma ví carāmi vidvān mahád devānām asuratvám ékam 3.055.14

“She (Ila) wears at the bottom many different forms, and above she stands kissing the Sun!
I am moving in the house of the Truth, fully conscious! Great is the Power of the Gods and One!”

पदे॑ इ॒व नि॒हिते॑ द॒स्मे अ॒न्तस् तयो॑र् अन्यद् गु॒ह्यम् आ॒विर् अन्य॑त् ।
स॒ध्रीची॑ना प॒थ्या सा॑ वि॒षूची॑ मह॑द् दे॒वानाम्॑ अ॒सुर॑त्वम् ए॒कम् ॥ ३-०५५-१५

padé iva níhite dasmé antás táyor anyád guhiyam āvir anyát
sadhricīnā pathíyā sā viṣūcī mahád devānām asuratvám ékam 3.055.15

“As if two foundations are firmly established inside, accomplishing wonderful deeds: one is hidden and other is revealed. One Path but it leads in many different ways. Great is the Power of the Gods and One!”

“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.”¹³⁴

On Heaven and Earth from Savitri.

Air was a vibrant link between earth and heaven;¹³⁵

The Craftsman of the magic stuff of self
Who labours at his high and difficult plan

¹³⁴ The Secret of the Veda, p. 370

¹³⁵ Savitri, p. 4

In the wide workshop of the wonderful world,
Modelled in inward Time his rhythmic parts.
Then came the abrupt transcendent miracle:
 The masked immaculate Grandeur could outline,
 At travail in the occult womb of life,
 His dreamed magnificence of things to be.
A crown of the architecture of the worlds,
A mystery of married Earth and Heaven
Annexed divinity to the mortal scheme.
A Seer was born, a shining Guest of Time.¹³⁶

This passage perfectly explains the Vedic Myth of Creation: the Golden Embryo. The Golden Embryo, Hiranya Garbha, was flowing on the waters of the Cosmic Ocean from the time of its conception over the period of One Year, though there was no Time yet:

The Craftsman of the magic stuff of self...
Modelled in inward Time his rhythmic parts.

And then there was a separation of the two parts: the upper part became Heaven and the lower part became Earth. This "abrupt transcendent miracle" outlined "His dreamed magnificence of things to be" with the device of "married Earth and Heaven" He could annex divinity to the mortal scheme and thus the Immortal Seer could be born in Time, a shining Guest of Time, atithiḥ śivo naḥ, a God Child.

Being born he fed on his two mothers, or supported by his Father Heaven and Mother Earth he grew and overgrew his own parents:

In this oscillation between earth and heaven,
 In this ineffable communion's climb
There grew in him as grows a waxing moon
The glory of the integer of his soul.
A union of the Real with the unique,
A gaze of the Alone from every face,
 The presence of the Eternal in the hours
 Widening the mortal mind's half-look on things,
 Bridging the gap between man's force and Fate
 Made whole the fragment-being we are here.¹³⁷

She took again her divine unfinished task:
 Survivor of death and the aeonic years,
 Once more with her fathomless heart she fronted Time.
 Again there was renewed, again revealed

¹³⁶ Savitri, p. 25; See the footnote 7

¹³⁷ Savitri, p. 35

The ancient closeness by earth-vision veiled,
The secret contact broken off in Time,
A consanguinity of earth and heaven,¹³⁸
Between the human portion toiling here
And an as yet unborn and limitless Force.¹³⁹
 Again the mystic deep attempt began,
The daring wager of the cosmic game.
 For since upon this blind and whirling globe
 Earth-plasm first quivered with the illumining mind
 And life invaded the material sheath
 Afflicting Inconscience with the need to feel,
Since in Infinity's silence woke a word,
 A Mother-wisdom works in Nature's breast
 To pour delight on the heart of toil and want
 And press perfection on life's stumbling powers,
Impose heaven-sentience on the obscure abyss
And make dumb Matter conscious of its God.
 Although our fallen minds forget to climb,
 Although our human stuff resists or breaks,
 She keeps her will that hopes to divinise clay;
 Failure cannot repress, defeat o'erthrow; ...¹⁴⁰

On the page 468:

A fusing of the joys of earth and heaven,
 A tremulous blaze of nuptial rapture passed,
A rushing of two spirits to be one,
A burning of two bodies in one flame.
 Opened were gates of unforgettable bliss:
Two lives were locked within an earthly heaven
And fate and grief fled from that fiery hour.¹⁴¹

Page: 448

He turns not to high voices in the night;
He asks no aid from the inferior gods;
His eyes are fixed on his immutable aim.

¹³⁸ Heaven and Earth are from the same divine stuff, rodasi, two shining ones, the twins.

¹³⁹ Many times this duality human and divine is implied in RV and later Vedantic literature.

¹⁴⁰ Savitri, p. 353

¹⁴¹ This is a description of relations of Savitri and Satyavan: "Two lives were locked within **an earthly heaven.**" The reunion of Heaven and Earth is the aim of the Sacrifice, the fruit of Redemption. They are linked by the Fire, which does not permit the Falsehood to enter: "And fate and grief led from that fiery hour". Sri Aurobindo is using this image of "A burning of two bodies in one flame" comparing them to the Heaven and Earth in their union: "**A fusing of the joys of earth and heaven,**"

Man turns aside or chooses easier paths;
He keeps to the one high and difficult road
That sole can climb to the Eternal's peaks;
 The ineffable planes already have felt his tread;
He has made heaven and earth his instruments,
But the limits fall from him of earth and heaven;
Their law he transcends but uses as his means.¹⁴²

Page: 690

Imprisoned in its dark and dumb abyss
 A little consciousness it lets escape
 But jealous of the growing light holds back
 Close to the obscure edges of its cave
As if a fond ignorant mother kept her child
Tied to her apron strings of Nescience.¹⁴³

Page: 688

Then with a smile august as noonday heavens
 The godhead of the vision wonderful:
"How shall earth-nature and man's nature rise
To the celestial levels, yet earth abide?
Heaven and earth towards each other gaze
Across a gulf that few can cross, none touch,¹⁴⁴
 Arriving through a vague ethereal mist
Out of which all things form that move in space,¹⁴⁵

¹⁴² Cp. with:

ayam devānām apāsām apástamo yó jajāna ródasī viśvāsambhuvā
 ví yó mamé rájasī sukratūyáyā ajārebhi skāmbhanebhiḥ sám ānṛce 1.160.04

"This one is the most skillful one among all the skillful gods, who made the two shining halves, which are the peaceful foundation for All. Who measured out the two spaces with his great power, and stabilized them with pillars, which cannot be destroyed."

For He, Agni, is himself a creator of these two Parents, most skillful among the gods. These two Parents were a device for Him to manifest Himself in the World and to grow to His Greatness.

Cp. with:

śayúḥ parástād ádha nú dvimātā abandhanás carati vatsá ékaḥ 3.055.06

"The one who is beyond is now (here) as a calf of the two mothers, moving alone and unbound.

¹⁴³ Cp to 5.2 .1

kumāram mātā yuvatīḥ sámubdham gúhā bibharti ná dadāti pitré
 ánikam asya ná mináj jánāsaḥ puráḥ paśyanti níhitam arataú 5.002.01

"The young Mother bears the Boy pressed down in her secret being and gives him not to the Father; but his force is not diminished, the peoples behold him established in front in the upward working of things."

¹⁴⁴ Cp. to the separation of Heaven and Earth as an act of creation, appearing of Antariksha.

The shore that all can see but never reach. ¹⁴⁶

Heaven's light visits sometimes the mind of earth;
Its thoughts burn in her sky like lonely stars;

Page: 633

My will is greater than thy law, O Death;
My love is stronger than the bonds of Fate:
Our love is the heavenly seal of the Supreme.
I guard that seal against thy rending hands.
Love must not cease to live upon the earth;
For Love is the bright link twixt earth and heaven,
Love is the far Transcendent's angel here;
Love is man's lien on the Absolute."

Two Firmaments.

Page: 287

And at the bottom of the sleepless stir,
A Nothingness parent of the struggling worlds,
A huge creator Death, a mystic Void,
For ever sustaining the irrational cry,
For ever excluding the supernal Word,
Motionless, refusing question and response,
Reposed beneath the voices and the march
The dim Inconscient's dumb incertitude.
Two firmaments of darkness and of light
Opposed their limits to the spirit's walk;
It moved veiled in from Self's infinity
In a world of beings and momentary events
Where all must die to live and live to die.¹⁴⁷
Immortal by renewed mortality,
It wandered in the spiral of its acts
Or ran around the cycles of its thought,
Yet was no more than its original self
And knew no more than when it first began.

¹⁴⁵ pári yuvóḥ siktā vīṣurūpāṇi sávratā 6.070.03

"For from your conceptions all beings are born with different forms, but following the same Law."

Heaven- Manas-Father, Earth-Vac- Mother, Antariksha-Prana-Praja.
(BrihadaranyakaUp)

¹⁴⁶ Cp. to the double turbulence of Vayu connecting heaven and earth.

¹⁴⁷ The symbolism of the two Oceans of Superconscient and Inconscient, which is also used for Heaven and Earth in the highest sense.

To be was a prison, extinction the escape.

Page: 690

His mind is closed between two firmaments.

He seeks through words and images the Truth,¹⁴⁸

And, poring on surfaces and brute outsides

Or dipping cautious feet in shallow seas,

Even his Knowledge is an Ignorance.

RV 5.8

ṛṣi: iṣa ātreya; devatā: agni; chanda: jagatī

त्वाम् अ॒ग्न॒ ऋ॒ताय॑वः॒ सम् ई॒धिरे॑ प्र॒त्नम् प्र॒त्नास॑ उ॒त्तये॑ सह॒स्कृत॑ ।
 पुरु॒श्चन्द्रं॑ य॒जतं॑ वि॒श्वधा॑यसं॒ दमू॑नसं॒ गृह॑पतिं॒ वरे॑ण्यम् ॥ ५-००८-०१
 त्वाम् अ॒ग्ने अ॒तिथि॑म् पू॒र्व्यं वि॒शः शो॒चिष्के॑शं॒ गृह॑पतिं॒ नि षे॑दिरे ।
 बृह॒त्केतु॑म् पुरु॒रूपं॑ ध॒नस्पृ॑तं॒ सुश॑र्माणं॒ स्वव॑सं॒ जर॑द्विषम् ॥ ५-००८-०२
 त्वाम् अ॒ग्ने मा॒नुषी॑र् ई॒ळते॑ वि॒शो हो॒त्रावि॑दं॒ विवि॑चिं॒ रत्न॑धात॒मम् ।
 गुहा॑ स॒न्तं सु॒भग॑ वि॒श्वदर्श॑तं॒ तुवि॑ष्वणसं॒ सुय॑जं॒ घृत॑श्रियम् ॥ ५-००८-०३
 त्वाम् अ॒ग्ने ध॑र्णासिं॒ विश्व॑धा॒ वयं॑ गी॒र्भिर् गृ॑णन्तो॒ नम॑सोप॒ सेदि॑म ।
 स नो॑ जुष॒स्व स॒मिधा॑नो॒ अङ्गि॑रो॒ देवो॑ म॒र्तस्य॑ य॒शसा॑ सु॒दीति॑भिः ॥ ५-००८-०४
 त्वम् अ॒ग्ने पुरु॑रूपो॒ विशे॑-वि॒शे व॑यो॒ दधा॑सि प्र॒त्नथा॑ पुरु॒ष्टुत॑ ।
 पुरु॑ण्य॒ अन्ना॑ सह॒सा वि॑ रा॒जसि॑ त्वि॒षिः सा॑ ते॒ तित्वि॑षाणस्य॒ नाधृ॑षे ॥ ५-००८-०५
 त्वाम् अ॒ग्ने स॒मिधा॑नं॒ यवि॑ष्ठय॒ देवा॑ दू॒तं च॑क्रिरे॒ हव्य॑वा॒हनम्॑ ।
 उरु॑ज्रयसं॒ घृत॑योनिम्॒ आहु॑तं॒ त्वेषं॑ च॒क्षुर् द॑धिरे॒ चोद॑यन्मति ॥ ५-००८-०६
 त्वाम् अ॒ग्ने प्र॑दिव॒ आहु॑तं॒ घृतैः॑ सु॒म्नाय॑वः॒ सुष॑मिधा॒ सम् ई॒धिरे॑ ।
 स वा॑वृ॒धान॑ ओष॒धीभि॑र् उ॒क्षितो॑ ऽभि॒ ज्रया॑सि॒ पार्थि॑वा वि॒ तिष्ठ॑से ॥ ५-००८-०७

¹⁴⁸ The two firmaments are the Vedic symbol of the Mind and Word, Heaven and Earth, Rupam and Nama (Form and Name). But once one is enclosed within them one cannot know the Truth, which is beyond and his Knowledge is an Ignorance.

tuvām agna ṛtāyā|vaḥ sám īdhire \ pratnām pratnāsa | ūtāye sahaskr̥ta
puruścandrām yajatām | viśvādhāyasaṃ \dāmūnasaṃ gr̥hāpatiṃ vāreṇiyam
5.008.01

tuvām agne átithim pūrviyām víśaḥ śociśkeśaṃ gr̥hāpatiṃ ní ṣedire
br̥hátketum pururūpaṃ dhanasp̥ṛtaṃ suśármāṇaṃ suávasaṃ jaradvíśam 5.008.02

tuvām agne mānuṣīr īlate víśo hotrāvīdaṃ vívicim ratnadhātamaṃ
gúhā sántaṃ subhaga viśvādarśataṃ tuviṣvaṇāsaṃ suyājaṃ ghr̥taśrīyam 5.008.03

tuvām agne dharaṇasīm viśvādhā vayām gīrbhír gr̥ṇānto námasópa sedima
sá no juṣasva samidhānó aṅgiro devó mártasya yaśásā sudītībhiḥ 5.008.04

tuvām agne pururūpo viśé-víśe váyo dadhāsi pratnāthā puruṣtuta
purūṇi ánnā sáhasā ví rājasi tvíṣiḥ sã te titviṣāṇāsya nādhīṣe 5.008.05

tuvām agne samidhānām yaviṣṭhiya devā dūtām cakrire havyavāhanam
urujrāyasaṃ ghr̥tāyonim āhutaṃ tveṣām cákṣur dadhire codayānmati 5.008.06

tuvām agne pradīva āhutaṃ ghr̥taiḥ sumnāyāvaḥ suśamīdhā sám īdhire
sá vāvrdhānā óśadhībhīr ukṣitó abhí jrāyāṃsi pāṛthivā ví tiṣṭhase 5.008.07

Divine Will, the Universal Fulfiller

The Rishi having declared the continuity of the great effort and aspiration from the earliest times hymns divine Will harboured in us, inmate, priest of the sacrifice, master of this dwelling, who fulfils the universal impulse in all its multiplicity and both stimulates and leads it in act and knowledge.

त्वाम् अग्न ऋतायवः सम् ईधिरे प्रत्नम् प्रत्नास ऊतये सहस्कृत ।

पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृहपतिं वरेण्यम् ॥ ५.००८.०१

tuvām agna | ṛtāyāvaḥ sám īdhire | pratnām pratnāsa | ūtāye sahaskr̥ta |
puruścandrām | yajatām viśvādhāyasaṃ | dāmūnasaṃ | gr̥hāpatiṃ vāreṇiyam
5.008.01

1. Will who art by force created in us, thee the pristine Power the pristine seekers of the Truth kindled entirely that they might grow in their being, the god in the sacrifice, who because he has the multitude of his delights establishes the all,¹⁴⁹ domiciled in us, master of the dwelling, inmate supremely desirable.

¹⁴⁹ Or, fosters all.

Interpretation:

Because of the multitude delights he establishes the all, viśvadhāyas. Here Rishi Isha Atreya refers to the previous hymn 5.007.06:

yám mártiyaḥ puruspṛīḥam vidád vísvasya dhāyase /
prá svādanam pitūnām ástatātiḥ cid āyáve/

“Him shall mortal man come to know as the godhead who has this multitude of his desires that he may establish in us the all; for he reaches forward to the sweet taste of all foods and he builds a home¹⁵⁰ for this human being.”

So because Agni is of Universal Consciousness and has universal demands, as it were, “he may establish in us the all”, as Sri Aurobindo is translating it. He has found his dwelling place in man, damunas, he “harboured in us, inmate, priest of the sacrifice, master of this dwelling, who fulfils the universal impulse in all its multiplicity and both stimulates and leads it in act and knowledge.”

It is interesting to see again the two views, the two different perception of our own consciousness. First is that we perceive through the body, we are the body, whereas the soul, the spirit within us is our Immortal Guest, so to say, our Friend, domiciled, harboured, master of our dwelling. When we are identified with the body, and are this dwelling for the spirit within, then we identify with our fallen Self, which was formed from the first supreme emanations. Secondly, when we are identified with our soul and Spirit as ourselves then see the body, the dwelling as our place or temporarily state, a field of work, a Sacrificial ground, as it were, where we have to live to die and die to live, a field of Death, which we must cross in our partial awareness: avidyayā mṛtyuṃ tīrtvā, in order to reach ourselves and enjoy our self-realisation: vidyayāmṛtam aśnute.

These both views are true and constitute the Great Vision of the Veda, for we are nothing but Sat-Cit: the being and the consciousness of this being, the fallen self of matter, with inherent in it life and mind, and the conscious dweller within it, the Purusha, who becomes annamaya, prāṇamaya, manomaya, made out of matter, life and mind, in the evolutionary accent, the object of sense and the Sense, the Power and Knowledge,¹⁵¹ the Kṣetra and

¹⁵⁰ The home of man, the higher divine world of his existence which is being formed by the gods in his being through the sacrifice. This home is the complete Beatitude into which all human desires and enjoyings have to be transformed and lose themselves. Therefore Agni, the purifier, devours all the forms of material existence and enjoyment in order to reduce them to their divine equivalent.

¹⁵¹ The Upanishads, p.131:

“There are always two possible views of the universe. The one supposes, with modern Science, Matter to be the beginning of things and studies everything as an evolution from Matter; or, if not Matter, then, with the Sankhya philosophy, an indeterminate inconscient active Force or Prakriti of which even mind and reason

Kṣetrajña, the Self and the Lord as Sri Aurobindo puts it in his commentaries on the Kena Upanishad. ¹⁵²

Vocabulary:

ṛtāyu = ṛtayu, mfn. *observing the sacred law* [BRD.] *wishing for sacrifice* [Sāy.] RV. 7. 70.10;

pratna, mfn. *former , preceding ancient , old traditional , customary* RV. AV. TS. Br. Bhp.

puruścandra, mfn. *much-shining, resplendent* RV.

yajata mfn. *worthy of worship , adorable , holy , sublime* RV.

dhāyas, mfn. *nourishing , refreshing , strengthening , sustaining , satisfying*, RV.

sam īdhire, *they have perfectly kindled*, Perf. 3 pl., A, from idh, to *ignite, to kindle*.

त्वाम् अग्ने अतिथिम् पूर्य विशः शोचिष्केशं गृहपतिं नि षेदिरे ।

बृहत्केतुम् पुरुरूपं धनस्पृतं सुशर्माणं स्ववसं जरद्विषम् ॥ ५.००८.०२

tuvām agne | átithim pūrviyām víśaḥ \ śociśkeśam | grhāpatiṁ ní ṣedire
brhátketum | pururūpaṁ dhanaspṛtaṁ \ suśarmāṇam | suávasam jaradvīṣam
5.008.02

2. Will, in thee the supreme ¹⁵³ guest and master of the house with his locks of light the peoples take their foundation because thou hast with thee vast

are mechanical operations,—the conscious soul, if any exists, being a quite different and, although conscient, yet inactive entity. The other supposes the conscious soul, the Purusha, to be the material as well as the cause of the universe and Prakriti to be only its Shakti or the Force of its conscious being which operates upon itself as the material of forms.”

¹⁵² “And when we have gone on thus eliminating, thus analysing all forms into the fundamental entities of the cosmos, we shall find that **these fundamental entities are really only two, ourselves and the gods.**” “Well, but what then of the Brahman is myself? and what of the Brahman is in the Gods? The answer is evident. I am a representation in the cosmos, but for all purposes of the cosmos a real representation of the Self; and the gods are a representation in the cosmos—a real representation since without them the cosmos could not continue—of the Lord. **The one supreme Self is the essentiality of all these individual existences; the one supreme Lord is the Godhead in the gods.**” “The gods of the Upanishad have been supposed to be a figure for the senses, but although they act in the senses, they are yet much more than that. They represent the divine power in its great and fundamental cosmic functionings whether in man or in mind and life and matter in general; they are not the functionings themselves but something of the Divine which is essential to their operation and its immediate possessor and cause.”

¹⁵³ “First”, both original and supreme.

vision and the multitude of thy forms and the extraction of our riches and the perfect peace and perfect being and the destruction of enemies.¹⁵⁴

Interpretation:

It is in Agni, the Guest and the Master of the house, the Conscious Soul in the unconscious Being here, that men take their refuge in. So men choose to identify not with the body but with him as themselves, for he is conscious and knows the way out of this unconscious existence, having his vast perception, brihat-ketu, and multitude of his formations of power, pururupa, being a savior of the divine treasures lost in the subconscious Darkness, dhanaspr̥ta, perfect in protection, sv-avas, and above all hating all those, who are not growing but stagnating, jaradvisha, he destroys them to allow new things to emerge.

Vocabulary:

pūrvya, mfn. *former, previous, ancient, old* (opp. to navīyas,) RV. AV; *precedent, first* RV.; *next, nearest* RV.; ind. *before, formerly, at first, long since, hitherto* RV. niṣedire, *they have set close to or within you*, Perf. 3 pl., A, from ni-sad; Yelizarenkova translates: "they have set you".
 spr̥ta, mfn. *saved, gained, won*;
 svavas, mfn. (Nom.{-vān}) *having or affording good protection* RV.
 jaradviṣ, mfn. *consuming dry wood* (Agni) RV. v , 8 , 2 ; " *hating decrepitude*".

त्वाम् अग्ने मानुषीर् ईळते विशो होत्राविदं विविचिं रत्नधातमम् ।

गुहा सन्तं सुभग विश्वदर्शतं तुविष्वणसं सुयजं घृतश्रियम् ॥ ५-००८-०३

tuvām agne mānuṣīr īlate víśo hotrāvīdaṃ víviciṃ ratnadhātamaṃ
 gūhā sántaṃ subhaga viśvadarśataṃ tuviṣvaṇasaṃ suyajaṃ ghr̥taśrīyaṃ 5.008.03

3. Will, thee the human peoples seek with their adoration who hast knowledge of the powers¹⁵⁵ of the sacrifice and rightly discriminating holdest for us utterly the delight and thou art seated in our secret being, O perfect enjoyer, seeing with a universal vision, pouring the multitude of thy voices, doing aright the sacrifice, a gleam with the glory of the clarity.

Interpretation:

Guhā santam, being in the hidden place in the heart of man, he is seeing all, with many voices, tuviṣvaṇa, sacrificing well, suyaj, shining with mental clarity, gr̥taśriya.

¹⁵⁴ The hostile powers who try to break up the unity and completeness of our being and from whom the riches which rightly belong to us have to be rescued, not human enemies.

¹⁵⁵ Or, the process of the oblation.

Agni is doing the work of the Sacrifice from within the heart of man, for man is a transformation-station, as it were, where all the plains of consciousness meet to be transformed into their divine prototypes. And that is the meaning and the purpose of his life. It is said that people seek him with adoration, for he is the supreme enjoyer within,¹⁵⁶ adhiyajna of the Gita, for he enjoys all the movements in creation even terrible and dangerous. Sri Aurobindo describes the psychology of the soul before the plunge into the darkness of Inconscient in a beautiful way in Savitri.

Once in the immortal boundlessness of Self,
 In a vast of Truth and Consciousness and Light
 The soul looked out from its felicity.
 It felt the Spirit's interminable bliss,
 It knew itself deathless, timeless, spaceless, one,
 It saw the Eternal, lived in the Infinite.
Then, curious of a shadow thrown by Truth,
It strained towards some otherness of self,
It was drawn to an unknown Face peering through night.
 It sensed a negative infinity,
 A void supernal whose immense excess
 Imitating God and everlasting Time
 Offered a ground for Nature's adverse birth
 And Matter's rigid hard unconsciousness
Harbouring the brilliance of a transient soul
That lights up birth and death and ignorant life...
As one drawn by the grandeur of the Void
The soul attracted leaned to the Abyss:
It longed for the adventure of Ignorance
And the marvel and surprise of the Unknown
And the endless possibility that lurked
In the womb of Chaos and in Nothing's gulf
Or looked from the unfathomed eyes of Chance.
It tired of its unchanging happiness,
It turned away from immortality:
It was drawn to hazard's call and danger's charm,
It yearned to the pathos of grief, the drama of pain,
Perdition's peril, the wounded bare escape,
The music of ruin and its glamour and crash,
The savour of pity and the gamble of love
And passion and the ambiguous face of Fate.
A world of hard endeavour and difficult toil,
And battle on extinction's perilous verge,
A clash of forces, a vast incertitude,

¹⁵⁶ Cp. with Isha Upanishad 1.1: "All this is for habitation by the Lord..., with this renounced you enjoy yourself..."

The joy of creation out of Nothingness,
Strange meetings on the roads of Ignorance
And the companionship of half-known souls
Or the solitary greatness and lonely force
Of a separate being conquering its world,
Called it from its too safe eternity.

A huge descent began, a giant fall:
 For what the spirit sees, creates a truth
 And what the soul imagines is made a world.¹⁵⁷

Vocabulary:

mānuṣa, mf(i)n. *belonging to mankind , human* RV. &c. &c. *favourable or propitious to men , humane* RV. AV.; (pl. *the races of men , 5 in number*) RV.
 vivici, *discriminating*, (applied to Agni or Indra) RV. Br.
 tuviṣvaṇas, mfn. *loudsounding , iv f.*
 suyaj, mfn. (su + yaj) *worshipping or sacrificing well* RV. VS.; f. *a good or right sacrifice* VS. TS. Br.
 ghr̥ta-śrī, mfn. *mixed with ghee , brilliant with ghee* RV. , *mixing ghee* VS.;
 śrī, used in the sense of "*diffusing light or radiance*", *light, lustre, radiance, splendour, glory, beauty, grace, loveliness, prosperity*, RV. &c. &c.

त्वाम् अग्ने धर्णासिं विश्वधा वयं गीर्भिर् गृणन्तो नमसोप सेदिम ।

स नो जुषस्व समिधानो अङ्गिरो देवो मर्तस्य यशसा सुदीतिभिः ॥ ५-००८-०४

tuvām agne dharṇasim viśvadhā vayam gīrbhīr grṇānto nāmasōpa sedima
 sā no juṣasva samidhāno aṅgiro devó mártasya yaśásā sudītībhiḥ 5.008.04

4. Will who sustainest the law of things in their universality, thee we approach with obeisance of submission and express thee by the words; so do thou, O puissant seer, approve and cleave to us, a godhead set high-blazing by the victory¹⁵⁸ of the mortal, by his right illuminings.

Interpretation:

Rejoice, O Angiras, flaming high, God by the victory of the mortal and his perfect illuminations! – this statement is as a reminder of the original purpose and decision the Soul made before the plunge: to enjoy the discovery of the Divine in the state of its denial and mortality.

Vocabulary:

dharṇsi, *full of spirit* (as Soma) RV. TBr. n. *support* RV. i , 105 , 6.
 viśvadhā, ind. *in every way at all times , on every occasion* RV.

¹⁵⁷ Savitri, p.454

¹⁵⁸ Attainment, or the splendour or glory.

yaśas, n. *beautiful appearance, beauty, splendour, worth* RV. AV. VS. ShBr.; *honour, glory, fame, renown* AV.; *favour, graciousness, partiality* RV.; mfn. *beautiful, splendid, worthy, excellent* RV. AV.; *honoured, respected, venerated* ib. *pleasant, agreeable, estimable* ib.
 sudīti, f. *bright flame* RV. mfn. *flaming, shining, brilliant* RV. TS.

त्वम् अग्ने पुरुरूपो विशे-विशे वयो दधासि प्रत्नथा पुरुष्टुत ।

पुरूप्यु अन्ना सहसा वि राजसि त्विषिः सा ते तित्विषाणस्य नाधृषे ॥ ५-००८-०५

tuvām agne pururūpo viśé-viśé váyo dadhāsi pratnāthā puruṣṭuta
 purūṇi ánnā sáhasā ví rājasi tvīṣiḥ sā te titviṣāṇasya nādhr̥ṣe

5.008.05

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

Interpretation:

Agni is multiply affirmed having for every man his own particular and different approach, pururūpo viśé viśé. In other words, there are as many ways to realise the Divine as people are born on earth and in every one he establishes his wide manifestation, doing it endlessly from the beginning of time, pratnathā.

In the Mother's story of Creation we come to know that the Secondary Emanations of the Supreme were made even stronger than the first ones, which may explain the statement here that "none can do violence to that blaze of thy light when so thou blazest up", otherwise the transformation would be impossible.

Vocabulary:

pratnathā, ind. *as formerly, as of old, in the usual manner* RV.

tvīṣi, f. *vehemence, impetuosity, energy* RV. v, 8, 5 AV. VS. TS. *splendour, light, brilliancy, beauty* RV.; f. AV. VS.;

tvīṣ, [1.tveṣati; aor. atvikṣat atitviṣanta; pf.titviṣe; part. perf. titviṣāṇa,] *to be violently agitated or moved or excited or troubled* RV.

ādhṛṣ, only with dat. [-e] used as Inf. in RV. AV., and abl. [-as] RV. , *assault, attack*.

त्वाम् अग्ने समिधानं यविष्ठय देवा दूतं चक्रिरे हव्यवाहनम् ।

उरुञ्जयसं घृतयोनिम् आहुतं त्वेषं चक्षुर् दधिरे चोदयन्मति ॥ ५-००८-०६

tuvām agne samidhānāṃ yaviṣṭhiya devā dūtāṃ cakrire havyavāhanam

urujráyasam̐ ghr̥táyonim āhutaṃ tveṣám cákṣur dadhire codayánmati 5.008.06

6. Will, youngest vigour, thee the gods have kindled high and made their envoy to man and the bearer of his offerings; wide in thy rapidities, born from the clarity, receiver of the oblation, thee they have set in him as a keen and burning eye that urges his mentality.

Interpretation:

Agni is not only a human messenger to the gods, to carry to them their offerings, but also is chosen by the gods to be their envoy to men. When he is in a wide space and born out of mental clarity, the gods set him as a burning Eye of the Sun, which urges the mind of men, *codayanmati* (Cp. *dhiyo yo naḥ pracodāyat*).

Vocabulary:

jrāyas, n. *expanse*, *space*, *flat surface* RV.

tveṣa, mfn. *vehement*, *impetuous*, *causing fear*, *awful* RV. *brilliant*, *glittering* RV.

codayánmati mfn. (from, part. *cod*, Caus.) *promoting devotion* RV. v , 8 , 6;

त्वाम् अग्ने प्रदिव आहुतं घृतैः सुम्नायवः सुषमिधा सम् ईधिरे ।

स वावृधान ओषधीभिर् उक्षितो ऽभि ज्रयांसि पार्थिवा वि तिष्ठसे ॥ ५-००८-०७

tuvām agne pradíva āhutaṃ ghr̥taiḥ sumnāyavaḥ suṣamídhā sám īdhire
sá vāvṛdhāná óṣadhībhir ukṣító abhí jr̥yāṃsi pāṛthivā ví tiṣṭhase 5.008.07

7. Will, thee men who seek the bliss kindle high with an entire kindling, fed by their clarities in the front of heaven;¹⁵⁹ so increasing, diffused by its growths that hold its heats, thou enterest widely into all the earth-life's speeding movements.

Interpretation:

Agni is depicted as burning in heaven, with the oblations of mental clarity of those who seek the perfect mentality, *sumnāyu*, and he is also described as one who is strengthened in matter by those who have the heat within: *osha-dhi*, plants, containing Soma juice.

Vocabulary:

pradiv, f. (fr. {*div*} , " heaven "; nom. -*dyaus*) the *third or highest heaven* (in which the Pitris are said to dwell) AV.; *the fifth of seven heavens*, ShankhBr. mfn. (fr. *div*, " day"); *existing from olden times*, ancient RV. (-*divas*}) ind. *from of old*, *long since*, *always*, *ever*, *as of old*, *as formerly*, ib. AV.; -*divi*, ind. *at all times*, *always*, *ever* RV.

¹⁵⁹ Heaven and earth, the pure mental being and the material consciousness.

sumnāyu, mfn. gracious , favourable RV. AV. devout , pious ib.
 oṣadhi, f. (etym. doubtful ; probably fr. {oṣa} ` " *light-containing* " see ShBr. ii, 2, 4,
 5 Nir. ix, 27) *a herb , plant , simple , esp. any medicinal herb* RV. AV. ShBr. MBh. &c.
 oṣa, mfn. *burning, shining* RV.
 ukṣita, mfn. *sprinkled , moistened* AV.; *strong, of full growth* RV.
 jrayas, n. *expanse , space , flat surface* RV.

Appendix.

I On the Meters.

Iambic/iamb: two syllables with the stress on the second syllable
 example: *Whose woods these are I think I know.* (iambic tetrameter)

Trochaic/trochee: two syllables with the stress on the first syllable
 example: *Double, double toil and trouble,* (trochaic tetrameter)
Fire burn and cauldron bubble.

Anapestic/anapest: three syllables with the stress on the last syllable
 example: *With the sheep in the fold and the cows in their stalls.* (anapestic
 tetrameter)

Dactylic/dactyl: three syllables with the stress on the first syllable
 example: *Love again, song again, nest again, young again.* (dactylic tetrameter)

Numbers of Meter:

monometer: one foot line, - *Thus I* (trochaic monometer)

dimeter: two foot line, - *Workers earn it.* (trochaic dimeter)

trimeter: three foot line, - *The idle life I lead.* (iambic trimeter)

tetrameter: four foot line, *Whose woods these are I think I know.*

pentameter: five foot line, *Rough winds do shake the darling buds of May.*
 (iambic pentameter)

hexameter: six, - *To think how they may ache in icy hoods and mails.* (iambic
 hexameter)

heptameter: seven, - *It looked extremely rocky for the Mudville nine that day.*
 (iambic heptameter)

octometer: eight, - *Once upon a midnight dreary, while I pondered weak and
 weary.* (trochaic octometer)

Rhyme: identical repetition between two different words

-position: end rhyme, internal rhyme

-kinds of rhyme:

-masculine: one syllable rhymed words, blend/send

- feminine: a stressed the unstressed syllable, lawful/awful
- triple: three syllable rhymed word, quivering/shivering

II On the Vedic Prosody:

The Vedic Meters are called Chandas. In RV there are few varieties of chandas: 5 syllables in pada (foot), which rare, 8, 11 and 12.

- 1) 5 sillables in a pada: $\cup _ \cup _ \cup$, combined in the tetrameter build dvīpadā virāj (very rare meter):

paśvā na tāyum | guhā catantam |
namo yujāntam | namo vahantam ||

- 2) 8 syllables meter, usually iambic, consists of two feet:

$\cup _ \cup _ | \cup _ \cup _ |$ agnim īle purohitam |

- a) when combined in the trimeter gives Gāyatrī:

agnim īle purohitam |
yajñasya devam ṛtvijam |
hotāraṃ ratnadhātāmam ||

- b) when combined in four, tetrameter, then it builds anuṣṭubh (2 and 2 padas):

- c) when combined in five, pentameter, it gives pāñkti (2 and 3 padas)

- d) when combined in six, hexameter, it gives mahāpāñkti (2 and 4 padas);

- e) when combined in seven, heptameter, it gives śakvarī, (3 and 4 padas).

3) 11 syllables pada, combined in the tetrameter is called triṣṭubh. It is the first most used chandas in RV (2/5 hymns). It is of two kinds:

- 1) $\cup _ \cup _ , \cup \cup _ | _ \cup _ \cup |$ yahvā iva pra vayām ujjihānāḥ

- 2) $\cup _ \cup _ \cup , \cup \cup | _ \cup _ \cup |$ abodhi hotā yajathāya devān

4) Jagatī is the third most used meter in the RV. It has four padas and twelve syllables in a pada which are of two different kinds:

- 1) $\cup _ \cup _ , \cup \cup _ | \cup _ \cup _ \cup |$ tuvām agne átithim pūrviyāṃ víśaḥ

- 2) $\cup _ \cup _ \cup , \cup \cup | \cup _ \cup _ \cup |$ pratnám pratnāsa ūtāye sahaskr̥ta

The caesura is falling after the fourth or the fifth syllable and the cadenza is always of five syllables. It has mainly iambic, and in this sense it differs from triṣṭubh where in cadenza it mainly trochaic.

Sometimes the term dimeter is used for metrical schemes based on the 8-syllable (gāyatrī) pada, there being a two-fold division of a pada into **opening and cadence**; and the term trimeter for schemes based on 11-syllable (triṣṭubh) or 12-syllable (jagatī) padas, the division being into **opening, break and cadence**. The principal difference between the two forms of trimeter is in the rhythm of the cadence: generally trochaic for triṣṭubh padas and iambic for jagatī padas. Except

for one significant collection, gāyatrī padas are also generally iambic in the cadence.¹⁶⁰

There are other more extended meters which are only a combination of the 8 and 12 syllabic padas:

- 1) 8 8, 12 - uṣṇiḥ;
- 2) 12 8, 8 - puraṣṇiḥ;
- 3) 8 12, 8 - kakubh;
- 4) 8 8, 12 8 - bṛhatī;
- 5) 12 8, 12 8 - satobṛhatī;
- 6) 8 8 8, 8 8, 12 8 – atīśakvarī;
- 7) 12 12 8, 8 8, 12 8 - atyaṣṭi;
- 8) 8 8, 12 8, 12 8, 12 8 – bārḥata pragātha (comb. of bṛhatī with satobṛhatī);
- 9) 8 12 8, 12 8, 12 8 – kākubha-pragātha (comb. of kakubh with satobṛhatī).

III On the Perfect Enjoyer within the heart, who sees All.

(gūhā śāntaṃ subhaga viśvādarśataṃ)

Agni, says Sri Aurobindo, “fulfils the universal impulse in all its multiplicity and both stimulates and leads it in act and knowledge.” To fulfill the universal impulse by stimulating and leading it in act and knowledge is the power of the Lord. It is he who is seated in the heart of men, guhā santam, adhiyajna of the Gita, enjoying his own Being in the world, in all the movement of power or knowledge. The self awareness of his own delight and power makes man who found his refuge in Agni free from the world, though fully involved. This consciousness of being free from the world and still involved in it is a state of delight of the soul which sees the Divine everywhere in its being and its becoming. Even if such soul would have to be in Hell it would see only the Divine there, says Sri Aurobindo in his aphorisms. For it knows that all is the Divine and is to be dealt with for the Divine purpose, it is this awareness which makes him rejoice in all the actions in the world, creating it and making all suitable for the Divine existence.

The whole Isha Upanishad is dedicated to this profound issue of the Lord enjoying his growth in his own creation. For he is both the growing within the creation and already grown without it. In one part of his supreme consciousness he enjoys the growths in his becoming the Lord of the Universe occupying and mastering more and more of his own creation, and in other part he enjoys His already absolute lordship within himself. With his partial Awareness involved in creation he crosses over death, avidyayā mṛtyum tīrtvā, and with other part of his supreme Awareness he enjoys

¹⁶⁰ From Wikipediya.

Immortality, vidyayā amṛtam aśnute, in the same movement. In one part he enjoys the destruction of everything which is not the Divine, ego and selfishness in his manifestation, by imposing on it his higher nature of non-birth, asambhuti or vināṣa and in his other part he enjoys his Immortality by becoming the Divine in his ever diviner manifestation, sambhūtyā amṛtam aśnute.

“Thus by dissolution of ego and of the attachment to birth”, - says Sri Aurobindo - “the soul crosses beyond death; it is liberated from all limitation in the dualities. Having attained this liberation it accepts becoming as a process of Nature subject to the soul and not binding upon it and by this free and divine becoming enjoys Immortality.”¹⁶¹

“Enjoyment of the universe and all it contains is the object of world-existence,” - says Sri Aurobindo, - “but renunciation of all in desire is the condition of the free enjoyment of all. The renunciation demanded is not a moral constraint of self-denial or a physical rejection, but an entire liberation of the spirit from any craving after the forms of things. ...

This attitude is founded on the perception of unity. For it has already been said that **all souls are one possessing Self, the Lord; and although the Lord inhabits each object as if separately, yet all objects exist in that Self and not outside it.** Therefore by transcending Ego and realising the one Self, we possess the whole universe in the one cosmic consciousness and do not need to possess physically.

Having by oneness with the Lord the possibility of an infinite free delight in all things, we do not need to desire. Being one with all beings, we possess, in their enjoyment, in ours and in the cosmic Being's, delight of universal self-expression. It is only by this Ananda at once transcendent and universal that man can be free in his soul and yet live in the world with the full active Life of the Lord in His universe of movement.”¹⁶²

¹⁶¹ The Upanishads, p. 72

¹⁶² The Upanishads, p. 31

RV 5.9

ṛṣi: gaya ātreya; devatā agni; chanda: anuṣṭup, 4,7 pañkti

त्वाम् अग्ने हविष्मन्तो देवम् मर्तास ईळते ।
 मन्ये त्वा जातवेदसं स हव्या वक्ष्य आनुषक् ॥ ५-००९-०१
 अग्निर् होता दास्वतः क्षयस्य वृक्तबर्हिषः ।
 सं यज्ञासश् चरन्ति यं सं वाजासः श्रवस्यवः ॥ ५-००९-०२
 उत स्म यं शिशुं यथा नवं जनिष्टारणी ।
 धर्तारम् मानुषीणां विशाम् अग्निं स्वध्वरम् ॥ ५-००९-०३
 उत स्म दुर्गृभीयसे पुत्रो न ह्यार्याणाम् ।
 पुरू यो दग्धासि वनाग्ने पशूर् न यवसे ॥ ५-००९-०४
 अध स्म यस्यार्चयः सम्यक् संयन्ति धूमिनः ।
 यद् ईम् अह त्रितो दिव्य् उप ध्मातेव धमति शिशीते ध्मातरी यथा ॥ ५-००९-०५
 तवाहम् अग्न ऊतिभिर् मित्रस्य च प्रशस्तिभिः ।
 द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥ ५-००९-०६
 तं नो अग्ने अभी नरो रयिं सहस्व आ भर ।
 स क्षेपयत् स पोषयद् भुवद् वाजस्य सातय उतैधि पृत्सु नो वृधे ॥ ५-००९-०७

tuvām agne havīṣmanto devām mārṭāsa īlate
 mānye tvā jātāvedasaṃ sā havyā vakṣi ānuṣāk 5.009.01

agnīr hótā dāsuvataḥ kṣáyasya vṛktábarhiṣaḥ
 sám yajñāsaś cáranti yám sám vājāsaḥ śravasyávaḥ 5.009.02

utá sma yám śísuṃ yathā návaṃ jāniṣṭa arāṇī
 dhartāram mānuṣiṇām viśām agniṃ suadhvarám 5.009.03

utá sma durgr̥bhiyase putró ná hvāriyāṇām
 purū yó dāgdhāsi vánā āgne paśúr ná yāvase 5.009.04

ádha sma yāsya arcāyaḥ samyák samyānti dhūmīnaḥ
 yád im áha tritó diví úpa dhmāteva dhāmati śísīte dhmātārī yathā 5.009.05

tāvāhám agna ūtibhir mitrāsya ca prāsastibhiḥ

dveṣoyúto ná duritā turyāma mártiyānām 5.009.06

tām no agne abhí náro rayiṃ sahasva ā bhara
sá kṣepayat sá poṣayat bhúvad vājasya sātāya utáidhi pṛtsú no vṛdhé 5.009.07

Divine Will Ascendant from the Animal to Mentality.

The Rishi speaks of the birth of the divine Will by the working of the pure mental on the material consciousness, its involved action in man's ordinary state of mortal mind emotional, nervous, passionate marked by crooked activities and perishable enjoyments and its emergence on the third plane of our being where it is forged and sharpened into a clear and effective power for liberation and spiritual conquest. It knows all the births or planes of our existence and leads the sacrifice and its offerings by a successive and continuous progress to the divine goal and home.

त्वाम् अग्ने हविष्मन्तो देवम् मर्तास ईळते ।

मन्ये त्वा जातवेदसं स हव्या वक्ष्य आनुषक् ॥ ५-००९-०१

tuvām agne havísmanto devám mártāsa īlate
mānye tvā jātávedasam sá havyā vakṣi ānuṣák 5.009.01

1. Thee the godhead mortals with the oblation seek, O Will; on thee I meditate who knowest the births; therefore thou carriest to the goal our offerings without a break.

Interpretation:

ānuṣak, accordingly, one after the other, "without a break". This idea that sacrifice has to be offered without a break for the period of nine months or even ten months is very prominent in the Veda. The Sacrifice of such intensity can bring the result of a sudden break through to the higher realms of consciousness, it requires courage and power of concentration. There is a mysterious rishi Ayasya, who makes the sacrifice of navagvas, of nine months, the sacrifice of ten months, dashagvas, and by this he makes the change of consciousness possible.

अग्निर् होता दास्वतः क्षयस्य वृक्तबर्हिषः ।

सं यज्ञासश् चरन्ति यं सं वाजासः श्रवस्यवः ॥ ५-००९-०२

agnír hótā dāsuvataḥ kṣáyasya vṛktábarhiṣaḥ
sam yajñāsaś cáranti yaṃ sam vājāsaḥ śravasyávaḥ 5.009.02

2. Will is the priest of the oblation for man who gives the offering and forms the seat of sacrifice and attains to his home; for in him our works of sacrifice converge and in him our plenitudes of the Truth's inspirations.

Interpretation:

It is the Divine Will, (or the Divine Word, the Mother), who does sadhana for men in their difficult ascent, for those who offer themselves and all what they are to Him, who build in themselves the seat of the sacrifice and attain to their true home.

To Him all our Sacrifices flow and all the plenitudes of our desire to Know and in him they find their refuge, sam caranti.

Vocabulary:

kṣaya, 2 mfn. *dwelling, residing* RV; m. *an abode, dwelling-place, seat, house*; (= kṣiti) *family, race* RV.

dāsvat, mfn. *disposed to give, liberal* RV.

śravasyu, mfn. *willing to praise or celebrate* RV; 2 mfn. *flowing, streaming* RV.

उ॒त॒ स्म॒ यं॒ शि॒शुं॑ यथा॒ न॒वं॒ ज॒नि॒ष्टा॒रणी॑ ।

ध॒र्ता॒रम्॒ मानु॑षीणां॒ विशा॑म् अ॒ग्निं॒ स्व॒ध्वर॑म् ॥ ५.००९.०३

utá sma yám śísuṃ yathā návaṃ jāniṣṭa arāṇī
dhartāram mānuṣīṇāṃ viśāṃ agniṃ suadhvarām 5.009.03

3. True too it is that thou art born from the two Workings¹⁶³ like a new-born infant, thou who art the upholder of the human peoples, Will that leads aright the sacrifice.

Interpretation:

It is also true that you are born as an Infant, new-born child of the Force working by the pressure of two tinders (upper and lower, Heaven and Earth); being the upholder of the human peoples, the Will leading them by the right path of the growth of consciousness.

Vocabulary:

arāṇī f. = arāṇi RV. v, 9, 3; arāṇi, f. "being fitted into" or "turning round", the piece of wood (taken from the Ficus Religiosa or Premna Spinosa) used for kindling fire by attrition RV. &c. (generally distinction is made between the lower one and the upper one, adharāraṇi and uttarāraṇi).

¹⁶³ The two Aranis or tinders by which the fire is struck out; the word can also mean workings and is related to arya. Heaven and Earth are the two Aranis which produce Agni; Heaven his father, Earth his mother.

उ॒त स्म॑ दु॒र्ग॒भी॒य॒से पु॒त्रो न॑ ह्यार्या॒णाम् ।
 पु॒रू यो दग्धा॑सि वना॒ग्ने प॒शुर् न॑ यवसे ॥ ५-००९-०४

utá sma durgr̥bhiyase putró ná hvāriyāṅām
 purū yó dāgdhāsi vānā āgne paśúr ná yāvase 5.009.04

4. True too it is that thou art hard to seize as a son of crookednesses¹⁶⁴ when thou devourest the many growths of delight like an Animal that feeds in his pasture.

Interpretation:

It is difficult to get hold of you when you are trying to break through, finding your way out of the darkness through many serpentine movements of yours, navigating and breaking through them, being the son of those serpentine currents moving around, when you are burning the growths of many delights, O Will, like the Pashu grazing on the fields.

Vocabulary:

hvārya, mfn. *serpentine*, *winding* RV. m. *a serpent* Sa1y. on RV. v, 9, 4 a *horse* Naigh. i, 14.

yavasa, m. n. *grass*, *fodder*, *pasturage* RV. &c. &c.

अ॒ध स्म॑ यस्या॒र्चयः॑ स॒म्यक् सं॒यन्ति॑ धूमि॒नः ।
 यद् ई॒म् अह॑ त्रि॒तो दि॒व्य् उप॑ ध्मा॒तेव॑ ध॒मति॑ शि॒शीते॑ ध्मा॒तरी॑ यथा ॥ ५-००९-०५

ádha sma yásya arcáyaḥ samyák samyānti dhūmínaḥ
 yád im áha tritó diví úpa dhmāteva dhāmati śíśīte dhmātārī yathā 5.009.05

5. But afterwards thy fiery rays with their smoky passion meet together entirely; oh then, the third Soul¹⁶⁵ forges him in our heavens like a smith in his smithy; 'tis as if in the smith himself that he whets him into a weapon of sharpness.¹⁶⁶

¹⁶⁴ Literally, of the crooked ones, possibly the seven rivers or movements of our being winding through the obstructions of our mortal existence.

¹⁶⁵ Trita Aptya, the Third or Triple, apparently the Purusha of the mental plane. In the tradition he is a Rishi and has two companions significantly named Eka, one or single, and Dwita, second or double, who must be the Purushas of the material and the vital or dynamic consciousness. In the Veda he seems rather to be a god.

¹⁶⁶ The original is very compressed in style and suggestion beyond even the common Vedic pregnancy of structure and phrase, "When, oh, him Trita forges in heaven like a smith, sharpens as in the smith". In English we have to expand in order to bring out the meaning.

Interpretation:

And after some time when the smoky and divided flames of the Fire come entirely together, (all the bits of true experiences merge into one movement and build one perception of the Truth in its becoming), the God Trita Aptya of the mental region in heaven forges him into a sharp and powerful weapon (sharp weapon is a symbol of Knowledge, Discernment, Viveka), as the smith forges within himself the sharpness.

dham, or dhmā 1. P. *to blow* (either intrans. as wind [applied also to the bubbling Soma RV. ix , 73] or trans. , *as to blow a conch shell or any wind instrument*) RV. &c. &c. *to breathe out , exhale* RV.; *to kindle a fire by blowing* RV.; *to melt or manufacture (metal) by blowing* RV. &c. &c.

ši, 3.P., *to grant , bestow* RV.; *to present or satisfy with* (instr.) 5. P. A1., *to sharpen.*

तवाहम् अग्न ऊतिभिर् मित्रस्य च प्रशस्तिभिः ।

द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥ ५-००९-०६

tāvāhām agna ūtibhir mitrāsya ca prásastibhiḥ
dveṣoyúto ná duritā turyāma mártiyanām 5.009.06

6. O Will, may I by thy expandings and thy expressings of the Lord of Love,—
yea, may we, as men assailed by enemies, so besieged by discords, pass
through and beyond these stumblings of mortals.

Interpretation:

It is by your expansions (as of Varuna), O Agni, and expressions as of Mitra that I,
no, we! may we cross over the difficult paths, duritā, we who assailed by enemies,
may we pass beyond the mortality.

Vocabulary:

dveṣoyut (RV.) mfn. *removing hostility.*

durita, n. *bad course , difficulty , danger. discomfort , evil , sin* (also personified) RV. AV. Etc.

तं नो अग्ने अभी नरो रयिं सहस्व आ भर ।

स क्षेपयत् स पोषयद् भुवद् वाजस्य सातय उतैधि पृत्सु नो वृधे ॥ ५-००९-०७

tām no agne abhī náro rayiṃ sahasva ā bhara
sá kṣepayat sá poṣayad bhúvad vājasya sātāya utaidhi pṛtsú no vṛdhé 5.009.07

7. Bring to us human souls that felicity, O Will, thou forceful one! May he
shoot us forward on our path, may he nourish and increase us and be in us

for the conquest of the plenitude. March with us in our battles that we may grow.

Interpretation:

That wealth of the Soul conquer and bring to us, O Agni!

May He throw us forward on the Path, and nourish us and be within us for the conquest of the plenitude! May He be with us in our battles for our Growth.

Vocabulary:

ṛt, f. (only in loc. pl. {ṛtsu} , in one place [i , 129 , 4] {ṛtsu4Su} RV. ; but according to Vop. also in other cases , viz. {ṛtas} , {ṛtā} , {ṛdbhyām}) *battle , contest , strife.*

Appendix.

On the Hymns of the Veda.

Sri Aurobindo writes in the Secret of the Veda about the hymns and their utility: The hymns possess indeed a finished metrical form, a constant subtlety and skill in their technique, great variations of style and poetical personality; they are not the work of rude, barbarous and primitive craftsmen, but the living breath of a supreme and conscious Art forming its creations in the puissant but well-governed movement of a self-observing inspiration. **Still, all these high gifts have deliberately been exercised within one unvarying framework and always with the same materials.** For the art of expression was to the Rishis only a means, not an aim; their principal preoccupation **was strenuously practical, almost utilitarian, in the highest sense of utility.** The hymn was to the Rishi who composed it **a means of spiritual progress for himself and for others.** It rose out of his soul, it became a power of his mind, it was the vehicle of his self-expression in some important or even critical moment of his life's inner history. It helped **him to express the god in him, to destroy the devourer,** the expresser of evil; **it became a weapon in the hands of the Aryan striver after perfection,** it flashed forth like Indra's lightning against the Coverer on the slopes, the Wolf on the path, the Robber by the streams. (SV11)

Sri Aurobindo on the Veda.

Essays Divine and Human, p. 62:

“I seek an authority that accepting, illuminating and reconciling all human truth, shall yet reject and get rid of by explaining it all mere human error. I seek a text and a Shastra that is not subject to interpolation, modification and replacement, that moth and white ant cannot destroy, that the earth cannot bury nor Time mutilate. I seek an asceticism that shall give me purity and deliverance from self and from ignorance without stultifying God and His universe. I seek a scepticism

that shall question everything but shall have the patience to deny nothing that may possibly be true. I seek a rationalism not proceeding on the untenable supposition that all the centuries of man's history except the nineteenth were centuries of folly and superstition, but bent on discovering truth instead of limiting inquiry by a new dogmatism, obscurantism and furious intolerance which it chooses to call common sense and enlightenment; I seek a materialism that shall recognise matter and use it without being its slave. I seek an occultism that shall bring out all its processes and proofs into the light of day, without mystery, without jugglery, without the old stupid call to humanity, "Be blind, O man, and see!" In short, I seek not science, not religion, not Theosophy, but Veda—the truth about Brahman, not only about His essentiality, but about His manifestation, not a lamp on the way to the forest, but a light and a guide to joy and action in the world, the truth which is beyond opinion, the knowledge which all thought strives after—*yasmin vijñate sarvam vijñatam*. I believe that Veda to be the foundation of the Sanatan Dharma; I believe it to be the concealed divinity within Hinduism,—but a veil has to be drawn aside, a curtain has to be lifted. I believe it to be knowable and discoverable. I believe the future of India and the world to depend on its discovery and on its application, not to the renunciation of life, but to life in the world and among men."

"At the root of all that we Hindus have done, thought and said through these many thousands of years, behind all we are and seek to be, there lies concealed, the fount of our philosophies, the bedrock of our religions, the kernel of our thought, the explanation of our ethics and society, the summary of our civilization, a small body of speech, Veda."

RV 5.10

ṛṣi: gaya ātreya; devatā agni; chanda: anuṣṭup, 4,7 pañkti

अ॒ग्न॑ ओ॒जिष्ठ॑म् आ॒ भर॑ द्यु॒म्नम्॑ अ॒स्मभ्य॑म् अ॒घ्नि॑गो ।
 प्र॒ नो॑ रा॒या॒ परी॑णसा॒ रत्सि॑ वाजा॒य प॑न्थाम् ॥ ५-०१०-०१
 त्वं नो॑ अ॒ग्ने अ॒द्भुत॑ क॒त्वा द॑क्षस्य॒ मंह॑ना ।
 त्वे॒ असु॑र्यम् आ॒रुह॑त् क्रा॒णा मि॒त्रो न॑ यज्ञि॒यः ॥ ५-०१०-०२
 त्वं नो॑ अ॒ग्न ए॒षां ग॑यम् पु॒ष्टिं च॑ वर्ध॒य ।
 ये स्तो॑मेभिः प्र॒ सूर॑यो नरो॒ मघा॑न्य् आ॒नशुः॑ ॥ ५-०१०-०३
 ये अ॒ग्ने च॒न्द्र ते॒ गिरः॑ शु॒म्भन्त्य्॑ अ॒श्वरा॑धसः ।
 शु॒ष्मेभिः॑ शु॒ष्मिणो॑ नरो॒ दिवश्चि॑द् येषाम् बृ॒हत् सु॑की॒र्तिर् बो॑धति॒ त्मना॑ ॥ ५-०१०-०४
 तव॑ त्ये अ॒ग्ने अ॒र्चयो॑ भ्राजन्तो॒ यन्ति॑ धृ॒ष्णुया॑ ।
 परि॑ज्मानो न वि॒द्युतः॑ स्वानो॒ रथो॑ न वा॒जयुः॑ ॥ ५-०१०-०५
 नू नो॑ अ॒ग्न ऊ॒तये॑ सबा॒धसश्च॑ रा॒तये॑ ।
 अ॒स्माका॑सश्च॒ सूर॑यो वि॒श्वा आ॑शास् त्री॒षणि॑ ॥ ५-०१०-०६
 त्वं नो॑ अ॒ग्ने अ॒ङ्गिर॑ स्तु॒त स्त॒वान॑ आ॒ भर॑ ।
 हो॒तर् वि॒भ्वास॑हं॒ रयिं॑ स्तो॒तृभ्य॑ स्तव॒से च॑ न उ॒तैधि॑ पृ॒त्सु नो॑ वृ॒धे ॥ ५-०१०-०७

ághna ójīṣṭham ā bhara dyumnám asmábhyam adhrigo
 prá no rāyā páriṇasā rátsi vājāya pánthām 5.010.01

tuvám no agne adbhuta krátvā dáksasya mamhánā
 tuvé asuryám āruhat krāṇā mitró ná yajñíyah 5.010.02

tuvám no agna eṣām gáyam puṣṭim ca vardhaya
 yé stómebhiḥ prá sūrāyo náro maghāni ānaśúḥ 5.010.03

yé agne candra te gírah śumbhánti áśvarādhasah
 śúṣmebhiḥ śuṣmīno náro divás cid yéṣām bṛhát sukirtír bódhati tmánā 5.010.04

táva tyé agne arcāyo bhrājanto yanti dhrṣṇuyā
 párijmāno ná vidyútaḥ svāno rátho ná vājayúḥ 5.010.05

nú no agna ūtāye sabādhasas ca rātāye

asmākāśāś ca sūrāyo víśvā āśās tarīśāṇi 5.010.06

tuvām no agne āngiraḥ stutā stāvāna ā bhara
hótar vibhvāsāhaṃ rayīm stotrībhya stāvase ca na utāidhi pṛtsú no vṛdhé 5.010.07

A Hymn of the Splendid Souls Who Attain

The Rishi prays to the divine Flame to work in him by the triple force of Power, Knowledge and Delight. He speaks of the splendid souls of knowledge in our humanity who attain to the Truth and Vastness; they are the burning and overpowering flame-rays of this transcendent Conscious-Force of the Divine that is at work in us to climb to divine mastery. Some have become such souls, others are still hampered but growing. He desires the increasing affirmation of Agni so that all may advance to a rich and all-comprehending universality.

अ॒ग्न॑ ओ॒जिष्ठ॑म् आ॒ भर॑ द्यु॒म्नम्॑ अ॒स्मभ्य॑म् अ॒ध्रि॑गो ।
प्र॒ नो॑ रा॒या प॑री॒णसा॒ रत्सि॑ वा॒जाय॑ पन्थाम् ॥ ५-०१०-०१

ágna ójīṣṭham ā bhara dyumnám asmábhyam adhrigo
prá no rāyā páriṇasā ratsi vājāya pánthām 5.010.01

1. O Flame, O Ray in our limited existence, bring for us an illumination full of utter energy, by an all-encompassing felicity cleave forward our path towards the plenitude.

Interpretation:

O Agni, bring to us the Light, dyumnam, full of Power, ojiṣṭham, O Irresistible Ray of Knowledge! O Ray in our limited existence – says Sri Aurobindo. Go – is Cow, Bull or Ray of light or Knowledge, a-dhri, is that which cannot be held, therefore 'adhri-gu' is translated as 'irresistible', but Sri Aurobindo puts another meaning 'ray in our limited existence', in that which cannot be held; this concept of the ray within that which cannot sustain itself is a very common image of Agni, there is another epithet 'vasu', luminous dweller within the substance or atithi durone, the guest in our gated house, etc.

Break through the darkness the path for us by your rich felicity towards the Plenitude.

It is interesting that the word ratsi, from root rad, to dig, cut, open the road, is used here, as if Agni is to break through the darkness or forest the path for us to follow towards the Plenitude.

Vocabulary:

Adhri-gu,(adhri-) mfn. (m. pl.{-avas}) , *irresistible* RV. , (us) m. N. *of a heavenly killer of victims* RV. N. of a formula concluding with an invocation of Agni ShBr. &c. Adhri,mfn. (dhṛ) , *unrestrained, irresistible* AV. v , 20 , 10.

oḷiṣṭha, mfn. superl. of ugra4 q.v.

parīṇas, m. ({pr} ?) *plenty, abundance* RV. (-asā) ind. *richly, abundantly* ib.

ratsi, lead!; from rad, 1. P. (rarely A); Ved. Impv.{ratsi}; *to scratch, scrape, gnaw, bite, rend, dig, break, split, divide* RV. AV. Sus3r. *to cut, open (a road or path)* RV. *to lead (a river) into a channel* ib. *to convey to, bestow on, give, dispense* RV. AV. Br.

त्वं नो अग्ने अद्भुतं कृत्वा दक्षस्य मंहना ।

त्वे असुर्यम् आरुहत् क्राणा मित्रो न यज्ञियः ॥ ५-०१०-०२

tuvām no agne adbhuta kṛtvā dākṣasya maṁhānā
tuvé asuryām āruhat krāṇā mitró nā yajñīyah 5.010.02

2. O Flame, thou supreme and wonderful thing, it is thou who by force of will becomest in us the greatness of discerning power; in thee the all-harmonising Friend¹⁶⁷ in the sacrifice accomplishes the work and climbs to divine mastery.¹⁶⁸

Interpretation:

Here is again the mentioning of Agni becoming himself a greatness of discerning power of Daksha in the mental world and beyond, where Trita Aptya forges him into the sharpness within the smith himself, *śiṣṭe dhmātari*, (see RV 5.9).

And thus in you, who have become the greatness *maṁhanā* of dakṣa, which might indicate a level of *vijñāna*, where the greatness and sharpness come together, *Mitra*, the fully kindled power of yours, the power of Love, rises to and reaches to the Divine Self, and attains to the *asuryam*, the divine mastery of the Self-power, *asu*!

This *asuryam*, from root *as*, to be, is the power of the first creation of the Self, it has to be illumined and brought back to its supreme awareness. Agni is this awareness, the will of the Puruṣa, the conscious Soul, which must bring this Power back to its own awareness of the Divine Being within itself, *asu*; that is why it is said that "it is in you, when you have reached the greatness of the supreme knowledge and discernment, *dakṣasya maṁhanā*, that your fully kindled power of Love rises to the Divine Being, Self, *asu*, which is a foundation of this creation (SAT).

Vocabulary:

krāṇā, ind. *willingly, readily, speedily* RV. i , 58 , 3 and 139 , 1

¹⁶⁷ Mitra, the Lord of Love, who introduces the principle of harmony into the workings of the divine effort in us and thus combines all the lines of our advance, all the strands of our sacrifice until the work is accomplished in the supreme unity of Knowledge, Power and Delight.

¹⁶⁸ Asuryam, the god-power, the mastering force of the Lord, the divine "Asura" in us.

yajñiya, mfn. *worthy of worship or sacrifice , sacred , godly , divine* (applied to gods and to anything belonging to them) RV. AV.

maṃhan, n. *a gift , present* RV.; (-ā) ind. (also with dakṣasya) *promptly , readily , willingly* ib.

asurya, mfn. (said of {tamas}) *sunless* RV. v , 32. 6; "demoniacal ", IshaUp.; Sri Aurobindo's "the divine mastery" from asu, the force of the Self.

त्वं नो॑ अ॒ग्न ए॒षां ग॒यम् पु॒ष्टिं च॑ वर्ध॒य ।

ये स्तो॒मेभिः॑ प्र॒ सू॒र्यो नरो॑ म॒घान्यु॑ आ॒नशुः॑ ॥ ५-०१०-०३

tvaṃ no agna eṣāṃ gáyam puṣṭiṃ ca vardhaya
yé stómebhiḥ prá sūrāyo nāro maghāni ānaśuḥ 5.010.03

3. Thou, O Strength, increase the advancing¹⁶⁹ and the growth of these who are splendid souls of knowledge that by their affirmations of thee attain to our fullnesses.

Interpretation:

Increase, O Agni, the growth and the gain for those who are luminous and heroic souls, may they attain to the greatness of ours by the affirmation of you in their lives.

The word stoma, stuti, is often used. It is by this stoma, the world-affirmation, the word-establishment, that they should attain to the greatnesses of ours, who have already reached them in their own growths with the help of Agni.

Here Rishis invokes Agni to help other people, who extract and offer Soma to the Gods, to ascend to their greatnesses by these hymns of affirmation.

Vocabulary:

gaya, m. " what has been conquered or acquired ", *a house , household , family , goods and chattels , contents of a house , property , wealth* RV. AV.

sūri, m. *inciter, the institutor of a sacrifice* (=yajamāna in later language) RV. AV. a *lord , chief (also of gods)* RV.; m. *a presser or extractor of Soma , Soma sacrificer* RV.

ये अ॒ग्ने च॒न्द्र ते गि॑रः शु॒म्भन्त्यु॑ अ॒श्वरा॑धसः ।

शु॒ष्मेभिः॑ शु॒ष्मिणो॑ नरो॑ दि॒वश् चिद् येषा॑म् बृ॒हत् सु॒कीर्ति॑र् बो॒धति॑ त्मना॑ ॥ ५-०१०-०४

yé agne candra te gíraḥ śumbhánti áśvarādhasaḥ
śuṣmebhiḥ śuṣmiṇo nāro divás cid yéṣāṃ bṛhát sukīrtir bódhati tmānā 5.010.04

4. These are they, O Strength, O Delight, who have a happy richness of the swift forces of life and turn to a happy light the words of the thought, souls

¹⁶⁹ Or attainment.

puissant with hero-puissances, for whom even in heaven¹⁷⁰ is the Vastness; of itself its perfect working awakes to knowledge for these.

Interpretation:

Those, O Agni, O Delight, who are the voices of knowledge shining with happiness and carrying within the swift energies of life (or striving to get the Power), aśva-rādhasaḥ. they are the hero souls, naraḥ, powerful with their own powers, śuṣmebhiḥ śuṣmināḥ; for them the Vastness is available even in their mental states of Heaven! And their perfect work or action (perfect Hymn), scattering all over, sukīrti, awakes to the knowledge by itself, tmanā.

It is a very mystic statement. It is as if the knowledge is awaking within the Hymn by itself, which would fully justify the practice of svadhyaya, reading the text for oneself.

Vocabulary:

śuṣma, fragrant ib. *strong, bold ib. m. hissing, roaring, rushing* (of water, fire, the wind &c.) RV. AV. *exhalation, fragrance, odour* (of plants, esp. of the Soma) RV. VS.

sukīrti, f. *good praise, hymn of praise* RV. mfn. *well or easily praised* ib.

rādhas, n. *favour, kindness, bounty, a gift of affection, any gift* RV. AV. *striving to accomplish or gain* ib. *wealth, power* ib.

तव॑ त्ये॒ अग्ने॑ अ॒र्चयो॑ भ्राजन्तो॑ यन्ति॑ धृ॒ष्णुया॑ ।
परि॑ज्मानो॒ न विद्यु॑तः॒ स्वानो॑ रथो॒ न वाज॑युः ॥ ५-०१०-०५

táva tyé agne arcáyo bhrājanto yanti dhrṣṇuyā
párijmāno ná vidyútaḥ svāno rátho ná vājayuḥ 5.010.05

5. These are thy flaming rays, O Strength, that go blazing violently and are like lightnings that run over all the quarters and are like a resonant chariot that speeds towards the plenitude.

Interpretation:

These are your flames, O Agni, burning they move in their fierce and violent movement, dhrṣṇuyā, like the omnipresent lightnings, like the thundering hymn, which is made vehicle to reach to plenitude, or like the rattling chariot in competition rushing towards the price, vājayu. Here the language is clearly made of double significance of exoteric and esoteric meaning.

Vocabulary:

bhrāj, 1. A, *to shine, beam, sparkle, glitter* RV. &c. &c.

dhrṣṇuyā, ind. *boldly, strongly, firmly* RV.

¹⁷⁰ That is to say, on the heights of the pure mentality where it meets with and passes into the vastness of the superconscient.

parijman, mfn. (from gam) *running or walking or driving round , surrounding , being everywhere , omnipresent* (said of the sun , of the clouds , of sev. gods &c.) RV. AV. (as loc. or ind. all around , everywhere RV.)
svāna, m. (cf. 3. from su) *sounding, making a noise, rattling* (as a chariot), *panting* (as a horse) RV.

नू॑ नो॑ अ॒ग्न उ॒तये॑ स॒बाध॑सश् च॒ रा॒तये॑ ।
अ॒स्माका॑सश् च॒ सू॒रयो॑ वि॒श्वा आ॑शास् त॒री॒षणि॑ ॥ ५-०१०-०६

nū no agna ūtāye sabādhasas ca rātāye
asmākāśas ca sūrāyo víśvā āśās tariṣaṇi 5.010.06

6. Now, O Strength, alike may those that are beset and hampered attain to expansion and the soul's riches and may these our splendid souls of knowledge traverse all the regions¹⁷¹ and beyond.

Interpretation:

Now, O Agni, for the expansion in us, (and) all those who are obstructed and assailed in the darkness, for the opening to the grace of a spiritually rich and generous life, rātāye, and (those) our luminous souls who extract the Soma and offer it to the higher powers, may we all pass through the heavenly regions to the beyond.

Vocabulary:

rāti, mfn. *ready or willing to give , generous , favourable , gracious* RV. AV. VS. Br; f. *a favour , grace , gift , oblation* RV. &c. &c.
āśā, f., *space , region , quarter of the heavens* RV. AV. TS. R. MBh. Ragh. &c.
tariṣaṇi, Ved. inf. {tṛ} q.v.

त्वं॑ नो॑ अ॒ग्ने अ॒ङ्गिर॑ स्तु॒त स्त॒वान॑ आ॒ भर॑ ।
हो॒त॒र् वि॒भ्वास॑हं॒ रयि॑ं स्तो॒तृ॒भ्य स्त॒वसे॑ च॒ न उ॒तैधि॑ पृ॒त्सु नो॑ वृ॒धे ॥ ५-०१०-०७

tuvam no agne aṅgiraḥ stutá stāvāna ā bhara
hótar vibhvāsāham rayim stotṛbhya stāvase ca na utaidhi pṛtsú no vṛdhé 5.010.07

7. O Strength, O Soul of Puissance, when thou art affirmed and in thy affirming, bring to us, O priest of the offering, felicity¹⁷² of an all-pervading

¹⁷¹ The regions of the heavens of the mental existence which have all to be embraced in our consciousness and overpassed.

¹⁷² That richness and abundance in the soul full of divine possessions which is its spiritual prosperity or felicity, an image of the infinite store of the divine Bliss and by which it advances to an ever greater and more richly-equipped wideness of its being.

forcefulness for all that affirm thee and for thy affirmation again. March with us in our battles that we may grow.

Interpretation:

Here there are four derivations from the root *stu*: *stuta*, affirmed, *stavāna*, affirming, *stotr̥bhyah*, to those who affirm, *stavase*, to affirm. It seems that Rishi wants to affirm his affirmation.

Bring to us who affirm you, o Agni, being affirmed by us and affirming us, O Priest, the wealth that overpowers and pervades all for that sake of your affirmation/establishment. Be with us in our battles for our growth!

Vocabulary:

vibhvāsah, mfn. (vibhvA for vi-bhvan) conquering or overcoming the rich RV.
vibhvan, mfn. far-reaching, penetrating, pervading. RV. m. N. of one of the ṛbhus ib.; (-an) mfn. skilful ib.; m. an artificer ib.
stavase, Ved. Inf.;

RV 5.11

ṛṣi: sutambhara ātreya; devatā: agni; chanda: jagatī

जनस्य गोपा अजनिष्ट जागृविर् अग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद् वि भाति भरतेभ्यः शुचिः ॥ ५-०११-०१
यज्ञस्य केतुं प्रथमं पुरोहितम् अग्निं नरस् त्रिषधस्थे सम् ईधिरे ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन् नि होता यजथाय सुक्रतुः ॥ ५-०११-०२
असम्मृष्टो जायसे मात्रोः शुचिर् मन्द्रः कविर् उद् अतिष्ठो विवस्वतः ।
घृतेन त्वावर्धयन्न अग्न आहुत धूमस् ते केतुर् अभवद् दिवि श्रितः ॥ ५-०११-०३
अग्निर् नो यज्ञम् उप वेतु साधुयाग्निं नरो वि भरन्ते गृहे-गृहे ।
अग्निर् दूतो अभवद् धव्यवाहनो ऽग्निं वृणाना वृणते कविक्रतुम् ॥ ५-०११-०४
तुभ्येदम् अग्ने मधुमत्तमं वचस् तुभ्यम् मनीषा इयम् अस्तु शं हृदे ।
त्वां गिरः सिन्धुम् इवावनीर् महीर् आ पृणन्ति शवसा वर्धयन्ति च ॥ ५-०११-०५
त्वाम् अग्ने अङ्गिरसो गुहा हितम् अन्व् अविन्दज् छिश्रियाणं वने-वने ।
स जायसे मथ्यमानः सहो महत् त्वाम् आहुः सहसस् पुत्रम् अङ्गिरः ॥ ५-०११-०६

jánasya gopā ajaniṣṭa jāgrvir agníḥ sudákṣaḥ suvitāya návyase
ghṛtápratiko bṛhatā divispṛśā dyumád ví bhāti bharatébhiyaḥ súciḥ 5.011.01

yajñásya ketúm prathamám puróhitam agníṃ náras triṣadhasthé sám ĩdhire
índreṇa devaiḥ saráthaṃ sá barhíṣi sídan ní hótā yajáthāya sukrátuḥ 5.011.02

ásamrṣṭo jāyase mātároḥ súcir mandráḥ kavír úd atiṣṭho vivásvataḥ
ghṛténa tvāvardhayann agna āhuta dhūmās te ketúr abhavad diví śritáh 5.011.03

agnír no yajñám úpa vetu sādhuṃyā agníṃ náro ví bharante grhé-grḥe
agnír dūtó abhavad dhavyavāhano agníṃ vṛṇānā vṛṇate kavíkratum 5.011.04

túbhyedám agne mádhumattamaṃ vácas túbhyam manīṣā iyám astu sám hṛdé
tuvāṃ girāḥ síndhum ivāvānir mahír ā pṛṇanti śávasā vardháyanti ca 5.011.05

tuvām agne aṅgirasó gúhā hitám ánv avindañ chíśriyāṇám váne-vane
sá jāyase mathyámānaḥ sáho mahát tuvām āhuḥ sáhasas putráṃ aṅgiraḥ 5.011.06

A Hymn to the Divine Priest and Sacrificial Flame

The Rishi hymns the birth of the wakeful and discerning sacrificial Flame who is vision and will-power, the seer whose passion of effort turns into a divine knowledge, in the heavens of mind. **This seer-will the inspired words of the Thought have to increase.** It is a thing of puissance, the Son of Force, and found by the ancient Souls of luminous puissance concealed in the growths of earth, **in all the experiences that the soul here seeks to enjoy.**

जनस्य गोपा अजनिष्ट जागृविर् अग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद् वि भाति भरतेभ्यः शुचिः ॥ ५-०११-०१

jánasya gopā ajaniṣṭa jāgrvir agníḥ sudákṣaḥ suvitāya návyase
ghṛtápratiko bṛhatā divispṛśā dyumád ví bhāti bharatébhiyaḥ súciḥ 5.011.01

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

Interpretation:

The wakeful seer, jāgrviḥ, is born, who protects the light of those in the body! (Go-pā actually means a protector pā of the go-, cows or rays of light). He has a perfect discernment, sudakṣaḥ, and knowledge for a new and perfect journey, (su-v-ita, easy or good journey). He can clearly discern the best way for our spiritual growth.

He, who is even on his surface covered with warm brightness of his mental clarity, touches the Sky by his vastness, and being pure, śuciḥ, shining all over, vi bhāti, on those who carry, bharatebhyaḥ, the shining portion of his light within, dyumad.

Vocabulary:

jāgṛvi, mfn. (Pāṇ2. 7-3, 85) *watchful, attentive* RV, AV., *going on burning, not extinguishing*, RV. *active, animating* (Soma, dice) RV.
 bharata, m. " *to be or being maintained*", N. of Agni (kept alive by the care of men) RV.; of a partic. Agni (father of Bharata and Bharati1) MBh. a priest (=ṛtvij) Naigh.

यज्ञस्य॑ केतुं॑ प्रथमं॑ पुरोहितम्॑ अग्निं॑ नरस् त्रिषधस्थे॑ सम् ईधिरे॑ ।
 इन्द्रेण॑ देवैः॑ सरथं॑ स बर्हिषि॑ सीदन्॑ नि होता॑ यजथाय॑ सुक्रतुः॑ ॥ ५-०११-०२

yajñāsya ketúm prathamám puróhitam agniṃ náras triṣadhasthé sám īdhire
 índreṇa devaiḥ saráthaṃ sá barhíṣi śídan ní hótā yajāthāya sukrātuḥ 5.011.02

2. Men have kindled high in the triple world¹⁷³ of the session the Flame supreme to be vision in the sacrifice and the vicar set in front; he comes in one chariot with the God-Mind and the divine Powers and sits on the seat of sacrifice, the Priest of the oblation perfect in will-power for the sacrificing.

Interpretation:

It is him that the hero-souls of mankind have perfectly kindled in the three regions of their mind, life and body as the first Vision of Yajña, as the leader of their journey. He should sit at the alter of our sacrifice together with the Lord of the Mind and other divine powers he brings in his chariot for a completion of it, the Hotar of the perfect Will.

असम्मृष्टो॑ जायसे॑ मात्रोः॑ शुचिर् मन्द्रः॑ कविर् उद् अतिष्ठो॑ विवस्वतः॑ ।
 घृतेन॑ त्वावर्धयन्न॑ अग्न आहुत॑ धूमस् ते॑ केतुर् अभवद् दिवि॑ श्रितः॑ ॥ ५-०११-०३

ásammṛṣṭo jāyase mātároḥ śúcir mandráḥ kavír úd atiṣṭho vivásvataḥ
 ghr̥téna tvāvardhayann agna āhuta dhūmās te ketúr abhavad divi śritáḥ 5.011.03

3. Unovercome and pure¹⁷⁴ thou art born from thy mothers twain; thou hast risen up a rapturous seer from the all-luminous sun; they have increased thee

¹⁷³ The triple world of mind, life and body in which the session of our sacrifice takes place or in which the work of self-perfection proceeds.

¹⁷⁴ Or, pure without cleansing.

with the clarity, O Flame, and the passion-smoke of thee becomes vision when it reaches and lodges in the heavens.

Interpretation:

You are born pure from the two Mothers (Heaven and Earth or Dawn and Night). Shining and ecstatic Seer arose from the Lord of the Sun, Vivastat, "the All Luminous Sun", vi-vas-vat, as Sri Aurobindo translates it literary.

It is interesting that Agni arose from the Sun, lit. stood up, ud-atiṣṭhaḥ, and not descended from. It is not clear how he could come up from the Sun, being the essence of Prithivi and moving towards Heaven, as the next verse suggests.

The explanation can be found in the myth of Vivasvat, who was born as the eighth son of Aditi, the Divine Mother as Martāṇḍa, which means lit. "dead embryo". So she has abandoned him with her seven luminous sons and went to her abode. Thus he became a creator of the Universe, the Lord of the Sun, of the fallen light, who never knew his father. (Cp. with the fallen emanations of the Supreme in the Mothers story). In the western esoteric tradition it is Lucifer. Now, if the Vivastat is a fallen SAT, which became an Inconscient matter, whose body became a Universe, we can comprehend why Agni has arisen from Vivasvat.

They increased you with their mental clarity, and the smoke of your passion turns to become Knowledge of self-realisation when it enters Heaven.

Cp. Gita: 'sarvaṃ karmākḥilam, partha, jñāne parisamāpyate.'

It is wonderful image of the three steps of Karma-Jñāna-Bhakti in the Essays on the Gita:

"The first step is Karmayoga, the selfless sacrifice of works, and here the Gita's insistence is on action. The second is Jnanayoga, the self-realisation and knowledge of the true nature of the self and the world; and here the insistence is on knowledge; but the sacrifice of works continues and the path of Works becomes one with but does not disappear into the path of Knowledge. The last step is Bhaktiyoga, adoration and seeking of the supreme Self as the Divine Being, and here the insistence is on devotion; but the knowledge is not subordinated, only raised, vitalised and fulfilled, and still the sacrifice of works continues; the double path becomes the triune way of knowledge, works and devotion. And the fruit of the sacrifice, the one fruit still placed before the seeker, is attained, union with the divine Being and oneness with the supreme divine nature."¹⁷⁵

Vocabulary:

sammr̥ṣṭa, mfn. *well swept or scoured, cleaned, cleansed* ShBr. &c. &c.

अग्नि॑ नो॒ यज्ञ॑म् उप॒ वेतु॑ साधु॒याग्निं॑ नरो॒ वि भ॑रन्ते गृ॒हे-गृ॑हे ।

¹⁷⁵ Essays on the Gita, p.38.

अग्नि॑र् दू॒तो॑ अ॒भ॒वद् ध॒व्य॒वा॒ह॒नो॑ ऽग्निं॑ वृ॒णाना॑ वृ॒णते॑ क॒विक्र॑तुम् ॥ ५-०११-०४

agnír no yajñám úpa vetu sādhyā agniṃ náro ví bharante grhé-gr̥he
agnír dūtó abhavat dhavyavāhano agniṃ vṛṇānā vṛṇate kavikratum 5.011.04

4. May the Flame come to our sacrifice with power to accomplish; the Flame men carry into every room of their dwelling-place; the Flame has become our messenger and the bearer of our offering; when men accept the Flame into themselves, it is the seer-will that they accept.

Vocabulary:

vī, 2. P., veti, to go, approach, (either as a friend i.e. "seek or take eagerly, grasp, seize, accept, enjoy", or as an enemy i.e. "fall upon, attack, assail, visit, punish, avenge") RV. AV. TS. Br. to set in motion, arouse, excite, impel RV. to further, promote, lead or bring or help any one to (two acc.) ib.
sādhyā, ind. in a straight course, directly towards any mark or aim RV. plainly, simply AV. rightly, duly RV. VS. TS.

तु॒भ्ये॒दम् अ॒ग्ने॑ म॒धु॒मत्त॑मं व॒चस् तु॒भ्यम् म॑नी॒षा इ॒यम् अ॒स्तु शं हृ॑दे ।

त्वां गिरः॑ सि॒न्धुम् इ॒वा॒वनी॑र् म॒हीर् आ पृ॑णन्ति श॒वसा॑ वर्ध॒यन्ति॑ च ॥ ५-०११-०५

túbhyedám agne mádhumattamaṃ vācas túbhyam mañṣā iyám astu śaṃ hr̥dé
tuvāṃ giraḥ síndhum ivāvānīr mahīr ā pṛṇanti śavasā vardháyanti ca 5.011.05

5. For thee, O Flame, this Word fraught fullest with the honey,¹⁷⁶ for thee this Thought and may it be the peace and bliss in thy heart. For the words of the Thought satisfy and increase thee as those great fostering streams¹⁷⁷ fill and increase that ocean.

Interpretation:

"For You, O Agni, this Word most full of honey and this Thought may it be full of Peace and Bliss in the heart."

These two foundations of the Veda: the Word and the Thought, in the Vedantic tradition Vac and Manas, Mother and Father, Earth and Heaven, by whose support the sacrifice is constantly maintained as Vayu Pavamana, who connects them in Antariksha.

¹⁷⁶ The honeyed Soma-wine, outflowing of the principle of Delight in things.

¹⁷⁷ The seven rivers or movements which descend from the superconscious being and fill the conscious ocean of our existence. They are called the Mothers, the fostering Cows, the Mighty Ones of Heaven, the Waters of Knowledge, the streams of the Truth, etc.

“The Voices, girah,” - Sri Aurobindo translates as “the words of the Thought”, - “satisfy and increase you, as the great streams fill powerfully the Ocean.”

The voices are to express the Thought, they are feeding the growth of Agni powerfully. First there must be an invocation, a ‘God-attraction’, an offering is to be made first, haviḥ, āhutiḥ; then there must be the word of ‘God-affirmation’, Stoma, and finally the word of ‘God-attainment’ or the expression or formulation in consciousness of his Being.

Cp. Shanti patha of Rig Veda:

vāñ me manasi pratiṣṭhitā mano me vāci pratiṣṭhitam
 āvir āvir ma edhi vedasya ma aṅī sthaḥ śrutaṃ me mā prahāsīḥ,
 anenādhitenāhoratrāni saṃdadhāmi, ṛtam vadiṣyāmi satyaṃ vadiṣyāmi,
 tan mām avatu, tad vaktāram avatu, avatu mām avatu vaktāram.

‘My speech is established in my mind. My mind is established in my speech. Be revealed to me! Be revealed to me! You are the two foundation stones of my Knowledge, Veda! That what was revealed to me should not leave me! By that learnt I combine days and nights. I shall speak the Truth! I shall speak the Truth! That should make me grow! May that make the speaker grow, make me grow, make the speaker grow! Om, Peace, Peace, Peace... “

Vocabulary:

hr̥d, n. (optionally substituted for hr̥daya in the weak cases i.e. in all except the first five inflexions ; thought to be connected with {śrad} q.v.) *the heart* (as the seat of feelings and emotions), *soul, mind* (as seat of thought and intellectual operations; *breast, chest, stomach, interior* (also in older language , " interior of the body ") RV. &c. &c.

śavas, n. (orig. `swelling , increase') *strength , power , might , superiority , prowess , valour, heroism* (-sā, ind. *mightily, with might*) RV. AV.

av, I .P., *to drive, impel, animate* (as a car or horse) RV.; Ved. to promote, favour, (chiefly Ved.) to satisfy, refresh to offer (as a hymn to the gods); *to lead or bring to* (dat.: {ūtaye}); RV. (said of the gods) *to be pleased with, like, accept favourably* (as sacrifices, prayers or hymns) RV. ; (chiefly said of kings or princes) *to guard , defend , protect , govern* BhP. Ragh.; Caus. (only impf. {avayat} , *to consume, devour* RV. AV. VS. S3Br.

त्वाम् अग्ने अङ्गिरसो गुहा हितम् अन्व् अविन्दज् छिश्रियाणं वने-वने ।

स जायसे मथ्यमानः सहो महत् त्वाम् आहुः सहसस् पुत्रम् अङ्गिरः ॥ ५-०११-०६

tuvām agne āngiraso gūhā hitam ānv avindañ chīśriyāṇaṃ vāne-vane
 sā jāyase mathyāmānaḥ sāho mahát tuvām āhuḥ sāhasas putrām āngiraḥ 5.011.06

6. O Flame, the souls of puissance¹⁷⁸ discovered thee hidden in the secret place,¹⁷⁹
lodging in every object of delight; by our pressure on thee thou art born, a mighty force; the Son of Force they have called thee, O Puissance.

Note:

Satprem asked Mother:

You almost seem to be saying that during the Vedic era there was no divine presence in man!

No, there wasn't! They discovered it.

Humanity has undergone a spiritual evolution.

Vedism is in contact with the gods and, THROUGH THE GODS, with the Supreme; but it is not in direct contact with the Supreme – there is no inner, psychic contact. That's what Sri Aurobindo says (I myself know nothing about it!). But with the Vedanta and the devotees of Krishna, it is the god within: they had a direct contact with the god within (as in the Gita).

Sri Aurobindo writes in the Secret of the Veda (p. 45):

“I had already seen that the central idea of the Vedic Rishis was the transition of the human soul from a state of death to a state of immortality by the exchange of the Falsehood for the Truth, of divided and limited being for integrality and infinity.

Death is the mortal state of Matter with Mind and Life involved in it;

Immortality is a state of infinite being, consciousness and bliss. Man rises beyond the two

firmaments, Rodasi, Heaven and Earth, mind and body, to the infinity of the Truth, Mahas, and so to the divine Bliss. This is the “great passage” discovered by the Ancestors, the ancient Rishis.”

“The gods I found to be described as children of Light, sons of Aditi, of Infinity; and without exception they are described as increasing man, bringing him light,

pouring on him the fullness of the waters, the abundance of the heavens, increasing the truth in him, building up the divine worlds, leading him against all attacks to the great goal, the integral felicity, the perfect bliss.”

Appendix

Mother's experience of Agni.¹⁸⁰

And this Vibration (which I feel and see) gives the feeling of a fire. That's probably what the Vedic Rishis translated as the "Flame" – in the human

¹⁷⁸ The seven ancient seers or fathers, the Angiras Rishis, sons of Agni and divine or human types of the seer-will.

¹⁷⁹ The subconscious heart in things.

¹⁸⁰ March 1963

consciousness, in man, in Matter. They always spoke of a "Flame."¹⁸¹ It is indeed a vibration with the intensity of a higher fire.

The body even felt several times, when the Work was very concentrated or condensed, that it is the equivalent of a fever.

Two or three nights ago, something like that occurred: in the middle of the night, early morning, there was a descent of this Force, a descent of this Truth-Power; and this time it was everywhere (it's always everywhere), but with a special concentration in the brain – not in this brain: in THE brain.¹⁸² And it was so strong, so strong, so strong! The head felt as if it were about to burst – yes, as if everything were going to burst – so that for about two hours I simply had to keep calling for the widening of the Lord's Peace: "Lord, Your widening, Your peace," like that, in the cells. And with the consciousness (which is always conscious, of course [*gesture above*]) that this descent into an unprepared brain would be enough to drive you completely mad or absolutely daze you (at the very best), or else you would burst. This experience, like the other one,¹⁸³ hasn't left.

It's everywhere, you understand.

... (silence)

But this experience (this is between ourselves) is an experience I had never had in my life. I always had the impression of a sort of control over what was going on in the brain, and that I was always able to answer with the "blank," you know, the calm, still blank – the still blank. This time (laughing), it wasn't that! **And it became so formidable that even the mantra (the words of the mantra) were shooting past like cannonballs!** (Laughing) It all seemed like a frightening hail of bullets!

There was only this to be done: I kept perfectly still, calling – calling for the Lord's Peace and Calm, that ever-widening Peace. The Infinite of the Lord's Peace.

Then it became possible to bear the Vibration.

Now, what it does, its work – that's not our business, it's His. We cannot understand. But that it is at work goes without saying.

But without a doubt, if at that moment there had been a doctor to take my temperature, he would have found there was a tremendous fever – though nothing even remotely like an "illness"! No, it was miraculously wonderful, it gave the feeling that ... it was something the earth did not know.

That's how it always expresses itself: something the earth did not know, something new. It is new to the earth. That's why it's hard to bear! Because it is new.

Even now (*Mother touches her skull*), it feels all swollen, and with a vibration inside (*gesture of a trepidation*) as if the head were twice as big as before. ...

¹⁸¹ Agni.

¹⁸² It may be pertinent to stress again that Mother's experiences are not individual experiences, but experiences of the earth-consciousness.

¹⁸³ The experience of the Ananda of progress in life (conversation of March 7).

RV 5.12

ṛṣi: sutambhara ātreya; devatā: agni; chanda: triṣṭup

प्रा॒ग्नये॑ बृ॒हते॑ य॒ज्ञियाय॑ ऋ॒तस्य॑ वृ॒ष्णे अ॒सुराय॑ मन्म ।
घृ॒तं न य॒ज्ञ आ॒स्ये सु॒पू॒तं गि॒रम् भ॒रे वृ॒षभाय॑ प्र॒तीची॑म् ॥ ५-०१२-०१
ऋ॒तं चि॒कित्वा॑ ऋ॒तम् इ॒च्छ चि॒किद्ध॑ च् ऋ॒तस्य॑ धा॒रा अ॒नु तृ॒न्धि पू॒र्वीः ।
नाहं॑ या॒तुं स॒हसा॑ न द्वा॒येन॑ ऋ॒तं स॒पाम्य॑ अ॒रुष॑स्य वृ॒ष्णः ॥ ५-०१२-०२
कया॑ नो अ॒ग्न ऋ॒तय॑न्न ऋ॒तेन॑ भुवो नवे॒दा उ॒चथ॑स्य न॒व्यः ।
वेदा॑ मे दे॒व ऋ॒तुपा॑ ऋ॒तूनां॑ नाह॒म् पतिं॑ स॒नितु॑र् अस्य रा॒यः ॥ ५-०१२-०३
के ते॑ अ॒ग्ने रि॒पवे॑ बन्ध॒नासः॑ के पा॒यवः॑ स॒निष॑न्त द्यु॒मन्तः॑ ।
के धा॑सि॒म् अ॒ग्ने अ॒नृत॑स्य पा॒न्ति क आ॑स॒तो व॒चसः॑ स॒न्ति गो॑पाः ॥ ५-०१२-०४
सखा॑यस् ते वि॒षुणा॑ अ॒ग्न ए॒ते शि॒वासः॑ स॒न्तो अ॒शिवा॑ अभू॒वन् ।
अधूर्ष॑त स्व॒यम् ए॒ते व॒चोभि॑र् ऋ॒जूय॑ते वृ॒जिना॑नि ब्रु॒वन्तः॑ ॥ ५-०१२-०५
यस् ते॑ अ॒ग्ने न॒मसा॑ य॒ज्ञम् ई॒दृ ऋ॒तं स पा॑त्य् अ॒रुष॑स्य वृ॒ष्णः ।
तस्य॑ क्ष॒यः पृ॒थुर् आ सा॒धुर् ए॒तु प्र॑स॒स्त्रा॒णस्य॑ नहु॒षस्य॑ शेषः ॥ ५-०१२-०६

prá agnáye br̥haté yajñíyāya ṛtasya vṛṣṇe ásurāya mánma
ghṛtám ná yajñá āsíye súpūtam giram bhare vṛṣabhāya praticīm 5.012.01

ṛtám cikitva ṛtám íc cikiddhi ṛtasya dhārā ánu tṛndhi pūrvīḥ
nāhám yātum sāhasā ná dvayéna ṛtám sapāmi aruṣasya vṛṣṇaḥ 5.012.02

káyā no agna ṛtáyann ṛténa bhúvo návedā ucáthasya návyah
védā me devá ṛtupā ṛtūnām nāhám pátiṃ sanitúr asyá rāyáh 5.012.03

ké te agne ripáve bándhanāsaḥ ké pāyávaḥ sanīśanta dyumāntaḥ
ké dhāsīm agne ánṛtasya pānti ká āsato vácasaḥ santi gopāḥ 5.012.04

sákhāyas te vīṣuṇā agna eté śivāsaḥ sánto áśivā abhūvan
ádhūrṣata svayám eté vácobhir rjūyaté vrjināni bruvántaḥ 5.012.05

yás te agne námasā yajñám ítṭa ṛtám sá páti aruṣasya vṛṣṇaḥ
tasya kṣáyah pṛthúr ā sādúr etu prasársrāṇasya náhuṣasya séśaḥ 5.012.06

A Hymn of Man's Aspiration to the Truth

The Rishi invokes this flame of the Divine Force, this vast Lord of the superconscient Truth, this Truth-conscious One, to accept thought and word into himself, become truth-conscious in man and cleave out the many streams of the Truth. Not by mere force of effort nor under the law of the duality can the Truth be attained, but by the Truth itself.¹⁸⁴ But there are not only powers of this Force that battle with the falsehood and guard and conquer, there are others also who have helped so far in the march, but **who would keep to the foundation of the falsehood because they cling to the present self-expression of man and refuse to advance beyond it**; these in their self-will speak the word of crookedness to the Truth-seeker. By the sacrifice and by submission in the sacrifice **man, the ever-advancing pilgrim**, brings near to him his wide dwelling-place beyond, the seat and home of the Truth.

प्रा॒ग्नये॑ बृ॒हते॑ य॒ज्ञियाय॑ ऋ॒तस्य॑ वृ॒ष्णे अ॒सुराय॑ मन्म॑ ।
घृ॒तं न॒ यज्ञ॑ आ॒स्ये सु॒पूतं॑ गि॒रम् भ॑रे वृ॒षभाय॑ प्र॒तीचीम्॑ ॥ ५-०१२-०१

prá agnáye br̥haté yajñíyāya ṛtasya vṛṣṇe ásurāya mánma
ghṛtām ná yajñá āsiye súpūtaṃ gíram bhare vṛṣabhāya pratīcīm 5.012.01

1. To Will, master of sacrifice, the Mighty One, the vast lord and diffuser of the Truth I bring forward my thought as an offering and it is as the clarified butter of the sacrifice purified in the mouth of the flame; my word¹⁸⁵ I bring forward that goes to meet its lord.¹⁸⁶

Interpretation:

Manma, thought and gñr, voice, word, I bring to the Lord, to the Bull, as ghritam is offered at the sacrifice perfectly purified!

Here Rishi starts again with thought and word, manas and vak, in this case manma and gir. These are the two foundation stones of the Vedic knowledge (see the previous chapter).

'My word I bring to the Bull, who is its Lord' – this perception is fundamental for the understanding of the nature of the Word. The Word is emerging out of the darkness as a power of the Lord.

¹⁸⁴ Cf. tapasā brahma vijijñāśasva tapo brahmeti, TaitUp 3.3

¹⁸⁵ To turn thought and word into form and expression of the superconscient Truth which is hidden beyond the division and duality of the mental and physical existence was the central idea of the Vedic discipline and the foundation of its mysteries.

¹⁸⁶ The Bull; the thought is symbolised as the shining cow fronting and offering itself to the Godhead.

*Sri Aurobindo writes in the Secret of the Veda: "The Divine, the Deva, manifests itself as conscious Power of the soul, creates the worlds by the Word out of the waters of the subconscious,... The manifestation of the different world-planes in the conscient human being culminates in the manifestation of the superconscient, the Truth and the Bliss, and this is the office of the supreme Word or Veda. Of this supreme word Brihaspati is the master, the stress in this name falling upon the potency of the Word rather than upon the thought of the general soul-power which is behind it. Brihaspati gives the Word of knowledge, the rhythm of expression of the superconscient, to the gods and especially to Indra, the lord of Mind, when they work in man as "Aryan" powers for the great consummation."*¹⁸⁷

ऋ॒तं चि॑कित्त्व ऋ॒तम् इ॒च् चि॑किद्ध॒च् ऋ॒तस्य॑ धा॒रा अ॒नु तृ॒न्धि पू॒र्वीः ।
नाहं॑ या॒तुं स॒हसा॑ न॒ द्वये॑न॒ ऋ॒तं स॒पाम्यु॑ अ॒रुष॑स्य वृ॒ष्णः ॥ ५-०१२-०२

ṛtām cikitva ṛtām íc cikiddhi ṛtasya dhārā ánu tṛndhi pūrvīḥ
nāhám yātúm sáhasā ná dvayéna ṛtām sapāmi aruśasya vṛṣṇaḥ 5.012.02

2. O conscious seer of the Truth, the Truth alone perceive in my consciousness; cleave out¹⁸⁸ many flowing streams of the Truth.¹⁸⁹ Not by force, nor by the duality can I achieve the journey nor attain to the Truth of the shining Worker, the fertilising Lord.

Interpretation:

Ritam is the central point in this verse, the dynamic Truth. It is only by the dynamic Truth itself coming down to earth that one can realize that Truth. One cannot come to it by force or through duality and fight and opposition.

Vocabulary:

tī, cl. 1. P., *to pass across or over, cross over (a river), sail across RV. &c. to float, swim; to surpass, overcome, subdue, escape RV. &c.*
pūrvī mf(pūrvī)n. (pr) *much, many, abundant RV. &c. &c.*
sap, 1. P. *to follow or seek after, be devoted to, honour, serve, love, caress (also sexually); to serve, honour, worship, do homage (others "to receive homage") RV. Etc.*

क॒या नो॑ अ॒ग्न ऋ॒तय॑न् ऋ॒तेन॑ भु॒वो न॑वे॒दा उ॒चथ॑स्य न॒व्यः ।

¹⁸⁷ The Secret of the Veda, p. 318

¹⁸⁸ From the rock in the hill where they are guarded by the opposing powers.

¹⁸⁹ The descent of the superconscient into our life was imaged as the rain of heaven; it formed the seven celestial rivers that flow down upon the earth-consciousness.

वेदा॑ मे दे॒व ऋ॒तु॒पा ऋ॒तूनां॑ नाह॒म् पतिं॑ स॒नितु॒र् अस्य॑ रा॒यः ॥ ५-०१२-०३

káyā no agna ṛtáyann ṛténa bhúvo návedā ucáthasya návyah
védā me devá ṛtupā ṛtūnāṃ nāhám pátiṃ sanitúr asyá rāyáh 5.012.03

3. By what thought in me, O Will, shalt thou seeking the Truth by the Truth become the impeller to knowledge of a new word? The godhead who guards the times and seasons¹⁹⁰ of the Truth, knows all in me, but him I know not, the lord of that all-possessing felicity.

Interpretation:

“Impeller to the knowledge of a new word” navedāḥ ucathasya navyaḥ. Kayā, ‘by what’, f., it can relate to the previous verse of the dhārāḥ pūrōḥ, the many streams. So Rishi asks ‘kayā’ by which one? Sri Aurobindo adds to it ‘thought’. So those streams are a kind of ‘thought-currents’ of spiritual energy, which are substantial and thus create within Agni the urge for an expression of a new Word to manifest something new of the Supreme reality. These currents are compared with currents of Soma, the essential delight, the amrita, they are the streams of Ritam, Supreme Truth, which come down to support the growth of Agni, the expresser of the Divine Word, the Divine Manifestation.

Agni-Soma is a constant dvandva in the Veda (Cf. Vedantic concept of manas-vak, candra-agni, in Brahma catuṣpad).

Vocabulary:

Navedas, mfn. *observing, cognizant* (with gen.) RV. (Clearly not from the negat. na-, but cf. Pa1n2. 6-3, 75.)

के॑ ते अग्ने॑ रिप॒वे बन्ध॑नासः॒ के पा॒यवः॑ स॒निषन्त॑ द्युमन्तः॑ ।

के॑ धा॒सिम् अग्ने॑ अ॒नृत॑स्य पा॒न्ति क॒ आस॑तो व॒चसः॑ सन्ति गो॒पाः ॥ ५-०१२-०४

ké te agne ripáve bándhanāsaḥ ké pāyavaḥ sanisanta dyumāntaḥ
ké dhāsīm agne anṛtasya pānti ká āsato vācasah santi gopāḥ 5.012.04

4. Who are they, O Will, that are thy binders of the Enemy? who are the shining ones, the guardians, the seekers after possession and conquest? Who, O Will, protect the foundations of the falsehood? who are the keepers of a present¹⁹¹ word?

¹⁹⁰ The periods, sometimes described as years, sometimes as the twelve symbolic months of the progress of the sacrifice.

¹⁹¹ Or, false word. In either case it means the old falsehood as opposed to the “new word” of the Truth of which Agni has to create the knowledge.

Interpretation:

"Who are these, O Agni, binding powers of yours which are thrown onto the Enemy? Who are these luminous protectors of yours, who want to conquer and to bestow upon [us the riches]?"

Who are those, O Agni, who guard the foundation of Inconscient (anṛtasya dhāsim)? Who are those Masters of the ancient and false Word (āsato vacasaḥ)?"

So here we have four questions, two about the powers of Agni, of Ritam, who are (1) restricting the movement of the enemy and (2) protecting [man] and wanting to conquer and to give [the riches to him]; and the two questions about the powers of Anṛtam, who are (1) guarding the foundation (dhāsim) of inconscient (anṛtasya) and (2) who are the keepers of the 'present' word (āsato vacasaḥ), the word which resists the change and in opposition to a new word, mentioned in the previous verse (ucathasya navyaḥ), which is impelled by Agni to move the Manifestation forward. The old Word resists the New. The keeper of the ancient law bind us to the ancient Sacrifice of pain and blood; "tooth for tooth, eye for eye" is their law. Their justice is the law all must obey. They possess the old truth of things, the truth which slays, and resist the new truth which comes to save. They give a cross to the advancing spirit in payment for the crown.

An aesthete of the sorrow of the world,
 Champion of a harsh and sad philosophy
Thou hast used words to shutter out the Light
And called in Truth to vindicate a lie.
A lying reality is falsehood's crown
And a perverted truth her richest gem.
O Death, thou speakest truth but truth that slays,
I answer to thee with the Truth that saves.
A traveller new-discovering himself, (seeker after straightness)
 One made of Matter's world his starting-point,
 He made of Nothingness his living-room
 And Night a process of the eternal light
 And death a spur towards immortality.¹⁹²

To distort the straight and clear Truth with the crookedness and to make it a private possession of some kind (a perverted truth her richest gem) is the way how forces of old can endure.

Every time, says the Mother, when one achieves something and wants to rest on it or to profit from it, it becomes a stumbling block on the path of growth, and one immediately starts stagnating, getting old and dying. The forces which express this Law of Anṛtam are the result of this fallen Consciousness into Darkness, Bliss into Suffering, Truth into Falsehood and Life into Death. They represent the Consciousness, the Word of Old, the Word of Fallen Consciousness and Death: to rest

¹⁹² Savitri, p. 621

on ones own achievements and to profit from it. It is them who influence the new born spirit and influence him with their word of crookedness.

Vocabulary:

ripu, mfn. *deceitful, treacherous, false* RV. m. *a deceiver, cheat, rogue* ib.; *an enemy, adversary, foe* Mn. MBh. &c.

saniṣanta Subj., 1. P., 8. P. A1.; *to gain, acquire, obtain as a gift, possess, enjoy* RV. AV. Br.

pāyu m. (pā) *a guard, protector* RV.

dhāsi, f. *dwelling-place, seat, home* RV.

āsat, mfn. [in RV. seven times {asat} and five times {āsat} with lengthening of the accentuated vowel] *not being, not existing, unreal* RV; *untrue, wrong* RV. *untruth, falsehood* RV.

सखायस् ते विष्णुणा अग्न एते शिवासः सन्तो अशिवा अभूवन् ।

अधूर्षत स्वयम् एते वचोभिर् ऋजूयते वृजिनानि ब्रुवन्तः ॥ ५-०१२-०५

sákhāyas te viṣṇuṇā agna eté śivāsaḥ sánto áśivā abhūvan
ádhr̥ṣata svayám eté vácobhir r̥jūyaté vrjināni bruvántaḥ 5.012.05

5. These are comrades of thine, O Will, who have gone astray from thee; benignant were they, they have become malignant. These do violence to themselves by their words speaking crooked things to the seeker after straightness.

Interpretation:

"These are the co-walkers on the path (sa-kha), who have deviated from you, O Agni, they were blessed before and now they became unblessed.

They hurt themselves by their own words, speaking their crookednesses to the seeker of straightness."

The word as an expression of consciousness is directing a consciousness of a speaker, where he wants to go. Expressing crookedness leads him to pain and hurts the being,, expressing straightness leads to the Truth and Bliss.

यस् ते अग्ने नमसा यज्ञम् ईदृ ऋतं स पात्य् अरुषस्य वृष्णः ।

तस्य क्षयः पृथुर् आ साधुर् एतु प्रसर्त्राणस्य नहुषस्य शेषः ॥ ५-०१२-०६

yás te agne námasā yajñám ídṛ ṛtám sá pāti aruṣásya vṛṣṇaḥ
tásya kṣayaḥ pṛthúr ā sādhr̥ etu prasártraṇasya náhuṣasya śéṣaḥ 5.012.06

6. But he, O Will, who desires with submission thy sacrifice, guards the truth of the shining Worker, the Fertiliser.¹⁹³ To him may there come that wide habitation¹⁹⁴ in which all is perfected, even that which is left¹⁹⁵ for man the pilgrim to accomplish in his forward journeying.

Interpretation:

"But the one who seeks you with his submission, he protects the Truth of the Bull who conceives with the light of Knowledge.

His dwelling should become wide and perfect and even the rest what is left when he moved forward of that which was not offered (na-huṣa)."

ṛ̥̥, from ṛ̥, 2. A. to implore , request , ask for (with two acc.) to praise RV. AV.

aruṣa, mfn. red reddish (the colour of Agni and his horses, of cows, of the team of Ushas , the As3vins , &c.) RV.& VS; m. the sun , the , day RV.; m. pl. the red horses of Agni RV. AV. ; aruṣī, f. the dawn RV.; a red mare (a N. applied to the team of Agni and Ushas , and to Agni's flames) RV.

nahuṣa m.= {nahus} RV. i , 31 , 11 (prob.) N. of a man , viii , 46 , 27 of an ancient king (son of āyu or āyus [cf. RV. i. 31 , 11] and father of Yayāti ; he took possession of Indra's throne but was afterwards deposed and changed into a serpent Mn. vii , 41 MBh. R. &c. (cf. RTL. 240); N. of a son of Manu and author of RV. ix , 101 Anukr.

śeṣa, end , issue , conclusion , finish , result RV. 77 , 15 ;

m. N. of a celebrated mythological thousand-headed serpent regarded as the emblem of eternity (whence he is also called An-anta "" , the infinite "" ; in the Vishnu-Purana he and the serpents Vasuki and Takshaka are described as sons of Kadru , but in one place Shesha alone is called king of the Nāgas or snakes inhabiting Patala , while elsewhere Vasuki also is described as king of the Nagas and Takshaka of the serpents ; the thousand headed Shesha is sometimes represented as forming the couch and canopy of Vishnu whilst sleeping during the intervals of creation , sometimes as supporting the seven Patalas with the seven regions above them and therefore the entire world [1089,1]

Appendix.

Some important verses on the Word in Savitri:

¹⁹³ "The shining Bull or Male", but the latter word means also the rainer, fertiliser or diffuser of abundance and sometimes the strong and abundant, the former seems to bear also the sense of active or moving.

¹⁹⁴ The plane of the superconscient Truth or world of Swar beyond mental Heaven and physical earth in which all is accomplished that here we strive after; it is described as the wide habitation and the wide and fear-free pasture of the shining cows.

¹⁹⁵ This world is sometimes described as what is left or the excess; it is the additional field of being beyond this triplicity of mind, life and body which constitute our normal state of existence.

(Agni-Vac)

The **voices** that an inner **listening hears**
 Conveyed to him their prophet **utterances**,
And flame-wrapped outbursts of the immortal Word
And flashes of an occult revealing Light
Approached him from the unreachable Secrecy. (p. 37)

A sudden messenger from the all-seeing tops,
Traversed the soundless corridors of his mind
Bringing her rhythmic sense of hidden things.
 A **music spoke** transcending **mortal speech**.
 As if from a golden phial of the All-Bliss,
A joy of light, a joy of sudden sight,
 A rapture of the thrilled **undying Word**
Poured into his heart as into an empty cup,
 A repetition of God's first delight
 Creating in a young and virgin Time. (p. 38)

(Brahmanaspati)

A Wisdom knows and guides the mystiered world;
 A Truth-gaze shapes its beings and events;
 A **Word self-born** upon creation's heights,
Voice of the Eternal in the temporal spheres, (*Brahma Svayambhu born in Embryo*)
 Prophet of the seeings of the Absolute,
 Sows the Idea's significance in Form
 And from that seed the growths of Time arise. (Golden Egg and Creation of
 Time; p. 271)

(System of etymons)

A silver-winged fire of naked subtle sense,
An ear of mind withdrawn from the outward's rhymes
 Discovered **the seed-sounds of the eternal Word**,
The rhythm and music heard that built the worlds,
 And seized in things **the bodiless Will to be.** (p. 273)

(On Para Vac)

Above the parting of the roads of Time,
Above the Silence and its thousandfold Word, (*TaitAr. parame vyoman...*)
 In the immutable and inviolate Truth
 For ever united and inseparable,
The radiant children of Eternity dwell
On the wide spirit height where all are one. (*Hiranya Garbha*) (p. 281)

Some important references to the origin of the Word in the RV:

RV 10.71

बृहस्पते॑ प्रथ॒मं वा॒चो अग्रं॑ यत् प्रैर॑त नाम॒धेयं॑ दधानाः ।

यद् ए॒षां श्रेष्ठं॑ यद् अरि॒प्रम् आसीत्॑ प्रेणा॒ तद् ए॒षां निहितं॑ गुहा॒विः ॥ १०-०७१-०१

“O Lord of the Word, that first movement of the Word at the beginning of creation when they [gods] moved establishing the Name that must be established! That what was the best and pure they had discovered by the power of love as the one established hidden in the cave of the heart!”¹⁹⁶

The origin of the Word is hidden deep in the cave of Subconsient. Sometimes it is in added in the cave of the heart, hṛdi guhāyām. The Word is rising from that hidden place and it creates in us a new perception, a new consciousness, capable of perceiving the Divine.

This is one origin within the heart, Sri Aurobindo comments on it, that it is brahman, whereas the mantra is formed in the mind.

But there is also another perception of the Word as established in the highest heaven, parame vyoman:

RV 1.164.41-42:

ऋ॒चो अ॒क्षरे॑ पर॒मे व्यो॒मन् यस्मि॑न्दे॒वा अधि॑ विश्वे॒ निषे॑दुः

यस्तन्न॑ वेद् कि॒मृ॒चा करि॑ष्यति॒ य इत्तद्वि॑दुस्त॒ इमे समा॑सते । १-१६४-३९

The hymns are in the highest heaven, where all the gods abide. The one who does not know that, what will he do with the hymn? But those who know they are the ones who are perfectly united.¹⁹⁷

¹⁹⁶ ‘Namadheya’, giving name, lit. ‘the name which must be established’, dheya, f.p.p. of root dhā, to establishe, to place, to put, “that Name which will/must be established”.

There is an interesting note from Padoux: “the outset points to a major role of the Word (which will be greatly emphasized in Tantrism), that of the placing of names, namadheya; and giving a name, in mythic thought (not only in India), is giving being. For the word, the name, as early as the Rig Veda, is the very being of what is named, it is immortal (amṛta; cf. 10.139.6, where immortal [names] of the cows are the cows themselves).”

¹⁹⁷ Griffith’s translation: “Upon what syllable of holy praise–song, as twere their highest heaven, the Gods repose them, – Who knows not this, what will he do with praise–song? But they who know it well sit here assembled.”

गौरी॑र् मि॒माय॑ स॒लिलानि॑ तक्ष॒त्य् एक॑पदी द्वि॒पदी॑ सा चतु॒ष्पदी॑ ।
अ॒ष्टा॒पदी॑ नव॒पदी॑ ब॒भूवु॑षी स॒हस्रा॑क्षरा पर॒मे व्यो॑मन् ॥ १-१६४-४१

*“She has creating the streams of luminous waters, the Word, the Strongest among Lights (gauri).
She has fashioned all the creatures as one, two four footed, who have become eight and nine footed! The thousand aksharas [of Her are] in the highest heaven!”* ¹⁹⁸

तस्याः॑ स॒मुद्रा॑ अधि॒ वि क्षर॑न्ति तेन॒ जीव॑न्ति प्रदि॒शश् च॑तस्रः ।
ततः॑ क्षर॒त्य् अक्ष॑रं तद् विश्व॒म् उप॑ जीवति ॥ १-१६४-४२

“It is from her, the All creative Word, that the waters of the upper Ocean flow down in all directions. It is by that [movement] all live in every corner of the world. It is from that [movement] that unchangeable is changing, or being is becoming. It is from that [movement] that all Universe lives.”

च॒त्वारि॑ वाक् परि॒मिता॑ प॒दानि॑ तानि॒ विदु॑र् ब्राह्म॒णा ये म॑नी॒षिणः॑ ।
गुहा॑ त्रीणि॒ निहि॑ता॒ नेङ्ग॑यन्ति॒ तुरी॑यं वा॒चो म॑नु॒ष्या वद॑न्ति ॥ १-१६४-४५

“The Word has been measured in four quarters. Those quarters are known to the knowers of the Word who possess also the power of the Mind. In the cave the three are hidden which do not move. And the forth one of that Word men speak.” ¹⁹⁹

कृ॒ष्णं नि॒यानं॑ ह॒रयः॑ सु॒पर्णा॑ अपो॒ वसाना॑ दि॒वम् उ॒त् प॑तन्ति ।
त आ॒ववृ॑त्रन् स॒दनाद् ऋ॒तस्याद् इ॒द् घृ॒तेन॑ पृथि॒वी व्य् उ॒द्यते॑ ॥ १-१६४-४७

“Dark the descent for the golden birds, and wearing thus the robes of the waters they are rising to heaven and again they return from the seat of the Truth, and all the earth is moistened with their golden clarity.” ²⁰⁰

¹⁹⁸ ibid: “Forming the water–floods, the buffalo hath lowed, one–footed or two–footed or four–footed, she, Who hath become eight–footed or hath got nine feet, the thousand–syllabled in the sublimest heaven.”

¹⁹⁹ ibid: “Speech hath been measured out in four divisions, the Brahmans who have understanding know them. Three kept in close concealment cause no motion; of speech, men speak only the fourth division”.

Who are these golden birds descending into the darkness and wearing the form of waters (apas)? Why do they fly up to the sky again and again return to the earth to moisten it with already clarified butter (ghṛta)?

It is on the way up they bring the waters of our offering to the heaven, and on the way back they carry the clarified butter to nourish the growth of our dweller within the body, Agni. They descend into the darkness as shining birds from heaven and they ascent carrying our unilluminated substance of consciousness (apas) for transformation.²⁰¹

It is interesting to note in this regard another famous hymn where again the symbol of the bird, pataṅga is mentioned in the terms of speech and mind:

RV 10.177:

पतङ्गमसुरस्य मायया हृदा पश्यन्ति मनसा विपश्चितः ।

समुद्रे अन्तः क्वयो वि चक्षते मरीचीनां पदमिच्छन्ति वेधसः १

“This Bird the wise see by the Force of Asura in their heart, by the Thought. In the Ocean the seers distinguish it clearly; the Seat of Light they seek who are brave!”

पतङ्गो वाचं मनसा बिभर्ति तां गन्धर्वोऽवदुर्भे अन्तः ।

तां द्योतमानां स्वयं मनीषामृतस्य पदे क्वयो नि पान्ति २

“This Bird, the Sun, carries the Word by the Thought. It is the Word that Gandharva first spoke, seated within the Embryo.

The shining heavenly Word, full of Thought, the seers always protect in the place of the Truth”

अपश्यं गोपामनिपद्यमानमा च परां च पथिभिश्चरन्तम् ।

स सद्गीचीः स विषूचीर्वसान् आ वरीवर्ति भुवनेष्वन्तः ३

“I saw him, the Protector of Knowledge, which was not created, who moves on his paths here and from beyond. He moves by one path, and by many, a luminous dweller within he moves within the worlds.”²⁰²

²⁰⁰ ibid. “Dark the descent: the birds are golden-coloured; up to the heaven they fly robed in the waters. Again descend they from the seat of Order, and all the earth is moistened with their fatness.”

²⁰¹ Cf. the concept of apas and ambhas, as the lower and upper oceans, respectively in the AitUp 1.1.2,3

²⁰² Commentary of Sayana on RV10.177 is quite interesting:

पतङ्गो वाचं मनसा स्वकीयेन प्राणिनां वाचं बिभर्ति धारयति अन्तर्यामिरूपेण वाचं प्रेरयतीत्यर्थः ।

तामादित्यप्रेरितां वाचं गर्भे अन्तः शरीरस्य मध्ये गन्धर्वनामको वायुरवदुच्चारितां द्योतमानां

There is another profound passage revealing the secret of the origin of the Word:

RV 8.100.10

यद् वाग् वदन्त्यु अविचेतनानि राष्ट्री देवानां निषसाद मन्द्रा ।

चतस्र ऊर्ज दुदुहे पर्यासि क्व स्विद् अस्याः परमं जगाम ॥ ८-१००-१०

“When the Word, speaking undistinguished words, the Queen of the Gods, set down full of Bliss, In the four [streams] of nourishing power, she was milked, where then the highest [part] of her had gone?”

देवी वाचम् अजनयन्त देवास् तां विश्वरूपाः पशवो वदन्ति ।

सा नो मन्द्रेषम् ऊर्ज दुहाना धेनुर् वाग् अस्मान् उप सुष्टुतैतु ॥ ८-१००-११

“The goddess Word the gods brought to birth. It is her that all the creatures speak. She should come to us, who gives us milk of bliss and nourishing power, established by our affirmations.”

प्रकाशमानां स्वर्ग्यं स्वर्गस्य हेतुभूतां मनीषां मनस ईशित्रीमाह्लादकरीमित्यर्थः । तादृशीं वाचं कवयः शास्त्राभिज्ञा ऋतस्य पदे सत्यस्य परब्रह्मणः स्थाने निपान्ति नितरां पालयन्ति ।

“The Sun carries the Word of all living creatures by his own Thought, holds and supports them in when He takes a form of Antaryāmin, sends the Word forward – that is the meaning.

And thus sent by the Sun the Word [goes] in the Embryo, inside the body, and the vital force, called Gandharva, spoke this luminous Word, shining and heavenly, for it is originated in heaven, and is full of Thought, which means that it is a Master of Thought, the Creatrix of Delight, as it were. Such a Word the seers, the knowers of Shastra always protect and cherish in the Place of Truth, in the place of the Supreme Spirit.”

RV 5.13

r̥ṣi: sutambhara ātreya; devatā: agni; chanda: gāyatrī

अ॒र्च॒न्तस् त्वा॑ ह॒वाम॑हे ऽर्च॒न्तः स॒म् इ॒धी॑महि । अ॒ग्ने अ॒र्च॒न्त ऊ॒तये॑ ॥ ५-०१३-०१
 अ॒ग्ने स्तो॑म॒म् म॒नाम॑हे सि॒ध्रम् अ॒द्य दि॒विस्पृ॑शः । दे॒वस्य॑ द्र॒विण॑स्यवः ॥ ५-०१३-०२
 अ॒ग्निर् जु॑षत नो गि॒रो हो॒ता यो मा॒नुषे॑ष्व् आ । स य॒क्षद् दै॒व्यं ज॑नम् ॥ ५-०१३-०३
 त्वम् अ॒ग्ने स॒प्रथा॑ असि जु॒ष्टो हो॒ता व॑रेण्यः । त्वया॑ य॒ज्ञं वि॑ तन्वते ॥ ५-०१३-०४
 त्वाम् अ॒ग्ने वा॒जसा॑तमं वि॒प्रा व॑र्धन्ति सु॒ष्टुत॑म् । स नो॑ रास्व सु॒वीर्य॑म् ॥ ५-०१३-०५
 अ॒ग्ने ने॒मिर् अ॒राइ॒व दे॒वांस॑ त्वम् परि॒भूर॑ असि । आ रा॒धश् चि॒त्रम् ऋ॒ञ्जसे॑ ॥ ५-०१३-०६

ārcantas tvā havāmahe ārcantaḥ sām idhīmahī āgne ārcanta ūtāye 5.013.01

agné stómam manāmahe sidhrám adyá divispṛśaḥ devásya draviṇasyávaḥ 5.013.02

agnír juṣata no gíro hótā yó mānuṣeṣu ā sá yakṣad daíviyaṃ jánam 5.013.03

tvám agne sapráthā asi júṣṭo hótā váreṇyaḥ tváyā yajñám ví tanvate 5.013.04

tvām agne vājasātamaṃ víprā vardhanti súṣṭutam sá no rāsva suvíriyam 5.013.05

āgne nemír arāṃ iva devāms tvám paribhūr asi ā rādhaś citráṃ ṛñjase 5.013.06

A Hymn of Affirmation of the Divine Will

The Rishi declares the power of the Word affirming the Divine Will who attains to the touch of heaven for man. That Will affirmed in us by the word becomes the priest of our sacrifice and the winner in us of the divine riches and of the energy that conquers. This godhead contains all the others in its being as the nave of a wheel contains the spokes and therefore brings us all the varied wealth of the spiritual felicity.

अ॒र्च॒न्तस् त्वा॑ ह॒वाम॑हे ऽर्च॒न्तः स॒म् इ॒धी॑महि । अ॒ग्ने अ॒र्च॒न्त ऊ॒तये॑ ॥ ५-०१३-०१

ārcantas tvā havāmahe ārcantaḥ sām idhīmahī āgne ārcanta ūtāye 5.013.01

1. Chanting the word that illumines we call to thee, chanting the word that illumines we kindle thee, O Will, chanting the word that illumines for our increase.

Interpretation:

Sri Aurobindo's translates 'archantaḥ' as: 'chanting the word that illumines'. Root arc has two major meanings 'to shine' and 'to sing', 'to praise', from which we have ṛc, a hymn. So arcantaḥ could be translated as 'chanting and shining' or 'chanting the luminous word', but Sri Aurobindo makes one more turn toward oneself: 'chanting the word that illumines', and it makes a perfect translation. It also introduces a subtle suggestion that the word is not our own creation but is given to us as a means to grow. We can step even further, knowing the whole succession of the grades of meaning, including them all into one:

"Flaming with the word that illumines we call for thee, flaming with the word that illumines we kindle thee, O Flame, flaming with the Word that illumines we aspire to grow!"

अग्ने॑ स्तोम॑म् मना॑महे॒ सिध्र॑म् अद्य॑ दि॒विस्पृ॑शः । दे॒वस्य॑ द्रवि॑णस्यवः॑ ॥ ५-०१३-०२
 āgné stómam manāmahe sidhrām adyā divispṛśaḥ devasya draviṇasyavaḥ 5.013.02

2. Today we seize with the mind the affirmation all-effective, the hymn of the Will, of the godhead that seeks for us our divine substance,²⁰³ of him who touches the heavens.

Interpretation:

It is interesting how Sri Aurobindo translates manāmahe, 'we seize with the mind'. It is the major characteristic of the mind 'to seize upon', 'to measure', 'to hold onto', 'to keep it in front of or in a view of our consciousness', 'to fix it within our consciousness'. So once this all-effective affirmation, stoma, which is an expression of the Word, is fixed in the consciousness by the mind, then it can have its effect on the growth of consciousness of man, for it is this affirmation of the Flame, which can reach and touch the sky, divispṛśaḥ, and it is done by those who are seeking after the divine substance of luminous consciousness. The phrase 'devasya draviṇasyavaḥ' can be literary translated as 'seekers of being of the divine consciousness'. Deva is a shining being, he is and belongs to the Conscious Soul, Cit; draviṇam is a thing, a substance of material existence, which is and belongs to the Divine Self, Sat. So such simple phrase as 'of the Divine we seek the substance' implies the whole vision of the divine being, substance of consciousness and bliss. It basically says that rishis are looking for a substance of the divine consciousness.

Vocabulary:

sidhra, mfn. = sidhma, RV. *successful, efficacious* ib.; *perfect, good*.
 draviṇasyu, mfn. *desiring or bestowing goods* RV.

अग्नि॑र् जु॒षत॑ नो॒ गि॒रो॒ होता॑ यो॒ मानु॑षेष्व् आ । स य॒क्षद् दै॒व्यं॑ ज॒नम् ॥ ५-०१३-०३

²⁰³ The divine riches which are the object of the sacrifice.

agnír juṣata no gíro hótā yó mānuṣeṣu ā́ sá yakṣad daíviyaṃ jánam 5.013.03

3. May the Will accept with love our words, he who is here as the priest in men; may he offer the sacrifice to the divine people.

Interpretation:

"Agni should enjoy our invocations-expressions, for he is the invoker who is within earthly people. He should sacrifice to or reconnect us with the divine people (our divine family)."

So by connecting the earthly and the divine race Agni mediates between heaven and earth and makes the exchange between the two nourish each other. By this nourishment he is being nourished and increased in his growth.

Cf. Gita's statement:

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ,
anena prasaviṣyadhvam eṣa vo'stviṣṭa-kāmadhuk /3.10
devān bhāvatānena te devā bhāvayantu vaḥ/
parasparaṃ bhāvayantaḥ śreyaḥ param avāpsyatha/3.11

"Together with Yajña at the beginning the Lord created creatures, and said:

By this [yajña] you increase, let this be your Cow of desires!"

"Supporting the gods by this [yajña] the gods will support you back,

And thus supporting each other you will attain to the supreme good!"

So it is by exchange between heaven and earth that the growth towards the supreme good can be achieved. What is then growing within this exchange, within this stirring in the embryo? It is Agni as the next verse continues:

त्वम् अग्ने सप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते ॥ ५-०१३-०४

tvám agne sāprāthā āsi jūṣṭo hótā váreṇyaḥ tvāyā yajñam ví tanvate 5.013.04

4. Very wide and vast art thou, O Will, the priest of our offering desirable and beloved; by thee men extend wide the form of their sacrifice.

Interpretation:

It is now clearly stated that Agni is this possibility of widening once consciousness. It is by him (with his own substance) that men spread their Sacrifice, for men are a means for Agni to grow, and Agni is the consciousness by which men can grow. In the next verse it is reconfirmed again.

त्वाम् अग्ने वाजसातमं विप्रा वर्धन्ति सुष्टुतम् । स नो रास्व सुवीर्यम् ॥ ५-०१३-०५

tvām agne vājasātamaṃ viprā vārdhanti súṣṭutam sá no rāsva suvīryam 5.013.05

5. Thee, once rightly affirmed, the illumined increase, O Will, so that thou conquerest utterly the plenitude; therefore do thou lavish on us a complete hero-energy.

Interpretation:

It's an interesting thought! The illumined men, viprāḥ, increase Agni, once he is well-affirmed, the one who is to conquer and bestow the plenitude. Actually without this agent of illumined men, there would be no means for Agni to grow. It is through men that Agni can increase and conquer the plenitudes. Therefore it is suggested: sa no rāsva suvīryam, 'therefore grant us a complete power of conquest [to do it for you, with you, and through you]!'

अग्ने॑ नेमि॒र् अरा॑इव दे॒वांस॑ त्वम् परि॒भूर॑ अ॒सि । आ रा॑धश् चि॒त्रम् ऋ॑ञ्जसे ॥ ५-०१३-०६
 āgne nemír arām̐ iva devāṃs tvām paribhūr asi ā rādhaś citrām ṛñjase 5.013.06

6. O Will, as the nave of a wheel contains the spokes, so thou containest in thy being all the gods; thou shalt bring to us a varied joy of those riches.

Interpretation:

To increase the sacrifice by Agni is possible because of Agni himself is all the gods, who are all centered around and in him like the spokes in the wheel. He is the substance of their being, as it were. He will arrange all for a luminous achievement. Or we can translate it as 'he will arrange the luminous perception, citram ṛñjase, for (on the way to) the substantial realization, ā rādas'.

Vocabulary:

ṛñjase, can be inf. or subjunctive from ṛñj, 6. P.; 4. P. A; 7. A; *to make straight or right, make proper, arrange, fit out, decorate, ornament to make favourable, propitiate to gain, obtain* RV.

Appendix

Atharva Veda starts with invocation to the Lord of the Word, Vācaspati, in the most mysterious way:

ye triṣaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ/
 vācaspatir balā teṣāṃ tanvo adya dadhātu me/ 1

"Those three times seven, which are all over, carrying all the forms [of manifestation]; may the Lord of the Word now establish their powers and beings within me!"

punar ehi vācaspate devena manasā saha/
 Vasoṣpate ni ramaya mayyevāstu mayi śrutam/ 2

"Come again, O Lord of the Word, together with the divine Mind! O Lord of the luminous dweller within the substance, enjoy being within me! May that which was heard (revealed) stay within me!"

ihaiva abhi vi tanu ubhe ārtñī iva jyayā/
 vācaspatir ni yacchatu mayyevāstu mayi śrutam/ 3

*“Here indeed spread both the ends, as if of a bow when the string is released.
O Lord of the Word, expand in me totally, may the revealed be always in me!”*

upahūto vācaspatir upāsmān vācaspatir hvayatām/
saṃ śrutena gamemahi mā śrutena vi rādhiṣi/ 4

*“Called upon by us is the Lord of the Word! May the Lord of the Word call upon us!
May we become one with that what was revealed in us, may I never part from it!”*

There are few fundamental conceptions here which have to be pointed out. First the Lord of the Word is to establish all the varieties of his manifestation in the consciousness of man, “the three times seven, which carry all the forms [in manifestation]”. Second vācaspati, the Lord of the Word, is identified with the vasoṣpati, the Lord of the luminous dweller within the substance, which is a constant epithet of Agni, for he, being luminous, dwells in the darkness of the subconscious material substance, vasu. He is also an auspicious guest of men, atithiḥ Śivo naḥ, a luminous dweller within man and his guide.²⁰⁴ So the Lord of the Word is to come with the divine Mind, devena manasā. The mind is to fix the expression of the word in consciousness.

Sri Aurobindo commenting on the legend of Angirasa Rishis explains this profound imagery of the three time seven in the Veda:

“They conceived in mind the first name of the fostering cows, they found the thrice seven supreme (seats) of the Mother; the females of the herd knew that and they followed after it; the ruddy one was manifested by the victorious attainment (or, the splendour) of the cow of Light,”

te manvata prathamam nāma dhenos triḥ sapta mātuḥ paramāṇi vindan/ taj
jānatīr abhyaṇūṣata vrā āvirbhuvad aruṇīr yaśasā goḥ.

“The Mother here is Aditi, the infinite consciousness, who is the Dhenu or fostering Cow with the seven rivers for her sevenfold streaming as well as Go the Cow of Light with the Dawns for her children; the Ruddy One is the divine Dawn and the herd or rays are her dawning illuminations. The first name of the Mother with her thrice seven supreme seats, that which the dawns or mental illuminations know and move towards, must be the name or deity of the supreme Deva, who is infinite being and infinite consciousness and infinite bliss, and the seats are the three divine worlds, called earlier in the hymn the three supreme births of Agni, Satya, Tapas and Jana of the Puranas, which correspond to these three infinities of the Deva and each fulfils in its own way the sevenfold principle of our existence: thus we get the series of thrice seven seats of Aditi manifested in all her glory by the opening out of the Dawn of Truth.”

²⁰⁴ See RV 5.1-12

RV 5.14

ṛṣi: sutambhara ātreya; devatā: agni; chanda: gāyatrī

अग्निं॑ स्तोमे॑न बोधय॑ समिधानो॑ अमर्त्यम्॑ । हव्या॑ देवेषु॑ नो दधत् ॥ ५-०१४-०१
 तम् अध्वरेष्व् ईळते॑ देवम् मर्ता॑ अमर्त्यम्॑ । यजिष्ठम्॑ मानुषे॑ जने ॥ ५-०१४-०२
 तं हि शश्वन्तम्॑ ईळते॑ स्रुचा॑ देवं घृतश्चुता॑ । अग्निं॑ हव्याय॑ वोळ्हवे ॥ ५-०१४-०३
 अग्निर् जातो॑ अरोचत॑ घ्नन् दस्यूञ्ज् ज्योतिषा॑ तमः॑ । अविन्दद् गा॑ अपः स्वः ॥ ५-०१४-०४
 अग्निम् ईळेन्यं॑ कविं॑ घृतपृष्ठं॑ सपर्यत॑ । वेतु॑ मे शृणवद् धवम् ॥ ५-०१४-०५
 अग्निं॑ घृतेन॑ वावृधुः॑ स्तोमेभिर् विश्वचर्षणिम्॑ । स्वाधीभिर् वचस्युभिः॑ ॥ ५-०१४-०६

agnim stomena bodhaya samidhāno amartiyam havyā devēṣu no dadhat 5.014.01

tām adhvarēṣu ṭlate devām marta amartiyam yajistham manuṣe jāne 5.014.02

tām hi śāsvanta ṭlate sruçā devam ghrtaścutā agnim havyāya vohave 5.014.03

agnir jāto arocata ghnān dasyūñ jyotiṣā tamaḥ avindad gā apah svaḥ 5.014.04

agnim ṭleniyam kavim ghrtapṛṣṭham saparyata vetu me śṛṇavad dhavam 5.014.05

agnim ghrteṇa vāvṛdhuḥ stomebhir viśvacarṣanim suādhibhir vacasyubhiḥ 5.014.06

A Hymn of the Finder of Light and Truth

The Rishi declares Agni as the Priest of the sacrifice, the slayer of the powers of Darkness, the finder of the world of the Sun of Truth, of his radiant herds and of his luminous waters; he is the seer in us who is increased by the clarities of right thought and speech.

Interpretation:

He is the seer and seeker after the Truth and he is the Truth and the Lord. He is the one who does the sacrifice and he is the one who benefits from the sacrifice. He is the one who finds the radiant herds and luminous waters of the fallen Divine and thus makes the redemption complete, for he discovers the Truth within the Untrue. It is he who by the Truth is seeking the Truth, ṛtam ṛtayan. He is the Lord who is seeking after his own body, Self, asuryam.

अग्निं॑ स्तोमे॑न बोधय॑ समिधानो॑ अमर्त्यम्॑ । हव्या॑ देवेषु॑ नो दधत् ॥ ५-०१४-०१
 āgnīm̄ stómena bodhayā samidhānó amartiyam̄ havyā devéṣu no dadhat 5.014.01

1. Awaken the Flame by the word that affirms him, kindle high the Immortal;
 let him place our offerings in the godheads.

Interpretation:

“Awaken the Flame by the word! Flaming [yourself awaken] the Immortal [Flame]!” – It is a literal translation, - “He should establish our offerings in the gods.” There is a suggested relation between Agni and the Word, for it is by the word that he awakens and becomes immortal in the consciousness of man who is himself like a kindled fire aspiring for Immortality.

तम्॑ अध्वरेष्व् ईळते॑ देवम्॑ मर्ता॑ अमर्त्यम्॑ । यजिष्ठम्॑ मानुषे॑ जने॑ ॥ ५-०१४-०२
 tám adhvareṣu īlate devám martā amartiyam̄ yajisṭham̄ mānuṣe jāne 5.014.02

2. Him in their pilgrim sacrifices mortal men desire and adore, the divine, the immortal, who is strongest for sacrifice in the human creature.

Interpretation:

There are two points:

- 1) It is him men desire on their march to the divinity and immortality, for he is an immortal and he is the divinity.
- 2) He is the one who can sacrifice in the human being, who is born in the body.

The second point seems to contradict with the first, for if he is the divine desired by men in their pilgrim-sacrifice, how come that in man he is also strongest to make that sacrifice? This question can be answered only when we look at Agni as the “involved and evolving Godhead”.

तं॑ हि शश्वन्तम्॑ ईळते॑ स्रुचा॑ देवं॑ घृतश्चुता॑ । अग्निं॑ हव्याय॑ वोळ्हवे॑ ॥ ५-०१४-०३
 taṁ hí śśvantā īlate sruçā devam̄ ghr̥taścūtā agnīm̄ havyaaya vólhave 5.014.03

tam̄ hí śśvantā īlate sruçā devam̄ ghr̥taścūtā agnīm̄ havyaaya vólhave 5.014.03

3. Him, the godhead, man's continuous generations adore with the ladle²⁰⁵ dripping with the clarities; the Will they adore that he may bear their offering.

Interpretation:

²⁰⁵ This ladle is the constantly lifted movement of man's aspiration towards the Truth and the Godhead.

Him alone, who is the Infinite, they constantly seek with adoration, with the uplifting movement of their aspiration dripping with mental clarities, the Flame, for the offering to bear!

Vocabulary

sruc, f. (prob. connected with {sru}) a sort of large *wooden ladle* (used for pouring clarified butter on a sacrificial fire; and properly made of Palāša or Khadira wood and about as long as an arm , with a receptacle at the end of the size of a hand ; three are enumerated , viz. juhū , upabhṛt, and dhruvā, in which order they are used in sg. du. , and pl.) RV. &c. &c.

ghṛtaścut, mfn. *sprinkling or distilling ghee* RV. AV.

अग्नि॑ जातो॑ अरो॒चत॑ घ्नन् दस्यू॑ञ्ज् ज्योति॑षा तमः॑ । अवि॑न्दद् गा अपः॑ स्वः ॥ ५-०१४-०४
agnīr jāto arocata ghnān dāsyañ jyoṭiṣā tamaḥ avindād gā apāḥ svaḥ 5.014.04

4. Born, the Flame shines out slaying the Destroyers,²⁰⁶ yea, he smites the Darkness with the Light and he finds the shining Herds²⁰⁷ and those Waters and the luminous world.²⁰⁸

Interpretation

The whole myth of Angirasa rishis is narrated here in one line. “Born, He shone, destroying the forces of Darkness, dissolving Darkness with the Light! He found the lost Herds, the Waters and the Luminous Heaven Svar.”

It is interesting how the Vedic narration reveals all the details implicitly:

- 1) jāta, born, implies the appearance in a place where one is not at home: in the darkness of inconscient;
- 2) arocata, he shone, means that environment was different from his own luminous state of being;
- 3) ghnān dasyūn, destroying Dasyus, it is by shining he was already killing dasyus, which clarifies who the dasyus are;
- 4) jyotiṣā tamaḥ, and by light [destroying] Darkness;
- 5) doing all that he found the lost illuminations of the fallen being, and the waters which sustained its consciousness, and the whole new Heaven svar, avindād gā apāḥ svaḥ.

²⁰⁶ The Titans, dividers of our unity and completeness of being and sons of the Mother of Division, who are powers of the nether cave and the darkness.

²⁰⁷ The Herds and the Waters are the two principal images of the Veda; the former are the trooping Rays of the divine Sun, herds of the luminous Consciousness; the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence.

²⁰⁸ Svar, the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun.

अग्निम् ईळेन्यं कविं घृतपृष्ठं सपर्यत । वेतु मे शृणवद् धवम् ॥ ५-०१४-०५
 āgnīm īḷēnyam kavīm ghr̥tāpṛṣṭham saparyāta vētu me śṛṇavad dhavam 5.014.05

5. The Will serve and seek, the object of our adoration, the Seer with his surface of the clarities; may he come, may he hearken to my call.

Vocabulary:

saparya, Nom. P. {-yati} (prob. fr. a lost noun {sapar}, to serve attentively, honour, worship, adore RV. AV.; to offer or dedicate reverentially RV.

अग्निं घृतेन वावृधुः स्तोमेभिर् विश्वचर्षणिम् । स्वाधीभिर् वचस्युभिः ॥ ५-०१४-०६
 āgnim ghr̥tēna vāvṛdhuḥ stōmebhir viśvācarṣaṇim svādhibhir vacasyubhiḥ 5.014.06

6. The Will men increase by the offering of their clarities, they increase the universal doer of their works by their hymns of affirmation which place aright the thought, which find the revealing word.

Interpretation

'Men increase the Flame constantly, by their mental clarity, by their word of affirmation, him, who is the Universal Worker, and these [affirmations and clarities of the mind which increase the Flame] establish in them perfectly [their thoughts], finding [perfectly the expression] in the word.'

So what is said is that by offering our thoughts and words to the Divine growing within us, we find the right and perfect thought and word.

Appendix

These are the quotations from Sri Aurobindo to illustrate the whole approach to the Concept of Evolution in a Vedic perspective.

"The Involved and Evolving Godhead"

"The involution of a superconscient Spirit in inconscient Matter is the secret cause of this visible and apparent world. The keyword of the earth's riddle is the gradual evolution of a hidden illimitable consciousness and power out of the seemingly inert yet furiously driven force of insensible Nature. Earth-life is one self-chosen habitation of a great Divinity and his aeonic will is to change it from a blind prison into his splendid mansion and high heaven-reaching temple."

"The nature of the Divinity in the world is an enigma to the mind, but to our enlarging consciousness it will appear as a presence simple and inevitable. Freed we shall enter into the immutable stability of an eternal existence that puts on this revealing multitude of significant mutable forms. Illumined we shall become

aware of the indivisible light of an infinite consciousness that breaks out here into multiform grouping and detail of knowledge. Sublimated in might, we shall share the illimitable movement of an omnipotent force that works out its marvels in self-imposed limits. Fixed in griefless bliss we shall possess the calm and ecstasy of an immeasurable Delight that creates for ever the multitudinous waves and rhythms and the ever increasing outward-going and inward-drawing intensities of its own creative and communicative world-possessing and self-possessing bliss.

This, since we are inwardly souls of that Spirit, will be the nature of our fourfold experience when the evolving Godhead will work here in its own unveiled movement.

If that full manifestation had been from the beginning, there would be no terrestrial problem, no anguish of growth, no baffled seeking out of mind and will and life and body towards knowledge and force and joy and an immortal persistence. But this Godhead, whether within us or outside in things and forces and creatures, started from an involution in inconscience of Nature and began by the manifestation of its apparent opposites. Out of a vast cosmic inconscience and inertia and insensibility, an initial disguise that is almost non-existence, the Spirit in Matter has chosen to evolve and slowly shape, as if in a grudging and gradually yielding material, its might and light and infinity and beatitude.

The significance of the terrestrial evolution lies in this slow and progressive liberation of some latent indwelling Spirit. The heart of its mystery is the difficult appearance, the tardy becoming of a divine Something or Someone already involved in physical Nature. The Spirit is there with all its potential forces in a first formal basis of its own supporting, yet resistant substance. Its greater subsequent and deliberately emerging movements, life and mind and intuition and soul and supermind and the light of the Godhead are already there, locked up and obscurely compressed into the initial power and first expressive values of Matter.

Before there could be any evolution, there must be this involution of the Divine All that is to emerge. Otherwise there would have been not an ordered and significant evolution, but a successive creation of things unforeseeable, not contained in their antecedents, not their inevitable consequences or right followers in sequence.

This world is not an apparent order fortuitously managed by an inexplicable Chance. Neither is it a marvellous mechanism miraculously contrived by a stumblingly fortunate unconscious Force or mechanical Necessity. It is not even a structure built according to his fancy or will by an external and therefore necessarily a limited Creator. Mentally conceivable, each of these solutions can explain one side or appearance of things; but it is a greater truth that can alone successfully join all the aspects and illumine all the facts of the enigma.

If all were indeed a result of cosmic Chance, there would be no necessity of a new advance; nothing beyond mind need appear in the material world,—as

indeed there was then no necessity for even mind to arise at all out of the meaningless blind material whirl. Consciousness itself would be only a fortuitous apparition, a strange hallucinating reflection or ghost of Matter.

Or if all were the work of a mechanical Force, then too mind need not have appeared at all as part of the huge grinding engine; there was no indispensable call for this subtler and yet less competent groping mechanic contrivance. No frail thinking brain should have been there to labour over the quite sufficient cogs and springs and pistons of the first unerring machine. A supermind added on this brilliant and painful complication would be still more a superfluity and a luminous insolence; it could be nothing more than a false pretension of transitory consciousness to govern and possess the greater inconscient Force that is its creator.

Or if an experimenting, external and therefore limited Creator were the inventor of the animal's suffering life and man's fumbling mind and this huge mainly unused and useless universe, there was no reason why he should not have stopped short with the construction of a mental intelligence in his creatures, content with the difficult ingenuity of his labour. Even if he were all-powerful and all-wise, he might well pause there,—for if he went farther, the creature would be in danger of rising too near to the level of his Maker. But if this is the truth of things that an infinite Spirit, an eternal Divine Presence and Consciousness and Force and Bliss is involved and hidden here and slowly emerges, then is it inevitable that its powers or the ascending degrees of its one power should emerge too one after the other till the whole glory is manifested, a mighty divine Fact embodied and dynamic and visible.

All mental ideas of the nature of things, are inconclusive considerations of our insufficient logical reason when it attempts in its limited light and ignorant self-sufficiency to weigh the logical probabilities of a universal order which after all its speculation and discovery must remain obscure to it still and an enigma. The true witness and discoverer is our growing consciousness; for that consciousness is itself the sign and power of the evolving Divine, and its growth out of the apparent inconscience of the material universe is the fundamental, the one abiding, progressive index event of the long earth-story.

Only when this evolving consciousness can grow into its own full divine power will we directly know ourselves and the world instead of catching at tags and tail ends of an insufficient figure of knowledge. This full power of the consciousness is supermind or gnosis,—supermind because to reach it we have to pass beyond and turn upon mind as the mind itself has passed and turned upon life and inconscient matter and gnosis because it is eternally self-possessed of Truth and in its very stuff and nature it is dynamic substance of knowledge.

The true knowledge of things is denied to our reason, because that is not our spirit's greatest essential power but only an expedient, a transitional instrument meant to deal with the appearance of things and their phenomenal process. True knowledge commences only when our consciousness can pass beyond its present normal limit in man: for then it becomes directly aware of its self and of the Power in the world and begins to have at least an initial knowledge by identity

which is the sole true knowledge. Henceforward it knows and sees, no longer by the reason groping among external data, but by an ever increasing and always more luminous self-illuminating and all illuminating experience. In the end it will become a conscious part of the Divine revealing itself in the world; its life will be a power for the conscious evolution of that which is still unmanifested in the material universe.

RV 5.15

ṛṣi: dharuṇa āṅgirasā; devatā: agni; chanda: triṣṭup; Anuvaka II

प्र वेधसे कवये वेद्याय गिरम् भरे यशसे पूर्व्याय ।
घृतप्रसत्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥ ५-०१५-०१
ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन् ।
दिवो धर्मन् धरुणे सेदुषो नृञ् जातैर् अजाता अभि ये ननक्षुः ॥ ५-०१५-०२
अहोयुवस् तन्वस् तन्वते वि वयो महद् दुष्टरम् पूर्व्याय ।
स संवतो नवजातस् तुतुर्यात् सिंहं न क्रुद्धम् अभितः परि षुः ॥ ५-०१५-०३
मातेव यद् भरसे पप्रथानो जनं-जनं धायसे चक्षसे च ।
वयो-वयो जरसे यद् दधानः परि त्मना विषुरूपो जिगासि ॥ ५-०१५-०४
वाजो नु ते शवसस् पात्व् अन्तम् उरुं दोगं धरुणं देव रायः ।
पदं न तायुर् गुहा दधानो महो राये चितयन् अत्रिम् अस्पः ॥ ५-०१५-०५

prá vedhásē kaváye védiyāya gíram bhare yaśásē pūrviyāya
ghṛtāprasatto ásurāḥ suśévo rāyó dhartā dharúṇo vásvo agníḥ 5.015.01

ṛténa ṛtāṃ dharúṇaṃ dhārayanta yajñásya śáké paramé víoman
divó dhárman dharúṇe sedúṣo nṛñ jātaír ájātām̃ abhí yé nanakṣúḥ 5.015.02

aṃhoyúvas tanúvas tanvate ví váyo mahád duṣṭáram pūrviyāya
sá saṃvátō návajātas tuturyāt siṃháṃ ná kruddhám abhítaḥ pári ṣṭhuḥ 5.015.03

mātéva yád bhárase paprathānó jānaṃ-janaṃ dhāyase cákṣase ca
váyo-vayo jarase yád dádhānaḥ pári tmānā víṣurūpo jigāsi 5.015.04

vājo nú te śávasas pātu ántam urúṃ dóghaṃ dharúṇaṃ deva rāyáh
padám ná tāyúr gúhā dádhāno mahó rāyé citáyann átrim aspaḥ 5.015.05

A Hymn of the Divine Upholder and Conqueror

The Rishi hymns the Divine Will as the Seer and the Mighty One, the upholder of the Bliss and the Truth, by which men attain to the supreme-seated godheads. He breaks leonine through an army of opposers, sees and confirms for man all the possible births and manifestations of the soul, forms in him the secret superconscient plane and by knowledge delivers him into that vast beatitude.

प्र वेधसे कवये वेद्याय गिरम् भरे यशसे पूर्व्याय ।
घृतप्रसत्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥ ५-०१५-०१

prá vedháse kaváye védiyāya giram bhare yaśáse pūrviyāya
ghṛtāprasatto ásurah susévo rāyó dhartā dharuṇo vásvo agniḥ 5.015.01

1. To the Seer and Ordainer who is the object of knowledge I bring the offering of the Word, to the glorious and victorious, to the pristine and supreme. He is the Mighty One accomplished in joy who goes forward to the clarities, the strength that is holder of the bliss and holder of the substance.

Interpretation:

The name of the rishi is Dharuna Angirasa, and the first verse starts by using this word applied to Agni, *dharuṇo vasvo agniḥ*, and *rāyo dhartā*. It might suggest that the name of the Rishi is spiritually symbolic, for it reflects the characteristic of Agni and therefore the action of the Rishi. In this sense it becomes clear what Rishis were representing: the action of Agni and other gods in the Word as the expression of Consciousness. In the Brahmanas and Aranyakas Rishis were seen as the sons of Brahman Svayambhu, the Self Born Creator, who creates by the Word. It is by them as his powers the Creator could express and spread his consciousness in manifestation. They were the holders of the Word within the manifestation, the word which perpetually creates the world, carrying particular characteristics necessary for the evolutionary process. These characteristics are expressed in the hymns and the rishis are named by them, for it is they who are actualizing these characteristics in the World Sacrifice.²⁰⁹

That is why Sri Aurobindo says that the Rishis are still and always there to assist our ascent, to chant for us the word. They are the types of spiritual victories here in manifestation: "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.”

Taittirīya Āraṇyaka renders the story about the first rishis, who by desiring *yajña*- received the Svādhyāya from Brahma Svayambhu. And by performing it they made gods again sinless (*apahata-pāpmāṇaḥ*), who thus went back to heaven (*svargam lokam āyan*) and the Rishis themselves joined the abode of Brahman (*brahmaṇaḥ sāyujyam ṛsayo 'gacchan*).²¹⁰

So when Sri Aurobindo says that “the **Rishi hymns the Divine Will as the Seer and the Mighty One, the upholder of the Bliss and the Truth**, by which men attain to the supreme-seated godheads”, what is actually happening is that the Rishi assigns this particular characteristic to the evolving Godhead in our consciousness. He gives us a ‘vehicle’ by which we can express or affirm the Divine Upholder and Conqueror in us, and thus Rishi himself represents this power of affirmation of the Upholder and therefore his called the Dharuna Angirasa.

Vocabulary:

vedhas mfn. (in some meanings prob. connected with {vi-dhA} ; nom. m. {vedhA4s} acc. {vedha4sam} or {vedhA4m}) *pious, religious, virtuous, good, brave* (also applied to gods) RV. AV. TS. MBh. Hariv.; m. *a worshipper of the gods* RV. *an arranger, disposer, creator* (esp. applied to Brahmā, but also to Prajāpati, Purusha, Śiva, Viṣṇu, Dharma, the Sun &c.) MBh. Kāv. &c.
prasatta, mfn. *satisfied, pleased* RV. v , 60 , 1.
suśeva, mfn. *very dear or kind or favourable* RV. AV. VS. TS.; *very auspicious or prosperous (as a path)* AitBr.

ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन् ।

दिवो धर्मन् धरुणे सेदुषो नृञ् जातैर् अजाता अभि ये ननक्षुः ॥ ५-०१५-०२

ṛténa ṛtāṃ dharuṇaṃ dhārayanta yajñāsya śāké paramé víoman
 divó dhárman dharúṇe sedúṣo nṛñ jātaír ajātāṃ abhí yé nanakṣuḥ 5.015.02

2. By the Truth they uphold the Truth that holds all, in the power of the Sacrifice, in the supreme ether, even they who by the godheads born in them

²¹⁰ TaitAr 2.9

travel to the godheads unborn, to the Powers who are seated for ever in the Law that upholds the heavens.

Interpretation:

There is again a theme of the holding truth being upheld by the truth. Here we have the first definition of Dharma in the Indian tradition.

All who are born here travel back to their unborn source, to the powers, nṛṇ, seated in the dharma which upholds the heaven, divaḥ dharman dharuṇe seduṣo nṛṇ. Literary it is said jātair ajātā abhi ye nanakṣuḥ, 'the unborn by those who are born have arrived at the powers upholding heaven.'

Vocabulary:

nakṣ, 1. P.A. {nakṣati}, {-te} (perf. {nanakṣur}, {-kṣe} RV. ; aor. %o{anakṣit} Gr. ; fut. {nakṣiyati}, {nakṣitā} ib.) *to come near, approach, arrive at, get, attain* RV. AV. VS. (cf. 1. {naś}; {inakṣ}).

अ॒हो॒यु॒वस् तन्व॑स् तन्व॑ते वि वयो॑ महद् दुष्ट॑रं पू॒र्व्याय॑ ।

स संव॑तो नवजा॑तस् तुतु॑र्यात् सि॒ंहं न क्रु॑द्धम् अ॒भितः॑ परि॑ षुः ॥ ५-०१५-०३

aṃhoyúvas tanúvas tanvate ví váyo mahád duṣṭáram pūrviyāya
sá saṃvátō návajātas tuturyāt siṃhám ná kruddhám abhítaḥ pári ṣṭhuḥ 5.015.03

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

Interpretation

How do they travel back to their union with the unborn powers? By putting chaos, aṃhas away, and by spreading a new body wide for the godhead to grow, the body which is difficult to destroy; they are braking through the armies of enemies encompassing this newborn, like the angry lion surrounded by hunters. Here we have a definition of the body, tanū, from root tan, to extend, to pull out, to spread. The body itself was seen as the foundation of the fortress for the godhead to stay within this manifestation, it was a conquered part of aṃhas by the divine powers. Therefore the word tanū, and etymologically close ā-tman,²¹¹ are used in the sense of the body and the self in the Veda.

²¹¹ Roots tan, to stretch, from which tanū is derived, and the root tam, to stiffen, from which ā-t(a)m-an, possible derived, are very close to the same meaning 'to be the foundation or a base'.

Vocabulary:

am̐hoyu, mfn. *troublesome* RV. v , 15 , 3.; Sri Aurobindo translates as 'putting away evil', from root yu, to separate from am̐has, evil, chaos.

duṣṭara, mfn. *difficult to be passed or overcome or endured unconquerable , irresistible incomparable , excellent* RV. AV.

vayas, 2 n. (cf. 2. {vi}) *a bird , any winged animal , the winged tribe* (esp. applied to smaller birds) RV. &c. &c.

3 n. (from {vī}) *enjoyment , food , meal , oblation* RV. AV. (cf. {vīti}) *energy (both bodily and mental) , strength , health , vigour , power , might* RV. AV. VS. *vigorous age , youth , prime of life , any period of life , age* RV. &c. &c. ({sarvāNi vayāṃsi} , *animals of any age.*

samvat, f. *a side , region , tract* RV. AV. = {samgrāma} Naigh. ii , 17. m. *assembly of people , host , troop , army* AV. *battle , war , fight , combat , conflict , hostile encounter with;*

pāri ṣṭhuḥ , injunctive (from aor 3 pl., asthāt, asthātām, asthuḥ) standing around.

मातेव॑ यद् भर॑से पप्र॒थानो॑ जनं-जनं॑ धाय॑से चक्ष॑से च ।

वयो॑-वयो॑ जर॑से यद् द॒धानः॑ परि॒ त्मना॑ वि॒षुरूपो॑ जिगा॑सि ॥ ५-०१५-०४

mātéva yád bhárase paprathāno jānaṃ-janaṃ dhāyase cákṣase ca
váyo-vayo jarase yád dádhānaḥ pári tmānā víṣurūpo jigāsi 5.015.04

4. Thou art even as a mother when in thy wideness thou bearest in thy arms birth after birth to the firm foundation and to the vision. When thou holdest in thee and enjoyest manifestation after manifestation, thou movest abroad with thy self in many different forms.

Interpretation:

"For you are like the Mother, the Creatrix, when you bear every creature widening up to the foundation and to the vision.

When you invoke establishing every manifestation, you yourself move beyond them taking many different forms."

Sri Aurobindo translates jarase as 'enjoyest', lit. meaning 'wearing out the ages', vayas, 'when establishing', yad dadhānaḥ.

So the whole phrase lit. can be translated as "every age of every creature you wear out, when you establish [yourself] within, moving beyond them you who has different (or two opposite, *viṣu-rūpa-*) forms."

Agni thus having or taking two different directions, or forms, wears out the time of those who are born in the body. What are these two forms which Agni has? It is nourished by the power of the two Mothers: Heaven and Earth, or the two sisters Dawn and Night, which are, if he is within the Embryo, in two different directions, as it were. It is because of this nature of Agni that he is called the son of force, born from the friction of the two araṇis, symbolized by heaven and earth. It is because of this particular nature that he wears out the

life-time of the creatures. The time was seen as a power of Agni, which consumes the substance of Soma, making it move within the creation.

Vocabulary:

jṛ, 2 1. A *to come near, approach* RV

jī (= {gī}) 1. A1. {jarate} *to crackle* (as fire) RV. (Naigh. iii , 14) *to call out to, address, invoke, praise* RV.

jī, 1. P, *to make old or decrepit* RV. vi , 24 , 7, *to cause to grow old* , vii , 67 , 10.

वा॒जो॒ नु॒ ते॒ श॒व॒स॒स् पा॒त्वा॒न्त॒म् उ॒रुं॑ दोग्घं॑ ध॒रु॒णं॑ दे॒व रा॒यः ।

पदं॑ न॒ तायु॑र् गुहा॒ दधा॑नो॒ महो॑ रा॒ये चि॒तय॑न्न॒ अत्रि॑म् अ॒स्पः ॥ ५-०१५-०५

vājo nú te śávasas pātu ántam urúṃ dóghaṃ dharúṇaṃ deva rāyáḥ
padam ná tāyúr gūhā dádhāno mahó rāyé citáyann átrim aspaḥ 5.015.05

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

Interpretation:

May our vājas, the substantial power of matter follow thy might to the end, that it may never be worn out (comparing with the above verse, where it is worn out by Agni who moves beyond the limits of the body and the mind, having two different forms viṣurūpaḥ). O God, there where you have your own wide streams of sustaining and nourishing Milk of Knowledge, where you are upholding our luminous riches.

For it is he, who upholds within himself the secret abode, spreading it all over as his own foundation. You have released the Enjoyer, reminding him and pointing him to a great felicity."

Vocabulary:

pā, 2. P. , *to watch, keep, preserve to protect from, defend against* (abl.) RV. &c. &c. *to protect (a country) i.e. rule, govern; to observe, notice, attend to, follow* RV. AitBr.

dogha, mfn. *milking*, or m. *milker, milking* RV. v , 15 , 5

tāyu, m. = {st-} , a thief RV. i , iv-vii.

tāy (derived fr. tāyate Pass. {tan} q.v.); 1. {-yate} (aor. {atāyi}, or {-yiṣṭa} Pa1n2. 3-1, 61), *to spread, proceed in a continuous stream or line* Dha1tup. xiv , 18 (= {traī}) *to protect* ib.

spr, 5. P. (Dha1tup. xxvii , 13) {sprṇoti} (in Veda also {sprṇute} ; pf. {paspAra} Br. ; aor. {aspar} Subj. {sparat} Impv. {sprdhi} RV. ; {aspārṣam} ib. ; inf. {sparase} RV.), *to release, extricate or deliver from (abl.), save, gain, win* RV. TS. Br. TU; ;

RV 5.16

ṛṣi: pūru ātreya; devatā: agni; chanda: anuṣṭup, 5 paṅkti

बृहद् वयो हि भानवे ऽर्चा देवायान्नये ।
 यम् मित्रं न प्रशस्तिभिर् मर्तासो दधिरे पुरः ॥ ५-०१६-०१
 स हि द्युभिर् जनानां होता दक्षस्य बाह्वोः ।
 वि हव्यम् अग्निर् आनुषग् भगो न वारम् ऋण्वति ॥ ५-०१६-०२
 अस्य स्तोमे मघोनः सख्ये वृद्धशोचिषः ।
 विश्वा यस्मिन् तुविष्वणि सम् अर्ये शुष्मम् आदधुः ॥ ५-०१६-०३
 अघा ह्य अग्न एषां सुवीर्यस्य मंहना ।
 तम् इद् यहं न रोदसी परि श्रवो बभूवतुः ॥ ५-०१६-०४
 नू न एहि वार्यम् अग्ने गृणान आ भर ।
 ये वयं ये च सूरयः स्वस्ति धामहे सचोतैधि पृत्सु नो वृधे ॥ ५-०१६-०५

br̥hád váyo hí bhānāve ārcā devāya agnāye
 yám mitráṃ ná práśastibhir mártāso dadhiré puráḥ 5.016.01

sá hí dyúbhir jánānāṃ hótā dáksasya bāhuvóḥ
 ví havýam agnír ānuśag bhágo ná vāram ṛṇvati 5.016.02

asyá stóme maghōṇaḥ sakhiyé vṛddháśociṣaḥ
 víśvā yásmin tuviṣváṇi sám aryé śúśmam ādadhúḥ 5.016.03

ádhā hí agna eṣāṃ suvīriyasya maṃhānā
 tám íd yahvám ná ródasī pári śrávo babhūvatuḥ 5.016.04

nū na éhi vāriyam āgne gr̥ṇāná ā bhara
 yé vayám ye ca sūrāyaḥ suastí dhāmahe sácā utaidhi pṛtsú no vṛdhé 5.016.05

A Hymn to the Bringer of All Desirable Good

The Rishi affirms the Divine Will in man as the offering and representative priest who brings light and strength and inspired knowledge and every desirable good; for he is the aspirer by works in whom is the puissance of all the gods and the full plenitude of their force.

The Interpretation:

The Bringer of All Desirable Good, as Sri Aurobindo puts it, implies that there are those who want this good, who don't have all that is needed or desired and expect it from the Divine, from Agni. In other words, Agni has a function, which is to bring the desired, the aspired or needed Good, to the place where it is required, into the darkness of the Inconscient, into the half conscious body of our being. Why is it desired? For the whole being in the darkness aspires to Light and Joy and Freedom it once had, which was once its natural state. It wants to become free from its own darkness and boundaries and limitations. It is as if seeking an expansion, a growth of its own nature, the growth back to its origin (which is symbolized by the power of Brahman). The word 'bringer' here is very important; it implies that this growth of being is done within the limitations of the individual frame and not beyond it. On this concept of 'in-bringer' of the heavenly riches of the limitless consciousness into the limited and individual space the whole concept of the Sacrifice is built, introducing Agni as a traveler to heaven with the offered bit of darkness and returning back to earth with the gift of heaven as a bit of light is the very process of transformation done by the transfiguring power of the Lord growing within his creation, called in the Veda Agni.

Later in the Indian tradition, when the Sankhyaic paradigm has firmly settled in, this idea of transformation and creation of the universal consciousness within the individual frame was lost, and the idea of expansion of consciousness was introduced in the terms of leaving the individual limitations together with all other boundaries behind it and growing into the universal expansion of consciousness as such, without looking back, as it were. So, the Vedic concept of 'Bringer of All Desirable Good' has lost its profound significance and the escapism was introduced in its stead. The individual limitation was now seen as an obstacle for the universalisation of consciousness rather than the field of its application.

बृहद् वयो हि भानवे ऽर्चा देवायाग्नये ।

यम् मित्रं न प्रशस्तिभिर् मर्तासो दधिरे पुरः ॥ ५-०१६-०१

br̥hád váyo hí bhānāve árcā devāya agnāye
yám mitráṃ ná práśastibhir mártāso dadhiré puráḥ 5.016.01

1. Sing thou out by the word a vast manifestation for the shining Light, for the divine, for the Will whom mortals by their expressions of his godhead as the Friend²¹² put in their front.

Interpretation:

“A Vast manifestation is indeed for the one who is shining with a Light! ²¹³ By the flaming Word may I express this [manifestation] for the Divine, for Agni, whom the mortals establish in front [of their journey] as their lord of Delight by the expressions of their inner state, praśastibhiḥ.”

This statement “A Vast manifestation is indeed for the shining Light!” is very close in meaning to the famous verse of the Isha Upanishad: “All this is for habitation by the Lord”, where the word vāsyam, can be translated as ‘for habitation’ or ‘for illumination’, and the whole phrase can be translated as ‘All this is to be shining (illuminated) with the presence of the Lord’ or if we project it back into our verse: ‘[All this]vast manifestation is for the Lord to shine within it, by the flaming Word may I express it, arcā, for the sake of the Divine, devāya, for the sake of Agni, (the luminous dweller within the substance).’

In fact the whole verse, if we translate arcā as 2 sg, ‘sing!’, as Sri Aurobindo chooses to translate it, can be put in a similar way as the first verse of Isha Upanishad:

“This vast manifestation is for the one who brings the light, the shining one! Sing, O soul, expressing it by the luminous Word within your consciousness for the Divine, for Agni, whom the mortals by expressing in their being put in front of their journey as the Lord of Bliss, as their Beloved and Friend!”

The phrase ‘put in front’, dadhire puraḥ, implies a leadership or a one-pointed concentration on the divine guide alone. Since the mortals are always seeking after their immortality they cannot have any other consideration and they put in front Him as the Lord of Love and Joy. They have expressed him, who is the Immortal, in their mortal being, and live only for Him, and not for the sake of their mortality.

Now if we compare this meaning with the first verse of Isha Upanishad we will see the same concept:

“All this [manifestation] is for habitation [or illumination] by the Lord, whatever exists in the universal motion. Therefore enjoy yourself with this renounced, tena tyakten bhuñjithāḥ, do not lust after any men’s possession (=do not fall into mortal considerations).”

bhuñjithāḥ, ‘enjoy yourself’, (Atmanepada) or in other words, ‘feel the delight and joy of your own inner self in all the circumstances of life, in the

²¹² Mitra. Agni contains and is all the gods. Mortals have to discover in the action of the divine Will the light, love and harmony of the true knowledge and true existence, the Mitra-power; it is in this aspect that he has to be set in front of the human consciousness as the representative priest in the sacrifice.

²¹³ bhā-nu, lit. ‘compeller or maker of light’

limitations of the individual being', which actually means that one is to be free from the object of enjoyment, tena tyktena, but not from the limitations of the individual frame. bhujñithāḥ, 'enjoy yourself' may also correspond in our verse with Agni mentioned as Mitra, the Lord of Joy, who is put in front by the mortals, yam mitram ... martāso dadhire purah.

We can clearly perceive that the Rigvedic verse is still virgin and pure in its consideration for man, the only opposition emphasized here is that man is mortal, but chooses and puts in front of himself the Immortal Lord, experiencing thus the fullness of Joy and Bliss.

Sri Aurobindo thus comments: "Mortals have to discover in the action of the divine Will the light, love and harmony of the true knowledge and true existence, the Mitra-power; it is in this aspect that he has to be set in front of the human consciousness as the representative priest in the sacrifice."

Vocabulary

arcā, *may I sing! / sing!*; 1 sg subj, also 2 sg subj.;

arc m. (instr. {arcA4}) fn. *shining, brilliant* [Gmn.] RV. vi, 34, 4.

स हि द्युभिर् जनानां होता दक्षस्य बाहोः ।

वि हव्यम् अग्निर् आनुषग् भगो न वारम् ऋण्वति ॥ ५-०१६-०२

sá hí dyúbhir jánānāṃ hótā dákṣasya bāhuvóḥ

ví havyam agnir ānuṣág bhágo ná vāram ṛṇvati 5.016.02

2. The Will is the priest of offering of the peoples; by the illuminations of the discerning mind he bears abroad in both his arms the continuous order²¹⁴ of their offerings and as the divine enjoyer²¹⁵ he moves to his good.

Interpretation:

Here the powerful beginning of the first verse is unpacked explaining the means by which such a shift can be achieved:

"He, the Lord, who is the priest in the offering of the peoples by the flashes of his discernment carries that which is offered instantaneously to the beyond, and thus as the Enjoyer he is raising the best [in men]." It is He, the Lord, who can take any offering of the darkened self and with his consciousness of light and discernment change it into its divine prototype, to match it with the beyond, as it were. And by doing that Mitra, the Lord of Bliss and Joy,

²¹⁴ As the Purohit, the representative priest in the sacrifice and the leader in the van of its march. He stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth.

²¹⁵ The Divine Will becomes the Enjoyer Bhaga, brother power of Mitra, who enjoys all delight of existence but by Mitra's power of pure discernment and according to the light, truth and harmony of the divine living.

becomes Bhaga, the Enjoyer himself, for he recognizes and identifies the elements of truth within the darkened self and turns them by the action of his divine Consciousness into the Self-realization of the Divine Being. And that is a supreme Delight.

It is interesting how Sri Aurobindo interprets Mitra, as “power of pure discernment and according to the light, truth and harmony of the divine living.” The power of pure discernment and thus the power of the divine life is the power of Mitra, which is derived from root mā, to measure, mi-tra. This power of measuring, creating, shaping out something in accordance with the truth and presenting it in terms of the divine harmony as a perfect measurement, is Mitra. It is by this power that Agni can become Bhaga, a divine Enjoyer, for the creation in its ever-growing perfection is an enjoyment of the highest kind. (Cp. ānandaloka is called also janarloka in the Puranas)

Vocabulary

ṛ, 1. 3. 5. 8. P. A, to go, move, to meet with, to fall upon, reach, obtain, to fall to one's share, to rise, occur, to invade, to excite, erect, etc. RV
vāra, m. (vr) choice; anything chosen or choice or exquisite, goods, treasure RV.

अस्य॑ स्तोमे॑ मघो॑नः॑ सख्ये॑ वृद्धशोचि॑षः ।
विश्वा॑ यस्मिन्॑ तुविष्व॑णि॒ सम् अ॒र्ये शु॒ष्मम् आ॒दधुः॑ ॥ ५-०१६-०३

asyá stóme maghōṇaḥ sakhiyé vrddhásociṣaḥ
víśvā yásmin tuviṣváṇi sám aryé śuśmam ādadhúḥ 5.016.03

3. In the affirmation of him and in his comradeship when he has increased his flame of purity are all the lords of the plenitude;²¹⁶ for all things are in the sound of his many voices and on him, the aspirer in his works, they have laid the burden of their strength.

Interpretation:

“In the affirmation of Him and in the intimate contact with Him are all the lords of plenitude, when he increases the flames of his purity, in whose many voices are all the things also; and it is in him, who aspires in his work, that they have founded their strength.”

It is because he is Arya, the aspirer in his works, that the gods laid the burden of their strength on him. For the purpose of the gods' existence is this Work of the Sacrifice, it is a meaning of their life. Sri Aurobindo says: “the Divine Force contains and sustains all the other divine powers in their working; in him resides therefore the power of all the other godheads.”

Vocabulary

²¹⁶ The gods; the Divine Force contains and sustains all the other divine powers in their working; in him resides therefore the power of all the other godheads.

sakhya, n. *friendship, intimacy with, relation to, fellowship, community* RV. &c. &c.
 tuṣṣvan mfn. *loudsounding*, RV
 śuṣma, *fragrant, strong, bold*; RV. AV. *exhalation, fragrance, odour* (of plants, esp. of the Soma) RV. VS.; *strength, vigour, vital or sexual energy, impulse, courage, valour* ib. AV. TBr.

अधा ह्य् अग्न एषां सुवीर्यस्य मंहना ।
 तम् इद् यद् न रोदसी परि श्रवो बभूवतुः ॥ ५-०१६-०४

ádhā hí agna eṣāṃ suvīryasya maṃhānā
 tám íd yahváṃ ná ródasī pári śrávo babhūvatuḥ 5.016.04

4. Even now, O Will, may there be the full plenitude of their utter force.
 Around this mighty Will earth and heaven have become as if one voice of
 inspired
 knowledge.²¹⁷

Interpretation:

“O Agni, thus indeed there is a growth of perfect power of these [lords of plenitude]! Around Him, indeed, who is ever young and full of power, the two shining firmaments become the expression of the inspired knowledge.”

It is interesting that heaven and earth being around Agni become an expression of the supermental knowledge and power, according to Sri Aurobindo. “The whole physical and the whole mental consciousness become full of knowledge which streams into them from the supramental plane and they themselves turn into the supramental light and action around the divine Seer-Will as he moves about in them at his work of transfiguration.”

So Agni by growing within the Embryo of heaven and earth, is invoking and in-bringing the streams of the supramental knowledge and power to penetrate our mental and physical existence, and change them into the expression of the Supramental action. Agni himself can be seen as the agent of the Supermind, involved inside the two firmaments. So the emergence of the Supermind is seen from both views: as growing from within and supported from beyond.

नू न एहि वार्यम् अग्ने गृणान आ भर ।

²¹⁷ The whole physical and the whole mental consciousness become full of the knowledge which streams into them from the supramental plane and they, as it were, turn into the supramental light and action around the divine Seer-Will as he moves about in them at his work of transfiguration.

ये वयं ये च सूर्यः स्वस्ति धामहे सचोतैधि पृत्सु नो वृधे ॥ ५-०१६-०५

nū na éhi vāriyam āgne grṇānā ā bhara
yé vayāṃ yé ca sūrāyaḥ suastī dhāmahe sácā utaidhi pṛtsú no vṛdhé 5.016.05

5. Even now come to us, O Will, hymned by our words and bring to us our desirable good. May we who are here and those luminous masters of knowledge together found that blissful state of our being. March with us in our battles that we may grow.

Interpretation:

“Come now! bring the desired good to us, O Agni, being clearly articulated in our consciousness! May we, who are here, and those luminous masters of knowledge beyond, together establish the perfect state of Being. Accompany and be with us in our battles that we may grow!”

There are two types of beings mentioned here: we, who are here, and those, who are there, the masters of knowledge. These two have to establish the blissful state of being here in manifestation. The gods and the men are working together for gaining a common good: manifestation of the Lord.

RV 5.17

ṛṣi: pūru ātreya; devatā: agni; chanda: anuṣṭup, 5 pañkti

आ यज्ञैर् देव मर्त्य इत्था तव्यांसम् ऊतये ।
अग्निं कृते स्वध्वरे पूरूर् ईळीतावसे ॥ ५-०१७-०१
अस्य हि स्वयशस्तर आसा विधर्मन् मन्यसे ।
तं नाकं चित्रशोचिषम् मन्द्रम् परो मनीषया ॥ ५-०१७-०२
अस्य वासा उ अर्चिषा य आयुक्त तुजा गिरा ।
दिवो न यस्य रेतसा बृहच् छोचन्त्य् अर्चयः ॥ ५-०१७-०३
अस्य क्रत्वा विचेतसो दस्मस्य वसु रथ आ ।
अधा विश्वासु हव्यो ऽग्निर् विक्षु प्र शस्यते ॥ ५-०१७-०४
नू न इद् धि वार्यम् आसा सचन्त सूर्यः ।
ऊर्जो नपाद् अभिष्टये पाहि शग्धि स्वस्तय उतैधि पृत्सु नो वृधे ॥ ५-०१७-०५

ā yajñair deva mártiya itthā távyāṃsam ūtāye
agnim kṛtē suadhvaré pūrúr īlīta āvase 5.017.01

āśya hí svāyaśastara āsā vidharman mányase
tām nākaṃ citráśociṣam mandrām paró mañśáyā 5.017.02

asyá vāsā u arcīṣā yá āyukta tujā girā
divó ná yāsya rétasā brhác chócanti arcáyaḥ 5.017.03

asyá krátvā vícetaso dasmāsya vásu rátha ā
ādhā vísvāsu háviyo agnir vikṣú prá śasyate 5.017.04

nū na íd dhí vāriyam āsā sacanta sūrāyaḥ
úrjo napād abhīṣṭaye pāhí śagdhí suastāya utāidhi pṛtsú no vṛdhé 5.017.05

A Hymn of Enlargement and Ultimate Aspiration

A state arrives in which man goes beyond the mere subtlety and fineness of the intelligence and reaches to a rich and manifold largeness of soul. Even then though he has now the wide law of his being which is our right foundation, he needs a force greater than his to lead him; for largeness and multiplicity of soul-force and knowledge are not enough, there must be the divine truth in thought, word and act. For we have to attain beyond the enlarged mental being to the beatitude of a state beyond mind. Agni has the light and the force, the Word and the true impulsion, the embracing knowledge and the achieving power. He shall bring the divine wealth in his chariot and carry us towards the blissful state and the supreme good.

आ यज्ञैर् देव मर्त्य इत्था तव्यांसम् ऊतये ।
अग्निं कृते स्वध्वरे पूरूर् ईळीतावसे ॥ ५-०१७-०१

ā yajñair deva mártiya itthā távyāṃsam ūtāye
agnim kṛtē suadhvaré pūrúr īlīta āvase 5.017.01

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

Intepretation:

When Sri Aurobindo says: 'adore the Will for his increasing', which is a literal translation of *īlīta avase*, the meaning this adoration becomes clear. One should aspire, that is to seek after the guidance of the Lord with adoration and

devotion, for only thus and not otherwise the growth of consciousness is possible.

And that is the key meaning of this hymn. Even for those who have already accomplished their journey perfectly, *kṛte su-adhvare*, they still must seek his guidance with adoration for their growth. It is interesting that *pūruḥ* is mentioned here in this regard as a qualifier for man who as Sri Aurobindo translates it is 'the man of multiple soul', that is to say the man who has entered the multiplicity of creation and build up his individualized conscious soul within creation, psychic being. It is for this particular man, individual of multiple soul, that the guidance of the Divine is always necessary, for he is to embody the All in his individual frame. This knowledge of bringing in (see previous hymn) and accommodating the knowledge and power of All cannot be done by the individual himself, who at the same time has to sustain his individual frame. So he needs the in-bringer, as it were, of other powers within himself. Every time when he accomplishes the part of his journey in a complete and perfect way, *kṛte su-adhvare*, he must again call for and seek with adoration the guidance of the Divine Will within himself, to build up and to create within his individual and limited frame the illimitable All.

Vocabulary:

tavya/tavays mfn. strong RV.

taviyas mfn. compar. of{-vas} , stronger RV.

pūru, m. (orig.= puru, and connected with puruṣa , pūrvṣa) *a man , people*. RV. *of a descendant of Atri and author of RV.* v, 16

puru, mf({pūrvī})n. ({pṛ}) *much , many , abundant* RV. &c. &c.; *much , often , very*. *īlīta*, Opt. 3 sg. of root *īḍ*, to adore.

Griffith's translation:

GOD, may a mortal call the Strong hither, with solemn rites, to aid, A man call Agni to protect when sacrifice is well prepared.

अस्य॑ हि स्वय॑शस्तर॑ आसा॑ विध॑र्मन् मन्य॑से ।

तं नाकं॑ चि॒त्रशो॑चिष॒म मन्द्र॑म् परो॑ मनीषया॑ ॥ ५-०१७-०२

ásya hí sváyaśastara āsā vidharman mányase
tām nākaṃ citráśociṣam mandrám paró mañiṣáyā 5.017.02

2. Man, thou who hast won to the wide law of thy being,²¹⁸ by the mouth of this flame thou shalt be self-mightier to attain and shalt mentalise the

²¹⁸ The larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken and man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence.

arcis, n. *ray of light, flame, light, lustre* RV. AV. ShBr.
 tuj, mfn. *urging* RV. f. (only instr. -jā) *shock, impulse, assault* RV.

Griffith's translation:

Yea, this is by the light of him whom powerful song hath bound to act, Whose beams of splendour flash on high as though they sprang from heavenly seed.

अस्य॑ क॒र्त्वा वि॒चेत॑सो द॒स्मस्य॑ वसु॒ रथ॑ आ ।
 अ॒धा वि॒श्वासु॑ ह॒व्यो ऽग्नि॑र् वि॒क्षु प्र॑ शस्यते ॥ ५-०१७-०४

asyá krátvā vícetaso dasmása vásu rátha ā
 ádhā víśvāsu háviyo agnir vikṣu prá śasyate 5.017.04

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

Interpretation:

It is by that power of his, which has a wide consciousness and ability to create, whose chariot is full of the shining riches that he, the Flame, is to be invoked in all those who came down here into this manifestation, vikṣu, being expressed in them towards [manifestation and their future realizations].

Vocabulary:

havya, n., *anything to be offered as an oblation, sacrificial gift or food* RV. &c. &c.;
 mf(ā)n. *to be called or invoked* RV. AV. VS.

dasma, mfn. *accomplishing wonderful deeds, wonderful, extraordinary* RV.

viś, 2 f. *a settlement, homestead, house, dwelling* (viśaspati "lord of the house" applied to Agni and Indra) RV. (also pl.) *a community, tribe, race*, RV. AV. VS. Br. MBh. BhP.

Griffith's translation:

Wealth loads the Wonder-Worker's car through his, the very wise One's power. Then, meet to be invoked among all tribes, is Agni glorified.

नू॑ न इ॒द् धि॑ वा॒र्यम् आ॒सा स॑चन्त॒ सूर॑यः ।
 ऊ॒र्जो॑ नपाद् अ॒भिष्ट॑ये पा॒हि श॑ग्धि॒ स्वस्त॑य॒ उ॒तैधि॑ पृ॒त्सु नो॑ वृ॒धे ॥ ५-०१७-०५

nū na íd dhí vāriyam āsā sacanta sūrāyaḥ
 ūrjo napād abhiṣṭaye pāhi śagdhí suastāya utaidhi pṛtsú no vṛdhé 5.017.05

5. Even now and even for us may the luminous masters of knowledge be firm by the mouth of the flame to our supreme good.²²⁰

O Son of Energy, guard us so that we may enter in, be mighty to attain our blissful state. March with us in our battles that we may grow.

Interpretation:

May the luminous beings who are the masters of knowledge accompany us now indeed by [the path of his] mouth to that which must be chosen for us as our supreme Good!

O Son of Force, protect us for our mastery, be mighty in us for the attainment of our well-being! Stay with us in our battles that we may grow."

Vocabulary:

abhiṣṭi, m. *an assistant , protector* ["one who is superior or victorious"], (generally said of Indra) RV. VS.; f. *assistance , protection , help* RV. AV. VS.

Griffith's translation:

Now, too, the princes shall obtain excellent riches by our lips. Protect us for our welfare: lend thy succour, O thou Son of Strength. Be near in fight to prosper us.

Some notes on the content of the hymns: RV 5.16-17

The two hymns to Agni by Puru Atreya are presenting the concept of Evolution of multiple soul of man in a very concise and comprehensive way.

First, Rishi defines the major characteristics of Agni in relation to this wide manifestation, *brhad vajo hi bhānave, arcā devāyāgnaye*, 'this vast manifestation is for the Luminous One, [therefore] sing flaming with the Word for the Divine, for Agni!'

Second, it is the one whom the mortals put in front of their journey as the lord of Bliss, Mitra, and then as the Divine Enjoyer of their lives, Bhaga. Agni by increasing his flames increases also the powers of the lords of plenitudes, the gods, who thus laid on him the burden of their powers to perform the work of transfiguration in this manifestation, the Sacrifice. RV 5.16.2-3.

So, once all the gods have fully expressed themselves in the work and growth of Agni, the two firmaments, Heaven and Earth, also become not only the supporters of his work but representatives of the inspired knowledge, establishing the Supramental Truth within action and knowledge in this manifestation. RV 5.16.4-5

²²⁰ The luminous gods in us must keep our consciousness firmly attached to the light and truth that is brought by the workings of the Will so that we may not fall away from the right movement and its divine joy.

In the second hymn 5.17 Puru Atreya states that even though the sacrificial journey may be completed, and man can even become vast and free, reaching beyond his mental and physical consciousness, vidharman, he still has to invoke Agni to guide him on this path, for Agni himself is the Lord, and it is only through his Mouth, as an expression of his higher Consciousness, that man can mentalise, that is, fix in his consciousness, the higher realms of luminous heaven which is beyond the mind in the frame of his individual consciousness of the body, life and mind.

RV 5.18

ṛṣi: mṛktavāha dvita ātreya; devatā: agni; chanda: anuṣṭup, 5
pañkti

प्रा॒तर् अ॒ग्निः पु॒रु॒प्रि॒यो वि॒श स्त॒वे॒ता॒ति॒थिः ।
वि॒श्वानि॑ यो अ॒मर्त्यो॑ ह॒व्या म॒र्तेषु॑ रण्यति ॥ ५-०१८-०१
द्वि॒ताय॑ मृ॒क्तवा॑हसे स्व॒स्य द॑क्षस्य मं॒हना॑ ।
इ॒न्दुं स ध॑त्त आ॒नुष॑क् स्तो॒ता चि॒त् ते अ॒मर्त्य॑ ॥ ५-०१८-०२
तं वो॑ दी॒र्घायु॑शोचिषं गि॒रा हु॒वे म॒घोना॑म् ।
अ॒रि॒ष्टो येषां॑ रथो॒ व्यु अ॒श्वदा॑वन्न ई॒यते ॥ ५-०१८-०३
चि॒त्रा वा॑ येषु दी॒धिति॑र् आ॒सन्न॑ उ॒क्था पा॑न्ति ये ।
स्ती॒र्णाम् ब॒र्हिः स्व॑र्णरे श्रवांसि दधिरे परि ॥ ५-०१८-०४
ये मे॑ पञ्चा॒शतं॑ द॒दुर् अ॒श्वानां॑ सधस्तुति ।
द्यु॒मद् अ॒ग्ने म॒हि श्र॒वो बृ॒हत् कृ॒धि म॒घोनां॑ नृ॒वद् अ॒मृत॑ नृ॒णाम् ॥ ५-०१८-०५

prātár agniḥ purupriyó viśá staveta átithiḥ
vísvāni yó ámartiyo havyaḥ máртеषु ráṅyati 5.018.01

dvitāya mṛktāvāhase svásya dáksasya maṁhánā
índuṁ sá dhatta ānuṣák stotā cit te amartiya 5.018.02

tám vo dīrghāyúśociṣaṁ girā huve maghónām
ářiṣṭo yeṣāṁ rátho ví aśvadāvan íyate 5.018.03

citrā vā yeṣu dídhitir āsánn ukthā pánti ye
stīrṇám barhiḥ súvarṇare śrávāṁsi dadhire pári 5.018.04

ye me pañcāśataṁ dadúr áśvānām sadhástuti

dyumád agne máhi śrávo brhát krdhi maghónāṃ nryád amṛta nṛṅāṃ 5.018.05

A Hymn of the Lords of the Plenitude

The Divine Will is invoked to complete the manifestation of the divine powers after the second state of the soul when it has passed beyond the mere physical being and is full of the perfect energy of the vital plane; for the gods have given all the life's fifty steeds of swiftness, Agni is there as the light and flame of its far-extended existence which has broken the limitations of the material being and he is full of the joys of this new and rich supra-physical life. Now the third state, the free mental being, is to be perfected by a richly varied and luminous play of thought and word ending in the manifestation of the highest reach of the mental realms, the power of the supramental Light in the mentality; there begins the manifestation of the intuitive and inspired mind. Agni has to create that vastness and light and divinity of the Truth-knowledge and so crown with it the already attained free swiftness of force and wide range of life and enjoyment proper to the perfected and god-filled vitality.

प्रा॒त॒र् अ॒ग्निः॑ पु॒रु॒प्रि॒यो॑ वि॒श॒ स्त॒वे॒ता॒ति॒थिः॑ ।
वि॒श्वानि॑ यो अ॒म॒र्त्यो॑ ह॒व्या॑ म॒र्तेषु॑ रण्यति ॥ ५-०१८-०१

prātár agniḥ purupriyó viśá staveta átithiḥ
vísvāni yó ámartiyo havyā márteṣu rányati 5.018.01

1. Let the Will be affirmed in the dawning,²²¹ guest of the creature with his many delights who, immortal in mortals, takes joy in all their offerings.

Interpretation:

Here in one verse the whole relation of Agni with men is defined:

- 1) he should be affirmed as the most beloved Guest of those souls who have entered this manifestation;
- 2) for he is the one who enjoys all the offerings which the souls here in manifestation, viśaḥ, manage to offer to him for the transformation into their true beings, as it were, or manage to bring the higher light into them to discover their true essence, and that is a fundamental Joy of reunion of the Divine involved in manifestation with the Divine which was lost here and finally becomes found, as it were. There is a new perception of oneself, a new discovery, a new wonder... Therefore Rishi says: 'the Immortal enjoys in the mortals all their offerings'. For what is offered becomes ready for the discovery of its own divine

²²¹ The dawning of the divine Dawn of the higher knowledge in the mind.

truth, it is ready to be found by the Divine, which means it is ready to become Divine again. And this is a secret meaning of 'offering'.

It is because of this secret process of self-offering that Agni is called the Guest among the people, *atithi*, for he represents the Divine within the surroundings which do not know themselves as the Divine, he is the Presence of another kind, Self-aware of its divinity, nourishing souls of men in their growth and is growing by their offerings.²²²

The division on the Gods and Pitris and their actions *devayāna* and *pitṛyāna* can be understood in this regard as the twofold involvement of the Divine in the Sacrifice: the Angirasa rishis and Pitris, our Forefathers on one hand and the Gods, Devas on the other. The souls involved in manifestation are representing the Pitris, making the offering of all they could take on themselves and make their own to the Presence of the Divine in manifestation, Agni, who by increasing his knowledge and power through their offerings is increasing the growth of the Gods in men and in manifestation. With the growth of the gods as universal powers in the individual consciousness man is also growing and becoming more and more universal, as it were. The 'multiple soul of man' is mentioned in connection with the drops of Soma, *drapsa*, *indu*, etc., which represent the substance, as it were, of the essential delight of the Supreme. It is by this essential delight that the power of the gods is increased; it is this offering of Soma that the gods desire most, for they grow by it in knowledge and power in manifestation. So the path of *devayāna* is seen as the path of Agni and the Sun, where is the path of *pitṛyāna* is known as of Soma and the Moon. To extract the divine essence from the darkened and fallen self and offer it to the Divine Consciousness growing within is the work supported by the Pitris. The work of the Gods is to drink the Soma juice and grow in power and knowledge within the creation and especially in the individual frame of man. To extract Soma from the different parts of mortal existence is not an easy task, for one has to be fully involved in it, which requires the material body. It is by becoming mortal, as it were, that Pitris do their work of extraction, the work of the Sacrifice. This work cannot be done by the Gods, but by Pitris and Angirasa Rishis, who by representing the Supreme in the individual frame of consciousness and self in their essence can, by offering it to the Gods, transfigure the substance of an ignorance and pain and falsehood and death into the expression of the divine knowledge, bliss, truth and Immortality.

Vocabulary:

atithi, m. ({at} , or said to be from {a-tithi} , " one who has no fixed day for coming ") , a guest , a person entitled to hospitality; N. of Agni; of an attendant on Soma.

द्वि॒ताय॑ मृ॒क्तवा॑ह॒से स्व॒स्य॑ द॒क्षस्य॑ म॒हना॑ ।

²²² Agni grows by the offerings means the Divine Consciousness and Power has more substance to dwell upon. The growth of Agni is directly proportional to the increase of the divinized body: Soma.

इ॒न्दुं॑ स॒ धत्त॑ आ॒नु॒षक् स्तो॒ता चि॒त् ते अ॒मर्त्य॑ ॥ ५-०१८-०२

dvitāya mṛktāvāhase svāsya dākṣasya maṃhānā
indum sā dhatta ānuṣāk stotā cit te amartya 5.018.02

2. He is the plenitude of his own discerning mind for the second soul²²³ when it bears the purified intelligence; then it holds in itself the continual wine of delight and affirms thee, O Immortal.

Interpretation:

'You establish and hold the delight according with the plenitude of your own discrimination for the next and greater self [in us], which is the carrier of the purified part of it further on the ascending scale of our transformation, affirming you, O Immortal!'

Mṛkta-vāhas, is a mysterious name of the dvita, the second world after the material, which Sri Aurobindo translates as that which 'bears the purified intelligence'. It is also the name of Rishi, who composed this hymn. mṛkta etymologically is probably derived from the root mṛc, 'to hurt, injure, annoy', or possibly from the root mṛj, 'to clean, to rub, etc.', in any case these two roots are close in their core significance to each other, so the mṛkta-vāhas can be translated as 'carrier of the hurt, disturbed, rubbed or cleaned', which implies the significance, similar to the root kṛ, 'to do, to sacrifice,' that it is to cut out of and to rearrange the parts of the whole. Dakṣa, the discerning power of consciousness, also implies the cutting, distinguishing, discriminating, within the whole (cp. daṃṣ, 'to bite', dṛṣ, 'to see', dā, 'to cut, to give,' etc.) So it is by the plenitude or greatness, maṃhānā, of this distinguishing power, dakṣasya, for the soul who would carry the distinguished offering, mṛkta-vāhase, that Agni holds its power of delight continuously, if it affirms him as the Immortal.

'Then it holds in itself the continual wine of delight and affirms thee, O Immortal.' - The soul holds the continual wine, indu, bliss of its own presence: Ananda, which is Sat-Cit, Conscious Existence. It is only then that it can fully affirm the Lord within itself and in the world.

Vocabulary:

mṛkta-vāhas, (mṛkta) m. (with dvita ātreya) N. of the author of RV. v , 18. mṛc, 1 (cf. marc) cl. 10. P. {marcayati} (cl. 4. P. {mṛcyati} JaimBr. ; Prec. {mṛkṣiṣṭa}), to hurt, injure, annoy RV. AV. GrS.

²²³ Dwita, the god or Rishi of the second plane of the human ascent. It is that of the Life-force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter. We become conscious of and conscious in new realms, immense ranges of life, the "far-extending existence" of the next verse, which are screened off from our ordinary physical consciousness. Trita is the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind.

indu, m. ({und} Un2. i , 13 ; probably fr. {ind} = {und} , " to drop " , and cf. {indra}] ; perhaps connected with {bindu} , which last is unknown in the Rig-veda BRD.) ;

Ved. *a drop* (especially of Soma) , Soma RV. AV. VS.; *a bright drop, a spark* TS.; *the moon time of moonlight, night* RV. MBh. Śāk. Megh. &c.;

a coin L. (In the Brāhmaṇas , {indu} is used only for the moon ; but the connexion between the meanings " Soma juice " and " moon " in the word {indu} has led to the same two ideas being transferred in classical Sanskrit to the word {soma} , although the latter has properly only the sense " Soma juice.")

maṃhana, n. *a gift, present* RV.; (ā) ind. (also with {dakṣasya}) *promptly, readily, willingly* ib.

तं वो दीर्घायुशोचिषं गिरा हुवे मघोनाम् ।

अरिष्टो येषां रथो व्य् अश्वदावन्न ईयते ॥ ५-०१८-०३

tām vo dīrghāyusōciṣaṃ girā huve maghōnām
āriṣṭo yeṣāṃ rātho ví aśvadāvan īyate 5.018.03

3. Such art thou I call, the pure flame of this far-extending existence for the lords of the plenitude whose chariot inviolate ranges wide,²²⁴ O giver of the steeds of swiftness, —

Interpretation:

Him, who is a pure flame of your huge vital existence, of the lords of the plenitude, I call with my Word, whose indestructible chariot moves in the vast spaces of the world, O Giver of horses!

The vital world is perceived here as an application of the Divine Power where the movement of the Chariot of the lords of the plenitude is vast and unhurt. It is perceived as supramentalisation of the vital, blazing with the pure flames of Agni throughout the vast realms of existence, moving free in all directions!

Sri Aurobindo comments on this topic: "It is that of the Life-force, **the plane of fulfilled force**, desire, free range of the vital powers **which are no longer limited by the strict limitations of this mould of Matter**. We become conscious of and conscious in new realms, immense ranges of life, the "far-extending existence" ..., which are screened off from our ordinary physical consciousness."

Vocabulary:

a-riṣṭa, mfn. unhurt RV. &c.; secure , safe RV.
aśvadāvan, mfn. id. RV. v , 18 , 3 (voc.)

²²⁴ In these new worlds of life the divine movement is now fulfilled there and ranges unpierced by the "harms" of the powers of Death and Darkness.

चित्रा वा येषु दीधितिर् आसन्न उक्था पान्ति ये ।
 स्तीर्णम् बर्हिः स्वर्णरे श्रवांसि दधिरे परि ॥ ५-०१८-०४

citrā vā yeṣu dīdhitir āsānn ukthā pānti yé
 stīrṇām barhīḥ súvarṇare śrāvāṃsi dadhire pári 5.018.04

4. The lords of the plenitude in whom is rich light of the thought and they keep the words of our utterance in their mouth;²²⁵ the fullness of the soul has been spread as a seat of sacrifice in the power²²⁶ of the luminous world and all its inspirations are set round about.

Interpretation:

'Bright are those [lords of plenitude] who protect in their mouth the light of Thought and the expression of It, the Word.
 Spread is the place of the Sacrifice in the bright space of the soul, and all the inspirations are set around it [for support].'

"Here, - says Sri Aurobindo, - its inspirations and illuminations descend and take their place round the seat of the sacrifice. These are elsewhere called the scouts, "éclaireurs", of the solar Deity, Varuna."

'Arrived from the other side of boundlessness
 An eye of deity peered through the dumb deeps;
A scout in a reconnaissance from the sun,
 It seemed amid a heavy cosmic rest,
 The torpor of a sick and weary world,
 To seek for a spirit sole and desolate
 Too fallen to recollect forgotten bliss.'²²⁷

Vocabulary:

āsan, n. (defective Pāṇ2. 6-1 , 63) , *mouth , jaws* RV. AV. VS. ShBr. TBr.
 dīdhiti, 1 f. *brightness , splendour , light , a ray* Naigh. i , 5 MBh. Kālid. &c.; f.
religious reflection , devotion , inspiration RV. i , 186 , 11 &c.
 svarṇara, (svar-) m. *lord of heaven* (applied to Agni , the sun , Soma &c.) RV. a
 partic. sun TĀr.; n. *bright space , ether* RV.

²²⁵ This verse describes the farther ascent of the movement from the realms of Dwita to the realms of Trita.

²²⁶ Swarnara, often spoken of as if it were a country; it is not Swar itself, the utter superconscient plane, but the power of itself which the light of that world forms in the pure mentality. Here its inspirations and illuminations descend and take their place round the seat of the sacrifice. These are elsewhere called the scouts, "éclaireurs", of the solar Deity, Varuna.

²²⁷ Savitri, p.2-3; cp. also p. 717:

'The soul that into the world-adventure came,
 A scout and voyager from Eternity...'

ये मे पञ्चाशतं ददुर् अश्वानां सधस्तुति ।
 द्युमद् अग्ने महि श्रवो बृहत् कृधि मघोनां नृवद् अमृत नृणाम् ॥ ५-०१८-०५

yé me pañcāśataṃ dadúr áśvānāṃ sadhástuti
 dyumád agne máhi śrávo brhát kṛdhi maghónāṃ nṛvád amṛta nṛṇām 5.018.05

5. They who have given me fifty steeds of swiftness²²⁸ with a perfect affirming, the divine souls that are lords of the plenitude, for them, O Flame-Immortal, create the large, the vast, the luminous knowledge full of the godheads.

Sri Aurobindo explains the symbolism of number 50:

“The constantly recurring numbers ninety-nine, a hundred and a thousand have a symbolic significance in the Veda which it is very difficult to disengage with any precision. The secret is perhaps to be found in the multiplication of the mystic number seven by itself and its double repetition with a unit added before and at the end, making altogether $1+49+49+1=100$. Seven is the number of essential principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each, formulated severally, contains the other six in itself; thus the full number is forty-nine, and to this is added the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete gamut of active consciousness. But there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man. This gives us ninety-nine, the number variously applied in the Veda to horses, cities, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascends we have the full scale of one hundred.”²²⁹

Vocabulary:

sadha-stuti, (sadha-) f. *joint praise* (when used as instr. = "with joint praise") RV. mfn. *praised together* (as Indra and Agni) ib.

²²⁸ The Ashwa or Horse is the symbol of the Life-Force as the Cow is the symbol of the Light. Fifty, hundred, a thousand are numbers symbolic of completeness.

²²⁹ The Secret of the Veda, p. 313

RV 5.19

ṛṣi: vavri ātreya; devatā: agni; chanda: gāyatrī, 3,4 anuṣṭup,
5 virāḍrūpā

अभ्य् अवस्थाः प्र जायन्ते प्र वव्रेर् वव्रिश् चिकेत ।

उपस्थे मातुर् वि चष्टे ॥ ५-०१९-०१

जुहुरे वि चितयन्तो ऽनिमिषं नृम्णम् पान्ति ।

आ दृळ्हां पुरं विविशुः ॥ ५-०१९-०२

आ श्वेत्रेयस्य जन्तवो द्युमद् वर्धन्त कृष्टयः ।

निष्कग्रीवो बृहदुक्थ एना मध्वा न वाजयुः ॥ ५-०१९-०३

प्रियं दुग्धं न काम्यम् अजामि जाम्योः सचा ।

घर्मो न वाजजठरो ऽदब्धः शश्वतो दभः ॥ ५-०१९-०४

क्रीळन् नो रश्म आ भुवः सम् भस्मना वायुना वेविदानः ।

ता अस्य सन् धृषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेस्थाः ॥ ५-०१९-०५

abhy àvasthāḥ prá jāyante prá vavrér vavrís ciketa
upásthe mātúr ví caṣṭe 5.019.01

juhuré ví citáyanto ániṣaṣaṃ nṛmṇám pānti
ā dṛḥhām púraṃ vivilśuḥ 5.019.02

ā śvaitreyásya jantávo dyumád vardhanta kṛṣṭáyah
niṣkágrivo bṛháduktha enā mádhvā ná vājayúḥ 5.019.03

priyám dugdhám ná kāmiam ájāmi jāmiyóḥ sácā
gharmó ná vājajaṭharo ádabdhaḥ śásvato dábhaḥ 5.019.04

kṛīḷan no raśma ā bhuvaḥ sám bhásmanā vāyúnā vévidānaḥ
tā asya san dhṛśájo ná tigmaḥ súsaṃsitā vakṣíyo vakṣaṇesthāḥ 5.019.05

A Hymn of the Revealing Ray and Conquering Will

That epiphany of the soul is sung in which **all the coverings of its higher states are penetrated and open to the divine light**. It is the opening of the whole third plane of our existence which was before as a fortified city with its gates closed to the soul embodied in Matter. By this new action of the Divine Force the mental and physical consciousness are wedded to the high

supramental which was till now separated from them and the life-force blazing in its works with the heat of the divine Sun is harmonised with the play of the sun-ray of the divine knowledge.

Interpretation.

All the three states of lower consciousness, which Sri Aurobindo calls 'the coverings of its (soul's) higher states', must be 'penetrated and open to the divine light'. Until the 'whole third plane of our existence' is opened up for men this transformation is not fully possible. There must be an ascent of the soul into the fortified city of pure mental existence, which was until now 'closed to the soul embodied in Matter'. So the union of the three planes of consciousness symbolized by the three fires, representing the essence of these planes: Agni, Vāyu and Sūrya, is the path to the Supramental conquest from the depth of its own being. So the gate to the Supramental manifestation can be described as the fullness of the union of consciousness on all the levels of our existence: physical, vital and mental. Moreover such a union is only possible with the intrusion of the Supramental Force working behind them, then the mental and physical consciousness become 'wedded to the high supramental' which is no more separated from them, and the link-world of the vital force is 'blazing in its works with the heat of the divine Sun' becoming fully harmonized with Supramental Knowledge. Thus the division on knowledge and power ceases to exist.

अभ्य् अवस्थाः प्र जायन्ते प्र वव्रेर् वव्रिश् चिकेत ।
उपस्थे मातुर् वि चष्टे ॥ ५-०१९-०१

abhy àvasthāḥ prá jāyante prá vavrér vavriś ciketa
upásthe mātúr ví caṣṭe 5.019.01

1. State upon state is born, covering upon covering opens to consciousness of knowledge; in the lap of its Mother²³⁰ the soul sees.²³¹

Interpretation:

The prefix pra-, 'forward', is used twice in the first line: pra jāyante and pra ciketa, implying the movement forward as the advance of growth of consciousness and being. It is as if by moving forward new states of existence are born unveiling themselves to our consciousness for our new perception. The being, avasthā, precedes the movement in consciousness, ciketa, with the soul being involved in it, as an agent of Ananda-maya, essentially embodying both: Sat and Cit. So in one part, which is Sat or Self, the soul moves into or

²³⁰ Aditi, the infinite consciousness, Mother of all things.

²³¹ **With the all-embracing vision** of the supramental infinite consciousness.

being born into another state of existence and by another part, which is Cit, the soul perceives it as revealed to its consciousness.

To be born, pra jāyante, means 'to be generated', 'to be created', as it were, within another environment. So the states of being are being generated by the soul, carrying within itself the whole manifestation as in a seed form. It is not much so that the evolutionary stages will be discovered but they will be rather created, born from each other by the movement of the soul towards its manifestation. The involutory stages are there, latent within it, as it were, supporting the self-unfoldment of the soul. Therefore in the hymn of Creation RV 10.191, the Svar, the Supramental World, is created last.

The whole puzzle in relation to the Supramental world is that it is (1) a link between the transcendental Sat-Cit-Ananda and the lower hemisphere of Manas-Prana-Anna [on the involutory scale], and (2) at the same time it is the world which is growing by this interaction from within, manifesting in time and space [on the evolutionary scale] the transcendental which it links. So on one hand it has a complete and undistinguished oneness of all as One Being and on the other hand it has all the multiplicity growing to its diviner state, building up the worlds for its own perception and comprehension, using all the support of the involutory grades of being.

The duality of this process, sometimes described in terms of two creations.²³² It is just another way of speaking about it.

Vocabulary:

vavri, m. *a lurking-place* RV.; *a cover, vesture* ib.; *the body* ib. ; N. of the supposed author of RV. v, 9

cit, (ciketa perf.) *to perceive, fix the mind upon, attend to, be attentive, observe, take notice of* (acc. or gen.) RV. SV. AV.; *to aim at, intend, design* (with dat.) RV.; *to be anxious about, care for* (acc. or gen.); *to resolve, iii, 53, 24 to understand, comprehend, know* (perf. often in the sense of pr.) RV. AV.; 5 P. A1. *to become perceptible, appear, be regarded as, be known* RV. VS.

caṣṭe, from cakṣ 2 Ā, (a reduplicated form of {kṣā} ; in the non-conjugational tenses {khyā} is substituted Pa1n2. 2-4, 54 f.) *to appear, become visible* RV. viii, 19, 16 *to see, look at, observe, notice* RV. Bhp

जुहुरे वि चितयन्तो ऽनिमिषं नृम्णम् पान्ति ।

आ दृळ्हां पुरं विविशुः ॥ ५-०१९-०२

juhuré ví citáyanto ánimīṣam nṛmṇám pānti
ā dṛḷhām púram vivīśuḥ 5.019.02

²³² TaitAr, 1.23 ātmanātmānam abhisamviveṣa, 'He entered into Himself by Himself'.

2. Awakened to an embracing knowledge men cast in thee the offering, they guard a sleepless manhood, they enter into the fortified city.

Interpretation:

Such souls, which discovered their own consciousness, perceiving the vastness of the divine being, offer all to the Will of Growth of the Divine in its own Self-Manifestation. Such souls protect and hold in themselves an uninterrupted power of their own awareness and enter into the firm fortress of the highest realm, which was held as if separate from the consciousness when they were identified with the physical body.

In the Canto 'The Finding of the Soul' Sri Aurobindo writes about this transformation of the world by the soul into the Divine Manifestation:

Then lifts **the mind** a cry of victory:

"O soul, my soul, we have created Heaven,

Within we have found the kingdom here of God,

His fortress built in a loud ignorant world.

Our life is entrenched between two rivers of Light,

We have turned space into a gulf of peace

And made the body a Capitol of bliss.

What more, what more, if more must still be done?"

In the slow process of the evolving spirit,

In the brief stade between a death and birth

A first perfection's stage is reached at last;

Out of the wood and stone of our nature's stuff

A temple is shaped where the high gods could live.

Even if the struggling world is left outside

One man's perfection still can save the world.

There is won a new proximity to the skies,

A first betrothal of the Earth to Heaven,

A deep concordat between Truth and Life:

A camp of God is pitched in human time.²³³

Vocabulary:

juhure, they sacrificed, Perf. 3 pl. from hu, 3. P. Ā, *to sacrifice* (esp. pour butter into the fire), *offer or present an oblation* (acc. or gen.) to (dat.) or in (loc.), *sacrifice to*, *worship or honour* (acc.) with (instr.) RV. &c. &c.

animiṣa, mfn. *not winking, looking steadily, vigilant* RV. &c.; *open* (as eyes or flowers); a *fish* L.; ({am}) ind. *vigilantly* RV. i, 24, 6.

nṛmṇa, n. *manhood* (virtus), *power*, *strength*, *courage* RV. VS. AV. TĀr.

आ श्वैत्रेयस्य॑ जन्तवो॑ द्युमद् वर्धन्त॑ कृष्टयः॑ ।

²³³ S, p.531

निष्क॑ग्री॒वो बृ॒हदु॑क्थ ए॒ना म॑ध्वा न वा॒जयुः॑ ॥ ५-०१९-०३

ā śvaitreyāsyā jantāvo dyumād vardhanta kṛṣṭāyaḥ
niṣkāgrīvo bṛhaduktha enā mādhvā ná vājayūḥ 5.019.03

3. Men who are born in the world and labour at the work increase the luminous state of the son of the white-shining Mother,²³⁴ he wears the golden necklace,²³⁵ he utters the vast word; with that and with the honey wine of delight he becomes a seeker of the plenitude.

Interpretation:

A direct definition of men as *jantavaḥ*, born in the body, is given here as of those who must increase the luminous state of Agni, 'the son of the white-shining Mother', Aditi, the Infinite Consciousness. To increase the luminosity of this Infinite Consciousness men are born here in the material body, and that is their primary Work, therefore they are called *kṛṣṭayaḥ*, the cultivating agents of higher consciousness in the fields of the lower hemisphere, uncultivated existence.

The Infinite Consciousness of Aditi is growing through her Son, Agni, who seeks the plenitude of the Divine fulfillment in Manifestation by the delight offered to him by those who are born here in a material body, uttering the vast Word, e.g. expressing the vast Consciousness here, bṛhad-uktha-, and wearing the golden necklace as the amulet of Immortality, niṣka-grīva-, which can be compared with Nachiketas in the story of Katha Upanishad, where he receives a boon from Yama as a golden necklace, *śṛikā*, after he is initiated into the knowledge of the heavenly fire, *svargyam agnim*, and Yama names this fire after him: *Nāciketa*.²³⁶ It is this heavenly fire which makes the immortality of the soul realized, as it is expressed in the story of Nachiketas and this hymn, where the discovery of the Revealing Ray of Knowledge and its harmonization with realm of the vital force, brings the knowledge necessary for the soul's self-realisation. This achievement is making the soul self-conscious and opens it to the vistas of the Supramental Knowledge and Power.

Vocabulary:

śvaitreya, m. (fr. śvitra) the fire or brilliancy of lightning RV. v, 19, 3; (Sāy.) metron. fr. {śvitrā} RV. i, 33, 14 (Sāy.)

niṣka, m. rarely n., a golden ornament for the neck or breast (also used as money) RV. &c. &c.

kṛṣṭi, {ayas} f. pl. (once only sg. RV. iv, 42, 1) men, races of men (sometimes with the epithet {mānuṣis} or {nāhuṣis}, or {mānavis}; cf. {carṣaṇi}); originally the word may have meant cultivated ground, then an inhabited land, next its inhabitants,

²³⁴ Aditi; her dark state or black form is Diti, mother of the powers of Darkness.

²³⁵ Of the rays of the divine Sun of Truth.

²³⁶ KathUp 1.13-19: sa tvam agnim svargyam adhyeṣi mṛtyo prabrūhi tvam
śṛaddadhānāya mahyam/13; etam agnim tavaiva pravakṣyanti.../19

and lastly any race of men ; Indra and Agni have the N. {rājā}; the term {pañca kr̥ṣṭayas} , perhaps originally designating the five Āryan tribes of the Yadus , Turvasas , Druhyus , Anus, and Pūrus, comprehends the whole human race, not only the Āryan tribes) RV.

प्रियं दुग्धं न काम्यम् अजामि जाम्योः सचा ।

घर्मो न वाजजठरो ऽदब्धः शश्वतो दभः ॥ ५-०१९-०४

priyāṃ dugdhāṃ ná kāmiyam ajāmi jāmiyōḥ sácā
gharmó ná vājajatharo adabdhah śśvato dabhah 5.019.04

4. He is as the delightful and desirable yield of the Mother,²³⁷ he is that which being without a fellow²³⁸ yet dwells with the two companions, he is the heat of the Light and the belly of the plenitude, he is the eternal unconquerable who tramples all things under his feet.

Interpretation:

Here Agni is compared to the Milk of Delight, the one without the second though he lives within two companions: Heaven and Earth, he is also the Heat with the belly of Plenitude, the Eternal Conqueror unconquered.

Vocabulary:

jāmi, mfn. *related like brother and sister*, (" sisters ", = fingers ; " 7 sisters "" = 7 acts of devotion in Soma worship , ix , 66 , 8 ;) *related (in general), belonging or peculiar to , customary , usual ; (m.) a relative* RV.

sacā, ind. *near, at hand, along, together, together with, in the presence of.; before, in, at, by* (with loc. either preceding or following) RV. VS. TBr.

jathara, 2 n. [m.] *the stomach, belly, abdomen, bowels, womb, interior of anything, cavity* RV. AV. &c.

dabh, 1,5 P. Ā, *to hurt, injure, destroy* RV. AV. TS.; *to deceive, abandon* RV.;

dabha, mfn. *deceiving* RV. v , 19 , 4

adabdha, mfn. (p.p.p. from dambh, or dabh), *not deceived or tampered with, unimpaired, unbroken, pure* RV.

क्रीळन् नो रश्म आ भुवः सम् भस्मना वायुना वेविदानः ।

ता अस्य सन् धृषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेस्थाः ॥ ५-०१९-०५

kṛīḷan no raśma ā bhuvah sám bhásmanā vāyúnā vévidānah
tā asya san dhṛśajo ná tigmah śusamśitā vakṣīyo vakṣaṇesthāḥ 5.019.05

²³⁷ The milk of the Cow, Aditi.

²³⁸ The all-creating and self-sufficing Supermind high and remote and separated in our consciousness from the mental and physical planes; yet it is really there behind their action and reaction upon each other and in the liberated state of man the separation is abolished.

5. O Ray, be born in us and dwell there at play harmonising thy knowledge with the blazing life-god.²³⁹

May these flames of the will that bear our works be violent and keen and sharpened to a perfect intensity and firmly founded in the Bearer of all things.

Interpretation:

The higher knowledge is invoked to be born and harmonise the Knowledge from above and the Power from below.

Vocabulary:

rašman, m. = rašmi

bhasman, mfn. *chewing, devouring, consuming, pulverizing* RV. v , 19 , 5

dhr̥ṣaj, m. *bold, a hero* RV. v , 19 , 5.

tigma, mfn. *sharp, pointed* (a weapon, flame, ray of light) RV. AV. &c.; *pungent, acrid, hot, scorching* RV. &c.; *violent, intense, fiery, passionate, hasty* ib.

vakṣi, f. *a flame* RV. v , 19 , 5 (cf. prec.)

vakṣaṇesthā, mfn. *being in Agni or fire* RV. v , 19 , 5 (Sāy.)

vakṣaṇa, mfn. *strengthening, refreshing, invigorating* RV. x , 64 , 9 (cf. {vi-} and {vira-v-}) *the sides, flank* RV. AV.; (others also "udder", = {yoni} lit. and fig., &c.); *the bed of a river* RV. iii,33: 2; *refreshment, oblation* RV. v, 52, 15.

Appendix

Kaṭha Upaniṣad 1.12-19:

svarve loke na bhayaṃ kiṃcanāsti na tatra tvam na jarayā bibheti/
ubhe tīrtvā aśanāyāpipāse śokātigo modate svargaloke/ 1.12

sa tvam agnim svargyam adhyeṣi mṛtyo prabrūhi tvam śraddadhānāya
mahyam/
svargalokā amṛtatvam bhajanta etad dvitīyena vṛṇe vareṇa/ 1.13

pra te bravīmi tad u me nibodha svargyam agnim naciketaḥ prajānan/
anandalokāptim atho pratiṣṭhāṃ viddhi tvam etaṃ nihitaṃ guhāyām/ 1.14

lokādim agniṃ tam uvāca tasmai yā iṣṭakā yāvatīr vā yathā vā/
sa cāpi tat pratyavadad yathoktam athāśya mṛtyuḥ punar evāha tuṣṭaḥ/ 1.15

tam abravīt prīyamāṇo mahātmā varam tavehādya dadāmi bhūyaḥ/
tavaiva nāmnā bhavitā 'yam agniḥ sṛṅkāṃ cemām anekarūpāṃ grhāṇa/ 1.16

triṅcīketas tribhir etya sandhiṃ trikarmakṛt tarati janmamṛtyū/
brahmajajñam devam īdyaṃ vīditvā nicāyyemāṃ śāntim atyantam eti/ 1.17

triṅcīketas trayam etad vīditvā ya evaṃ vīdvāṃś cinute nācīketam/
sa mṛtyupāśān purataḥ praṇodya śokātigo modate svargaloke/ 1.18

²³⁹ Vayu.

eṣa te 'gnir naciketaḥ svargyo yam avṛṇīthā dvitīyena vareṇa/
etam agniṃ tavaiva pravakṣyanti janāsaḥ tṛtīyaṃ varaṃ naciketo vṛṇīṣva/ 1.19

Sri Aurobindo's translation

svarve loke na bhayaṃ kiṃcanāsti na tatra tvam na jarayā bibheti/
ubhe tīrtvā aśanāyāpipāse śokātigo modate svargaloke/ 1.12

Nachiketas speaks:²⁴⁰

12. "In heaven fear is not at all, in heaven, O Death, thou art not, nor old age and its terrors; crossing over hunger and thirst as over two rivers, leaving sorrow behind the soul in heaven rejoices.

sa tvam agnim svargyam adhyeṣi mṛtyo prabrūhi tvam śraddadhānāya
mahyam/
svargalokā amṛtatvaṃ bhajanta etad dvitīyena vṛṇe vareṇa/ 1.13

13. "Therefore that heavenly Flame²⁴¹ which thou, O Death, studieth, expound unto me, for I believe. They who win their world of heaven, have immortality for their portion. This for the second boon I have chosen."

pra te bravīmi tad u me nibodha svargyam agnim naciketaḥ prajānan/
anandalokāptim atho pratiṣṭhāṃ viddhi tvam etaṃ nihitaṃ guhāyām/ 1.14

Yama speaks:

14. "Hearken to me and understand, O Nachiketas; I declare to thee that heavenly Flame, for I know it. Know this to be the possession of infinite existence and the foundation and the thing hidden in the secret cave of our being."

lokādim agniṃ tam uvāca tasmai yā iṣṭakā yāvatīr vā yathā vā/
sa cāpi tat pratyavadat yathoktam athāśya mṛtyuḥ punar evāha tuṣṭaḥ/ 1.15

15. Of the Flame that is the world's beginning²⁴² he told him and what are the bricks to him and how many and the way of their setting; and Nachiketas too repeated it even as it was told; then Death was pleased and said to him yet farther;

tam abravīt prīyamāṇo mahātmā varaṃ tavehādya dadāmi bhūyaḥ/
tavaiva nāmnā bhavitā 'yam agniḥ sṛṅkāṃ cemām anekarūpāṃ grhāṇa/ 1.16

²⁴⁰ The Upanishads, p. 215

²⁴¹ The celestial force concealed subconsciously in man's mortality by the kindling of which and its right ordering man transcends his earthly nature; not the physical flame of the external sacrifice to which these profound phrases are inapplicable.

²⁴² The Divine Force concealed in the subconscient is that which has originated and built up the worlds. At the other end in the superconscient it reveals itself as the Divine Being, Lord and Knower who has manifested Himself out of the Brahman.

16. Yea; the Great Soul was gratified and said to him, "Yet a farther boon today I give thee; for even by thy name shall this Fire be called; this necklace also take unto thee, a necklace²⁴³ of many figures.

triṅcīketas tribhir etya sandhiṃ trikarmakṛt tarati janmamṛtyū/
brahmajajñam devam īdyaṃ viditvā nicāyemām śāntim atyantam eti/ 1.17

17. "Whoso lights the three fires²⁴⁴ of Nachiketas and comes to union with the Three²⁴⁵ and does the triple works,²⁴⁶ beyond birth and death he crosses; for he finds the God of our adoration, the Knower²⁴⁷ who is born from the Brahman, whom having beheld he attains to surpassing peace.

triṅcīketas trayam etad viditvā ya evaṃ vidvāmś cinute nācīketam/
sa mṛtyupāśān purataḥ praṇodya śokātigo modate svargaloke/ 1.18

18. "When a man has the three flames of Nachiketas and knows this that is Triple, when so knowing he beholds the Flame of Nachiketas, then he thrusts from in front of him the meshes of the snare of death; leaving sorrow behind him he in heaven rejoices.

eṣa te 'gnir nacīketaḥ svargyo yam avṛṇīthā dvitīyena vareṇa/
etam agniṃ tavaiva pravakṣyanti janāsaḥ tṛtīyaṃ varam nacīketo vṛṇīṣva/ 1.19

19. "This is the heavenly Flame, O Nachiketas, which thou hast chosen for the second boon; of this Flame the peoples shall speak that it is thine indeed. A third boon choose, O Nachiketas."

²⁴³ The necklace of many figures is Prakriti, creative Nature which comes under the control of the soul that has attained to the divine existence.

²⁴⁴ Probably, the Divine Force utilised to raise to divinity the triple being of man.

²⁴⁵ Possibly, the three Purushas, soul-states or Personalities of the Divine Being, indicated by the three letters A U M. The highest Brahman is beyond the three letters of the mystic syllable.

²⁴⁶ The sacrifice of the lower existence to the divine, consummated on the three planes of man's physical, vital and mental consciousness.

²⁴⁷ The Purusha or Divine Being, Knower of the Field, who dwells within all and for whose pleasure Prakriti fulfils the cosmic play.

RV 5.20

ṛṣi: prayasvān atrigaṇa; devatā: agni; chanda: anuṣṭup, 4 paṅkti

यम् अग्ने वाजसातम त्वं चिन् मन्यसे रयिम् ।
तं नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥ ५-०२०-०१

ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शवसः ।
अप द्वेषो अप हरो ऽन्यव्रतस्य सश्चिरे ॥ ५-०२०-०२

होतारं त्वा वृणीमहे ऽग्ने दक्षस्य साधनम् ।
यज्ञेषु पूर्व्यं गिरा प्रयस्वन्तो हवामहे ॥ ५-०२०-०३

इत्था यथा त ऊतये सहसावन् दिवे-दिवे ।
राय ऋताय सुक्रतो गोभिः ष्याम सधमादो वीरैः स्याम सधमादः ॥ ५-०२०-०४

yám agne vājasātama tuvaṃ cin mānyase rayim
taṃ no gīrbhīḥ śravāyīyaṃ devatrā panayā yújam 5.020.01

yé agne néráyanti te vṛddhā ugrásya śávasaḥ
ápa dvéṣo ápa hváro anyávratasya saścire 5.020.02

hótāraṃ tvā vṛṇīmahe ágne dáksasya sādhanam
yajñēṣu pūrvīyaṃ girā práyasvanto havāmahe 5.020.03

itthā yáthā ta ūtāye sáhasāvan divé-dive
rāyá ṛṭāya sukrato góbhīḥ ṣyāma sadhamādo vīraiḥ syāma sadhamādaḥ 5.020.04

A Hymn of the Work and the Attainment

The Rishi desires a state of spiritual wealth full of the divine working in which nothing shall fall away to the division and the crookedness. So, increasing by our works the divine Force in us daily, we shall attain to the Bliss and the Truth, the rapture of the Light and the rapture of the Force.

यम् अग्ने वाजसातम त्वं चिन् मन्यसे रयिम् ।
तं नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥ ५-०२०-०१

yám agne vājasātama tuvám cin mányase rayím
tám no gīrbhiḥ śravāyīyaṃ devatrā panayā yújam 5.020.01

1. O Will, O conqueror of our plenitude, the felicity which thou alone canst conceive in the mind, that make full of inspiration by our words and set it to labour in the gods as our helper.

Interpretation:

'That prosperity, wealth, realization, which you, O Agni, have conceived in your mind, who is the most generous bestower of the plenitude, make it perceived in our consciousness and expressed through our voices, make it work among and in union with the gods.'

It is to say that Agni is not only leading men on the path to their self discovery of their own riches but also he arranges, creates for them these riches. It is he who conceives or decides in his divine mind what riches men have to receive, making them being perceived and expressed in the consciousness of men, *tam no gīrbhiḥ śravāyīyam*. Furthermore he makes them work in union with the gods, the higher powers of consciousness. So, this is another most brief and comprehensive formula for the Vedic sacrifice.

Vocabulary:

śravāyīya, mfn. *to be praised or celebrated, praiseworthy, notorious* RV.; m. *an animal fit for sacrifice* Un2. iii, 96 Sch.

pan 1. A, *to be worthy of admiration or to admire* (acc.) RV.; Caus. {panayati}, {-te} , *to regard with surprise or wonder, to admire, praise, acknowledge* RV. (A1.) *to rejoice at, be glad of*.

yuj, mfn. *joined, yoked, harnessed, drawn by*, RV. &c. &c.; m. *a yoke-fellow, companion, comrade, associate* RV. AV. Br.

ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शवसः ।

अप द्वेषो अप ह्वरो ऽन्यव्रतस्य सश्चिरे ॥ ५-०२०-०२

yé agne néráyanti te vṛddhā ugrásya śávasaḥ
ápa dvéṣo ápa hváro anyávratasya saścire 5.020.02

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

Interpretation:

'The powers of the Flame which already grew in their expansion but did not compel men to his advance they make him fall to the adversary of crookedness and hate.' This is a profound psychological statement which can be explained only by experience.

"Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction." (The Hour of God)

That is to say when the evolutionary level of man is already high but is not used for his progress it falls into the adversary, it becomes a pray for the powers of crookedness. That is why the adversary forces always try to conquer an aspirant; for it is through this that they can strengthen themselves gaining some of the divine powers. In other words, by possessing a man who has highly developed his consciousness, these powers can become stronger and influence other people.

Vocabulary:

śavas, n. (orig. "swelling, increase") *strength, power, might, superiority, prowess, valour, heroism* (-sā ind. *mightily, with might*) RV. AV.

dveṣas, n. *aversion, dislike, hostility foe, enemy* RV. AV. VS.

hvaras, n. (pl.) *crookedness, deceit, intrigue* ib. VS.; a partic. contrivance attached to the Soma-sieve (perhaps the curved rods fixed round the rim); RV. a trap, snare (?) RV. ii, 23, 6.

hvr, 1. P., *to deviate or diverge from the right line, be crooked or curved, bend, go crookedly or wrongly or deviously, stumble, fall, down* VS. &c. (see above): Caus., *to cause to go crookedly, lead wrong or astray* RV.

saśc, 1 (connected with sajj, sañj, sakh; cf. sap), 1 A. *to be associated or united with, have to do with, be familiar with, associate one's self with* (instr.) RV. AV.; *be possessed of, enjoy* (instr. or acc.) ib.; *to take part or participate in, suffer, endure* (instr.) RV. *to belong to, be attached or devoted to, serve, follow, seek, pursue, favour, assist* (acc.) RV. AV. VS.; *to be connected with, to go after, follow, accompany, adhere or be attached to* (acc.) RV.; *to follow, obey* RV.

हो॒तारं॑ त्वा वृ॒णीम॑हे ऽग्ने॑ दक्ष॒स्य सा॑धनम् ।

यज्ञेषु॑ पू॒र्व्यं गि॒रा प्र॑यस्वन्तो हवामहे ॥ ५-०२०-०३

hótāraṃ tvā vṛṇīmahe āgne dáksasya sādhanam
yajñēṣu pūrvyāṃ girā prayasvanto havāmahe 5.020.03

3. Thee, O Will, we take to us as the priest of the offering and the accomplisher of a discerning knowledge; holding for thee all our delights we call thee the ancient and supreme to our sacrifices by the word;

Interpretation:

Therefore we choose you as our leader, Hotar, [for you would not waste your grown powers, as we might do,]! O Agni, you are our means to obtain the discriminating knowledge. In the self-expression of our consciousness and being we, who carry all the delight as our offering to you, call for you, who is the First in the Work of the Sacrifice.

Vocabulary:

prayasvat, (prayas-) mfn. *having or bestowing pleasant food , offering libations* RV.; prayas, n. (pri) *pleasure, enjoyment, delight* RV.; *object of delight , pleasant food or drink , dainties , libation, ib.*

इ॒त्था॑ यथा॑ त ऊ॒तये॑ सह॒साव॑न् दि॒वे-दि॒वे ।

रा॒य ऋ॒ताय॑ सु॒क्रतो॑ गो॒भिः ष्या॑म स॒धमा॑दो वी॒रैः स्या॑म स॒धमा॑दः ॥ ५-०२०-०४

itthā yāthā ta ūtāye sāhasāvan divé-dive
rāyā ṛtāya sukrato góbhīḥ śyāma sadhamādo vīraīḥ syāma sadhamādaḥ 5.020.04

4. Rightly and in such wise that, O forceful god, O perfect power of works, we may increase thee day by day, that we may have the Bliss, that we may have the Truth, that we may have perfect rapture by the Rays of the knowledge, that we may have perfect rapture by the Heroes of the Force.

Interpretation:

'It is thus for your increase in the night and in the light and not otherwise, O Master of Force, that we may have a perfect joy for the realization of Supreme Felicity and the Supreme Truth by the Rays of Knowledge and by the Hero's Power.'

Here again by the Knowledge and the Power the supreme Felicity and Truth are to be achieved for the sake of the growth of Agni, *ūtaye*, where men

become fully realized in their souls, carrying a perfect rapture of the divine ecstasy within themselves.

Vocabulary:

sahasāvāt, mfn. (-sahas-vat) *strong, mighty* (mostly said of Agni) RV.

sadhamād, m. (only in strong cases; n. sg. -mād or -mās) *a drink-companion, fellow-reveller, comrade or friend in general* RV.

Appendix

The Hour of God.

There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism. The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God's bounty. Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction. In the hour of God cleanse thy soul of all self-deceit and hypocrisy and vain self-flattering that thou mayst look straight into thy spirit and hear that which summons it. All insincerity of nature, once thy defence against the eye of the Master and the light of the ideal, becomes now a gap in thy armour and invites the blow. Even if thou conquer for the moment, it is the worse for thee, for the blow shall come afterwards and cast thee down in the midst of thy triumph. But being pure cast aside all fear; for the hour is often terrible, a fire and a whirlwind and a tempest, a treading of the winepress of the wrath of God; but he who can stand up in it on the truth of his purpose is he who shall stand; even though he fall, he shall rise again, even though he seem to pass on the wings of the wind, he shall return. Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected, the incalculable, the immeasurable. Mete not the power of the Breath by thy petty instruments, but trust and go forward. But most keep thy soul clear, even if for a while, of the clamour of the ego. Then shall a fire march before thee in the night and the storm be thy helper and thy flag shall wave on the highest height of the greatness that was to be conquered.

RV 5.21

r̥ṣi: sasa ātreya; devatā: agni;
chanda: anuṣṭup, 4 pañkti

मनुष्वत् त्वा नि धीमहि मनुष्वत् सम् इधीमहि ।
अग्ने मनुष्वद् अङ्गिरो देवान् देवयते यज ॥ ५-०२१-०१

त्वं हि मानुषे जने ऽग्ने सुप्रीत इध्यसे ।
स्रुचस् त्वा यन्त्य् आनुषक् सुजात सर्पिरासुते ॥ ५-०२१-०२

त्वां विश्वे सजोषसो देवासो दूतम् अक्रत ।
सपर्यन्तस् त्वा कवे यज्ञेषु देवम् ईळते ॥ ५-०२१-०३

देवं वो देवयज्ययाग्निम् ईळीत मर्त्यः ।
समिद्धः शुक्र दीदिह्य ऋतस्य योनिम् आसदः
ससस्य योनिम् आसदः ॥ ५-०२१-०४

manuṣvát tvā ní dhīmahi manuṣvát sám idhīmahi
ágne manuṣvād aṅgiro devān devayaté yaja 5.021.01

tuvám hí mānuṣe jáne ágne súprīta idhyáse
srúcas tvā yanti ānuṣák sújāta sárpirāsute 5.021.02

tuvám víśve sajoṣaso devāso dūtám akrata
saparyántas tuvā kave yajñéṣu devám īlate 5.021.03

devám vo devayajyáyā agnīm īlīta mártiyaḥ
sámiddhaḥ śukra dīdihi ṛtásya yónim āsadaḥ
sasásya yónim āsadaḥ 5.021.04

A Hymn of the Divine Flame in Humanity

The Rishi invokes the divine Flame **to burn as the divine Man in humanity** and to raise us to our perfection **in the seats of the Truth and the Bliss.**

Interpretation:

The very fact that Rishi invokes the Flame to burn as the divine Man in humanity implies that Agni can take any form in this manifestation, not restricted only to human consciousness. But when he is invoked as Manu, the Universal Prototype of manhood he can bring man to the highest seats of supramental and transcendental realms of consciousness. This characteristic of Agni to be free from any formation and still to support all the formations in their growth towards the Divine is his distinct characteristic; it is therefore impossible to identify him exclusively with psychic being.

मनुष्वत् त्वा नि धीमहि मनुष्वत् सम् इधीमहि ।
अग्ने मनुष्वद् अङ्गिरो देवान् देवयते यज ॥ ५-०२१-०१

manuṣvát tvā ní dhīmahi manuṣvát sám idhīmahi
agne manuṣvād aṅgiro devān devayaté yaja 5.021.01

1. As the human²⁴⁸ we set thee within us, as the human we kindle thee; O Flame, O Seer-Puissance, as the human offer sacrifice to the gods for the seeker of the godheads.

Interpretation:

As Manu we assign you to your office, as Manu we kindle you. O Agni, as Manu, O Angiras, sacrifice to the Gods for the sake of the one who is seeking after the Gods, or in other words, connect the seeker of the Divine to the Divine and bring his powers into man from another shore over the Abyss. When the divine Seer, Knower is connected with the human mental being, thinker, then man becomes the seer and the knower. It is only with the presence of Agni that the mind can really know.

Vocabulary:

manuṣvat, ind. (fr. manus) as (among or for or with) men RV.; like or as (with) Manu ShBr. Kātyśr.

²⁴⁸ The godhead descending into man assumes the veil of humanity. The god is eternally perfect, unborn, fixed in the Truth and Joy; descending, he is born in man, grows, gradually manifests his completeness, attains **as if by battle and difficult progress** to the Truth and Joy. Man is the thinker, the god is the eternal seer; but the Divine veils his seerhood in the forms of thought and life to assist the development of the mortal into immortality.

dhī, 3. A. {dīdhīte} , &c. RV. (cf. {dīdhī} ; the forms {dhīmahi} and {adhāyi} belong rather to {dhā} ; pf. {dīdhaya} , {-dhima} , {-dhiyur} or {-dhyur} , {-dhire} RV. AV. Br.); *to perceive , think , reflect wish , desire*. Intens. {dedhyat} TS. manu, mfn. *thinking, wise, intelligent* VS. ShBr. m. " the thinking creature(?) " , *man , mankind* RV. VS. AitBr. TĀr. (also as opp. to evil spirits RV. i , 130 , 8 ; viii , 98 , 6 &c. ; the Ribhus are called {manornapātaḥ} , the sons of man , iii , 60 , 3);

The Man par excellence or the representative man and father of the human race (regarded in the RV. as the first to have instituted sacrifices and religious ceremonies, and associated with the Rishis Kaṇva and Atri; he is numbered among the 31 divine beings of the upper sphere , and VS. xi , 66 as father of men even identified with Prajā-pati; but the name Manu is esp. applied to 14 successive mythical progenitors and sovereigns of the earth, described Mn. i , 63 and in later wks. as creating and supporting this world through successive Antaras or long periods of time {manv-antara}; the first is called Svāyambhuva as sprung from {svayam-bhū} , the Self-existent, and described in Mn. 12, 34 as a sort of secondary creator, who commenced his work by producing 10 Prajāpatis or Maharṣis , of whom the first was {marīci} , Light; to this Manu is ascribed the celebrated "code of Manu" see {manu-saṃhitā} , and two ancient Sūtra works on Kalpa and Gṛhya i.e. sacrificial and domestic rites; he is also called Hairaṇyagarbha as son of Hiraṇya-garbha, and Prācetasā, as son of Pra-cetas; the next 5 Manus are called Svārociṣa, Auttami, Tāmasa, Raivata, Cākṣuṣa cf. IW. 208 n. 1; the 7th Manu, called Vaivasvata, Sun-born, or from his piety, satya-vrata, is regarded as the progenitor of the present race of living beings, and said, like the Noah of the Old Testament, to have been preserved from a great flood by Viṣṇu or Brahmā in the form of a fish: he is also variously described as one of the 12 ādityas, as the author of RV. viii , 27-31, as the brother of Yama, who as a son of the Sun is also called Vaivasvata, as the founder and first king of Ayodhya, and as father of Ilā who married Budha, son of the Moon, the two great solar and lunar races being thus nearly related to each other see IW. 344 ; 373 ; the 8th Manu or first of the future Manus accord. to VP. iii , 2, will be Sāvārṇi; the 9th Daksha-sāvārṇi; the 12th Rudra-sāvārṇi; the 13th Raucya or Deva-sāvārṇi; the 14th Bhautya or Indra-sāvārṇi.

sāvārṇi, metron, of the eighth Manu (son of the Sun by Su-varṇa, and therefore younger brother of the seventh Manu or Vaivasvata; the succeeding Manus to the twelfth, or accord. to other authorities to the fourteenth inclusive, are all called Sāvārṇa; cf. {dakSa-} , {brahma-} , {dharma-s-}) Hariv. Ma1rkP.

त्वं हि मानुषे जने ऽग्ने सुप्रीत इध्यसे ।

स्रुचस् त्वा यन्त्यु आनुषक् सुजात सर्पिरासुते ॥ ५-०२१-०२

tuvam̐ hí mānuṣe jāne āgne súprīta idhyāse
srúcas tvā yanti ānuṣák sújāta sárpirāsute 5.021.02

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

Interpretation:

There are three important messages here about Agni in the human creature:

- 1) when Agni is satisfied with his offerings he burns within man;
- 2) the aspiration is to be constant which is symbolized by the ladles uplifted unceasingly to him feeding his perfect birth;
- 3) and in return Agni presses out the riches of clarity and knowledge.

Vocabulary:

āsuti, f. *exciting , enlivening* RV.

sarpis, n. *clarified butter* (i.e. melted butter with the scum cleared off , commonly called " ghee " , either fluid or solidified ; also pl.) RV. &c. &c.

त्वां विश्वे सजोषसो देवासो दूतम् अकृत ।

सपर्यन्तस् त्वा कवे यज्ञेषु देवम् ईळते ॥ ५-०२१-०३

tuvāṃ víśve sajóṣaso devāso dūtám akrata
saparyántas tuvā kave yajñéṣu devám īlate 5.021.03

3. Thee all the gods with one heart of love made their envoy; O seer, men serve and adore thee in their sacrifices as the godhead.

Interpretation:

It is interesting to see how Rishi is using the word deva here.

“All the gods happily made you their messenger [among men], who thus serve you, O Poet, in their sacrifices, aspiring and seeking after you as God.” That is to say that he is the only one God, representing all other gods here in manifestation, which is on the other side of the Abyss, beyond the darkness. The phrase “made you their messenger’ can also have a connotation of sending Agni down into the darkness of Inconscient, whereas gods stayed up in the higher regions of the mind and above.

saparya, 1 Nom. P. (-yati), (prob. fr. a lost noun sapa-), *to serve attentively, honour, worship, adore* RV. AV.; *to offer or dedicate reverentially* RV. x , 37 , 1; *to accept kindly* Kauṣ.

देवं वो देवयज्ययान्निम् ईळीत मर्त्यः ।

समिद्धः शुक्र दीदिह्य ऋतस्य योनिम् आसदः ससस्य योनिम् आसदः ॥ ५-०२१-०४

devám vo devayajyáyā agnīm īlīta mártiyah
sámiddhaḥ śukra dīdihy ṛtásya yónim āsadaḥ
sasásya yónim āsadaḥ 5.021.04

4. Let mortal man adore the Will, the divine, by sacrifice to the powers divine; but thou, O Brightness, shine out high-kindled; enter into the home of the Truth, enter into the home of the Bliss.

Interpretation:

“May mortal man seek the Flame with adoration, the Divine, by sacrificing to him with the divine powers. Kindled totally, O Bright one, shine [onto us], approach the chamber of the Truth, approach the Chamber of the Delight!”

Vocabulary:

deva-yajyā, f. *worship of the gods , a sacrifice* RV. Br. &c. (instr. also -jyā) RV. x , 30 , 11 &c.

sasa, mfn. *sleeping* Naigh. iv , 2; m. N. of *Ātreya* (author of RV. v , 21); m. or n. (?) herb , grass , corn (cf. {sasya}) RV.

RV 5.22

ṛṣi: viśvasāmā ātreya; devatā: agni; chanda: anuṣṭup, 4 pañkti

प्र विश्वसामन्न अत्रिवद् अर्चा पावकशोचिषे ।
 यो अध्वरेष्व् ईड्यो होता मन्द्रतमो विशि ॥ ५-०२२-०१
 न्य् अग्निं जातवेदसं दधाता देवम् ऋत्विजम् ।
 प्र यज्ञ एत्व् आनुषग् अद्या देवव्यचस्तमः ॥ ५-०२२-०२
 चिकित्विन्मनसं त्वा देवम् मर्तास ऊतये ।
 वरेण्यस्य ते ऽवस इयानासो अमन्महि ॥ ५-०२२-०३
 अग्ने चिकिद्ध्य् अस्य न इदं वचः सहस्य ।
 तं त्वा सुशिप्र दम्पते स्तोमैर् वर्धन्त्य् अत्रयो गीर्भिः शुम्भन्त्य् अत्रयः ॥

prá viśvasāman atrivád ārcā pavākásociṣe
 yó adhvaréṣu ṛḍiyo hótā mandrátamo viśi 5.022.01

ní agniṃ jātávedasaṃ dádhātā devám ṛtvíjam
 prá yajñá etu ānuṣág adyā devávyacastamaḥ 5.022.02

cikitvínmanasaṃ tuvā devám mártāsa ūtāye
 váreṇyasya te ávasa iyānāso amanmahi 5.022.03

ágne cikiddhí asyá na idám vácaḥ sahasiya
 tám tvā suśipra dampate stómair vardhanti átrayo

gīrbhīḥ śumbhanti átrayaḥ 5.022.04

A Hymn of the Journey to the Perfect Joy

Man, the eater of things, seeks a fulfilment of his desires in a final equality of delight. To this end he has to be purified by the divine Flame, the Seer-Will who holds in himself the conscious vision and the utter rapture. By increasing him in us we shall journey forward with our progressing sacrifice and the gods will utterly manifest themselves. We must entertain this divine Force as the master of our house, our physical and mental body, and give it all the objects of our enjoyment as its food.

प्र विश्वसामन् अत्रिवद् अर्चा पावकशोचिषे ।
यो अध्वरेष्व् ईड्यो होता मन्द्रतमो विशि ॥ ५-०२२-०१

prá viśvasāman atrivád ārcā pavākāśociṣe
yó adhvaréṣu īḍiyo hótā mandrátamo viśi 5.022.01

1. Man who seekest thy equal fulfilment in all, sing as the enjoyer of things the word of illumination to him of the bright purifying flame, to the object of our adoration in the march of our sacrifices, to the priest of the offering most rapturous in the creature.

Interpretation:

It is a formula of our true attitude as of the Lord who is seated within the human being. The man who is seeking after an equal fulfillment and liberation in all, should sing, e.g. express oneself from his innermost being, from the heart, as the enjoyer of all things, with the word of Knowledge, with the Hymn that illumines his consciousness, offering it to the purifying flame of the Divine Will in the Universe, who is the sole object of his adoration here in his difficult evolutionary ascent, or march towards the diviner realisation.

Vocabulary:

viśva-sāman, m. N. *of a kind of personification VS. of the author of RV. v , 22 , 1.*
sāman, n. (fr. {sā}, {san}) *acquisition, possession, property, wealth, abundance* RV. VS.; n. (of doubtful derivation ; accord. to Un2. iv , 152 fr. {so} = {sA} , as "destroying sir"; in Nir. vii, 12 apparently connected with {sammita}; by others derived fr. {san}, {sā} , {sāntv}, and perhaps not to be separated from); *a metrical hymn or song of praise, (esp.) a partic. kind of sacred text or verse called a Sāman (intended to be chanted , and forming , with {rc}, {yajus}, {chandasa}, one of the 4 kinds of Vedic composition mentioned first in RV. x , 90 , 9) RV. &c. &c.*
arc, m. (instr. {arcā}) fn. *shining , brilliant* [Gmn.] RV. vi , 34 , 4.
arc, 1.P., *to praise, sing* (also used of the roaring of the Maruts , and of a bull [RV. iv , 16 , 3]) RV. AV. S3Br., *to praise anything to another (dat.), recommend* RV.

न्यु अग्निं जातवेदसं दधाता देवम् ऋत्विजम् ।

प्र यज्ञ एत्व आनुषगु अद्या देवव्यचस्तमः ॥ ५-०२२-०२

ní agníṃ jātāvedasaṃ dádhātā devám ṛtvíjam
prá yajñá etu ānuṣág adyā devávyacastamaḥ 5.022.02

2. Set within thee Will that knows all the births, the divine sacrificer in the seasons; today let thy sacrifice march forward unceasingly, thy sacrifice shall open to thee the whole epiphany of the godheads.

Interpretation:

Ni dadhātā, set and hold within him who knows all who are born here, jātavedasam, [for all born here are part of his divine nature], the shining being sacrificing in Time and Space all that is to be sacrificed, [which is of different or primary nature opposing the Divine Knower within], the Flame of our Ascent.

May our sacrifice continue without interruption today and always, opening most to the realization of the Godheads here in Manifestation.

Vocabulary:

deva-vyacas, ({-vā-}) mfn. *affording space for the gods, receiving them* RV.
vyacas, n. *expanse, capacity, compass* RV. AV. VS.; *wide space, free scope, room* RV. AV. S3Br.; ({vyacas-kr}), *to dilate, expand, open* Kaush.)

चिकित्विन्मनसं त्वा देवम् मर्तास ऊतये ।

वरेण्यस्य ते ऽवस इयानासो अमन्महि ॥ ५-०२२-०३

cikitvīnmanasaṃ tuvā devám mártāsa ūtāye
váreṇyasya te ávasa iyānāso amanmahi 5.022.03

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

Interpretation:

We, who are mortals, mártāsaḥ, who always journey, iyānāsaḥ, fix our mind upon you, the Divine, whose mind is of conscious vision for our and your own growth, who is the most desirable in it!

Vocabulary:

cikitvinmanas, mfn. *attentive*, v, 22, 3 [" knowing all hearts " Sāy.] *well-considered*, viii, 95, 5.

अग्ने॑ चिकि॒द्ध्यू॑ अस्य॑ न इ॒दं वचः॑ सहस्य॑ ।
 तं त्वा॑ सुशि॒प्र दम्प॑ते स्तोमै॑र् व॒र्धन्त्यु॑ अत्रयो॑ गी॒र्भिः शु॒म्भन्त्यु॑ अत्रयः॑ ॥

ágne cikiddhí asyá na idám vácaḥ sahasiya
 tám tvā suśipra dampate stómair vardhanti átrayo
 gīrbhīḥ śumbhanti átrayaḥ 5.022.04

4. Awake then, O Will, to the vision of this within us; this is our word to thee, O Lord of Force. Strong-jawed enjoyer, master of our house, the eaters of things increase thee by their affirmations and by their words they make thee a thing of bright gladness.

Interpretation:

Of this [vision in the mind] make us aware, O Powerful Master; this is the Word [that we offer you]!

O Master of our House, O Perfect Enjoyer in Manifestation, it is you that we, who enjoy together with you this growing manifestation, increase you by our affirmations, we, who enjoy together with you, glorify you with our cries.

Vocabulary:

suśipra, mfn. having beautiful cheeks or jaws RV.

śiprā, f. (du.) the cheeks RV.; (pl.) the visors (of a helmet) ib.; (sg.) the nose Nir. vi, 17.

RV 5.23

**ṛṣi: dyumna viśvacarṣaṇi ātreya; devatā: agni;
 chanda: anuṣṭup, 4 pañkti**

अग्ने॑ सह॒न्तम् आ॑ भर॒ द्यु॒म्नस्य॑ प्रा॒सहा॑ रयि॒म् ।
 विश्वा॑ यश् च॒र्षणी॑र् अ॒भ्यु॒ आसा॑ वाजे॒षु सा॑सहत् ॥ ५-०२३-०१
 तम् अग्ने॑ पृ॒तना॑षहं॒ रयिं॑ सह॒स्व आ॑ भर ।
 त्वं हि॑ स॒त्यो अ॒द्भुतो॑ दा॒ता वा॑जस्य॒ गोम॑तः ॥ ५-०२३-०२
 विश्वे॑ हि॒ त्वा स॑जोषसो॒ जना॑सो वृ॒क्तब॑र्हिषः ।
 हो॒तारं॑ स॒द्मसु॑ प्रि॒यं व्य॑न्ति॒ वार्या॑ पुरु ॥ ५-०२३-०३
 स हि॑ ष्मा॒ विश्व॑चर्षणि॒र् अ॒भिमा॑ति॒ सहो॑ दधे ।

अ॒ग्न॑ ए॒षु क्ष॑येष्व् आ रे॒वन् नः॑ शु॒क्र दी॑दिहि द्यु॒मत् पा॑वक दी॒दिहि ॥ ५-०२३-०४

ágne sáhantam ā bhara dyumnásya prāsáhā rayim
vísṡvā yás carṣaṇír abhí āsā vājeṣu sāsáhat 5.023.01

tám agne pṛtanāśahaṃ rayim sahasva ā bhara
tuvam hí satyó ádbhuto dātā vājasya gómataḥ 5.023.02

vísve hí tvā sajóśaso jánāso vr̥ktábarhiṣaḥ
hótāraṃ sádmasu priyám viyánti vāriyā purú 5.023.03

sá hí śmā viśvácarṣaṇir abhímāti sáho dadhé
áгна еṣú kṣáyeṣu ā reván naḥ śukra dīdihī
dyumat pāvaka dīdihī 5.023.04

A Hymn of the Rich and Conquering Soul

The Rishi desires through Agni that opulence of the divine Light against which the armies of darkness cannot stand; for it overpowers them by its plenitude and force. This it does on all the successive planes of the soul's labour and in each of them man gets, by this divine Force that is the true and transcendent Being, all the objects of his desire that they contain.

Interpretation:

There are two essential messages here:

- 1) the light of Agni is needed for the growth of the soul, for it is this power which can stand against the darkness (in the Mother's story the secondary emanations were made stronger than the first);
- 2) on all the levels ('cities' or 'houses' in the Vedic language) of our growth and evolution of consciousness, of the soul's labour as Sri Aurobindo puts it, man gets all the objects of his desire that these plains contain.²⁴⁹ In other words he does not need to worry that on the spiritual path his personal needs will not be met, or that they will be different from what he really wants, for what he really is seeking after is his own divinity which was once lost in his body, life and mind. They will differ only in the manner of realisation, as it were, from the cravings of the egoistic vital and mental nature, but they will be exactly those needs which man should get in accordance with the level of the development of his consciousness. For there is no end in the wonders and bliss of the Infinite Consciousness, which becomes accessible to man seeking after his own transformation.

²⁴⁹ Cp. TaitUp 3.9: imān lokān kāmānnī kāmārūpy anusañcaran, "He moves in all the worlds partaking of any food at will and taking any shape at will."

There is an interesting quotation from the Mother's Agenda, January 8, 1966, which explains this particular attitude which we must have in order to obtain the Lord's consciousness:

(Mother reads aloud a letter by Sri Aurobindo which she intends to publish in the February issue of the "Bulletin":)

"The only creation for which there is any place here is the supramental, the bringing of the divine Truth down on the earth, not only into the mind and vital but into the body and into Matter. Our object is not to remove all 'limitations' on the expansion of the ego or to give a free field and make unlimited room for the fulfillment of the ideas of the human mind or the desires of the ego-centred life-force. None of us are here to 'do as we like', or to create a world in which we shall at last be able to do as we like; we are here to do what the Divine wills and to create a world in which the Divine Will can manifest its truth no longer deformed by human ignorance or perverted and mistranslated by vital desire. The work which the sadhak of the supramental yoga has to do is not his own work for which he can lay down his own conditions, but the work of the Divine which he has to do according to the conditions laid down by the Divine. Our yoga is not for our own sake but for the sake of the Divine. It is not our personal manifestation that we are to seek, the manifestation of the individual ego freed from all bounds and from all bonds, but the manifestation of the Divine. Of that manifestation our own spiritual liberation, perfection, fullness is to be a result and a part, but not in any egoistic sense or for any ego-centred or self-seeking purpose. This liberation, perfection, fullness too must not be pursued for our own sake, but for the sake of the Divine." (Sri Aurobindo, LY)

Mother:

'I find this admirable! And it should be repeated over and over and over again - to oneself and to others, every minute.

It's the perfect answer to the present condition.

That's the point, isn't it: it touches on the very crux of the difficulty (Mother pinches something tiny and very hard between her fingers). Despite everything, even though you may give everything, surrender everything, there is something (same gesture), and that something always remains there, behind.

Yesterday evening I was so glad to read this. I said, "There! This is what we need."

We must publish it and repeat it to each and every one.'²⁵⁰

अग्ने॑ सह॒न्तम् आ॑ भर॒ द्युम्न॑स्य प्रा॒सहा॑ रयि॒म् ।

²⁵⁰ Mother's Agenda Vol. 7

वि॒श्वा यश् च॑र्षणी॒र् अभ्य् आ॒सा वा॒जेषु॑ सा॒सहत् ॥ ५-०२३-०१

ágne sáhantam ā bhara dyumnásya prāsáhā rayim
víśvā yás carṣaṇīr abhí āsā vājeṣu sāsahat 5.023.01

1. Bring to us, O Strength most forcefully prevailing, that forceful opulence of the Light which in all the fields of our labour shall by force prevail with thy mouth of flame to enter into the plenitudes.

Interpretation:

It is quite honest that Rishi invokes Agni directly in terms of force to establish the forceful opulence, sahintam rayim, in the soul of man against the powers of darkness (see the next verse). To withstand the pressure of the darkness and to expand on every level of existence the soul needs this Force of Agni, the powerful opulence which can prevail against the darkness, and the expression of which can lead or break through to the plenitudes, āsā vājeṣu sāsahat.

Vocabulary:

prāsahā (-hā) ind. *by force, violently, mightily* RV. TS. Br.
ās, 4 n. (?) *mouth, face, (only in abl. and instr.) {āsas} (with the prep. {ā}), from mouth to mouth, in close proximity* RV. vii , 99 , 7 ; āsā (generally used as an adv.), *before one's eyes by word of mouth personally present in one's own person immediately* RV. vi , 16 , 9 , &c. sāsahat, Vedic Inj. with Perf. basis.

तम् अ॒ग्ने पृ॒तना॑षहं॒ रयिं॑ सह॒स्व आ॒ भर ।

त्वं हि स॒त्यो अ॒द्भुतो॑ दा॒ता वा॒जस्य॑ गो॒मतः ॥ ५-०२३-०२

tám agne pṛtanāṣaham rayim sahasva ā bhara
tuvam hí satyó ádbhuto dātā vājasya gómataḥ 5.023.02

2. O Flame, O Might, that rich felicity bring which shall violently overpower the armies that are embattled against us; for thou art the true in being, the transcendent and wonderful, who gives to man the luminous plenitude.

Vocabulary:

pṛtana, n. *an army or a hostile encounter* TBr.
pṛtanā f. *battle, contest, strife* RV. VS. Br.; *a hostile armament, army* RV. &c. &c. (in later times esp. a small army or division consisting of 243 elephants, as many chariots, 729 horse, and 1215 foot= 3 Vahinis) pl. *men, mankind* Naigh. ii. 3.

वि॒श्वे हि त्वा॑ स॒जोष॑सो॒ जना॑सो वृ॒क्तब॑र्हिषः ।

होतारं सद्मसु प्रियं व्यन्ति वार्या पुरु ॥ ५-०२३-०३

vísve hí tvā sajóśaso jánāso vr̥ktābarhiṣaḥ
hótāraṃ sádmasu priyāṃ viyānti vāriyā purú 5.023.03

3. All these peoples who with one heart of love have made clear their seat of sacrifice, find in the dwelling-places²⁵¹ of the soul thee, the priest of sacrifice, the beloved, and they reach in them their many objects of desire.

Interpretation:

Here we have an explanation of the priesthood of Agni, who is on all the levels of the soul's adventure, in all the houses of consciousness, as it were, is the Priest and the Beloved. On every level of consciousness the Sacrifice is to be performed where he is chosen as the Priest, Hotar, whereas the soul of man is yajamāna, the one who orders and benefits from this sacrifice, for he expands his dwelling by the action of the Divine Priest in him.

Vocabulary:

vī, 2. P. (Dha1tup. xxiv , 39) veti;, to go, approach, (either as a friend i.e. " seek or take eagerly , grasp , seize , accept , enjoy " , or as an enemy i.e. " fall upon , attack , assail , visit , punish , avenge ") RV. AV. TS. Br. to set in motion, arouse, excite, impel RV. to further, promote, lead or bring or help any one to (two acc.) ib.
sadman, n. a seat, abode, dwelling, house, place (esp. of sacrifice), temple RV. &c. &c. a stand, stable RV. v , 11 , 5 (du.) heaven and earth ib. iii , 30

स हि ष्मा विश्वचर्षणिर् अभिमाति सहो दधे ।

अग्न एषु क्षयेष्व् आ रेवन् नः शुक्र दीदिहि द्युमत् पावक दीदिहि ॥ ५-०२३-०४

sá hí śmā víśvácarṣaṇir abhímāti sáho dadhé
áгна еşú kṣáyeşu ā reván naḥ śukra dīdihī dyumat pāvaka dīdihī 5.023.04

4. This **is the labourer in all man's works** and he holds in himself an all-besieging force. O pure-brilliant Flame, shine out full of joy and opulence in these our habitations, shine out full of light, O our purifier.

²⁵¹ The "seats" or homes of the soul, which progresses from plane to plane and makes of each a habitation. They are sometimes called the cities. There are seven such planes each with its seven provinces and one additional above. Usually we hear of a hundred cities, the double number perhaps representing the downward gaze in each of the Soul upon Nature and the upward aspiration of Nature to the Soul.

Interpretation:

The phrase: 'O Pure Flame, shine out in these our dwelling places, beautiful and joyful, shine out in them, being full of light, O Purifier of those places in which our souls dwell!' - indicates the sacrificial character of our growth from plane to plane of our existence. Moving upward our souls call to the presence of the Divine from within to illumine and purify their dwelling places: mind, life and body.

Vocabulary:

revat, mfn. (prob. contracted fr. {rayi-vat}) *wealthy, opulent, rich, prosperous* RV. AV. *abundant, plentiful* ib. *brilliant, splendid, beautiful*; n. *wealth, prosperity* RV.

RV 5.24

ṛṣi: bandhu subandhu śrutabandhu and viprabandhu gopāyana or laupāyana; devatā: agni; chanda: dvipadā virāṭ

अग्ने॑ त्वं॒ नो॑ अ॒न्त॒म॒ उ॒त॒ त्रा॒ता॒ शि॒वो॑ भ॒वा॒ वरू॑थ्यः ।
वसु॑र् अ॒ग्नि॑र् वसु॒श्र॒वा॒ अ॒च्छा॑ नक्षि॒ द्यु॒म॒त्त॒मं॑ रयिं॒ दाः॑ ।

स॒ नो॑ बो॒धि॒ श्रु॒धी॒ ह॒व॒म् उ॒रु॒ष्या॑ णो॒ अ॒घा॒य॒तः॑ स॒म॒स्मात् ।
तं॒ त्वा॑ शो॒चि॒ष्ठ॒ दी॒दिवः॑ सु॒म्ना॑य॒ नू॒न॒म् ई॒म॒हे॒ सखि॑भ्यः ।

ágne tuvám no ántama
utá trātā śívó bhavā varūthyàḥ 5.024.01

vásur agnír vásuśravā
áchā nakṣi dyumáttamaḥ rayim dāḥ 5.024.02

sá no bodhi śrudhī hávam
uruṣyā ṇo aghāyatáḥ samasmāt 5.024.03

tām tvā śociṣṭha dīdivaḥ
sumnāya nūnám īmahe sákhibhyaḥ 5.024.04

A Hymn to the Deliverer and Protector

The Rishi invokes the Divine Will for protection from evil and for the fullness of the divine light and substance.

अग्ने॑ त्वं नो॒ अन्त॑म॒ उत॑ त्रा॒ता शि॒वो भ॒वा वरू॑थ्यः ।
 वसु॑र् अ॒ग्निर् वसु॑श्र॒वा अ॒च्छा॑ नक्षि॒ द्यु॒मत्त॑मं॒ रयि॑ं दाः ।

ágne tuvám̐ no ántama utá trātā śívó bhavā varūthyàḥ 5.024.01

vásur agnír vásuśravā áchā nakṣi dyumáttamaṁ rayim̐ dāḥ 5.024.02

1-2. O Will, become our inmost inmate, become auspicious to us, become our deliverer and our armour of protection. Thou who art the lord of substance and who of that substance hast the divine knowledge, come towards us, give us its most luminous opulence.

Interpretation:

'O Agni, you are the most intimate (innermost being) and also a protector (outermost being)! Be blissful [within us] and protective [without].'
 Here we have two major characteristics of Agni as innermost presence of the Lord within the heart of man (within the psychic being as adhiyajna in the Gita), which is need for his outermost protection in the world. For he is both: vasu, the luminous dweller in the substance as the soul of man and the knower of a dweller in the substance the Lord. He should come straight to us, who are representing in this creation the substance in its material, vital and mental being, bringing to us His most luminous opulence, or rather imparting or bestowing upon us his most powerful knowledge-experience.

Vocabulary:

antama, [once {antama} RV. i , 165 , 5] mfn. *next, nearest* RV. *intimate* (as a friend) RV.

varūthya, mfn. *affording shelter or protection, safe, secure* RV.

nakṣ, 1. P.A, *to come near, approach, arrive at, get, attain* RV. AV. VS. (cf. {naṣ}; {inakṣ}).

स नो॑ बोधि॒ श्रु॒धी ह॒वम् उरु॑ष्या॒ णो अ॒घाय॑तः॒ सम॑स्मात् ।
 तं त्वा॑ शोचि॒ष्ठ दी॒दिवः॑ सु॒म्नाय॑ नू॒नम् ई॒महे॑ सखि॒भ्यः ।

sá no bodhi śrudhī hávam uruṣyā ṇo aghāyatáḥ samasmāt 5.024.03

tám tvā śociṣṭha dīdivaḥ sumnāya nūnám īmahe sakhibhyaḥ 5.024.04

3-4. Awake! hear our call! keep us far from all that seeks to turn us to evil. O shining One, O flame of purest Light, thee for our comrades we desire that even now they may have the bliss and peace.

Interpretation:

Awaken hear our call! Protect (or cover, vr̥) us from all who intend to harm! Or we can translate it as 'widen us over or through all those who want to narrow us down'. It is you that we seek after, who is the most pure and shining, to make perfect our establishment in consciousness and being (sumnāya, cp. with sumati as the harmonious blend of the human aspiration and the Divine Grace), for our fellows who share with us our journey, (sa-kha-, lit. 'having the same space').

Vocabulary:

uruṣya, Nom. (fr. {uru}); perhaps an irr. fut. or Desid. of 1. {vr̥} (?) P. {uruṣyati} (Ved. Impv. 2. sg. {uruṣyā} Pān2. 6-3, 133) *to protect, secure, defend from* (abl.) RV. AV.
 aghāyat, Nom. P. {aghāyati} (part. {-yat}), *to intend to injure, to threaten* RV. AV.
 sama, mfn. (used as pron.: declined like {sarva} e.g. {samasmai}) *any, every* RV.
 dīdiviḥ, mfn. *shining, bright* RV.
 dīdi, mfn. *shining, bright*.
 sumna, mfn. (prob. fr. 5. {su} and {mnā} = {man}) *benevolent, kind, gracious, favourable* RV.; n. *benevolence, favour, grace* RV. TS.; *devotion, prayer, hymn* (cf. Gk.) RV.; *satisfaction, peace, joy, happiness* ib.
 agha, mfn. *bad, dangerous* RV.; n. *evil, mishap* RV. AV. *sin, impurity* Mn. &c.

RV 5.25

ṛṣi: vasūyu ātreya; devatā: agni; chanda: anuṣṭup

अच्छा॑ वो अ॒ग्निम् अव॑से दे॒वं गा॑सि स नो वसुः॑ ।
 रासत् पु॒त्र ऋ॒षूणा॑म् ऋ॒तावा॑ पर्षति द्विषः॑ ॥ ५-०२५-०१
 स हि सत्यो॑ यं पूर्वे॑ चिद् दे॒वासश् चिद् यम् ई॑धिरे ।
 हो॒तारं॑ मन्द्रजिह्वम् इत् सु॒दीति॑भिर् विभावसुम् ॥ ५-०२५-०२
 स नो धी॑ती वरिष्ठया॑ श्रेष्ठया॑ च सुमत्या ।
 अग्ने॑ रायो दिदीहि॑ नः सुवृ॒क्तिभिर् वरे॑ण्य ॥ ५-०२५-०३
 अ॒ग्निर् दे॒वेषु॑ राजत्य् अ॒ग्निर् मर्ते॑ष्व् आविशन् ।
 अ॒ग्निर् नो ह॑व्यवाहनो ऽग्निं धी॒भिः स॑पर्यत ॥ ५-०२५-०४
 अ॒ग्निस् तु॒विश्र॑वस्तमं तु॒विब्र॑ह्माणम् उत्तमम् ।
 अतू॑र्त श्रावयत्पतिं पु॒त्रं द॑दाति दाशुषे ॥ ५-०२५-०५
 अ॒ग्निर् द॑दाति सत्पतिं सासाह॑ यो युधा नृभिः ।
 अ॒ग्निर् अत्यं॑ रघुष्यदं जेतारम् अपराजितम् ॥ ५-०२५-०६
 यद् वाहि॑ष्ठं तद् अ॒ग्नये॑ बृहद् अर्च॑ विभावसो ।
 महि॑षीव त्वद् रयिस् त्वद् वाजा उद् ईरते ॥ ५-०२५-०७
 तव द्यु॑मन्तो अर्चयो॑ ग्रावेवोच्यते बृहत् ।
 उतो ते तन्यतु॑र् यथा स्वानो अर्त॑ त्मना दिवः ॥ ५-०२५-०८
 एवाँ॑ अग्निं वसूयवः सहसानं ववन्दिम ।
 स नो विश्वा॑ अति द्विषः॑ पर्षन् नावेव सुक्रतुः॑ ॥ ५-०२५-०९

áchā vo agnīm ávase devám gāsi sá no vásuḥ
 rāsat putrá ṛṣūṅām ṛtāvā parṣati dviṣaḥ 5.025.01

sá hí satyó yám pūrve cid devāsaś cid yám īdhiré
 hótāram mandrájihvam ít sudītībhīr vibhāvasum 5.025.02a

sá no dhīti vāriṣṭhayā śráyiṣṭhayā ca sumati
 ágne rāyó didīhi naḥ suvrktībhīr vareṇiya 5.025.03

agnír devéṣu rāḷati agnír márteṣu āviśán
agnír no havyvāhano agnīm dhībhīḥ saparyata 5.025.04

agnís tuvísravastamaḥ tuvíbrahmāḥam uttamám
atúrtam śrāvayátpatim putráḥm dadāti dāsúṣe 5.025.05

agnír dadāti sátpatim sāsāha yó yudhá nṛbhīḥ
agnír átyaḥ raghuṣyádaḥ jétāram áparājitam 5.025.06

yád vāhiṣṭham tád agnáye brḥád arca vibhāvaso
māhiṣīva tuvád rayís tuvád vājā úd īrate 5.025.07

táva dyumānto arcáyo grāveva ucyate brḥát
utó te tanyatúr yathā svānó arta tmánā diváh 5.025.08

evám agnīm vasūyávaḥ sahasānám vavandima
sá no vísvā áti dviṣaḥ párṣan nāvéva sukrátuḥ 5.025.09

A Hymn to the Lord of Light and Creator of Godhead

The Rishi hymns Agni as the Seer-Will whose whole being is the light and the truth and the lavishing of the substance of divinity. **He is the son born to the thought of the seers and he gives himself as the godhead born in man who is the son of our works** opulent with the divine Truth and the divine Power and as the conquering steed of the journey and the battle. The whole movement of the Seer Will is upward to the light and vastness of the superconscient; his voice is as if the thunder-chant of those heavens. He shall carry us by his perfect working beyond the siege of darkness and limitation.

अच्छा॑ वो अग्नि॑म् अवसे॑ दे॒वं गा॑सि स॒ नो वसुः॑ ।
रासत्॑ पु॒त्र ऋ॒षूणा॑म् ऋ॒तावा॑ पर्षति॒ द्विषः॑ ॥ ५-०२५-०१

áchā vo agnīm ávase devám gāsi sá no vásuḥ
rāsāt putrá ṛṣūṅām ṛtāvā parṣati dviṣáḥ 5.025.01

1. Raise thy song towards the Will, towards the divine for thy increasing, for he is our lord of substance and he lavishes; he is the son of the seekers of knowledge; he is the keeper of the Truth who ferries us beyond the surge of our destroyers.

Interpretation:

'He is **the son of the seekers of knowledge**', the seekers after knowledge in the material inconscient, who plunged into the Darkness in search for Knowledge, whereas he is the Lord of substance, the luminous dweller within matter, vasu. He indeed lavishes, for he is the keeper of the Supramental

Dynamic Truth, ṛtāvān, who thus brings us, the seekers after knowledge, to the supreme reality over the place of opposers and dualisers, dviṣaḥ. The root dviṣ is most probably indicating an active duality or opposition, this term is often used in the Veda to indicate the opposition of the first creation representing power without knowledge, against those who came in search for its knowledge after. Asuras opposing Gods as it is pictured by the post-Vedic tradition.

So Agni is to carry the soul of man over the opposition and oppression of the powerful resistance, and in order to do that he is born as the Son of Man, being himself a Godhead.

Vocabulary:

accha, usually {acchā} ind., Ved. *to, towards* (governing acc. and rarely the locative). It is a kind of separable preposition or prefix to verbs and verbal derivatives, as in the following.

gāsi, Subj. of gā, 3. P., *to go, go towards, come, approach* (with acc. or loc.) RV. AV. &c.; *to fall to one's (dat.) share, be one's (acc.) due; to come into any state or condition (acc.) , undergo , obtain; &c. go away* (from abl.; to any place loc.) RV.

rā, or {rās} cl. 2. P. {rāti} (Ved. also A, {rāte}; Impv. {rirīhi}, {rarāsva}, {raridhvam}; p. {rarāṇa} ; 3. sg. (rarate and rāsate), *to grant, give, bestow, impart, yield, surrender* RV. &c. &c.

ṛṣu, m., *glow, flame* (?) BRD. (according to Sāy., *moving constantly; approaching; great; mighty; knowing ; a Rishi*) RV.; according to SA, *a seeker of knowledge.*

parṣati, Subj. from pr, 3. P. piparti (3. pl. piprati RV. 9. P. pṛṇāti, *to protect, aor. Subj. parṣi, parṣati; RV.) , to bring over or to (acc.) , bring out of , deliver from (abl.) , rescue , save , protect , escort , further , promote* RV. AV. VS.. *to surpass, excel* (acc.) RV., AV.

dviṣ, (nom. dviṣ) , *hostility, hatred, dislike* (also m.) *foe, enemy* RV. AV. &c.; mfn. *hostile, hating, disliking* (ifc.) ShBr., Mn MBh. &c.

स हि सत्यो यम् पूर्वे चिद् देवासश् चिद् यम् ईधिरे ।

होतारम् मन्द्रजिह्वम् इत् सुदीतिभिर् विभावसुम् ॥ ५.०२५.०२

sá hí satyó yám pūrve cid devāśś cid yám īdhiré
hótāram mandrájihvam ít sudītībhīr vibhāvasum 5.025.02a

2. This is the true in his being whom the seers of old kindled, yea, the gods too kindled him with perfect outshinings into his wide substance of the light, the priest of the oblation with his tongue of ecstasy.

Interpretation:

He is the true, who the first rishis kindled, the hotar with the tongue of ecstasy, the Divine Word rising from the inconscient to superconscient. The gods also have kindled him with their perfect light, and he shines wide in the dwelling of the substance, representing their light in the lower hemisphere.

The seven Rishis are the sons of Brahman Svayambhu, the Creator born in the Hiranya Garbha, who separated it into two parts: heaven and earth, according to the Mahabharata and Puranas. So the Rishis introduced the Word into the manifestation, as it were, and the gods supported Its growth from above in Heaven.

The term vibhā-vasu can be interpreted as the 'luminous dweller in the material substance, vasu, with a wide light of the gods, vibhā'. Thus Agni represents the heavenly light on earth.

Vocabulary:

sudīti, f. *bright flame* RV. mfn. *flaming, shining, brilliant* RV. TS.

स नो धी॑ती वरि॑ष्ठया श्रेष्ठ॑या च सु॒मत्या ।

अग्ने॑ रा॒यो दि॑दीहि नः सु॒वृक्ति॑भिर् वरेण्य ॥ ५-०२५-०३

sá no dhī́ti váriṣṭhayá śráyisṭhayá ca sumatī́
ágne rāyó didīhi naḥ suvr̥ktībhir vareṇiya 5.025.03

3. O Flame supremely desirable, so by our supreme thinking, by our brightest perfected mentality, by its utter cleaving away of all evil let thy light give unto us the bliss.

Interpretation:

The language of the Veda is very beautiful: "Illumine our wealth, rāyo didīhi naḥ," which Sri Aurobindo poetically translates as 'let thy light give unto us the bliss'.

The image is very vivid. The wealth being in the dark has lost its beauty, as in the blind cave: the gold without its golden color, the diamonds without its brilliant light etc., as if the existence of the substance got void of its bliss. So Agni is to bring his light of the Divine Knowledge into our darkened being and illumine our treasures which once lost their brightness.

Vocabulary:

dhīti, f. *thought, idea, reflection, intention, devotion, prayer* (pl. also personified; cf. dhī) RV. TBr. &c. pl. *wisdom, understanding* (Naigh. ii , 5 and Sāy. 'the fingers') RV.

svr̥kti, f. (accord. to some for su-ṛkti = {su-ṛc; cf. su-vita for su-ita) *excellent praise or hymn of praise* (also a form of instr.) RV. mfn. *singing or praising excellently* ib. *well praised, praiseworthy, glorious* ib. TS.

didīhi, (dīdī or dīdi). cl. 3. P. 3. pl. dīdyati (Impv., dīdīhi and didīhi RV.; *to shine forth, excel, please, be admired* RV. AV.; *bestow upon* (loc. or dat.) *by shining* RV.

अग्नि॑र् दे॒वेषु॑ राज॒त्य् अग्नि॑र् म॒र्तेष्व् आ॒विशन् ।

अग्नि॑ नो॑ ह॒व्यवा॑हनो ऽग्निं॑ धीभिः॑ सपर्य॑त ॥ ५-०२५-०४

agnír devéṣu rājati agnír márteṣu āviśán
agnír no havyvāhano agniṃ dhībhīḥ saparyata 5.025.04

4. The Will is that which shines out in the gods, the Will is that which enters with its light into mortals, the Will is the carrier of our oblation; the Will seek and serve in all your thoughts.

Interpretation:

It can be read as a reference to the first verse, where Agni was kindled by the first rishis and by the gods. Agni is shining among the gods in Heaven, and he is also introduced by the rishis into the mortals, who are born on Earth, his is carrying their offerings to the gods.

अग्नि॑स् तुवि॑श्रवस्तमं॑ तुवि॑ब्रह्माण॑म् उत्त॑मम् ।
अतू॑र्तं श्राव॑यत्पति॑म् पु॒त्रं ददा॑ति दा॒शुषे॑ ॥ ५-०२५-०५

agnís tuvíśravastamaṃ tuvíbrahmāṇam uttamám
atúrtaṃ śrāvayátpatim putráṃ dadāti dāśúṣe 5.025.05

5. The Will gives to the giver of sacrifice the **Son²⁵² born of his works who teems with the many inspirations and the many voices of the soul, the highest, the unassailable, the Master of things who opens our ears to the knowledge.**

Interpretation:

It is by the sacrifice that the soul of man earns Him, the Supreme, as his Son. The Supreme is being born by the Sacrifice of man as the Son of the Father here in this manifestation (the delegate from the unborn Self, Atman, as the psychic being), who will deliver his Father, the unborn Self, in the body, life and mind of man, which was the very purpose of the Sacrifice. The Lord is born within the heart of man teeming with many inspirations and voices of the soul of man he opens him to the perception of a higher knowledge, śrāvayatpati, and delivers the Divine within the manifestation.

Thus the individual psychic presence grows and becomes gradually, by the action of the constant Sacrifice, the psychic being, the Supreme Individual, uttamam, revealing the highest Knowledge.

²⁵² 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.

अग्नि॑ ददा॑ति सत्पतिं॑ सासाह॑ यो युधा॑ नृभिः॑ ।
 अग्नि॑ अत्यं॑ रघुष्यदं॑ जेतारम्॑ अपराजितम्॑ ॥ ५-०२५-०६

agnír dadāti sátpatiṃ sāsāha yó yudhā nṛbhiḥ
 agnír átyaṃ raghuṣyádaṃ jétāram áparājitam 5.025.06

6. Yea, 'tis the Will gives to us the Lord of existences who conquers in the battle by his souls of power; Will gives to us our swift-galloping steed of battle ever conquering, never conquered.

Interpretation:

It is Agni, who manifests the Lord of existences within the individual frame, *dadāti satpatim*, who in return can conquer by the power of his many souls in the battle against the dark forces, (cp. to adhiyajña of the Gita). Because he is present in the heart of every creature He can organize his conquest of the dark forces very efficiently and powerfully. He can change their minds being present in their hearts.

It is Agni, who manifests the swift steed of the Divine power, who is always conquering and never conquered within the soul of man.

Vocabulary:

atya, (2 , 3) m. a courser, steed RV.

raghuṣyad, mfn. (raghu-syad) moving quickly, speedy, rapid RV. AV.

यद् वाहिष्ठं॑ तद् अग्नये॑ बृहद् अर्च॑ विभावसो॑ ।
 महिषी॑व त्वद् रयिस् त्वद् वाजा॑ उद् ईरते॑ ॥ ५-०२५-०७

yád vāhiṣṭhaṃ tád agnáye brhád arca vibhāvaso
 máhiṣīva tuvád rayís tuvád vājā úd īrate 5.025.07

7. That which is strongest in us to upbear, we give it to the Will. Sing out the Vast, O thou whose wide substance is its light. Thy opulence is as if the largeness of the Goddess²⁵³ herself; upward is the rush of thy plenitudes.

Interpretation:

That which is the most [difficult or necessary] to carry, yad vāhiṣṭham, that indeed is for Agni to carry! For none else is capable to do it! Shine vast in your Word, O dweller in the substance who is shining wide! (in the hymn before this epithet was used to indicate Agni and now it is used for man: "the luminous dweller in the substance shining wide", vibhāvasu).

²⁵³ Aditi, the vast Mother.

For it is from you this great opulence as if from Aditi herself! It is from you the plenitudes arise! Or it can be translated as: 'It is because of you that the spiritual opulence is shining like that of the Aditi! It's because of you that the plenitudes arise!' The descent of the great opulence of Knowledge from above and the ascent of the plenitudes of Force from below are being suggested here, and both are related to the movement of Agni.

Vocabulary:

vāhiṣṭha, mf(ā)n. *bearing or carrying best or most* RV. *flowing most* ib.

तव॑ द्यु॒मन्तो॑ अ॒र्चयो॑ ग्रा॒वेवो॑च्यते बृ॒हत् ।
उ॒तो ते॑ त॒न्यतु॑र् यथा॒ स्वानो॑ अ॒र्त॒ त्मना॑ दि॒वः ॥ ५-०२५-०८

táva dyumānto arcáyo grāveva ucyate bṛhát
utó te tanyatúr yathā svāno arta tmānā divaḥ 5.025.08

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

Interpretation:

These are your flaming radiances, *dyumanto arcayah*, as if the vastness itself is being uttered by the pressure of the Sacrificial stone pressing out the delight of existence, as if the thunder rises from Heaven itself. The sacrificial stone is often compared with the action of Heaven pressing upon the Earth, as if procreating with the birth of Soma as the delight of existence in manifestation. It is a mysterious description of the heavenly powers of knowledge participating in the manifestation of wideness in this creation through the utterance of the inner consciousness.

Vocabulary:

grāvan, m. *a stone for pressing out the Soma*, RV. AV. VS. ShBr. *a stone or rock* MBh; *a mountain* L.

tanyatu, m. *thunder* RV. (Ved. instr. {-tā}); perhaps mfn. = tanayitnu) AV. *wind* (" a musical instrument "W.)

svāna, m. (cf. su) *sounding, making a noise, rattling (as a chariot)*, Panting (as a horse) RV. m. *sound, noise, rattle* ib. *twang* (of a bowstring).

arta, Inj. from aor. ārta, root ṛ, *to go, to send*.

ए॒वाँ अ॒ग्निं॑ व॒सूय॑वः स॒हसानं॑ व॒वन्दि॑म ।
स॒ नो॑ वि॒श्वा अ॒ति॒ द्विषः॑ प॒र्षन् न॑वे॒व सु॒क्रतुः॑ ॥ ५-०२५-०९

evāṁ agniṁ vasūyavaḥ sahasānāṁ vavandima
sá no víśvā áti dvīṣaḥ pārṣan nāvéva sukrātuḥ 5.025.09

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

Intepretation:

We, who desire the substance, who plunged into the substance for the sake of its illumining, adore and seek the Flame of the Divine Power there, that he may bring us over the dualisers and opposers as if in a ship over the waters, for he is the one who has a perfect power of action in the creation.

Vocabulary:

vasūyu, mfn. desiring wealth ib.

sahasāna, mfn. *powerful, mighty*. RV. *a sacrifice, oblation* ib.

Appendix:

On Faith.

Faith is a deep conviction that the Father will be born in the Individual Soul. It is knowledge that the Father and the Son are one, that the Son is a becoming Father.

In the Vedic phrase 'the Son will deliver his Father' in this individual creature is crucial for understanding of the process of evolution as it was seen in the Veda. The light of Knowledge which was gradually built in the individual seeking after knowledge created in him the Son of the Father, as it were, putra ṛṣūṇām, who will eventually deliver his Father in his further evolution, will make him fully aware of Himself and functional through the individual soul of man.

The phrase of IshUp

Yas tu sarvāṇi bhūtāny ātmany evānupaśyati
sarvabhūteṣu cātmānaṃ tato na vijugupsate/

depicts this state of consciousness quite vividly: the one who sees all the beings in oneself and oneself in all the beings is not shrinking from the world. It is a realization of the Cosmic consciousness, which Sri Aurobindo had in the Alipore jail. He saw in the heart of every being the Lord, Narayana, seated there and smiling. The Supreme Lord, Purushottama was seated in the heart of every creature, this is the meaning of deliverance of the Father: the realization of Cosmic consciousness in the individual.

See also: RV 5.3.8-10

RV 5.26

r̥ṣi: vasūyu ātreya; devatā: agni, 9 viśvedevā: chanda: gāyatrī

अग्ने॑ पाव॒क॒ रोचि॑षा॒ मन्द्र॑या॒ देव॑ जिह्व॒या । आ दे॒वान् व॑क्षि॒ यक्षि॑ च ॥ ५-०२६-०१
 तं त्वा॑ घृ॒तस्र॑व् ई॒महे॑ चि॒त्रभा॑नो॒ स्वर्दृ॑शम् । दे॒वाँ आ वी॑तये॒ वह ॥ ५-०२६-०२
 वी॒तिहो॑त्रं॒ त्वा क॑वे॒ द्युम॑न्तं॒ सम् इ॒धीम॑हि । अग्ने॑ बृ॒हन्त॑म् अ॒ध्वरे ॥ ५-०२६-०३
 अग्ने॑ वि॒श्वेभि॑र् आ ग॒हि दे॒वेभि॑र् ह॒व्यदा॑तये । हो॒तारं॑ त्वा वृ॒णीम॑हे ॥ ५-०२६-०४
 यज॑मानाय॒ सुन्व॑त आग्ने॒ सुवी॑र्यं॒ वह । दे॒वैर् आ स॑त्सि॒ बर्हि॑षि ॥ ५-०२६-०५
 समि॑धानः॒ सहस्र॑जिद् अग्ने॒ धर्मा॑णि पु॒ष्यसि॑ । दे॒वानां॑ दू॒त उ॒क्थ्यः ॥ ५-०२६-०६
 न्य् अग्निं॑ जा॒तवे॑दसं॒ होत्र॑वाहं॒ यवि॑ष्ठयम् । द॒धाता॑ दे॒वम् ऋ॑त्वि॒जम् ॥ ५-०२६-०७
 प्र यज्ञ॑ ए॒त्वा अनु॑षग् अद्या॒ देव॑व्यच॒स्तमः॑ । स्तृ॒णीत॑ ब॒र्हिर् आ॑सदे ॥ ५-०२६-०८
 ए॒दम् मरु॑तो॒ अश्वि॑ना॒ मि॒त्रः सी॑दन्तु॒ वरु॑णः । दे॒वासः॑ स॒र्वया॑ वि॒शा ॥ ५-०२६-०९

ágne pavāka rociṣā mandráyā deva jihváyā ā devān vakṣi yākṣi ca 5.026.01

tām tvā ghr̥tasnav īmahe cītrabhāno suvardṛśam devāṃ ā vītāye vaha 5.026.02

vītīhotraṃ tuvā kave dyumāntaṃ sām idhīmahi āgne br̥hāntam adhvaré 5.026.03

ágne víśvebhir ā gahi devébhir havýádātaye hótāraṃ tvā vṛṇīmahe 5.026.04

yájamānāya sunvatá āgne suvíryaṃ vaha devaír ā satsi barhīṣi 5.026.05

samidhānāḥ sahasrajid āgne dhārmāṇi puṣyasi devānāṃ dūtá ukthíyaḥ 5.026.06

ní agniṃ jātávedasaṃ hotravāhaṃ yaviṣṭhiyam dádhātā devám ṛtvījam 5.026.07

prá yajñá etu ānuṣág adyā devávyacastamaḥ str̥ṇitá barhír āsáde 5.026.08

édám marúto aśvínā mitráḥ sīdantu váruṇaḥ devāsaḥ sárveyā viśā 5.026.09

A Hymn of the Priest and Sacrificial Flame

The Rishi invokes the Divine Flame in all its usual attributes as the sacrificer, the luminous seer who has the vision of the luminous world, the bringer of the gods, the carrier of the offering, the envoy, conqueror, increaser of the divine workings in man, the knower of the Births, the leader of the march of the sacrifice with its progressive epiphany of the godheads.

अग्ने॑ पावक॑ रोचि॑षा॑ मन्द्र॑या॑ देव॑ जिह्वा॑या॑ । आ॑ दे॒वान् व॑क्षि॑ यक्षि॑ च ॥ ५-०२६-०१

ágne pavāka rociṣā mandráyā deva jihváyā ā devān vakṣi yākṣi ca 5.026.01

1. O Flame, O purifier, bring to us by thy tongue of rapture, O god, the gods and offer to them sacrifice.

Interpretation:

'O Agni, O Purifier, with your luminous and blissful tongue bring here and sacrifice here to the gods.' The means of the sacrifice and the manner in which it is done should be both in the Instrumental case, like for instance; devān yajati ghr̥tena/ 'one sacrifices to the gods with/by clarified butter'. Here we do not have the object which is offered to the gods, which is unusual, but only the tongue of Agni, which is making the Sacrifice. It is as if the tongue of rapture and light itself is the offering to the gods. It is by this tongue that they are invoked and brought here and by this tongue they are sacrificed here in the body. Therefore he is called a Purifier in the first place. The usage of the Acc. for the address of the sacrifice with root yaj, still remains a puzzle. If we translate it literary it would be something like this: "Bring here and Sacrifice here the Gods, O Agni, O purifier, with you luminous tongue of ecstasy!" Such a translation would not be far from the true interpretation of the sacrifice. All the gods are the faculties of the Purusha's consciousness. The Purusha himself was sacrificed here in the material manifestation of the mind, life and body, mentioned elsewhere as 'a triple cord', by which he was tight here as the sacrificial animal in this World Sacrifice. To take a look at this manifestation from above the gods have to be sacrificed here in the material Universe by the command of the Divine Will, expressing it by its luminous and blissful tongue, the Divine Word. It is She, the Vac, the Word; in the later traditions of Tantra it is Shakti that brings the higher powers of Consciousness into Manifestation.

Vocabulary:

rocis, n. *light , lustre , brightness RV. &c. &c.*

There are some passages in Savitri speaking about this double sacrifice and the relation of Father and Son:

*The Absolute, the Perfect, the Immune,
One who is in us as our secret self,
Our mask of imperfection has assumed,
He has made this tenement of flesh his own,
His image in the human measure cast
That to his divine measure we might rise;
Then in a figure of divinity
The Maker shall recast us and impose*

A plan of godhead on the mortal's mould

Lifting our finite minds to his infinite,

Touching the moment with eternity.

This transfiguration is earth's due to heaven:

A mutual debt binds man to the Supreme:

His nature we must put on as he put ours;

We are sons of God and must be even as he:

His human portion, we must grow divine.

Our life is a paradox with God for key.²⁵⁴

The Son of God born as the Son of man

Has drunk the bitter cup, owned Godhead's debt,

The debt the Eternal owes to the fallen kind

His will has bound to death and struggling life

That yearns in vain for rest and endless peace.

Now is the debt paid, wiped off the original score.

The Eternal suffers in a human form,

He has signed salvation's testament with his blood:

He has opened the doors of his undying peace.

The Deity compensates the creature's claim,

The Creator bears the law of pain and death;

A retribution smites the incarnate God.²⁵⁵

Each soul is the great Father's crucified Son,

Mind is that soul's one parent, its conscious cause,

The ground on which trembles a brief passing light,

Mind, sole creator of the apparent world.²⁵⁶

तं त्वा घृ॒तस्र॑व् ई॒महे चि॑त्र॒भानो॑ स्व॒र्दृश॑म् । दे॒वाँ आ वी॒तये॑ वह ॥ ५-०२६-०२

tām tvā ghṛtasnav īmahe cītrabhāno suvardṛśam devāṃ ā vītāye vaha 5.026.02

2. Thou who drippest 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.²⁵⁷

Interpretation:

“And such you, we seek with aspiration, O Lord, who drips the bright clarity of Knowledge, who is himself a Shininess of That Consciousness, who sees

²⁵⁴ Savitri, p.67

²⁵⁵ Savitri, p. 445

²⁵⁶ Savitri, p. 500

²⁵⁷ Or “for the journeying” to the luminous world of the Truth, or “for the eating” of the oblations.

the Supramental World. Bring here the gods to seize this world for their embodiment!"

Tam tvā, such you we seek, refers to the previous verse, where he as a Purifier brings and sacrifices the gods here, ties them up in the material manifestation. He can do it because he has all the knowledge, being himself the light of the Supreme Consciousness, seeing the Supramental World, svar-dṛṣam.

Vocabulary:

ghṛta-snu (=-prṣṭha) (Nir. xii , 36) , *one whose surface is brilliant with ghee* RV. snu, 2. P. {snauti} (accord. to Vop. also {snute}), *to drip, distil, trickle, emit fluid, yield milk.; (ifc.) dripping, trickling, sprinkling (see ghr̥ta-snu).*

vīti, f. (dat. vītaye often used as inf.) *enjoyment, feast, dainty meal, full draught* &c. RV.; f. *separation* TS.

vī, 2. P., *to go, approach*, (either as a friend i.e. " *seek or take eagerly, grasp, seize, accept, enjoy* " , or as an enemy i.e. " *fall upon, attack, assail, visit, punish, avenge* ") RV. AV.TS. Br.; *to set in motion, arouse, excite, impel* RV.; *to further, promote lead or bring or help any one to* (two acc.) *ib.;* *to get, procure* *ib.:* Pass.

-vīyate &c. AV. Br.

वीतिहोत्रं त्वा कवे द्युमन्तं सम् इधीमहि । अग्ने बृहन्तम् अध्वरे ॥ ५-०२६-०३

vītihotraṃ tuvā kave dyumāntaṃ sām idhīmahī āgne bṛhāntam adhvare 5.026.03

3. O Seer, we kindle thee in thy light and thy vastness in the march of our sacrifice who carriest the offerings on their journey.

Interpretation:

Vīti-hotra Sri Aurobindo translates as "who carriest the offering on their journey", it can be similarly translated as "whose journey is made with/by offering", or "moving by the sacrifice", "whose enjoyment is in the sacrificial offering", etc.

"It is you, O Seer, who is bright we kindle, *whose real movement towards the Truth and real enjoyment in this movement is determined exclusively by the Sacrificial Work*, the conscious offering to the Supreme; doing thus the Divine Work of Redemption, (the Deliverance of the Father), great are You on the Path of the rediscovery and manifestation of the Divine Self."

Vocabulary:

vīta, *desired, liked, loved, pleasant* RV. ; *straight, smooth* RV. iv , 2 , 11; *mfn. covered, hidden, concealed* RV.

hotra, n. *sacrificing, the function or office of the Hotar* RV. AV.; *a burnt-offering, oblation with fire, sacrifice* RV. MBh.

अग्ने विश्वेभिर् आ गहि देवेभिर् हव्यदातये । होतारं त्वा वृणीमहे ॥ ५-०२६-०४

ágne víśvebhir ā gahi devébhir havyádātaye hótāraṃ tvā vr̥ṇīmahe 5.026.04

4. Come, O Will, with all the godheads for the giving of the oblation; thee we accept as the priest of the offering.

Interpretation:

“O Agni, come here with all the powers of the Supreme to deliver the offering, for it is you we choose to be the Priest of it and to make our Sacrifice.” To deliver the offering, that is to make it universal, Agni is asked to come with all the Universal Powers of the Gods, which he represents here in matter. In other words, the offering is to be given a new place in the divine utility of things, or to find its new dimension, to discover its new diviner meaning, and thus to accomplish the work of transformation. This work Agni is assigned/chosen to do by people.

Vocabulary:

havya-dāti, mfn. *conveying or presenting oblations* (to the gods; said of Agni) RV.; f. *sacrificial gift, oblation* ib.

यजमानाय सुन्वत आग्ने सुवीर्यं वह । देवैर् आ सत्सि बर्हिषि ॥ ५-०२६-०५

yájamānāya sunvatá āgne suvīriyaṃ vaha devair ā satsi barhīṣi 5.026.05

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

Interpretation:

“It is to the Yajamana, the soul of man, who constantly extracts the delight of existence and offering it to the Divine, You, O Agni bring a great strength necessary to accomplish it! Take your seat with all your Universal Powers within this individual consciousness, which was broadened and prepared for you by the soul!”

समिधानः सहस्रजिद् अग्ने धर्माणि पुष्यसि । देवानां दूत उक्थ्यः ॥ ५-०२६-०६

samidhānaḥ sahasrajid āgne dhārmāṇi puṣyasi devānāṃ dūtá ukthīyaḥ 5.026.06

6. O Flame, thou burnest high and increasest the divine laws and art the conqueror of a thousandfold riches; thou art the messenger of the gods who hast the word.

Interpretation:

“It is you, who increase all the divine laws which sustain this manifestation from falling into oblivion! Shining, O Agni, you conquer by thousands,

representing the Universal Powers of the Supreme here, you bear the Word, the Command to create.”

Vocabulary:

ukthya, mfn. *accompanied by verse or praise, consisting of praise, deserving praise, skilled in praising* RV. AV.

न्य॑ अग्निं॑ जा॒तवे॑दसं॑ हो॒त्रवा॑हं॒ यवि॑ष्ठयम् । द॒धा॒ता दे॒वम् ऋ॒त्वि॑जम् ॥ ५-०२६-०७

ní agniṁ jātávedasaṁ hotravāhaṁ yaviṣṭhiyam dádhātā devám ṛtvijam 5.026.07

7. Set within you the Flame who knows the births, bearer of the offering, youngest vigour, divine sacrificer in the seasons of the Truth.

Interpretation:

“Set within your heart [O people] the Universal Knower, who knows all us who have plunged into the darkness of Inconscient, who have come here to be born in this manifestation, for it is He who alone carries the burden of this Creation: the Sacrifice, most powerful in his workings, the luminous heavenly being, the Creator who knows the secret of creation in Time (evolution)!”

Vocabulary:

hotravah, (or {-vāh}) mfn. *bearing the sacrifice* RV.

प्र॒ यज्ञ॑ ए॒त्त्वा॑नु॒षगू॑ अद्या॑ दे॒वव्य॑चस्तमः । स्तृ॒णी॒त ब॒र्हिर् आ॑सदे॑ ॥ ५-०२६-०८

prá yajñá etu ānuṣág adyā devávyacastamaḥ strṇītá barhír āsáde 5.026.08

8. Today let thy sacrifice march forward unceasingly, thy sacrifice that shall bring the whole epiphany of the godheads. Strew the seat of thy soul that there they may sit.

Interpretation:

“May this Sacrifice proceed without any interruption, today and always, to enlarge the Divinity in this manifestation. Stretch out the narrow space of your being into the wideness suitable for the Universal Powers to take their place there, to introduce the power of godheads within your individual frame.”

ए॒दम् म॒रुतो॑ अ॒श्विना॑ मि॒त्रः सी॑दन्तु वरु॒णः । दे॒वासः॑ स॒र्वया॑ वि॒शा ॥ ५-०२६-०९

édám marúto aśvínā mitráḥ sīdantu váruṇaḥ devāsaḥ sárvayā víśā 5.026.09

9. There let the Life-powers²⁵⁸ take their seat and the Riders of the Horse²⁵⁹ and the Lord of Love²⁶⁰ and the Lord of Wideness,²⁶¹ even the gods with all their nation.

Interpretation:

“May all the Godheads and their powers find their place here (in the body or the soul of man). The aspiring Life-powers towards the Divine, the divinising Thought powers of life and mind, the loving Presence and Purity and Wideness of the Lord, all should find here their place within the heart of man.”

RV 5.27

ṛṣi: tryaruṇa traivr̥ṣṇa, trasadasya paurukutsya and aśvamedha bhārata or atribhauma; devatā: agni, 6 indrāgnī; chanda: triṣṭup, 4-6 anuṣṭup

अ॒न॒स्व॒न्ता॒ स॒त्प॒तिर्॒ माम॒हे॒ मे॒ गा॒वा॒ चे॒ति॒ष्ठो॒ अ॒सु॒रो॒ म॒घो॒नः॑ ।
 त्रै॒वृ॒ष्णो॒ अ॒ग्ने॒ द॒श॒भिः॑ स॒ह॒स्रैर्॒ वै॒श्वान॒र॒ त्र्य॒रु॒णश्च॑ चि॒के॒त ॥ ५-०२७-०१
 यो॒ मे॒ श॒ता॒ च॒ विं॒शतिं॑ च॒ गो॒नां॒ ह॒री॒ च॒ यु॒क्ता॒ सु॒धु॒रा॒ द॒दा॒ति॑ ।
 वै॒श्वान॒र॒ सु॒ष्टु॒तो॒ वा॒वृ॒धा॒नो॒ ऽग्ने॒ य॒च्छ॒ त्र्य॒रु॒णाय॑ श॒र्म ॥ ५-०२७-०२
 ए॒वा॒ ते॒ अ॒ग्ने॒ सु॒म॒तिं॑ च॒कानो॑ न॒वि॒ष्ठाय॑ न॒वमं॑ त्र॒सद॑स्युः ।
 यो॒ मे॒ गि॒रस्त्वि॒जा॒तस्य॑ पूर्वी॒र्यु॒क्ते॒नाभि॑ त्र्य॒रु॒णो॒ गृ॒णा॒ति ॥ ५-०२७-०३
 यो॒ म॒ इति॑ प्र॒वो॒च॒त्य् अ॒श्व॒मे॒धाय॑ सू॒रये॑ ।
 द॒दद् ऋ॒चा॒ स॒निं॒ यते॑ द॒दन् मे॒धाम् ऋ॒ता॒यते॑ ॥ ५-०२७-०४
 य॒स्य॒ मा॒ प॒रु॒षाः॒ श॒तम्॒ उ॒द्ध॒र्ष॒यन्त्य् उ॒क्ष॒णः॑ ।
 अ॒श्व॒मे॒धस्य॑ दा॒नाः॒ सो॒मा॒ इव॑ त्र्या॒शि॒रः ॥ ५-०२७-०५
 इन्द्रा॑ग्नी श॒तदा॑व्यु॒ अश्व॑मे॒धे सु॒वी॒र्यम्॑ ।
 क्ष॒त्रं धा॑रय॒तं बृ॒हद् दि॒वि॒ सूर्य॑म् इ॒वा॒ज॒रम् ॥ ५-०२७-०६

²⁵⁸ The Maruts.

²⁵⁹ The twin Ashwins.

²⁶⁰ Mitra.

²⁶¹ Varuna.

ánasvantā sátpatir māmāhe me gāvā cétistho ásuṛo maghónaḥ
traivṛṣṇo agne daśábhiḥ sahásrair vaiśvánara tríaruṇás ciketa 5.027.01

yó me sátā ca viṃsatim ca gónāṃ hārī ca yuktā sudhúrā dádāti
vaiśvánara súṣṭuto vāvṛdhāno ágne yácha tríaruṇāya śárma 5.027.02

evā te agne sumatim cakāno náviṣṭhāya navamāṃ trasádasyuḥ
yó me gíras tuvijātāsya pūrvír yukténābhí tríaruṇo grṇāti 5.027.03

yó ma íti pravócati ásvamedhāya sūrāye
dádad ṛcā sanim yaté dādan medhām ṛtāyaté 5.027.04

yāsya mā paruṣāḥ sátām uddharśayanti ukśānaḥ
ásvamedhasya dānāḥ sómā iva tríāśiraḥ 5.027.05

índrāgnī śatadāvani ásvamedhe suvīriyam
kṣatráṃ dhārayatam brḥád diví sūryam ivājāram 5.027.06

A Hymn of the Strength and Illumination

The Rishi under the figure of the demigod, Traivṛishna Tryaruna Trasadasyu, and the seer Ashwamedha, symbolises the fulfilment in the human mentality of the illumination of the God-Mind Indra, and the power of the God-Will, Agni, in the vitality. **The Mind-Soul, destroyer of the demons, awakened to knowledge as the human-born Indra, has given to the seer his two cows of light that draw his wain, his two shining horses that draw his chariot and the ten times twelve cows of the dawn of knowledge. He has assented to and confirmed the desire with which the Life-Soul has given the sacrifice of the Life-Horse to the gods.** The Rishi prays that this Mind-Soul, lord of the triple dawn, may give to the journeying Life that seeks the truth, the mental intelligence and power of possession needed and may itself in return receive from Agni the peace and bliss. The Life-Soul on the other hand has given the hundred powers, the vital strength needed for the upward journey; the Rishi prays that this Life-Soul may attain to that vast strength which is the power of the Sun of Truth on the superconscient plane.

Interpretation:

Ten times twelve cows of the Dawn of the ten divine sisters, ten luminous principles of mentality, the completeness of knowledge on all the levels multiplied by twelve month of the year, constitute the fullness of consciousness in manifestation. There is no gap in consciousness, neither horizontally or vertically. The whole circle of Time is fully charged with a presence and fullness of Consciousness. In this sense the ten month of the sacrifice by the daśagvas, the ten rays of Knowledge can also find its place.

And the whole statement by the Isha Upanishad: kurvanneveha karmāṇi
jjīviṣet śataṃ samāḥ, evam tvayi nānyatheto'sti na karma lipyate nare/

“Doing here verily works [with the consciousness of the Lord], one should wish to live a hundred years, and only thus and not otherwise Karma does not stick to men,” makes its profound sense. It can be seen as a symbol of Supramental Manifestation. For to live with the consciousness of Isha doing works here for all hundred years, the fullness of Time, will be only possible when the Supramental Manifestation will take place

The Life-Soul is seeking the Truth and on its journey to the Sun it needs the support of Knowledge of the Mind-Soul from above as well as of the power of the God-Will, Agni, from below. In return the Life-Soul gives all it has and is (hundred of its powers) to the gods to support the upward journey, without which the journey of the ascending soul of man cannot be accomplished.

अ॒न॒स्व॒न्ता॑ स॒त्प॒तिर् मा॒मा॒हे मे॑ गा॒वा चे॒ति॒ष्ठो अ॒सु॒रो म॒घो॒नः ।
त्रै॒वृ॒ष्णो अ॒ग्ने द॒श॒भिः स॒हस्रै॑र् वै॒श्वान॑र॒ त्र्य॒रु॒णश् चि॒के॒त ॥ ५-०२७-०१

ánasvantā sátpatir māmāhe me gāvā cētiṣṭho ásuro maghónaḥ
traivṛṣṇó agne daśábhiḥ sahásrair vaiśvánara tríaruṇaś ciketa 5.027.01

1. O Will, O Universal Power,²⁶² 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,²⁶³ has awakened to knowledge with the ten thousands²⁶⁴ of his plenitude.

Interpretation:

“As the son of the Lord of the three worlds of Svar, O Agni, I have awakened in the triple Dawn to the Knowledge by the ten thousands [of your complete force and plenitude]; for you have given me your two Cows of Light who carry your Cart of the material mind, you, who is the Lord of Existence, the most conscious in Knowledge and the most Powerful in Plenitude.”

Vocabulary:

anasvat, mfn. yoked to a cart RV. AV.

anasvantā gāvā, *the two cows*, Acc. Dual.

anas, n., *acart*, from root an, 2. P. {aniti} or {anati} , {ana} , {aniṣyati} , {ānīt} , *to breathe , respire, gasp; to move, go* L. [cf. Lat. {animus}];

²⁶² Or, Godhead.

²⁶³ The Triple Bull is Indra, lord of the three luminous realms of Svar, 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.

²⁶⁴ Thousand symbolises absolute completeness, but there are ten subtle powers of the illumined mind each of which has to have its entire plenitude.

māmahe, Perf. A. of mañh, *to be great, to bestow, to be liberal.*
cetiṣṭha, mfn. (fr. cettr) *most attentive* (with gen.) RV.; (fr. citra4) *most conspicuous,*
VS.

trivṛṣan, m. N. of *Try-aruṇa's father* (cf. {traivṛṣṇa}). RV. v , 27, 1 Sāy.

triyaruṇa, m. N. *of a man* RV. v , 27 , 1 f. TañBr.

यो मे शता च विंशतिं च गोनां हरी च युक्ता सुधुरा ददाति ।

वैश्वानर सुष्टुतो वावृधानो ऽग्ने यच्छ त्र्यरुणाय शर्म ॥ ५-०२७-०२

yó me śatā ca viṃśatiṃ ca gónāṃ hārī ca yuktā sudhūrā dādāti
vaiśvānara sūṣṭuto vāvṛdhāno āgne yácha tríaruṇāya śárma 5.027.02

2. He gives to me the hundred and twenty²⁶⁵ of the cows of dawn; his two shining²⁶⁶ 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.

Interpretation:

He gives to me, who awoke in the triple dawn, the fullness of his knowledge in this manifestation: the hundred and twenty cows of dawn, revealing to me the secret of Knowledge in manifestation of Time. He gives to me also the two shining horses, the two poles of power connecting All from below and from above, which are yoked to the car, made for transportation of the soul over the sky, middle region and the earth. These two Horses know how to bear aright the yoke, sudhurā, or a load of this Manifestation, for they are connecting our Heaven and Earth in their original movement.

In the previous verse these were the two Cows of Knowledge, which were yoked to the anas, *cart* or *wagon*, from root an, to *move, to breath*.

Sri Aurobindo gives an interesting explanation of these two Cows and Horses. The two Cows, the Light of Knowledge, are yoked to the wagon of the material mind; and the two Horses symbolizing the power of knowledge yoke themselves to the chariot of Indra, liberated pure mind. So we have the realm of Knowledge carrying the yoke of the material load, whereas the

²⁶⁵ 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.

²⁶⁶ 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.

power of the material is yoked to the chariot of Indra, the pure and liberated mind.

In *The Secret of the Veda* (p. 493) Sri Aurobindo explains the relation between the spiritual powers and the material manifestation and the role of the mind with its ten sisters:

“The sons of the Infinite (the gods) have a twofold birth. They are born above in the divine Truth as creators of the worlds and guardians of the divine Law; they are born also here in the world itself and in man as cosmic and human powers of the Divine. In the visible world they are the male and female powers and energies of the universe and it is this external aspect of them as gods of the Sun, Fire, Air, Waters, Earth, Ether, the conscious-forces ever present in material being which gives us the external or psycho-physical side of the Aryan worship. The antique view of the world as a psycho-physical and not merely a material reality is at the root of the ancient ideas about the efficacy of the mantra and the relation of the gods to the external life of man; hence the force of prayer, worship, sacrifice for material end the use of them for worldly life and in so-called magic rites which comes out prominently in the Atharva Veda and is behind much of the symbolism of the Brahmanas.* (Footnote: This is the real secret of the external sense of Veda which is all that the modern scholars have seen and so imperfectly understood. Even the exoteric religion was much more than a mere Nature worship.)

But in man himself the gods are conscious psychological powers. “Will-powers, they do the works of will; they are the thinkings in our hearts; they are the lords of delight who take delight; they travel in all directions of the thought.” Without them the soul of man cannot distinguish its right nor its left, what is in front of it nor what is behind, the things of foolishness or the things of wisdom; only if led by it reach and enjoy “the fearless Light”. For this reason Dawn is addressed “O thou who art human and divine” and the gods constantly described as the “Men” or human powers (manuṣaḥ, naraḥ); they are our “luminous seers”, “our heroes”, “our lords of plenitude”. They conduct the sacrifice in their human capacity (manuṣvat) as well as receive it in their high divine being. Agni is the priest Brihaspati the priest of the word. In this sense Agni is said to be born from the heart of man; all the gods are thus born by the sacrifice, grow and out of their human action assume their divine bodies. Soma, the wine of the world-delight, rushing through the mind which is its “luminous wide-extended” strainer of purification, cleansed there by the ten sisters, pours forth giving birth to the gods.”

“The out-pressings of the wine of delight desire him (Indra), *sutā ime tvāyavaḥ*; they desire the luminous mind to take possession of them for its activities; they are purified, *aṅvībhis tanā*, “by the fingers and the body” as Sayana explains it, by the subtle thought-powers of the pure mind and by extension in the physical consciousness as it seems to me to mean. For these “ten fingers”, if they are fingers at all, are the ten fingers of *Suryā*, daughter of

the Sun, bride of the Ashwins. In the first hymn of the ninth Mandala this same Rishi Madhuchchhandas expands the idea which here he passes over so succinctly. He says, addressing the deity Soma, “The daughter of the Sun purifies thy Soma as it flows abroad in her straining-vessel by a continuous extension”, *vāreṇa śaśvatā tanā*. And immediately he adds, “The subtle ones seize it in their labour (or, in the great work, struggle, aspiration, *samarye*), the ten Brides, sisters in the heaven that has to be crossed”, a phrase that recalls at once the ship of the Ashwins that carries us over beyond the thoughts; for Heaven is the symbol of the pure mental consciousness in the Veda as is Earth of the physical consciousness. These sisters who dwell in the pure mind, the subtle ones, *anvīḥ*, the ten brides, *daśa yoṣanaḥ*, are elsewhere called the ten Casters, *daśa kṣipaḥ*, because they seize the Soma and speed it on its way. They are probably identical with the ten Rays, *daśa gāvaḥ*, sometimes spoken of in the Veda. They seem to be described as the grandchildren or descendants of the Sun, *naptībhir vivasvataḥ* (IX.14.5). **They are aided in the task of purification by the seven forms of Thought-consciousness, *sapta dhītayaḥ***. Again we are told that “Soma advances, heroic with his swift chariots, by the force of the subtle thought, *dhiyā anvīyā*, to the perfected activity (or perfected field) of Indra and takes many forms of thought to arrive at that vast extension (or, formation) of the godhead where the Immortals are” (IX.15.1,2).²⁶⁷

Vocabulary:

sudhura, mfn. *going well under the yoke m. a good draught-horse* RV.

dhura, m. *yoke, pole, burden, peg of the axle* (esp. ifc.) MBh. &c.

dhur, f. (m. only MBh. xiii, 2876; nom. and stem before a cons. {dhūr}; fr. {dhr})

a yoke (fig.) burden, load RV. (v, 43, 8?) &c. &c. pole or shaft of a carriage (esp. their forepart) top, summit, front, place of honour (loc. at the head, in front, in presence of) MBh. Kāv. &c.

ए॒वा ते॑ अ॒ग्ने सु॒मतिं॑ च॒कानो॑ न॒विष्ठा॑य न॒वमं॑ त्र॒सद॑स्युः ।

यो मे॑ गि॒रस् तु॒विजा॑तस्य॒ पूर्वी॑र॒ युक्ते॑नाभि॒ त्र्यरु॑णो गृणाति ॥ ५-०२७-०३

evā te agne sumatiṃ cakāno naviṣṭhāya navamam trasādasyuḥ

yó me gíras tuvijātásya pūrvír yukténābhí triaruṇo grṇāti 5.027.03

3. For thus has he done desiring **thy grace of mind**, new-given for him new-manifested, — he, the disperser of the destroyers,²⁶⁸ the lord of the triple dawn

²⁶⁷ The Secret of the Veda, p. 85

eśā dhiyā yāty anvīyā śūro ráthebhir āśúbhiḥ gáchann índrasya niṣkr̥tām 9.015.01

eśā purū dhiyāyate br̥haté devātātaye yātrāmītāsa āsate 9.015.02

²⁶⁸ Trasadasyu; in all things he reproduces the characteristics of Indra.

who with attentive mind gives response to the many words of my many births.²⁶⁹

Interpretation:

It is indeed yours, O Agni, that Perfect Thought which unites the call of the soul from below with the answer of the Grace from above, which one is seeking after, who throws away the enemies, opening always a new perception in himself to be born always anew in the manifestation, who thus awakened to the consciousness of the triple dawn, answers accordingly to the many calls of my being and soul in their many births.

Vocabulary:

cakāna, ({kā} in Veda) cl. 1. P. {kanati} , {cakāna} , {cake} , {akānit} , {kanitā} RV., *to be satisfied or pleased; to agree to, accept with satisfaction; to shine A1., to be satisfied with, like , enjoy (with loc. gen. , or instr.) RV. to please, be liked or wished for (with gen. of the person) RV;*
 cak, cl. 1. P. A1. (cakati, cakate), *to be satiated or contented or satisfied; to repel, resist ib. to shine; (cf. {kan} and {kam})*
 navama, mfn. = {navatama} RV. v, 57 , 3 (Sāy.)
 naviṣṭha, mfn. (superl.) *the newest, youngest, last (Agni, Indra &c.) RV.;*
 puru, mf({pūrvī})n. everywhere; with {tira4s}, far off, from afar; far and wide; RV.
 trasa-dasyu, 'before whom the Dasyus tremble', N. of a prince (son of Puru-kutsa ; celebrated for his liberality and favoured by the gods ; author of RV. iv , 42).

यो म इति प्रवोचत् अश्वमेधाय सूरये ।

ददद् ऋचा सनिं यते ददन् मेधाम् ऋतायते ॥ ५-०२७-०४

yó ma íti pravócati áśvamedhāya sūrāye
 dádad ṛcā sanim̐ yaté dádan medhām ṛtāyaté 5.027.04

4. May he who answers to me with assent give to the illumined giver of the Horse-sacrifice,²⁷⁰ by the word of illumination possession of the goal of his journey; may he give power of intelligence to the seeker of the Truth.

Interpretation:

²⁶⁹ 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.**

²⁷⁰ 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 attains to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer Ashwamedha.

It is by Agni that the illumined seer, Ashvamedha, is born, the one who is ready to offer the vital consciousness of his being to the divine fulfillment. It is done by the Dvita, the Life-Soul itself. It is a stage of illumination in the consciousness and being where 'nothing could satisfy but its delight'. The surrender of the Vital plain to the Divine requires a great spiritual achievement already; one must have the realization of the three regions of the Divine Mind, *traivr̥ṣṇa*, with its triple illumination of the Dawn, *tryaruna*. It also requires a complete realisation of the Divine Knowledge in time: hundred and twenty cows of light, which must project its light into the vital plain. The mysterious position of the Vital plain which connects the Mental and Physical, representing higher and lower hemisphere of creation, and especially in regard to its openness to the regions of Subconscient and Inconscient. It is through this plain that the forces of Darkness can enter into Manifestation and possess it for a while. It is here that the battle between the sons of Light and of Darkness is taking place. In the later Brahmanic literature this region was interpreted as the place of the Sacrifice, *vāyuh̥ pavamāno yajñah̥*. It is here that the abyss, *abhva-*, separates the two hemispheres: *rodasī*, two firmaments. To fill this abyss with the light of the Rodasi one should have already the answer of the Light from above and the Will from below.

A Being intimate and unnameable,
 A wide compelling ecstasy and peace
 Felt in himself and all and yet ungrasped,
 Approached and faded from his soul's pursuit
 As if for ever luring him beyond.
 Near, it retreated; far, it called him still.
Nothing could satisfy but its delight:
 Its absence left the greatest actions dull,
 Its presence made the smallest seem divine.
When it was there, the heart's abyss was filled;
 But when the uplifting Deity withdrew,
 Existence lost its aim in the Inane.²⁷¹

A shadowy unity with a vanished past
 Treasured in an old-world frame was lurking there,
 Secret, **unnoted by the illumined mind,**
And in subconscious whispers and in dream
Still murmured at the mind's and spirit's choice.
 Its treacherous elements spread like slippery grains
 Hoping the incoming Truth might stumble and fall,
And old ideal voices wandering moaned
And pleaded for a heavenly leniency
To the gracious imperfections of our earth
And the sweet weaknesses of our mortal state.

²⁷¹ P.305

This now he willed to discover and exile,
The element in him betraying God.
 All Nature's recondite spaces were stripped bare,
 All her dim crypts and corners searched with fire
 Where refugee instincts and unshaped revolts
 Could shelter find in darkness' sanctuary
 Against the white purity of heaven's cleansing flame.
 All seemed to have perished that was undivine:
 Yet some minutest dissident might escape
And still a centre lurk of the blind force.
For the Inconscient too is infinite;
The more its abysses we insist to sound,
The more it stretches, stretches endlessly. [*Abhva-*]
 Then lest a human cry should spoil the Truth
He tore desire up from its bleeding roots
And offered to the gods the vacant place.
 Thus could he bear the touch immaculate.
 A last and **mightiest transformation came.**
His soul was all in front like a great sea
 Flooding the mind and body with its waves;
 His being, spread to embrace the universe,
 United the within and the without
To make of life a cosmic harmony,
An empire of the immanent Divine.
 In this tremendous universality
 Not only his soul-nature and mind-sense
 Included every soul and mind in his,
But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;
 He felt the joy of others as his joy,
 He bore the grief of others as his grief;
 His universal sympathy upbore,
 Immense like ocean, **the creation's load**
 As earth upbears all beings' sacrifice,
 Thrilled with the hidden Transcendent's joy and peace.²⁷²

Vocabulary:

aśva-medha, horse-sacrifice.

medhas n./ sacrifice; *medhā* f. *mental vigour or power, intelligence, prudence, wisdom* (pl. *products of intelligence, thoughts, opinions*) RV. &c. &c.

sūri, m., *sage; 'inciter', the institutor of a sacrifice* (= {*yajamāna*} in later language) RV. AV.; *a lord, chief* (also of gods) RV.

sani, mf. *gain, acquisition, gift, reward* (dit. with [dhA], *to grant, fulfil*; Acc " with [i] , *to go after gifts, go begging*) RV. AV. TS. Br. mfn. *gaining, procuring, bestowing*;

²⁷² Savitri, Book III, The House of the Spirit and the New Creation, p.317

यस्य॑ मा॒ परु॑षाः शतम् उद्धर्ष॑यन्त्यु॒ उक्ष॑णः ।
 अश्व॑मेधस्य॒ दानाः॑ सोमा॒ इव॑ त्र्याशिरः॒ ॥ ५-०२७-०५

yásya mā paruṣāḥ śatám uddharṣáyanti ukṣāṇaḥ
 áśvamedhasya dānāḥ sómā iva tríāśiraḥ 5.027.05

5. A hundred strong bulls of the diffusion²⁷³ 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.²⁷⁴

Interpretation:

It is the fullness of the vital powers that uplifts me to joy, and the offerings of the Ashvamedha (lit.: “Power-Knowledge”) are like the delight of the streams of Soma, mixed with three components: transcendental, mental and physical mind.

It is within the vital plain which is offered that the change of the whole being will take place.

Vocabulary:

uddhrṣ, Ved. A1. -[ud-harṣate} , *to be excited with joy , rejoice to do anything with joy or pleasure* RV. AV; Caus. %{-dharSayati} (3. pl.{uddharṣayanti} RV.) *to make merry or in high spirits, rejoice, cheer* RV. v , 21 , 5;

ukṣan, m. *an ox or bull* (as impregnating the flock; in the Veda especially as drawing the chariot of Ushas or dawn) RV. AV. TS.; N. *of the Soma* (as sprinkling or scattering small drops); N. *of the sun and Agni* RV.

paruṣa, *spotted, variegated, dirty-coloured* RV. &c. &c. *hard, stiff, rugged, rough, uneven, shaggy* MBh. &c. *piercing, keen, sharp, violent, harsh, severe, unkind* ib.

dāna, m. (only in RV. but cf. vasu-) *distribution of food or of a sacrificial meal imparting; communicating, liberality part, share, possession.*

tryāśir, mfn. *mixed with 3 products of milk* RV. v , 27 , 5.;

āśir, f. *mixing, a mixture especially the milk which is mixed with the Soma juice to purify it* RV. AV. TS.

²⁷³ 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.

²⁷⁴ 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 and yava.

इन्द्राग्नी शतदान्यु अश्वमेधे सुवीर्यम् ।
 क्षत्रं धारयतं बृहद् दिवि सूर्यम् इवाजरम् ॥ ५-०२७-०६

īndrāgnī śatadāvani áśvamedhe suvīriyam
 kṣatram dhārayatam bṛhád diví sūryam ivājaram 5.027.06

6. May the God-Mind and the God-Will uphold in the sacrificer of the Horse and giver of his hundred a perfect energy and a vast force of battle even as in heaven the Sun of Light indestructible.²⁷⁵

Interpretation:

It is with the help of Indra and Agni, the upper and the lower Poles, as representatives of the Divine Mind and Word, that the perfect power, suvīryam, must be established and held within the giver of the hundreds, the sacrificer of the Horse, and the wide force of expansion and occupation, kṣatram bṛhad, of the battle against the forces of darkness, can be held within the one who offered his life to the Divine, indestructible as the Supreme Sun in Heaven.

'The giver on his hundred', śatadāvan, can be compared here with the phrase from the Isha Upanishad: jijīviṣet śataṃ samāḥ, one should wish to live a hundred years.

Vocabulary:

śatadāvan, the giver of hundred(s) mfn. = {-dā} RV.
 kṣtra, n. ({kṣi}?) sg. and pl. *dominion, supremacy, power, might* (whether human or supernatural, especially applied to the power of Varuṇa-Mitra and Indra) RV. AV. VS. S3Br.; sg. and pl. *government, governing body* RV. AV. VS.TBr.; *the military or reigning order* (the members of which in the earliest times, as represented by the Vedic hymns, were generally called Rājanya, not Kshatriya; afterwards, when the difference between Brahman and Kshatra or the priestly and civil authorities became more distinct, applied to the second or reigning or military caste) VS. AV. TS.

Appendix:

Bṛhadāraṇyaka Upaniṣad 1.1.1-2:

uṣā vā aśvasya medhyasya śiraḥ, sūryaś cakṣuḥ/ vātaḥ prāno vyāttam agnir
 vaiśvānaraḥ/ saṃvatsara ātmāśvasya medhyasya dyauṣ ṛṣṭham antarikṣam udaram
 pṛthivī pājasyaṃ, diśaḥ pārśve/ avāntaradiśaḥ parśava ṛtavo'ṅgāni māsāś
 cārdhmāsāśca parvāṇi/ ahorātrāṇi pratiṣṭhā/ ... vāgevāsya vāk//1

"The Dawn is indeed the Head of the Sacrificial Horse. The Sun is his Sight. The Wind is his Breath. The open mouth is Agni Vaishvanara. **The Year is the Self, Atman,** of this Sacrificial Horse. The Heaven is his upper part. The Space between

²⁷⁵ Perfect and vast energy in the vital being corresponding to the infinite and immortal light of the Truth in the mental being.

Heaven and Earth is his belly. The Earth is his lower part. The directions of Space are his sides. The intermediary directions are his ribs. **The seasons are his limbs. The months and the half months are his joints. The Days and Nights are his foundation.** ... The Word indeed is his Word." //1//

ahar vā aśvaṃ purastān mahimānvajāyata, tasya pūrve samudre yonī/ rātrir enaṃ paścān mahimānvajāyata, tasyāpare samudre yoniḥ/ etau vā aśvaṃ mahimānāv abhitaḥ saṃbabhūvatuḥ/ hayo bhūtvā devān avahad vājī gandharvāṃ arvāsuraṃ aśvo manuṣyān/ samudra evāsyā bandhuḥ samudro yoniḥ// 2

Vocabulary:

mahiman, m. greatness , might , power , majesty , glory RV. &c. &c.;

"The Day was born in front of the Horse as His Greatness; in the eastern Ocean is the Day's Origin. The Night was born after the Horse as His Greatness, in the western Ocean is Night's Origin. These two indeed appeared in front and at the end of the Horse as His greatness. Having become Haya he carried the Gods, Vajin the Gandharvas, Arvan the Asuras, Ashva the Men. **Ocean is indeed his Relative. Ocean is the Origin.**"//2//

RV 5.28

ṛṣi: viśvavārā ātreyaī; devatā: agni; chanda: 1,3 triṣṭup, 2 jagatī, 4 anuṣṭup, 5-6 gāyatrī

समिद्धो अग्निर् दिवि शोचिर् अश्रेत् प्रत्यङ्ङ उषसम् उर्विया वि भाति ।
 एति प्राची विश्ववारा नमोभिर् देवाँ ईळाना हविषा घृताची ॥ ५-०२८-०१
 समिध्यमानो अमृतस्य राजसि हविष् कृण्वन्तं सचसे स्वस्तये ।
 विश्वं स धत्ते द्रविणं यम् इन्वस्यु आतिथ्यम् अग्ने नि च धत्त इत् पुरः ॥ ५-०२८-०२
 अग्ने शर्ध महते सौभगाय तव द्युम्नान्य् उत्तमानि सन्तु ।
 सं जास्पत्यं सुयमम् आ कृणुष्व शत्रूयताम् अभि तिष्ठा महांसि ॥ ५-०२८-०३
 समिद्धस्य प्रमहसो ऽग्ने वन्दे तव श्रियम् ।
 वृषभो द्युम्नवाँ असि सम् अध्वरेष्व् इध्यसे ॥ ५-०२८-०४
 समिद्धो अग्न आहुत देवान् यक्षि स्वध्वर । त्वं हि हव्यवाळ् असि ॥ ५-०२८-०५
 आ जुहोता दुवस्यताग्निं प्रयत्य् अध्वरे । वृणीध्वं हव्यवाहनम् ॥ ५-०२८-०६

sámiddho agnir divi śocir aśret pratyāṅṅ uṣásam urviyā ví bhāti
 éti prācī viśvāvārā nāmobhir devāṃ īlānā havīṣā ghr̥tācī 5.028.01

samidhyāmāno amṛtasya rājasi havīṣ kṛṇvāntaṃ sacase suastāye
vīsvaṃ sā dhatte drāviṇaṃ yām ínvasi ātithyām agne ní ca dhatta ít purāḥ 5.028.02

ágne sárdha mahaté saúbhagāya táva dyumnāni uttamāni santu
sám jāspatyāṃ suyāmam ā kṛṇuṣva śatrūyatām abhí tiṣṭhā máhāṃsi 5.028.03

sámiddhasya prámahaso ágne vānde táva śríyam
vr̥ṣabhó dyumnávām̃ asi sám adhvaréṣu idhyase 5.028.04

sámiddho agna āhuta devān yakṣi suadhvara tuvām hí havyvāḷ ási 5.028.05

ā juhotā duvasyāta agním prayatí adhvaré vr̥ṇīdhvām̃ havyvāhanam 5.028.06

A Hymn of the High-Blazing Flame, **King of Immortality.**

The Rishi celebrates the flame of the Will high-blazing in the dawn of knowledge as the King of Immortality, **the giver to the soul of its spiritual riches and felicity and of a well-governed mastery of Nature.** He is the bearer of our oblation, the **illuminated guide of our sacrifice to its divine and universal goal.**

Interpretation:

The King of Immortality, the Flame of the Divine Will, gives to the soul of man two things: (1) the spiritual riches of the Divine Knowledge, and (2) a well governed mastery of Nature of the Divine Power, thus he becomes Ashvamedha. He is the illumined guide of our evolutionary march to its goal. It is interesting that Sri Aurobindo says: *sacrifice to its divine and universal goal*, as if there are two goals in this creation: one is to realize the Divine Consciousness and Being, and the other is to maintain and fulfill the Universe in its manifestation of that Consciousness and Being, *kurvanneveha karmāṇi jijīviṣec chataṃ samāḥ*, 'doing here verily works one should wish to live one hundred years'.

When the Will, the power of Aspiration, is high-blazing in the dawn of knowledge that is to say reaches its goal then it shines as the King of Immortality.

समिद्धो अग्निर् दिवि शोचिर् अश्रेत् प्रत्यङ्ङ उषसम् उर्विया वि भाति ।
एति प्राची विश्वारा नमोभिर् देवाँ ईळाना हविषा घृताची ॥ ५-०२८-०१

sámiddho agnir divi śócir áśret pratyāññ uṣásam urviyā ví bhāti
éti prācī vīsvāvārā námobhir devām̃ īlānā havīṣā ghr̥tācī 5.028.01

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

Interpretation:

The Kindled Flame [on Earth] spreads in the pure light in Heaven. He shines with his wide light all over [the triple world] approaching the Dawn. And She comes moving forward, *prāci*, fulfilling all the desires of man, seeking the gods who bring their oblation and surrender, luminous in their mental clarity. The profound point here is that the Divine Mother, Dawn, is seeking here with love the gods full of clarity, who offer and surrender to Her all what they are.

Vocabulary:

šri, 1 cl. 1. P. A1. śrayati; aor. aśret, to cause to lean or rest on, lay on or in, fix on, fasten to, direct or turn towards, (esp.) **spread or diffuse** (light or radiance or beauty) over (loc.) RV. TS. Br. (A. or Pass., rarely P.); to lean on, rest on, recline against (acc.), cling to (loc.), be supported or fixed or depend on, abide in or on (acc. loc. or adv.); to go to, approach, resort or have recourse to (for help or refuge), tend towards (acc.) MBh. Ka1v. &c.; to go into, enter, fall to the lot or take possession of (acc. or loc.) Kāv.; to attain, undergo, get into any state or condition (acc.) ib. &c.

स॒मि॒ध्य॒मा॒नो॑ अ॒मृ॒तस्य॑ रा॒जसि॑ ह॒विष् कृ॒ण्वन्तं॑ स॒चसे॑ स्व॒स्तये॑ ।

वि॒श्वं स॑ ध॒त्ते द्र॒विणं॑ यम् इ॒न्वस्यु॑ आ॒तिथ्य॑म् अ॒ग्ने नि च॑ ध॒त्त इत् पुरः॑ ॥ ५-०२८-०२

samidhyāmāno amṛtasya rājasi havīṣ kṛṇvāntaṃ sacase suastāye
viśvaṃ sā dhatte draviṇaṃ yam invasi ātithyām agne ní ca dhatta ít purāḥ 5.028.02

2. When thou burnest high thou art king of immortality and thou cleavest to the doer of sacrifice to give him that blissful state; he to whom thou comest to be his guest, holds in himself all substance and he sets thee within in his front.

Interpretation:

Being totally kindled you shine with the light of Immortality, leading the doer of sacrifice to his blissful state. On whom you impose your own free will of action, who you choose to be the guest of, (*a-tithi*, means the one who does not visit in regular time, who has his own way, coming when he wants, as it were), he indeed establishes and holds in himself all [the blissful] substance, who establishes you within [his heart] to be led forward.

The phrase: *yam invasi ātithyam*, 'who you master or possess as your own place for visiting' is explaining the relation between the soul of man and the Universal Divine visiting it. The Divine comes at will, when it considers it to

be appropriate. It has its own dominant and free Being, and still it leads the soul to its blissful state, *sacase svastaye*.

Vocabulary:

inv, 6. P. invati RV. AV. or in, 8. P. inoti RV. 2. sg. Impv. {inu} and {inuhi} impf. {-ainot} RV.; 9. P. 1. pl. inImasi, *to advance upon, press upon, drive to infuse strength, invigorate, gladden to use force, force to drive away to keep back, remove to have in one's power, take possession of, pervade to be lord or master of anything, have the disposal* of RV. AV. SV. Dha1tup. Nir. atithi, m. ({at} , or said to be from {a-tithi} , " one who has no fixed day for coming "), *a guest, a person entitled to hospitality*; N. of Agni; of an attendant on Soma.

अग्ने शर्ध महते सौभगाय तव द्युम्नान्य उत्तमानि सन्तु ।

सं जास्पत्यं सुयमम् आ कृणुष्व शत्रूयताम् अभि तिष्ठा महांसि ॥ ५-०२८-०३

ágne śárdha mahaté saúbhagāya táva dyumnāni uttamāni santu
sám jāspatyám suyámam ā kṛṇuṣva śatrūyatām abhí tiṣṭhā máhāṃsi 5.028.03

3. O Flame, put forth thy battling might for a vast enjoyment²⁷⁶ of bliss, may there be thy highest illumination; create a well-governed union of the Lord and his Spouse, set thy foot on the greatness of hostile powers.

Interpretation:

O Agni, put forth you conquering force for a vast enjoyment of bliss, mahate saubhagāya. May your supreme illuminations shine! Make perfect the union of the Lord with his Spouse! Overcome the vast spaces of those who seek to overthrow us [in our march towards the divine goal].

The idea of the perfect union, suyamam, of the Spouse, Nature with her Lord, jāyāspatyam, is crucial in the vision of the Veda. It is also fundamental for the vision of Tantra. It is the essential for the concept of transformation in the Integral Yoga of Sri Aurobindo. (See the Appendix).

Vocabulary:

śr, 1.P., *to break wind downwards* (in{ava-} and {vi-śrdh} q.v.) *to mock at, ridicule, defy* (with gen.) RV. VS.

śardha, mfn. (śrdh) *defiant, bold* (orig." breaking wind against another ") RV. a (defiant or bold) host, troop (esp. the host of the Maruts) RV.

²⁷⁶ 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.

jāspatya n. (for {jāyās-patya) RV. the state of the father of a family, RV 5, 28, 3;

śatru, m. (said to be for śat-tru, fr. 2. śad, "overthrower", *an enemy, foe, rival, a hostile king* (esp. a neighbouring king as a natural enemy) RV. &c. &c. from śad, 6. A., *to fall, fall off or out* AV. Br; (only occurring in the forms śāśaduḥ, śāśadmahe, zāzadre, and śāśadāna, *to distinguish one's self, be eminent or superior, prevail, triumph* RV. AV.

समिद्धस्य प्रमहसो ऽग्ने वन्दे तव श्रियम् ।

वृषभो द्युम्नवाँ असि सम् अध्वरेष्व् इध्यसे ॥ ५-०२८-०४

sámiddhasya prámahaso ágne vānde táva śríyam
vr̥ṣabhó dyumnávāṃśi sám adhvaréṣu idhyase 5.028.04

4. I adore, O Flame, the glory of thy high-blazing mightiness. Thou art the Bull with the illuminations; thou burnest up in the march of our sacrifices.

Interpretation:

You are the Bull possessing Illuminations, *vr̥ṣabho dyumavān asi*, - this phrase is stated in opposition to the earlier image of the bull being separated from his cows, light of Knowledge, by the dark forces, *Pāṇis*.²⁷⁷ This passage reveals the secret of the cryptic image, where the Bull is mentioned as the one who supposed to possess his own light of knowledge, the cows. He is fully kindled and burning on the Paths of our march. The Self, bull, is again united with his Knowledge, cows.

Thus this second line of the verse reveals the hidden meaning of the first: "I adore the glory of yours, O Agni, of "thy high-blazing mightiness", *samiddhasya pramahasah*.

Vocabulary:

pramahas, mfn. *of great might or splendour* (said of Mitra-Varuṇa) RV.

समिद्धो अग्न आहुत देवान् यक्षि स्वध्वर । त्वं हि हव्यवाळ् असि ॥ ५-०२८-०५

sámiddho agna āhuta devān yakṣi suadhvara tuvāṃ hí havyvāḥśi 5.028.05

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

²⁷⁷ RV 5.2.5: ke me maryakam vi yavanta gobhir... "Who are those who separated my bull from the cows?"

Interpretation:

Perfectly kindled, O Agni, you who is called upon here to take the offering, sacrifice the gods [here] for that purpose, O perfect guide on the Path, for you are the carrier of the Offering.

आ जुहोता दुवस्यताग्निं प्रयत्य् अध्वरे । वृणीध्वं हव्यवाहनम् ॥ ५-०२८-०६

ã juhotā duvasyāta agnīm prayatī adhvare vṛṇīdhvaṃ havyaavāhanam 5.028.06

6. Cast the offering, serve the Will with your works²⁷⁸ while your sacrifice moves forward to its goal, accept the carrier of our oblation.²⁷⁹

Interpretation:

Give yourself to this transformation; honor Agni with your conscious energy, while moving forward; choose him as the carrier of the oblations.

Vocabulary:

duvas, n. *gift, oblation, worship, honour, reverence* RV.

du, (also written dū) , [5. P.4. A. dunoti, dūyate], *to be burnt, to be consumed with internal heat or sorrow.*

duvasyāta, Nom. P. {-yati}, *to honour, worship, celebrate, reward* RV. iii, 2, 8 &c. *give as a reward.*

prayaty adhvare, Loc. Abs., *while the Path is moving forward.*

Appendix

Conversations with Pavitra in 1925:

Sri Aurobindo defines clearly the three stages in his yoga in “Conversations with Pavitra”²⁸⁰: (1) Purusha as a witness, free and not involved in the activities of Prakriti; (2) Purusha free but gives his sanctions to her workings; (3) Purusha free and at the same time completely involved in all her activities; to which we may only add the fourth one as a result of these three: the opening to the Transcendental realms, where Ananda itself enters into the workings of Prakriti, about which he speaks elsewhere in the Life Divine.

- 1) First Purusha is realised as a silent witness, not participating in the action of Prakriti, only observing them, being detached from her actions, bringing the experience of calm and peace. This stage is called Mukti, liberation. This stage is considered to be the final form many

²⁷⁸ Or, set the Will to its workings.

²⁷⁹ This hymn closes the series addressed to Agni and forming the first twenty-eight hymns of the fifth Mandala of the Rig Veda.

²⁸⁰ “Conversation avec Pavitra”; Ashram, Pondicherry, 1995.

paths of yoga as well as Buddhism, Jainism and Hinduism (Advaita Vedanta, Sankhya, Yoga etc.)

- 2) Later he becomes Anumanta, Sanctioner of the actions of Prakriti. He agrees or disagrees with her movements, and she completely obeys his consent.
- 3) Then Purusha gradually reveals himself as the Lord, Ishvara, who fully takes this world into his hands, whereas Prakriti becomes His Shakti. The difference between Purusha and Prakriti disappears, and Ishvara-Shakti become one movement of consciousness-power in the world.
- 4) This oneness of Ishvara-Shakti then opens up to the Transcendental realms of the Supreme Ananda, which now can descent into the lower hemisphere; and every touch in the earthly life becomes the touch of that Ananda.

It is important to see that these four stages are the four fundamental stages of a complete path leading to the full liberation and transformation of the earthly nature in the divine life. In his early days, before Mother came finally to Pondicherry, Sri Aurobindo followed his plan of yoga which he formulated as *shuddhi-mukti-siddhi-bhukti*, which again resembles the whole approach to his Yoga as the conscious advent in the evolution of man. According to it, after the Mukti is realized and the Purusha is freed to his self-awareness from the workings of Prakriti, the stage of Siddhi, or the perfection of the instruments comes into picture. Sri Aurobindo says in his conversations with Pavitra when the Mukti is realized this would be only the first step in his Yoga. The second step would to bring the light from above into the instrumentations of the mind, life and body, being fully conscious of all the processes and changes which take place during this transformation. This part was far more difficult than the first one, and without it there would be no much use for liberation, because Nature would be left unchanged.

The fourth part of his Purna Yoga is Bhukti; it is a result of the first three being realized, leading to the delight of the supreme existence in the body.

Appendix

Epithets of Agni used in RV 5.1-28:

A

ádābhya, free from deceit; trusty; *the untameable*;²⁸¹
adhrijas, irresistible; *born in the material existence*;
adhrigu, irresistible; *Ray in our limited existence*;
adbhuta, supernatural, wonderful; *supreme and wonderful thing, the transcendent and wonderful*;
ádabdha, unsurpressed, unbroken, pure; **ádabdhaḥ** [śásvato dabhaḥ], *he is the eternal unconquerable who tramples all things under his feet*;
āhuta, offered as an oblation, sacrificed; *receiver of the oblation*;
agni, flame, fire; *Will; strength; illumined Strength*;
ajāra, always young; *undecaying*;
ājāmi [jāmiyóḥ sácā]; *unrelated, single; he is that which being without a fellow*²⁸² *yet dwells with the two companions*;
āmartya, immortal;
amṛta, immortal;
ānibhrṣṭataviṣi, having unabated power; *force in him is not afflicted by his heats*.
aṅgiras, Angiras; *Soul of Puissance*;
ántama, intimate (as a friend); *inmost inmate*;
aruśá, red, reddish (in the woods); **aruśó** [váneṣu], *a ruddy worker ...in the established delights of things*;
ásura, powerful Lord, (der. from asu-, power of life); *spiritual, incorporeal, divine; a spirit, good spirit, supreme spirit (said of Varuṇa); the chief of the evil spirits*; **ásuro** [maghónaḥ], *the mighty One, lord of his plenitudes*;
ásvadāvan, giving horses-powers; *giver of the steeds of swiftmess*;
ásammrṣṭo [jāyase mātaroḥ] *Unovercome and pure*;²⁸³
átithiḥ [śívó naḥ], **átithir** [mānuṣiṇām]; *a guest (merciful to us, of human peoples) átithir [duroṇe], *guest in the house*;
átri, eater, the name of the family of Rishis of RV, book 5; *the eater of things*;
avitā [tanūnām], *a protector, nourisher, increaser [of the bodies]; the fosterer of our embodyings.* ²⁸⁴*

B

bhadraśoci, *shining with a delightful or auspicious light; happy flame of purity*;

²⁸¹ Translations by Sri Aurobindo are given in Italic script throughout.

²⁸² The all-creating and self-sufficing Supermind high and remote and separated in our consciousness from the mental and physical planes; yet it is really there behind their action and reaction upon each other and in the liberated state of man the separation is abolished.

²⁸³ Or, pure without cleansing.

²⁸⁴ Not only the physical body, but the vital and mental sheaths, all the embodied states or forms of the soul.

bhága, good fortune, happiness, welfare, prosperity; gracious lord, patron, *the divine enjoyer*;²⁸⁵

bhānu, light or a ray of light, lustre, splendour, *the shining Light*;

br̥hat, lofty, high, tall, great, large, wide, vast, abundant, compact, solid, massy, strong, mighty; **br̥hántam** [adhvaré], *thy vastness in the march of our sacrifice*; **br̥haté**, (Dat.), *to the vast lord*;

br̥hátketu, whose sight/perception is vast; *who has with him vast vision*;

br̥háduktha having loud hymns of praise, loudly praised; *he utters the vast word*.

C

cákṣus, the sight, eye, light, clearness; **cákṣur** [tveṣám codayánmati], *a keen and burning eye that urges his mentality*;

candra, glittering, shining (as gold), having the brilliancy or hue of light (said of gods, of water and of Soma); *Delight*;

cārutama, the most beautiful; *manifested in all the glory of [thy] beauty*;

cikitvān, attentive; aware, conscious, knowing; *he with his conscious perceptions*; [ṛtám] cikitva [ṛtám íc cikiddhi], *O conscious seer of the Truth, the Truth alone perceive in my consciousness*;

cikitvínmanas, attentive, *having the mind of conscious vision*;

cítrabhānu, of variegated luster, *of the rich and varied luminousness*;

cétiṣṭha, most attentive; *supreme in vision*;

codayánmati, who has the impelling mind; *that urges his mentality*.

D

dábha, deceiving; *who tramples all things under his feet*;

dádhāna, (dāme-dame saptá rátnā), establishing (seven jewels in every home), *upholding in house after house the seven ecstasies*²⁸⁶; cf. ratnadhātama (RV1.1.1)

dámūnas, dear to the house, domiciled; *domiciled in us*; **dámūnā** [átithir duroṇá], *Domiciled in our gated dwelling*; [sve] **damūnāḥ** *domiciled in his own home*;²⁸⁷

dampati, the lord of the house (Agni, Indra, the Aśvins), *master of our house*;

dhanasp̥t̥, carrying away the prize or booty; *thou hast with thee the extraction of our riches*;

dharnasí, full of spirit (as Soma); **dharnasīm** [viśvádihā], *who sustainest the law of things in their universality*;

dhartr̥, bearer, supporter; [rāyó] **dhartā**, *holder of the bliss*; **dhartāram** [mānuṣiṇāṃ], *the upholder of the human peoples*;

²⁸⁵ The Divine Will becomes the Enjoyer Bhaga, brother power of Mitra, who enjoys all delight of existence but by Mitra's power of pure discernment and according to the light, truth and harmony of the divine living.

²⁸⁶ To each principle of our nature there corresponds a certain divine ecstasy and on each plane, in each body or house, Agni establishes these ecstasies.

²⁸⁷ That is to say, having taken his place on the plane of the Truth which is his own proper home.

dharúṇa, bearing, holding, supporter; **dharúṇo vásvo**, holder of the substance;
ṛténa ṛtaṃ dharúṇaṃ dhārayanta, *By the Truth they uphold the Truth that holds all*;
dásma, skillful in work, accomplishing wonderful deeds; *achiever of works*;
dātr, tearing; **dātā** [dhánva ākṣitaṃ], *he teareth to pieces this desert²⁸⁸ in which we dwell*;
dātr, giver; **dātā** [vājasya gomataḥ], *who gives to man the luminous plenitude*;
dīdiva, shining, bright; *shining One*;
dīrghāyúśocis, *the pure flame of this far-extending existence*;
deva, god, shining being; *the divine*;
dūtā, a messenger; *their (gods) envoy*;
dyumánt, dyu-mat, master or possessor of light; *full of light*;
dvita, 'second'; **dvitā**, (Dat.) *for the second soul*;²⁸⁹

G

gharmá, heat, warmth, sunshine; *he is the heat of the Light*;
grhápati, the household, master of the dwelling; *master of the house*;
ghṛtāprasatta, propitiated with ghee (Agni); *who goes forward to the clarities*;
ghṛtāpratīka, one whose face is brilliant with ghee (Agni Ushas); *whose front is of the clarities*;
ghṛtāprṣṭha, (Bah.) whose back is shining with clarified butter; *with his surface of the mind's clarities*;
ghṛtāśríya, shining and rich with clarity (ghee); *agileam with the glory of the clarity*;
ghṛtāsnu, one whose surface is brilliant with ghee, *who drippeth the clarity*;
ghṛtāyoni, whose origin is clarity (ghee), *born from the clarity*;
gúhā-sát, staying in a secret place; *thou art seated in our secret being*;
gopā [jánasya], a herdsman, guardian, *the protector of the creature*.

H

havyavāh, carrier of offering; **havyavāhanam**, *ibid. bearer of the oblation*;
hita, established, set in motion; **hitó hitéṣu aruṣo vaneṣu**, *ruddy worker established in the established delights of things*;
híraṇyadanta, with a golden tooth; *one tusked with golden light*;
hírīśmaśru, with a golden beard, *the beard of this Beast is of the golden light*;
hr̥ṇīyámāna, angry, agitated; *grown wroth*;

²⁸⁸ The material existence not watered by the streams or rivers which descend from the superconscient Bliss and Truth.

²⁸⁹ Dwita, the god or Rishi of the second plane of the human ascent. It is that of the Life-force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter. We become conscious of and conscious in new realms, immense ranges of life, the "far-extending existence" of the next verse, which are screened off from our ordinary physical consciousness. Trita is the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind.

hótr, priest of the oblation, **hótā** yajáthāya devān, *summoner; the priest of the offering;*

hotrāvid, knowing the office of the priest; *who has knowledge of the powers²⁹⁰ of the sacrifice;*

hotravāh, bearer of the offering.

I

īlénīya, to be invoked, implored, to be sought with adoration; *the object of our adoration;*

īlitá, īḍitaḥ, sought with adoration; beloved; *sought with adoration;*

īḍīya, beloved, *sought with adoration; the object of our adoration.*

J

jaradvīṣ(am), "hating the old stuff", *thou hast with thee the destruction of enemies;*²⁹¹

jātavedas, knowing all who are born; *that knows all the births;*

jenya, noble by birth; [jāniṣṭa hí jénīyo ágre áhnām] , (indeed noble he was born in front of the Days), *he is born victorious in the front of the days;*

júṣṭa, liked, wished, loved, welcome, agreeable; *loved and accepted;*

K

kāmya(m) [priyam dugdam], *He is as the delightful and desirable yield of the Mother;*²⁹²

kaví, a poet, a seer; (viśām kavīm mānuṣiṅām, the seer of human peoples) *the Seer;*

kavipraśastá, praised by poets; *expressed by the seer;*

kavíratu, having the insight of a wise man, full of discernment, wise (said of Agni and the Soma); *the seer-will;*

ketú, brightness, sign, banner, leader, discernment; *the light of perception.*

M

mádhuhastya, with a honey in his hands; *who comes with the wine of sweetness in his hands;*

mandrá(m) [paró maṇiśáyā], pleasant, agreeable, charming, pleasantly sound, *the paradise of rapture beyond the thought of the mind.*²⁹³

mandrájihva(m), pleasing-tongued, honeyed-tongue, *with his tongue of ecstasy;*

mandrátamo [viṣi], most or more pleasant or charming; *most rapturous in the creature;*

manuṣvát, as (among or for or with) men; like or as (with) Manu; *As the human;*²⁹⁴

²⁹⁰ Or, the process of the oblation.

²⁹¹ The hostile powers who try to break up the unity and completeness of our being and from whom the riches which rightly belong to us have to be rescued, not human enemies.

²⁹² The milk of the Cow, Aditi.

²⁹³ The state of bliss of which Swar, the supramental plane of existence, is the basis.

mahān devás [támaso nír amoci], great god (was released from the darkness); *a great godhead has been delivered out of the darkness;*
mārjāliyo [mrjyate], to be cleansed, delighted to be purified; *Bright, he is rubbed bright,*
médhya, wise, intelligent; *the Intelligence;*
mṛktāvāhas, N. of the author of this hymn; *who bears the purified intelligence;*

N

napād [úrjo], descendant, offspring, son, grandson; *Son of Energy;*
nārāśámsa, 'the desire or praise', of a mystic; N. of Agni; *he that expresses the powers of the gods;*
náro [nrśádane], Man (in the assembly of men); *man's soul ...in its dwelling-place;*
návam [šišum yathā], *like a new-born infant;*
návajāta, fresh, new; *new-born;*
niṣkágriṅva, wearing a golden ornament round the neck; *he wears the golden necklace;*²⁹⁵
nrṅád, like men, strongly, richly, abundantly; belonging to men; *full of the godheads;*
nr̥tama, most manly, or best of the characteristic of a hero; *mightiest Deity.*

P

paribhū; surrounding, enclosing, containing, pervading, guiding, governing; *thou containest in thy being all the gods;*
pāvaká, pure, bright; *Will that purifiest;*
pāvakásociṣ, of the bright purifying flame;
pitā, a father, *the Father;*²⁹⁶
prathamá, first, *supreme;*
pratná, old, ancient; *the pristine Power;*
priyó [viśám], beloved, dear (of people); priyám [dugdhám ná kāmīyam] *He is as the delightful and desirable yield of the Mother;*²⁹⁷
pṛitó, pleased; *satisfied;*
putrá [r̥sūñám], *he is the son of the seekers of knowledge;*
puróhita, placed foremost or in front, charged, commissioned, appointed (esp.) a family priest, a domestic chaplain; *the vicar set in front;*
puruniṣṭhá, resting in many; *standing out in his multitudes;*

²⁹⁴ The godhead descending into man assumes the veil of humanity. The god is eternally perfect, unborn, fixed in the Truth and Joy; descending, he is born in man, grows, gradually manifests his completeness, attains **as if by battle and difficult progress** to the Truth and Joy. Man is the thinker, the god is the eternal seer; but the Divine veils his seerhood in the forms of thought and life to assist the development of the mortal into immortality.

²⁹⁵ Of the rays of the divine Sun of Truth.

²⁹⁶ In the Bible, the Father and the Son are one, says the Christ. The psychic being is the only Son of God.

²⁹⁷ The milk of the Cow, Aditi.

purupriyá, dear to many, *with his many delights*;
puruṣṭuta, praised by many; *multiply affirmed*;
puruṣpr̥h(am), much desired; desired by many; *the godhead who has this multitude of his desires*;
puruścandrā, shining in many places/much; delightful for many; *who has the multitude of his delights*;
pūrvyá, first, old; *the supreme*²⁹⁸;
pururūpa, of many forms; *who has the multitude of his forms*.

R

rājān(am) [vasām], a king of the dwelling places, shining in the dwelling places; *The king of those who dwell in creatures*;
ratnadhātama, distributing great riches; *holdest for us utterly the delight*;
revát, wealthy opulent rich prosperous, *full of joy and opulence*;
ṛtāvā, the possessor of Rita, dynamic Truth, *possessed of the Truth*;
ṛtvij(am), sacrificing regularly, a priest, *divine sacrificer in the seasons of the Truth*;
rāsāt granting, bestowing, surrendering; *he lavishes*;
ṛtāyan [ṛténa], observing the sacred law, *seeking the Truth by the Truth*;
ṛtupā [ṛtūnām] *who guards the times and seasons*²⁹⁹ *of the Truth*.

S

sādhú, reaching the goal, excellent, [adhvarēṣu] sādhum, *him that achieves our perfection in the progressing sacrifices*;
sādhana, leading straight to goal, guiding well, furthering, *the accomplisher*;
sadhástuti, praised together, joint praise, *a perfect affirming*;
sahasas putra, a son of power; *son of Force*;
sahasah sūnu, a son of power; *child of Force*;
sahasāná, powerful, mighty, *who is forceful to conquer*;
sáhasāvan, strong, mighty; *forceful god*;
sahasiya, mighty, strong; *Lord of Force*;
sahaskṛta, produced by strength, agitated, increased; *who is by force created in us*;
sahásraśr̥ṅgo [vr̥ṣabhá], thousand horned bull, *The bull of the thousand horns*;
sahasrajit, *the conqueror of a thousandfold riches*;
sáhasvat, the Lord of force; *the master of Force*;
sarpirāsuti, sacrificed, sipping clarified butter; *presser out on us of the running richness*;
sámiddha, 'fully, totally kindled' (sam-idh); *high-kindled; high-blazing*;
[sámiddhasya rúśad adar̥ṣi pājo], *he is entirely kindled, red-flushing the mass of him is seen*;
samidhāná, the one who is fully kindled; *kindled high*;

²⁹⁸ "First", both original and supreme.

²⁹⁹ The periods, sometimes described as years, sometimes as the twelve symbolic months of the progress of the sacrifice.

sátpati, a mighty lord, leader, champion, *master of his being*;
satyá, true, real, actual, genuine, sincere, pure; *the true in being*,
śavasas pati, the lord of power; *master of shining strength*;
śíśu, a child; [**śíśum** yathā návam jāniṣṭa arāṇī], *thou art born from the two*
Workings³⁰⁰ like a new-born infant;
śiva [atithiḥ ... naḥ], merciful (to us); *our beneficent guest; auspicious*;
svadhāvan, (svadhāvas), constant, faithful, possessing his own nature; *who*
possessest self-ordering Nature;
śvaitreyá, the fire or brilliancy of lightning; *the son of the white-shining*
Mother,³⁰¹
śvetó vājī [jāyate ágre áhnām yád īm sūvāte uśásā vírūpe], a white steed;
when two Dawns³⁰² of opposite forms are delivered of him, he is born as the White
Steed in front of the days;
śúci, bright (he shines with the bright rays); *pure*; [**śúcir** añkte śúcibhir
góbhir agniḥ], *Strength shines pure by the pure herd of the radiances;³⁰³*
śukra, bright, resplendent, clear, pure; *pure-brilliant Flame*; [**śúkrasya** śociśas
pate], the lord of the pure (white) flame; *master of the pure-bright flame*;
śúcivarṇam, with a pure or bright color; *pure bright of hue*;
śúcidat, bright-toothed, with a shining tusk; *his fang is a purity*;
śocís, flame, radiance; glow, light; *purely luminous*;
śociśṭha, most brilliant, *flame of purest Light*;
śociśkeśa, with a golden hair; *with his locks of light*;
śóbhamāna, shining;
svadhvara, performing a sacrifice well; *perfect guide of the sacrifice*,
svávas, having or affording a good protection, growth, increase; *thou hast with*
thee perfect being;
subhaga, mfn. possessing good fortune, very fortunate or prosperous;
perfectly joyful; perfect enjoyer;
śubhra, splendored, radiant, shining; *white and bright*;
sudákṣa, endowed with reason; *wakeful and perfect in discernment*;
sudṛśīka, beautiful; *perfect in vision*;
sújāta, well born, beautiful; *perfect in thy birth*;
sukrátu, skilful, wise; *perfect in will-power*;
sumánas, with a perfect mind, thought, (Bah. 'the one who has perfect
thought'); *with right mentality in him*;
súpṛīta, very delighted, well pleased with; *satisfied with [his offerings]*;
súsamiddha, perfectly and totally kindled; *flame highly kindled*;

³⁰⁰ The two Aranis or tinders by which the fire is struck out; the word can also mean workings and is related to arya. Heaven and Earth are the two Aranis which produce Agni; Heaven his father, Earth his mother.

³⁰¹ Aditi; her dark state or black form is Diti, mother of the powers of Darkness.

³⁰² Day and Night, – the latter the state of Ignorance that belongs to our material Nature, the former the state of illumined Knowledge that belongs to the divine Mind of which our mentality is a pale and dulled reflection.

³⁰³ The Cows of the Dawn.

suśárman, granting a good refuge or protection; *thou hast with thee the perfect peace;*

suśípra, having beautiful cheeks or jaws, *strong-jawed enjoyer;*

suścandra, glittering beautifully, full of delight; *perfect in delight;*

suśéva, very dear or kind or favourable; *accomplished in joy;*

súṣṭuta, correctly pronounced, *rightly affirmed;*

suvadṛś, seeing light or the sun; *who has the vision of the world of the Truth;*

suyáj, worshipping or sacrificing well; *doing aright the sacrifice.*

T

tádojā, of that power, *thou hast that force;* ³⁰⁴

titviṣāṇá, violently agitated or moved or excited or troubled; *thou blazest up;*

traivrṣṇó, *son of the triple Bull;* ³⁰⁵

trasádasyu, 'before whom the Dasyus tremble', *the disperser of the destroyers;* ³⁰⁶

trātā, a protector, defender, one who saves from (abl. or gen.); *[our] deliverer;*

tríaruṇa, N. of a man; *He of the triple dawn, the lord of the triple dawn;*

triśadhastha, having a triple seat; *who dwellest in the three worlds;* ³⁰⁷

tritá, 'third', *the third Soul;* ³⁰⁸

tveśá, vehement, impetuous, causing fear, awful, brilliant, glittering; *a keen and burning;*

tuvigríva, with a strong (or many) neck(s); *tuvigrívo [vrṣabhó] The strong-necked* ³⁰⁹ *Bull;*

tuvijāta, of powerful nature; born in many places; *thou who art born in many forms;*

tuviṣvaṇás, loudsounding; with many voices; *pouring the multitude of thy voices.*

V

vājasātama, a prize or of booty, battle; *conqueror of our plenitude;*

vājajaṭhara, containing food, *the belly of the plenitude;*

³⁰⁴ The force of the Truth, the perfect energy that belongs to this perfect knowledge.

³⁰⁵ 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.

³⁰⁶ Trasadasyu; in all things he reproduces the characteristics of Indra.

³⁰⁷ Mental, vital, physical, the lower "births" all the knowledge of which the Divine Will, knower of our Births, possesses and through which it has to lead the ascending sacrifice to the supramental.

³⁰⁸ Trita Aptya, the Third or Triple, apparently the Purusha of the mental plane. In the tradition he is a Rishi and has two companions significantly named Eka, one or single, and Dwita, second or double, who must be the Purushas of the material and the vital or dynamic consciousness. In the Veda he seems rather to be a god.

³⁰⁹ Or, many-necked.

vapuṣīya, wonderful, with a beautiful form or shape (body), *full of body*;
vārṣiṣṭha, greatest (highest, oldest) of the peoples; [**vārṣiṣṭhāya** kṣitinām],
 (Dat.); *for the Strength that lavishes all his abundance on the worlds of our
 dwelling*;³¹⁰
varūthyà, mfn. affording shelter or protection, safe, secure; [*our*] *armour of
 protection*;
vāreṇya, most desirable; best; *inmate supremely desirable*;
vaiśvānara, relating or belonging to all men, omnipresent, known or
 worshipped, everywhere, universal, general, common; *Universal Power*;³¹¹
vasatī, a nest RV.; a dwelling-place, house, residence; [**vasatīm** jánānām], a
 dwelling place of those who are born, of creatures; *he in whom all creatures
 dwell*;
vasu, excellent, good, beneficent; dwelling or dweller (from vas, to shine, to
 dwell); *Dweller in the substance; the lord of substance*;
vásupati, the lord of Vasu, [**vásupatiṃ** vāsūnām], *master over the lords of
 substance*;
vásuśravas, (perhaps) famous for wealth (or "flowing-with wealth"); [**vásur
 agnir vásuśravā**] *Thou who art the lord of substance and who of that substance hast
 the divine knowledge*;
vāvṛdhāná, growing, increasing;
vibhāvā, having vast light, extended in light;
vibhú, being everywhere, far-extending, all-pervading, omnipresent, eternal;
 abundant, plentiful; mighty, powerful, excellent, great, strong, effective,
 able to or capable of; *he in [us] pervades in being*;
vidharman, a maintainer, arranger, disposer; that which encircles or
 surrounds, receptacle, boundaries, circumference; *the wide law of thy being*;³¹²
vidvān, one who knows, knowing, understanding, learned, intelligent, wise;
 [imāṃ no yajñām úpa yāhi] *vidvān come to this our sacrifice in all thy knowledge*;
vípra, stirred or excited (inwardly), inspired, wise; an ecstatic priest,
 trembling in ecstasy; **vípram** [adhvarēsu sādhum], *this illumined Strength that
 achieves our perfection in the progressing sacrifices*;
viśpāti, the lord of peoples; *master of the creature*;
viśvavid, knowing all; *Will omniscient*;
viśvácaraṇi, Universal Worker, active in all; dwelling among men; universally
 known; kind to all man; *the labourer in all man's works*;
viśvadarśata, visible to all; seeing with universal vision; *seeing with a universal
 vision*;
viśvadhāyas, all-sustaining, all-nourishing, *establishes the all*;³¹³

³¹⁰ Or, on the dwellers in the world.

³¹¹ Or, Godhead.

³¹² The larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken and man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence.

³¹³ Or, fosters all.

vīṣurūpa, different in shape or colour, manifold, various; [pāri tmānā vīṣurūpo jigāsi] *thou movest abroad with thy self in many different forms*;
vītīhotra, inviting to enjoyment or to a feast ib.; lit. "whose journey is made with/by offering", "moving by the sacrifice", "whose enjoyment is in the sacrificial offering", etc. *who carriest the offerings on their journey*;
vedhás, (in some meanings prob. connected with vi-dhā; pious, religious, virtuous, good, brave (also applied to gods); *Ordainer*;
védya, notorious, famous, celebrated; *who is the object of knowledge*;
vívici, distinguishing, dividing; *rightly discriminating*;
vṛddhásocis, increased in lustre, very bright; *when he has increased his flame of purity*;
vṛṣabhá [sahásraśṛṅgo], a bull, mighty, male, the giver of moisture, rain, etc.
vṛṣaṇ, bull, sprinkler, conceiver; [ṛtásya] vṛṣṇe, (Dat.) *to the diffuser [of the Truth]*.

U

ukthíyah [devānām dūtá], accompanied by verse or praise, consisting of praise, deserving praise, skilled in praising; *thou art the messenger of the gods who hast the word*;
ūrdhvá, raised, elevated, erect, (sucking [like a calf] with his flames-tongues of the high spread [Dawn, as a Cow]); *exalted*;
ūrjó náptre, (Dat.) the son of vigor, force; *the son of Energy*;
urujráyas, moving in a wide course, extending over a wide space (said of Agni and Indra); *wide in thy rapidities*.

Y

yájīyān, sacrificing more, excellently; *mighty for sacrifice*;
yajatá, worthy of worship, adorable, holy, sublime; *the god in the sacrifice*;
yájiṣṭha, mfn. (superl.) worshipping very much or in the highest degree; *who is strongest for sacrifice*;
yajñíya, worthy of worship or sacrifice, sacred, godly, divine (applied to gods and to anything belonging to them); *master of sacrifice*,
yahvá, restless, swift, active (applied to Agni, Indra and Soma); *mighty [Will]*;
yaviṣṭha, the youngest; *youngest vigour*;
yaviṣṭhya, mfn. youngest; *youngest vigour*,
yúvā, young; *young*.

List of Abbreviations:

1) Vedic Texts:

| | |
|---------|-----------------------------------|
| RV | Ṛg-veda Saṁhitā |
| AV | Atharva-veda Saṁhitā |
| TaitS | Taittirīya Saṁhitā |
| VājS | Vājasaneyī Saṁhitā |
| MaitS | Maitrayaṇī Saṁhitā |
| AitBr | Aitareya-Brāhmaṇam |
| KauṣBr | Kauṣitakā- Brāhmaṇam |
| TaitBr | Taittirīya-Brāhmaṇam |
| ŚatBr | Śatapatha- Brāhmaṇam |
| JaiUpBr | Jaiminiya- Upaniṣad - Brāhmaṇam |
| TaitĀr | Taittirīya-Āraṇyakam |
| AitĀr | Aitareya- Āraṇyakam |
| AitUp | Aitareya-Upaniṣad |
| KauṣUp | Kauṣitakī- Upaniṣad |
| TaitUp | Taittirīya- Upaniṣad |
| ĪśaUp | Īśa- Upaniṣad |
| BrhUp | Brhadāraṇyaka- Upaniṣad |
| ChaUp | Chandogya- Upaniṣad |
| KeUp | Kena- Upaniṣad |
| PraUp | Praśna- Upaniṣad |
| KaṭhUp | Kaṭha- Upaniṣad |
| MāṇḍUp | Māṇḍūkya Upaniṣad |
| MuṇḍUp | Muṇḍaka- Upaniṣad |
| MaitUp | Maitrī- Upaniṣad |
| ŚvetUp | Śvetāśvatarā- Upaniṣad |
| MBh | Mahābharata-yuddham |
| Rām | Rāmāyaṇam |
| BhG | Bhagavad-Gītā |
| Nir | Niruktam |
| Aṣṭ | Aṣṭādhyāyī |
| Sāy | Sāyaṇa |
| Sav | "Savitri - A Legend and a Symbol" |
| SY | "The Synthesis of Yoga" |
| LD | "The Life Divine" |
| SV | "The Secret of the Veda" |
| Up | "The Upanishads" |
| LY | "Letters on Yoga" |
| MCW | Mothers Collective Works |

Examples of abbreviation:

| | |
|-------|-----------------------------------|
| SV10 | "The Secret of the Veda", page 10 |
| LD280 | "The Life Divine", page 280 |

Other abbreviations:

| | |
|-----|---------|
| cp. | compare |
|-----|---------|

| | |
|---------|---|
| etc. | et cetera |
| sg. | singular |
| du. | dual |
| pl. | plural |
| Pres. | Present Tense |
| Imperf. | Imperfect (Past Tense) |
| Imp. | Imperative Mood |
| Opt. | Optative Mood |
| Des. | Desirative |
| Caus. | Causative |
| Freq. | Frequentative |
| aor. | aorist |
| perf. | perfect |
| subj. | subjunctive |
| inj. | injunctive |
| fut. | Future Tense |
| ppp | Participle Perfect Passive (Participle II in English) |
| pfp | Participle Future Passive |
| inf. | Infinitive |
| ger. | Gerundive |
| m. | masculine gender |
| n. | neutral gender |
| f. | feminine gender |
| Nom. | Nominative case |
| Acc. | Accusative case |
| Inst. | Instrumental case |
| Dat. | Dative case |
| Abl. | Ablative case |
| Gen. | Genitive case |
| Loc. | Locative case |

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