

# Parashara's Hymns to the Lord of the Flame

1

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

He hides himself like a thief with the Cow of vision in the secret cavern of being taking to himself and bearing thither our adoration. The thinkers nurse a common joy in him in their hearts and follow in his way by her footprints. All the Masters of sacrifice come to thee, O Flame, in the secrecy.

ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिद्यौर्न भूम ।  
वर्धन्तीमापः पन्वा सुशिशिवमृतस्य योना गर्भे सुजातम् ॥ २ ॥

The Gods follow after him the ways and works of the Truth. He shall stand encompassing the earth like heaven. The Waters increase by their toil growing in his bulk the Flame because he was born perfect in their womb in the house of Truth.

पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ।  
अत्यो नाज्मन्त्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ई वराते ॥ ३ ॥

He is like delightful increase and like the wide earth our dwelling-place. He is enjoyable like a hill and bliss-giving like fast-running water. He is like a horse in the battle-charge urged to the gallop and like a rushing river, and who then shall hedge in his course?

जामिः सिन्धूनां भ्रातेव स्वस्रामिभ्यान्न राजा वनान्यत्ति ।  
यद्वातजूतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥ ४ ॥

He is the close comrade of the Rivers as a brother of his sisters. He devours Earth's pleasant woods as a king devours his enemies. When driven by the breath of the wind he stands about in all the woodland, the Flame tears asunder the hairs of earth's body.

श्वसित्यप्सु हंसो न सीदन् क्रत्वा चेतिष्ठो विशामुषर्भुत् ।  
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दूरेभाः ॥ ५ ॥

He breathes in the Waters like a seated swan. Awake in the dawn he has power by the will of his works to give knowledge to the peoples. He is like the god of the nectar-wine and born of Truth and a creator. He is like the Cow with her child. He is all-pervading and his light is seen from a far distance.

2

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम् ।  
क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ॥ १ ॥

He is the conqueror in the forests, he is the friend in mortals. He chooses for himself inspired knowledge as a king an unaging councillor. He is like a perfect good, he is like a happy will just in its thoughts. He has become to us the priest of our sacrifice and the carrier of our offerings.

हस्ते दधानो नृम्ना विश्वान्यमे देवान्धाद् गुहा निषीदन् ।  
विदन्तीमत्र नरो धियंधा हृदा यत्तष्टान्मन्त्राँ अशंसन् ॥ २ ॥

He holds in his hands all might: sitting in the secret cave of being he finds the gods in strength. And it is there that men who hold the thought in their minds, when they have given utterance to its sacred words carved into shape by the heart, discover the god.

अजो न क्षां दाधार पृथिवीं तस्तम्भ द्यां मन्त्रेभिः सत्यैः ।  
प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥ ३ ॥

He holds like one unborn the wide earth our dwelling-place and pillars heaven with the truth of the sacred words of his thinking. O Flame, thou art universal life; guard the pleasant footholds of the Cow of vision; watch over the herd of the rays in the secrecy of the secret cavern.

य ई चिकेत गुहा भवन्तमा यः ससाद धारामृतस्य ।  
वि ये चृतन्त्यृता सपन्त आदिद्वसूनि प्र ववाचास्मै ॥ ४ ॥

He who has known him in the secret cave, he who has come to the stream of the Truth, all who touch and penetrate into the things of the Truth, to such he speaks the word of his treasures.

वि यो वीरुत्सु रोधन्महित्वोत प्रजा उत प्रसूष्वन्तः ।  
चित्तिरपां दमे विश्वायुः सन्नेव धीराः संमाय चक्रुः ॥ ५ ॥

This is the Flame who besieges us with his greatness in all the growths of the earth and who is all the children of the worlds and who is within in all the mothers. He is knowledge in the house of the Waters and he is universal life. The thinkers have measured and constructed him like a mansion.

## 3

श्रीणन्नुप स्थाद्विवं भुरण्युः स्थातुश्चरथमक्तून्व्यूर्णोत् ।  
परि यदेषामोको विश्वेषाम् भुवद्देवो देवानां महित्वा ॥ १ ॥

The Carrier of our gifts speeds on his way and reaches up towards heaven. He unravels out of the nights all that is stable and all that moves. This is he that becomes the one God who is around all the gods in his greatness.

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

All serve with gladness thy will to works when, O God, thou art born as the living being from a dry matter. All by thy movings get touch of the Truth and touch of immortality and they enjoy the Name, the Godhead.

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः ।  
यस्तुभ्यं दाशाद्यो वा ते शिक्षात्तस्मै चिकित्वात्रयिं दयस्व ॥ ३ ॥

He is the missioned impulse of Truth and the thinking of the Truth. He is the universal life and all do in him their works. To him who gives to thee and to him who takes of thee be knower of the knowledge and give him his portion of thy treasure.

होता निषत्तो मनोरपत्ये स चिन्वासां पती रयीणाम् ।  
इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैर्मूराः ॥ ४ ॥

He is the priest of the sacrifice who is seated in the Son of Man: he is the lord of these riches. The wise desire mutually his seed in their bodies and they come altogether to know him by their own discerning minds.

पितुर्न पुत्राः ऋतुं जुषन्त श्रोषन्त्ये अस्य शासं तुरासः ।  
वि राय और्णोद् दुरः पुरुक्षुः पिपेश नाकं स्तृभिर्दमूनाः ॥ ५ ॥

Those who listen to his word of instruction, those who are swift to the journey, serve gladly his will as sons the will of a father. He is the house of a multitude of riches and flings wide the door of his felicitous treasure. He is the dweller in the home and gives form to Paradise by the light of his stars.

## 4

रयिर्न चित्रा सूरु न संदृगायुर्न प्राणो नित्यो न सूनुः ।  
तक्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥ १ ॥

He is as if a marvellous shining riches and like the wide seeing of the sun. He is as if life and the breath of our existence and he is as if our eternal child. He is like a galloper that bears us. He fastens on the woodlands. He gives of his substance as the cow its milk. He is wide and lustrous, he is very bright and pure.

दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम् ।  
ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति ॥ २ ॥

He is pleasant like a home and holds all our good. He is to us like ripe corn. He is a conqueror of men and like a chanting Rishi; the word of him is among the folk. He is like an exulting steed and he lays on us our birth to knowledge.

दुरोकशोचिः ऋतुर्न नित्यो जायेव योनावरं विश्वस्मै ।  
चित्रो यदभ्राट् छ्वेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥ ३ ॥

He is light in a house difficult to inhabit.<sup>1</sup> He is as an eternal will that acts in us; he is like a wife in our chamber and sufficient to every man. When he burns out wonderful and manifold, he is as if the white horse in the peoples. He is like a chariot made of gold: he is like a keen flame in the battles.

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत् त्वेषप्रतीका ।  
यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ॥ ४ ॥

<sup>1</sup> Or, "He is a light difficult to kindle."

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

तं वश्चराथा वयं वसत्यास्तं न गावो नक्षन्त इद्धम् ।  
सिन्धुर्न क्षोदः प्र नीचीरैनोन्नवन्त गावः स्वर्दृशीके ॥ ५ ॥

When his light is kindled, we come to him as the herds come to their home: we come to him by your journeying, O gods, and we come to him by your sitting still. He is like a river running in its channel and sends in front the downward Waters: the herd of the Rays move to him in the seeing of the world of the Sun.

## 5

शुक्रः शुशुक्वाँ उषो न जारः पप्रा समीची दिवो न ज्योतिः ।  
परि प्रजातः ऋत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥ १ ॥

He burns out bright as if the lover of Dawn and fills the two equal worlds like the light of heaven. He is born by our will to works and he comes into being all around us. He is the son and becomes the father of the Gods.

वेधा अदृप्तो अग्निर्विजानन्नूर्धनं गोनां स्वाद्वा पितृनाम् ।  
जने न शेव आहूर्यः सन्मध्ये निषत्तो रण्वो दुरोणे ॥ २ ॥

This is the Fire that has perfect knowledge and is a creator whom none can rend asunder. He is as if the teat of the cows of light and the sweetness of the draughts of the wine. He is as if one happy in the creature and must be laid hands on where he sits blissful in the middle of the house.

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् ।  
विशो यदह्वे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥ ३ ॥

He is as if our rapturous son born to us in the house and he is like a courser pleased and glad that carries to safety the peoples. When I call to the Nations who dwell in one lair with the Strong Ones, the Flame enjoys all the godheads.

नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ ।  
तत्तु ते दंसो यदहन्त्समानैर्नृभिर्यद्युक्तो विवे रपांसि ॥ ४ ॥

None can impair the ways of thy works when thou hast created inspired knowledge for the Strong Ones. This is thy work that yoked with the equal Gods thou smitest and scatterest the powers of evil.

उषो न जारो विभावोस्रः संज्ञातरूपश्चिकेतदस्मै ।  
त्मना वहन्तो दुरो व्यृण्वन्नवन्त विश्वे स्वर्दृशीके ॥ ५ ॥

Very bright and lustrous is he like the paramour of Dawn. Let his form be known and his knowledge awake for this human being, let all bear him in themselves, swing wide the gates and walk in the vision of the world of the Sun.

## 6

वनेम पूर्वीरयो मनीषा अग्निः सुशोको विश्वान्यश्याः ।  
आ दैव्यानि व्रता चिकित्वाना मानुषस्य जनस्य जन्म ॥ १ ॥

Men battling by our mind of thought may we make conquest of many powers and Agni burning brightly enjoy and possess in us all things that are, know the divine workings and know the births of the human creature.

गर्भो यो अपां गर्भो वनानां गर्भश्च स्थाताँ गर्भश्चरथाम् ।  
अद्रौ चिदस्मा अन्तर्दुरोणे विशां न विश्वो अमृतः स्वाधीः ॥ २ ॥

He is the child of the waters and the child of the forests and the child of things stable and the child of things that move. He is there for man in the stone of the mountain and within in the house. He is one universal to the peoples and the Immortal and the right-thinking One.

स हि क्षपावाँ अग्नी रयीणां दाशद्यो अस्मा अरं सूक्तैः ।  
एता चिकित्वो भूमा नि पाहि देवानां जन्म मर्तांश्च विद्वान् ॥ ३ ॥

The Fire is master of the nights and imparts to man sufficiency of his treasures by the power of perfect words. O knower, who hast knowledge of the births of the gods and knowledge of mortals, guard these earths.

वर्धान्यं पूर्वीः क्षपो विरूपाः स्थातुश्च रथंऋतप्रवीतम् ।  
अराधि होता स्वर्निषत्तः कृण्वन्विश्वान्यपांसि सत्या ॥ ४ ॥

Many nights that are different in form increase one who is the moving and the stable, one who has come from the Truth. He is a priest of sacrifice and enriches us where he sits in the world of the sun making our works things of truth.

गोषु प्रशस्तिं वनेषु धिषे भरन्त विश्वे बलिं स्वर्णः ।  
वि त्वा नरः पुरुत्रा सपर्यन्पितुर्न जिब्रेर्वि वेदो भरन्त ॥ ५ ॥

Thou thinkest out thy hymn of utterance in the rays and in the forests and all the gods carry to us the light of the sun-world as a sacrifice. Men do thee service in the manifoldness and come bringing from thee riches of knowledge as from an aged father.

साधुर्न गृधुरस्तेव शूरो यातेव भीमस्त्वेषः समत्सु ॥ ६ ॥

He is like a perfecter of works, one who is a hungry seizer. He is like a hero shooting arrows and like a terrible assailant in the battle.



## 7

उप प्र जिन्वन्नशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः ।  
स्वसारः श्यावीमरुषीमजुप्रच्चित्रमुच्छन्तीमुषसं न गावः ॥ १ ॥

The Mothers desire and are desired by him, sisters dwelling in one mansion, and come to him with joy as to their eternal husband, even as the rays to the Dawn, — Dawn dusk and flushing and breaking into rich lustres.

वीळु चिद् दृळ्हा पितरो न उक्तैरद्रिं रुजन्नङ्गिरसो रवेण ।  
चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुस्राः ॥ २ ॥

Our fathers by their word, the Angiras seers, broke the strong and stubborn places, our fathers burst by their cry the rock of the mountain, made within us the path to the Great Heaven, discovered the Day and the sun-world and thought-vision and the herds of light.

दधन्नृतं धनयन्नस्य धीतिमादिदर्यो दिधिष्वो विभृत्राः ।  
अतृष्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः ॥ ३ ॥

Then the battling and thinking peoples held the Truth and enriched the thought of the human being and bore it in all its breadth; unthirsting, doers of the work increasing the divine birth by the delight-offering, their walk is towards the gods.

मथीद्यदी विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।  
आदीं राज्ञे न सहीयसे सचा सन्ना दूत्यं भृगवाणो विवाय ॥ ४ ॥

When Matarishwan the Breath borne variously within us churned him into being, the Lord of Fire became the white and blissful one in every house. Man was a seer and kindler of the divine Fire and he dwelt with him like a companion and sent him on his messages like an envoy to a powerful king.

महे यत्पित्र ई रसं दिवे करव त्सरत्पृशन्यश्चिकित्वान् ।  
सृजदस्ता धृषता दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं धात् ॥ ५ ॥

When he had made this sap of essence for the great Father Heaven, he came down, one close in touch, one who has knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the keen lustre in his own daughter.

स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुशतो अनु दून् ।  
वर्धो अग्ने वयो अस्य द्विबर्हा यासद्राया सरथं यं जुनासि ॥ ६ ॥

O Fire, increase, twofold in thy mass, the birth into knowledge of every one who is luminous to thy flame in thy own house or gives thee worship to thy desire day by day. Whomsoever thou makest to haste in one chariot with thee, travels with felicity of thy riches.

अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवतः सप्त यह्वीः ।  
न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥ ७ ॥

All satisfying things join themselves to the Fire as the seven mighty rivers join themselves to the ocean. Our birth to knowledge was not discovered by the companion lords of life: but thou knowest it; impart thy mind of wisdom to the gods.

आ यदिषे नृपतिं तेज आनट् छुचि रेतो निषिक्तं द्यौरभीके ।  
अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥ ८ ॥

When flaming force comes to the King of men to give him strength, when Heaven is cast before him as a pure seed, the Fire begets faultless, right-thinking, young the gods of life and hastens their armies.

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरौ वस्व ईशे ।  
राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥ ९ ॥

One who goes immediately on the paths and alone like the mind, the Sun, ever is master of the treasure. The kings Mitra and Varuna with their beautiful hands are guarding delight and immortality amid the rays.

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

O Flame, violate not our ancestral comradeship; be still to us a knower and a seer. Age wastes the form of man like a cloud: know before that assault on our being.

## 8

नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नर्या पुरुणि ।  
अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा ॥ १ ॥

He creates within us the poet-wisdoms of the eternal Creator and holds in his hand many strengths of the gods. The Fire becomes to us a master of riches, creating together all immortal things.

अस्मे वत्सं परि षन्तं न विन्दन्निच्छन्तो विश्वे अमृता अमूराः ।  
श्रमयुवः पदव्यो धियंधास्तस्थुः पदे परमे चार्वग्नेः ॥ २ ॥

All the limitlessly wise immortals desired and found the Child within us who is everywhere around us. The gods who put thought in us toiling and travelling in his footing-places stood in the supreme seat and they came to the delightful house of the Flame.

तिस्रो यदग्ने शरदस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान् ।  
नामानि चिद्दधिरे यज्ञियान्यसूदयन्त तन्वः सुजाताः ॥ ३ ॥

When for three years they had served thee, O Fire, with the clear-offering and were pure to thy purity, then they held the sacrificial names, they sped their bodies come to perfect birth.

आ रोदसी बृहती वेविदानाः प्र रुद्रिया जभ्रिरे यज्ञियासः ।  
विदन्मर्तो नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसम् ॥ ४ ॥

The Masters of sacrifice discovered the vast Earth and Heaven and gathered to man the powers of the Violent One, and now the mortal knows and discovers by the founder of the hemisphere the Flame where he stands in the world of his supreme session.

संजानाना उप सीदन्नभिञ्जु पत्नीवन्तो नमस्यं नमस्यन् ।  
रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः ॥ ५ ॥

The gods and their wives altogether knew him and they came to him kneeling and bowed to the one who must be adored; and they exceeded themselves and made their own divine bodies and each friend was guarded in the gaze of his friend.

त्रिः सप्त यद् गुह्यानि त्वे इत्पदाविदन्निहिता यज्ञियासः ।  
तेभी रक्षन्ते अमृतं सज्जोषाः पशूञ्च स्थातृञ्चरथं च पाहि ॥ ६ ॥

The Masters of sacrifice found hidden in thee the thrice seven secret seats and with one common will in their hearts they guard by them the immortality. O Fire, keep the herds and all that stand and all that moves.

विद्वाँ अग्ने वयुनानि क्षितीनां व्यानुषक्छुरुधो जीवसे धाः ।  
अन्तर्विद्वाँ अध्वनो देवयानानतन्द्रो दूतो अभवो हविर्वाट् ॥ ७ ॥

O Fire, thou knowest all the revelations of knowledge of the dwellers upon earth; hold their strengths to uninterrupted continuity that they may live. And thou knowest the roads between, the paths of the gods, and thou art the sleepless messenger and the bearer of sacrifice.

स्वाध्यो दिव आ सप्त यहूवी रायो दुरो व्यृतज्ञा अजानन् ।  
विदद् गव्यं सरमा दृळ्हमूर्व येना नु कं मानुषी भोजते विट् ॥ ८ ॥

The seven right-thinking mighty Rivers of Heaven that know the Truth knew the doors of the felicitous treasure: Sarama discovered the strong fortified place, the largeness, the herded mass of the rays, and now the human creature enjoys by that wideness of the light.

आ ये विश्वा स्वपत्यानि तस्थुः कृण्वानासो अमृतत्वाय गातुम् ।  
मह्ना महद्भिः पृथिवी वि तस्थे माता पुत्रैरदितिर्धायसे वेः ॥ ९ ॥

The great gods set their steps on all things that have fair issue, making our path to immortality. Earth stood wide in her greatness by the great Ones and the Mother Infinite came with her sons to uphold her.

अधि श्रियं नि दधुश्चारुमस्मिन्दिवो यदक्षी अमृता अकृण्वन् ।  
अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन् ॥ १० ॥

The Immortals set in him splendour and beauty when they made the two eyes of heaven. The rivers of Truth are flowing, they have been let loose to their courses; their downward waters shone and knew, O Fire.

## 9

रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः ।  
स्योनशीरतिधिर्न प्रीणानो होतेव सन्न विधतो वि तारीत् ॥ १ ॥

A divine Fire was the treasure discovered by our fathers: he sets on us our birth to knowledge and is as if the excellent leading of a wise teacher, and he is like a guest well pleased lying happy in our house, and he is like a priest come to our house of session and brings to safety those that do him worship.

देवो न यः सविता सत्यमन्मा ऋत्वा निपाति वृजनानि विश्वा ।  
पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत् ॥ २ ॥

He is like the god that creates, the Sun; his thought is truth and he guards all strengths by his will. He is a true force that is expressed by many and is to be pondered on like a blissful self.

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।  
पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥ ३ ॥

He is as if the Godhead that foundeth all things lodging on the wide earth like a king with many loving friends. He is like a band of heroes marching in our front, marching to the house of bliss. He is like a woman faultless and beloved of her lord.

तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु ।  
अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्धरुणो रयीणाम् ॥ ४ ॥

Therefore men cling to thee, O Fire, kindled eternal in the house, in the abiding worlds of thy habitation; for they have placed in thee a great light. Be our universal life; be the hold of our treasure.

वि पृक्षो अग्ने मघवानो अश्युर्वि सूरयो ददतो विश्वमायुः ।  
सनेम वाजं समिथेष्वर्यो भागं देवेषु अरवसे दधानाः ॥ ५ ॥

O Fire, let the masters of the wealth enjoy thy satisfying things and the illumined seers, the givers the universal life. Warriors in the clashes of the battle, let us conquer plenitude, let us set our portion in the gods for an inspired knowledge.

ऋतस्य हि धेनवो वावशानाः स्मदूधीः पीपयन्त द्युभक्ताः ।  
परावतः सुमतिं भिक्षमाणा वि सिन्धवः समया ससुरद्रिम् ॥ ६ ॥

The cows of the Truth, the cows enjoyed in heaven, have given us to drink lowing with happy udders; its rivers have flowed

evenly over the mountain and claim right thinking as an alms from the Truth's supreme region.

त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियासः ।  
नक्ता च चक्रुरुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः ॥ ७ ॥

O Fire, praying in thee for right thinking as for an alms from on high, the masters of sacrifice set inspired knowledge in the heavens: they made night and day of two different forms and joined together the black and the rosy hue.

यान्नाये मर्तान्तुसुषूदो अग्ने ते स्याम मघवानो वयं च ।  
छायेव विश्वं भुवनं सिसक्ष्यापप्रिवान् रोदसी अन्तरिक्षम् ॥ ८ ॥

The mortals whom thou makest to haste to felicity, make us of them, even us and the masters of riches. Fill earth and air and heaven; cling to the whole world like a shadow.

अर्वद्विरग्ने अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।  
ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्रुः ॥ ९ ॥

O Fire, give us thy protection; may we vanquish their war-horses by our war-horses, their strong men by our strong men, their heroes by our heroes: may the seers have the mastery of the riches discovered by our fathers and may they enjoy them living a hundred winters.

एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च ।  
शक्रेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधानाः ॥ १० ॥

O creator, O Fire, may these words be pleasant to thy mind and to thy heart. Let our yoke be firm and our strength control the reins of thy opulence; let us hold the inspired knowledge that is enjoyed by the gods.