

AGNI SŪKTAṂ



Commentary:
Master E.K.



Master E.K. Book Trust

VISAKHAPATNAM – 530051

AGNI SŪKTAṂ
(Ṛgvēda - Mandalaṃ-I, Sūktaṃ-I)

- 1) agnimīlē purōhitaṃ yajñasya dēvamṛtvijam |
hōtāraṃ ratnadhātamaṃ ||
- 2) agniḥ pūrvēbhirṛṣibhirīḍyō nūtanairuta |
sa dēvāṃ ēha vakṣati ||
- 3) agninā rayimaśnavatpōṣamēva divēdivē |
yaśasaṃ vīravattamaṃ ||
- 4) agnē yaṃ yajñamadhvaraṃ viśvataḥ paribhūraṣi |
sa iddēvēṣu gacchati ||
- 5) agnirhōtā kavikratuḥ satyaścitraśravastamaḥ |
dēvō dēvēbhirā gamat ||
- 6) yadaṅga dāśuṣē tvamagnē bhadrāṃ kariṣyasi |
tavēttatsatyamaṅgiraḥ ||
- 7) upa tvāgnē divēdivē dōṣāvastardhiyā vayam |
namō bharanta ēmasi ||
- 8) rājantamadhvarāṅgāṃ gōpāmṛtasya dīdivim |
vardhamānaṃ svē damē ||
- 9) sa naḥ pitēva sūnavē'gnē sūpāyanō bhava |
sacasvā naḥ svastayē ||

MEANING**STANZA - 1:**

I worship with prayers the lord Agni. He is the light of offering and the light who confers his favours by appearing first in the East. He is the lord of combustion, supervisor of the Ritual and is the one who bears and offers the light of self-enlightenment.

STANZA - 2:

Agni is the object of worship to the seers Ancient and Modern. He is the one who utters forth the Devas and who is uttered by the Devas.

STANZA - 3:

Dawn after Dawn the Agni grants wealth, replenishment, brilliance and vigour of the highest degree.

STANZA - 4:

Oh! Agni, you are the circumference of that which is offering without any killing. You are the circumference of that which reaches the Devas and their planes.

STANZA - 5:

Agni is the lord of combustion and the one who performs the acts that are poetic. He is the lord of Truth that manifests as the colours and the objects of hearing. He is the Deva who makes Devas manifest and reaches them as his manifestation through them.

STANZA - 6:

Oh! Agni, you plan protection by that which you give as your own parts. You are the form of truth; that which we call this and that is the totality of your parts.

STANZA - 7:

Oh! Agni, Dawn after dawn and night after night we are being replenished by you. We, therefore live by bearing salutations to you.

STANZA - 8:

We bow to the Agni who is shining and who protects the traditional parts and who enlightens the day. He expands by his own measures.

STANZA - 9:

You, such a one, Oh! Agni, be to us the most approachable and near like the father to the son and contribute to our welfare.

EXPLANATION

This Suktam which contains 9 verses called Mantrams is in the form of an offering of the self-expression to the Lord Agni. The term Agni denotes the spirit of existence. He is the Lord of consciousness in the highest sense. From Him there is the outpouring of the Universe as space, time, form, concept, life and matter. On the plane of matter he exists as The Lord of combustion whom we call fire. On this plane he performs the act of analysing and synthesising the states of matter through transforming one state into another. The intelligence of Agni establishes the chain action of the creation which are cyclic and arranged self-propelled. In the set-up of these actions, the whole universe is worked out in its cosmic, solar and planetary and individual existences.

STANZA - 1:

Purohitha means a priest who presides over the Vedic Rituals. He signifies the Lord who makes the day by appearing in the East at the dawn. Here the Agni is understood as the form of Sun to the beings of this Earth. The term Ritvik means one of the four priest who conduct the rituals. The ritual is being expressed in the form of solar day from dawn to dawn. The four Ritviks sit in the four corners of earth which we call the four Cardinal Points. They are the East, the South, the West and the North that are respectively marked by positions of the Sun at dawn, noon, dusk and midnight. By these Four Points, the day of 24 hours is divided into the four equal parts of six hours each. This is the fundamental pattern of all the Yajnas that express through the space and time. The term Deva denotes the Lord of Brilliance. Light exists in many planes, some of which can be perceived by human eye, mind, Buddhi, the soul and the spirit. The light of the Supra-cosmic spirit Agni exists without fuel because the matter of the Earth is formed from him and serves as fuel to make him manifest on the lower planes as plane. The term Hotha means one who burns the offering. Here Agni is described as Lord of combustion. According to the Vedic arrangements of Gods, Agni exists in the three planes: spiritual, etherical and material. On the material plane, he is the lord of combustion. On the

etherical plane he is the Lord of Light that is exposed to the senses and the mind. On spiritual plane he is the Light whom we call pure consciousness. The term Ratna means a Spark that is self-Luminous. The sun globe is a unit of self-Luminosity of Agni and he also enlightens the planetary bodies by acting as planetary consciousnesses in them. In the individual these consciousnesses exist as the potentialities of the senses, mind, personality, intelligence etc.

STANZA-2:

Since every one of us is made as a unit of the various sparks of Agni serving as the Microcosmic Devas, we can individually conceive nothing other than one or more of these splendours of Agni. Whatever we feel, think, conceive or create is bound to be the part of Agni. Hence whomsoever we pray, it is the Agni only. We awaken in him and find His existence already even before our awakening. That is why it is said that both the ancients and the moderns offers prayers to Agni. Every unit of creation, solar, planetary or individual is bound to be an utterance forth from Agni. Every utterance of an individual is, therefore bound to be an offering to Agni.

STANZA-3:

Food for man exists as the animal, plant and mineral. Food for the animal exist as one of the three other forms. Food for the plant exists as mineral, water, sunlight and air. All these things would interpenetrate and exist in and around the earth globe, are inherited from the Sun since the earth globe itself has come out of the Sun-matter. Therefore, it is described that the Agni makes us enjoy the wealth and replenishment though the dawns of the Sun of our Earth. 'Yasa' means shining forth into objectivity. Vigour is the essence which we call life. It keeps the whole unit of our constitution in synthesis. All these things are granted by Agni in the form of the Sun God.

STANZA-4:

Yajna means an offering of the individual for an impersonal work. It is described as something that should not include killing. That means, the human being should find out a way of adjustment and coexistence with the other creatures of the Earth. This way is called the Path given to man by the God. The term "Adhva" means the path along which the individual should walk. This path is there immanent in all the Devas; for example, the sun shines, the wind blows, the clouds shower and the earth yields fruits to the beings of this earth for

non-return. One who follows this path is said to walk among the groups of the Devas.

STANZA-5:

Agni, as the Lord of combustion on the earth plane, is described as the one God who performs deeds that are poetical. Every bit of the creation is sweet and wonderful, and hence it is called poetic. The sunrise and the sunset, the full moon and the new Moon, the Splendours of the Seasons in the fullness of their fauna and flora, the symmetry of the physical and mental vehicles of the beings are all really wonderful, beautiful and inimitable. The periodicities of the astronomical ages and the divisions of the planetary Globes are all really poetic since they express symmetry of form and music. Hence Agni is here described as the doer of deeds that are poetic. He is the first and the last existence upon which all the other splendours exist and hence he is described as System or the Truth of existence.

The term “Chitrasravasa” means the one who is with variegated colours. This means that the lord is the Lord of colours and also the sounds as well as the faculty of sight and hearing. As the spectrum of the White Ray, he is the Lord of the Light and the sight and consequently the shape. As the vibrations

of the Electromagnetic field (E.M.F) that fill the space. He is the lord of sound principle, the disturbance of which we call sound. He is consequently the Lord of faculty of hearing. This automatically follows that he is the lord of meaning, understanding etc. as the vehicle of these powers he entered the Devas who are the creative intelligences of the macrocosm and microcosmic unit.

STANZA-6:

Everything around us is a part of the very same Lord. Everything can be used to contribute to the progress of one and all. Hence, that which he grants us as his own parts is granted for our own benefit and protection. This includes everything that we have and also everything that we get. In this capacity the Lord is called Angiras. The term means the one who bears the essence as the parts of his limbs.

STANZA-7:

The light of the day and the darkness of the night are for us to work and to repose. They are the divisions for the objective and subjective activity of the life. The two phases can be called as the breathing-out and breathing-in of the life by the individual. Both of them are described as the two

counter-parts of the same Agni. The light of the day stimulates the objective activity and the light of the night, which we call darkness by our limitation, stimulates subjectivity. An alternation of the two states is essential for the very existence of the individual unit. Hence, Agni is described as the one who replenishes us by day and night.

STANZA-8:

Light is known only depending upon the fuel on the earth plane but in fact light exists for ever, while the fuel of the earth plane comes out of it and goes into it periodically. Hence, light is described as self-luminous and self-propelling. He is described as the protector of the paths. This is because the paths of the planets around the Sun are formed by Him and also the programme of the day, month and year of the individuals is formed by Him as the metabolic, social, official and spiritual activities.

STANZA-9:

The manifestation of the son from the father is Creation on the higher planes and reproduction on the lower planes. The Sun globe is created from Agni as the son of the father, so too, the planets from the Sun and the Atoms from the planets. The relationship between the father and the son is,

therefore, taken as a comparison between the Agni and the individual. When it is understood properly Agni becomes nearer and approachable to the individual as the very spirit of His existence. Hence, the prayer to Agni will always contribute to the welfare of the individual.