Suparna alone pervades the one ocean of Existence and comprehends all Creation.
मुःपणः
कः छन्दस्योऽण माविद्ध चीरः
को विष्णुमात्रिवाचे पपादः?

एक मुःपणः स समुद्र माविवेहः
स इति विष्णु भुवने विचारते।

वि मुःपण्यां अन्तरिष्काण्‌वस्तुः
गमी रेवेहा अचूरः सुनीतः।

तं पाकेन बनसांप्रस्वयः मन्तितः
तं माता रेविदि स उ रेविदि मात्रम्।

दिवश्रयो दिरियाणा अवेपणः
विदुवेंवा सहसामान मकेम्।

Hindi Press, Guntur-2.
SUPARNA

Who is the hero that proclaims the Integral Unity of the Vedas, and converses with Yajna, the wisdom of intelligence.

Suparna alone pervades the one ocean of Existence and comprehends all Creation.

With the sweeps of his profound flights, Suparna reveals the regions of Anthariksha, the spaces that intervene between Earth and Heaven. Suparna is the giver and guide of life.

With ripe mind I see him within. He addresses the Mother, the Veda Matha, and She answers Him.

The Divine Waters of knowledge extend echoing wisdom into music and the Devas utter forth the Rics with the singing of Sama.

Copies can be had from the Author.
वयः केकिन अतुथा विचक्षते संसरू सन्यात एक पापाम्।
विद्वामिक अभिचर्णे शशीभि: अशिरकस्य दहशे न स्थपम्॥

केतयमिन केशी चिंत केशी बिमतिः गोदसी।
केती विज्ञे स्वार्जीक केतीद्र क्योतिष्ठने॥

वादाय वेदादिनारी परीतान्त, कुष्ठाशुल्तापूर्ण तरंगवाहान्त॥
आप्नाय मूर्ति नेरसिंह तेजः असेव श्रीतचुष्ण मात्यां।॥

भद्राजिति चामन्य वेदंध्रधर कंदरे।
स्वाते युरीयसब्धसं दवी वेदवुण बेघा॥

तेजसायुर्णधर्मेमं तेनाव स मुनियमचा।
तेजावुर श्रुतिसब्धवं वायश्व लोकाहितेत॥
अभ्युतनातशु सम्भवं रामबन्देन सुरिणा।
अजंतोऽप्पायुर्णधर्मावतं मन्ततचन तेजसा॥
I have been much impressed with the profound metaphysical interpretation of Vedic themes by Sri E. Anantacharya. The Rig Veda is a perennial document of cosmic knowledge. Its subject is Srishti Vidya i.e. the lore of creation at two levels, viz., macrocosm and microcosm. Modern scholars have tapped the Mantras for tit-bits, but the main purport of the Vedic Hymns is to state in a symbolical form the truth of cosmic creation. This basic point of view should be frankly admitted; otherwise much of the significance of what the seers wished to convey is lost. Our modern translations of the Rig Veda have failed to discover any systematic metaphysical exposition behind the Mantras. Max Muller, Grassmann, Ludwing, Bergaine, Wilson, Griffith, Geldner, although very laborious and scholarly, hardly touch the fringe of the Vedic problem, viz., the understanding of the deep cosmogonic truths, as expressed by the Rishis. Even the great Roth who sounded a note of caution against Sayana did not bring us a whit nearer to the main problem of consistent Vedic interpretation. When the Rishis spoke, there was a definite purpose and real meaning behind their words. They were intelligible to their contemporaries. The people of their times well understood the intimation of the words in the Mantras. Now many of these meanings have become obsolete and unintelligible to the modern expositors of the Rig Veda. It is often complained that the Mantras are very obscure. To an extent this is true, for our approach is different from that of the Rishis. Until and unless this distinction is clearly realised, it would be futile to expect that th
Mantras of the Rig Veda will ever yield the truth contained in them. The modern mind may agree or disagree with what the Rishis enunciate in detail about the creational process, but we must insist that they should be understood in the correct manner which makes the corpus of the Mantras a rational and consistent formulation. This may be an exacting demand, but its fulfilment alone would render the Rig Veda a meaningful and rational document spoken by knowledgeable authors. The work has hardly been commenced and the problem awaits to be thoroughly grasped and solved with precision, clarity and intelligence. Here we welcome the interpretational approach of the author of the “Suparna”.

Let us admit that it is no use enthralling in favour of the Rig Veda either on the ground of its antiquity or on the basis of its being produced in India. Truly speaking the Rig Veda deserves our attention on the genuine merits of its contents. As Dr. Coomaraswamy used to say that the Rig Veda is a prime document of Philosophia Perennis, Sanathana Dharma, i.e., the abiding truths of cosmic manifestation and of its divine spiritual foundations. It embodies the truths of the Supreme Cosmic Law or world-order which men in all times and places have tried to understand, interpret and adore as the quintessence of all higher knowledge. The Rig Veda is the embodiment of such knowledge.

As pointed above, the aim of Rig Veda is cosmology (Srishti Vidya). Prajapati is the creator and the worlds are his Praja or Creation. The Rig Veda is a rich document of Prajapathi-Vidya. Prajapathi is essentially one (Eko Devah) but he manifests himself in the
form of many Devas, the All-Gods. The problem of a right understanding of the Rig Veda therefore centres round the theme termed as Deva Vidya. One should therefore, fortify one-self to grapple with the mystery of the Deva Vidya, 'Knowledge of Immortal Powers', in order to have clear light on the Manthras. Agni and Indra, Mitra and Varuna, Vishnu and Usha, Surya and Savitha, Aswins and Pusha, Rudra and Maruta, Dyauh and Prihivi, Soma and Thwashta, Bhaga and Aryama-these are some of the deities in the Rig Veda. Vasus, Rudras, Adityas and Viswedevas typify hosts of deities. There is one God and there are All Gods. This is the basic stand of the Rig Veda - Ekan Sad Viprah babhuddha Vadanti (I, 164, 48). These are not mere flowery words, but an essential truth in the cosmic scheme of creativity.

The conception of Deva is significant. It stands for the transcendent, universal and immortal Life principle from which the spiritual forces flow forth in endless floods. It should be remembered as a key to Vedie symbolism that the Deva is equivalent to Amritam, Satyum and Jyothi. The opposite of Deva is Asura, which stands for the opposite anarchic type of Mrityu, Anrita and Tamas, i.e., Death, Disintegrity and Darkness. The Devas and the Asuras are locked in an ever-raging conflict known as Devasuram. It explains the conflicting pattern of cosmic activity and constitutes the background against which the Supreme Law or World Order for the emergence of Yajna or Adhwara, or Ritam, asserts itself. The Devas rule supreme at the centre of each Yajna, but they are for ever kept out by the unconquerable might of Indra. Indra or Agni as the supreme power in the Y
Agni, Indra, Surya, Mithra, Varuna, Adithi, Asvins are some of the great Vedic Gods. It is no use piecing together precarious anthropomorphic formulations from scattered strands of description. The deities are Archetypal forms of the basic creative power behind all manifestation serving different functions. Agni presents the model of all the Gods. Agni is the fundamental spiritual — cum — material force, the source of manifestation, both animate and inanimate. Agni is essentially one but spoken of as three in the manifest Yajna of the cosmic life and the life of the individual. The three fires (Agni-Treta) are susceptible of diverse explanations which are all true in different contexts and at different levels. The one world becomes discrete as three viz., Prithivi, Antariksha and Dyauh, each of which is controlled by an aspect of Agni under the names of Agni, Vayu, Aditya. These three may be best understood as symbolising the three great mysteries of manifestation, viz., Matter, Life and Mind. In all this trinity, Matter corresponds to Uk or Paucha-Bhuta, Life to Prana and Mind to Manas. They are integrated for unified life-functioning under Vaisvanara. Agni represents the terrestrial or material aspect and Aditya, the celestial or immortal. Both are inseparable and represent the twin aspects of a single power. Agni on earth is not merely the flame kindled from the fuel. It is no doubt the material and outward aspect which is the symbol of divine power. Similarly Surya is the Fire in Heaven and also as its material aspect or Bhumis, but it really shines as the symbol of the Divine Supernal Sun, which is
the great Life principle or Prana moving the whole cosmos. The Vedic deities like Agni and Indra are explained in terms of the daily or yearly revolving wheel of time which we know as Ahoratra, Masa, and Samvatsara. For example, Mitra is represented as day and Varuna as night. Similarly, the bright half of the month and the hot season of the year represent the power of Mitra, and the dark half of the month and the cold season of the year that of Varuna. Mitra and Varuna are relative terms, symbolising the two differentiated aspects of light and darkness essential for creation; so are Agni and Indra, the former representing the substratum of the all-pervasive energy and the latter the emergence of its positive and aggressive function.

Adithi is the Great Goddess (Mahi Mata) in the Rig Veda, Mother of all the Gods, who are called Adithyas. Adithi is spoken of as the mother of Daksha and Daksha as the father of Aditi. As his daughter she is called Dakshayani. As symbolical statements of the creative process both are consistent formulations: Adithi is Supreme Infinite Nature, the Mother of all Gods or creative powers and is called navel or centre of Immortality (Amritasya Nabhīḥ). On the plane of manifestation Aditi is reborn as the youthful daughter of Daksha, the latter being the presiding deity of each Yajna. Unless the primeval Mother incarnates as daughter in each individual centre of life, the individual Yajna is doomed to failure. In this latter aspect Adithi becomes the Sati of the Puranic legends. Daksha as the Ego in each conscious centre thinks of completing his Yajna without the participation of Aditi, Dakshayani or Sati and his Yajna ends in fiasco. The inter-dependence of the universal and the individual
of the Divine and the material, of the Deva and the Bhuta, is the essential condition of life which is possible only by the Deva descending to the level of the physical or material world.

In Vedic symbolism great importance attaches to Surya, typified as the cosmic Horse and the cosmic Bull. Surya is the great Horse (Aswa) which is the cosmic Tree of Existence called Asvattha. All the Devas like Agni, Indra, Mitra, Varuna, Ushas, Vishnu, Bhaga etc., have their abode in the sun as powers which control and direct the working of the cosmos. Surya is therefore called Visva-devya, the abode of All-Gods. Surya is the same as Samevatsara, the manifest symbol of relative time. It is the source and cause of all motion. The cosmos is conceived of as a Yajna which is fulfilling itself by the ever recurring dismemberment of the various limbs of this Divine Horse (Deva-bandhu-Vaji). Creation is spoken of as an Aswamedha in which all the subtle and latent powers in the body of the Divine Horse come down to the plane of the material manifestation and become vitalised with the seed of life. The fluid of life, which is the most mysterious substance in creation is the fertilizing seed of the Divine Horse and is called Soma, saturating and vitalizing every limb of the cosmic body.

The Sun is also spoken as the great Bull and the cosmic cow (Vrishabhascha Dhenuku). The cow is Viroj, Infinity or Mother Nature. Creation is her milk, impregnated with minute particles of butter. Each tiny globule of butter, that is in the milky ocean of the cosmos is a spark of fire, a seed which perpetuates the process of life and creation. Conversion of water into milk is creation which is made possible through the chemistry of the cow's body.
In order to understand the meaning of the primeval floods of Water, Milk and Butter, it is essential to know fully the symbolism of the Cow in Rigveda. This cow is variously known as Aditi, Viraj, Visva rupa, Kamadugdha, Viswadhayas, Kevali and Prisni. Because of her basal dichotomy in the two aspects of Black and White, Rest and Motion, Amrita and Mrityu, the cow is called Prisni, the Spotted One. So is the sun comprising the twin principles of Black and White Raja described as Uksha Prisni, Spotted Bull. Life itself is prisni, a unitary manifestation of the opposite force called Prana and Apana, the immortal and the mortal the Divine and the Material. The Yajna is the technique of sublimating the lower into the higher or bringing about coherence between the Deva and the Bhuta.

The vedic conception of Apah holds the key to many a symbolical meaning. Apah is literally Water or Floods. They represent the primeval ocean of Varuna also called Samudra which is the substratum of the waves of Light, Motion and their contrary principles of Darkness and Rest. This primeval ocean precedes all creative activity and all the Devas, or Comic powers and primordial matter subsist in the womb of this ocean. Its exact nature is indefinable both in science and philosophy. It is called Apah, for the reason that it was all-pervasive, spread to the farthest ends of Time and Space (Yad apnot tasmad Apah: Varuna, the king of the Asuras is the lord of this ocean. This is the limitless ocean of energy from which the cosmos takes its birth. Verily all universes are but a drop from that ocean. (Drapsas chaskanda). In the womb of the primeval Oceanic Flood lies hidden the powerful spark of light and heat called Agni. (Tamanagnini Janayanta Mantrak Rig X 91. 6). This Agni
the Recurrent Babe (Kumara) that comes to birth again and again; he is the child of Waters (Apam Napat). Agni as the creative seed is called Retas and Ajya and also Hiranya. The creative seed lying in the womb of the primeval ocean of energy becomes manifest as Hiranya Garbha, the Golden Germ or Golden Egg; and each new organism where life (Prana) starts its pulsation is also an incarnation of that same Hiranya Garbha. The Purusha that is born from the waters of the Ocean or from the Mother-principle called Viraj is termed as Vairaja Manu, same as Purusha of the Rig Veda (Tasmad virad ajayata virajo adhi purushah). The Viraj Manu in each organic centre expands and fills the interval of its Dyava-prithivi, which like the shells of an Oyster typify the principle of envelope.

Amongst the Divine powers or Devas, Agni and Surya or Vishnu are the two ends of the oscillation called Pranana-apanana or Samanchana-prasarana viz., the ceaseless process of contraction and expansion, as present in all animate beings and also in inanimate objects. Through all Time and Space this pulsation exists as Prana or Agni, or Surya or Prajapati, each of which through a veritable chain of symbolical imagery represents or explains the essential process of creation in the microcosm and the macrocosm. Vishnu is distinguished by his Three Steps (thri-vikrama) which are essential for the transformation of the dwarf into the ant form. Each organism is Vamana at birth but becomes Virat as a result of growth or evolving with all the possibilities of its existence. The process of becoming or Evolving is symbolised as the Three Steps of Vishnu, viz., the trinitarian principle or basic triad of creation. Three Fires, Three Worlds, three divisions
of Time are patterns of that Trait. The coherence of these three divisions constitutes a Yajna which is the same as Adhvara, the one that cannot be harmed or thwarted and must attain fulfilment in each individual life or system.

It is no intellectual approach but a living vision of cosmic reality that Shri Anantacharyya has discovered as the underlying secret of Vedic wisdom. He has propounded a new definition of religion which is truly the ancient view of Dharma as the culture of the whole life and integration of the individual with the cosmic manifestation. His exposition is full of the sweet mead of life which he discovers in the vast symbolism of the Veda. For him the Chhandamṣi are like a mother brooding over her child and nursing it with incessant flow of spiritual milk. He explains the Vedic symbolism in terms of Yajna which is but the ancient name of the integration of the microcosm and the macrocosm by a living realisation of the mutually linking process. He explains Savitri as the fertility cult of a continual endless life that is wedded to Satyavan or the cosmic sun which undergoes a cyclic renewal from year to year. In fact, Satyavan's life is not to last one year but is endless and eternal through the agency of Samratsara which is the greatest potent force and process by means of which nature fulfills her great vitalising process.

All the great Bhutas or the elements of nature represent the fundamentals of existence, and through them we are witnessing an endless release of light, heat, energy—all symbolised in the Vedas as the Waters or the Flood (Āpaha).

Adhvara is the same as Yajna, literally the path of life, ordered and graded life leading to a coordina-
tion of the individual centre with the cosmic, encircling him. This spiritual truth of the correspondence between the two Purushas, the Dasangula Purusha and the Virat Purusha, is not a process of intellection but a truth realised through all the reiterating impulses, emotions and feelings that lie deep in our hearts (Hrida Tastesw). The Para Sabda always comes from the heart and it is the heart that moves the springs of life. The Devas like Agni, Indra, Savita, Surya, Adithi are all symbols of the spiritual cosmic energy in many forms. It is they who are instrumental for the continuity and fulfilment of the great Yajna. The earth and the heaven are the eternal parents not only of Agni but of all manifestation whether of the individual or of the cosmos. Agni or Prana (Vital power) lies secretly in the womb of these parents until it is made manifest on the physical, vital and spiritual planes. This is the great Agni Vidya which the Brahmanas of ancient times knew fully well. There is an episode in the Mahabharata that a Deer (Mrga) escapes with this Arani into the forest, and Yudhistira is approached by the Brahmin to recover for him the lost Arani. Yudhishtira makes an attempt at the end of which he is confronted by the Great Spirit (Yaksa) who is master of the flood or Waters of which no one can drink unless he makes a satisfactory answer to the Great Question (Samprasarana) which is nothing but the ultimate secret of this material existence. That great question is only one, although elaborated in many forms and its answer also is one. It is the question relating to the Parents (Mata-Pita) and their significance in relation to everything. Nothing is more profound than the mother and nothing more lofty than the father. This is the central truth of all exi-
stence. The mother is matter and the father is divinity. The floods (Apah) are the eternal mother and the great spirit is the father that broods over them and out of the churning, Fire or Agni or the babe is born. In Rigveda (III-29) this Arani Vidya is described. The secret of this knowledge lies in that vision which penetrates into the material forms of things and whose eye discovers that imperishable vital power which is converting itself into these forms.

Everywhere all around us we are witnessing a churning process by which sparks of life are being churned or radiated by that central fact of the universe which is named Kama. Kama represents the great purpose behind all Yajnas. It is the motive force of a continuous creative process. There is a deliberate insistence in Vedic culture on the sanctity of the Griha (Home). Arani Vidya is the Agnihotra, Vidya the science of kindling the householder’s fire. Agni is the deity of the home, the universe is that Griha The Sun is reared in the lap of its parents and the parents symbolise the home. The tending of the fire in the home is to make the individual conscious of the sparks of life and the locality of his existence. Fire is not the product of material dead wood but the divine flame, made manifest through matter.

Shri Anantacharyya has succeeded in a most amazing manner in explaining the intricate symbolism of the Vedic rituals which were transferred to the form of Puranic legends. For example he explains Nahusha as the archtypal man or man-kind in general and Yayathi as the sojournins soul. Lopamudra the great darkness or night which screens from our view the reality behind material existence. Her husband is Agastya or the Sun. The eternal time or Mah
kala makes itself manifest as Surya produced by the prayers of Agastya and Lopamudra. Darkness (Ratri) is like a veil (Maya). Everything remains concealed. Yama and Yami, a teasing crux of Vedic symbolism, are according to him earth and heaven but in their undifferentiated state before the parents begin to live in society as man and wife. In that primeval state (Agre), in Principio, one can only speak of the two forces as brother and sister or mother and son or as Twins. Mythologies are intended for certain aspects of cosmic truth. They are not historical facts for events fixed in time and space. Mythology is truth for ever, a truth that is repeating and asserting itself in the life of individuals, or a fact within each of us and for ever true. The significance of Mythology is, not on its historical character but in its cosmic pattern as casts or archetypes of the world. It is true not only with respect to the Vedic Mythology but to Mythologies of all nations in general.

The main plank of Vedic Mythology is the eternal conflict of light and darkness, good and evil, immorality and death, all of which are conceived of as the neding conflict between the Angels and the Titans, devasuras. The ethereal higher powers are the Devas and the subterranean ethnic powers are the suras. A matter of fact, the Asuras are spoken of as the elder progeny of Prajapati and the Devas the younger. The former symbolise the uncontrolled unharnessed, unmeasured powers of the creator in its undifferentiated stage and the latter represent the me, when harnessed to a system or in Vedic words then attuned to a rhythmic pulsating activity, they become the controllers and guardians of a Yajna. The
powers of darkness are symbolised as the creeping serpents, the Bhujangas which by the process of Yajna are elevated and transformed as Patangas; that is, the flying Garutman Suparnas.

These are the Vainateyas and the Kadraveyas, between whom the fight is for the release of divine mother Vinata, divine nature constituted in the human being and functioning through our nervous impulses. The combat does not continue for ever but ends as soon as the divine energy is able to assert itself and is coordinated with the higher being. Sublimation is pictured as the developing of wings that bestow on the creeping serpent, the faculty of soaring to heavenly heights. It is like the transmutation of the base metal into noble gold. The Yajamana represents the agent of continuous process of this transformation as indicated by the present participle suffix of the word.

Life is a dedicated phenomenon that is Yajnartha or Kratvartha—harmonised to the totality of existence and not merely lived for the individual self, although the totality includes the individual also. The basic foundations of cosmic life are the Dharmas that underlie the universal Yajna. They are the results of divine making and these must be discovered from realm to realm and at all levels of existence while for the sake of clarity were analysed as Adhidaiv (Cosmic powers), Adhibhutha (Cosmic matter or element) and Adhyatma (individual), and the integrative pattern of all these three is the object of expositio through the Yajna on which the sacred literature of India insists as Adhiyajna. Krishna rightly mentions the individual centre as unfolding the Adhiyajna
symbolism which is nearest to us and surrounds us as the divine impulse which must be comprehended and mastered.

Pt. Ananthacharya also explains the Vedic deities in terms of the central nervous system. For example there are the three Kosas in each human body, the physical, the vital and the psychic. The cerebral centres of the mind represent the activities of Indra, the medullary centre of those of Rudra, and the peripheral centres connecting every part of the body with every other part are the Viswe-devas. We might again conceive of the body in terms of the three fires or the three regions, the Ahavaniya representing the cerebral region, the Dakshinagni the region of pelvic or the reproductive system, and the Garhapatya or the Vaisvanara as the digestive system. These are coordinated at every moment of life and the balanced activity of Prana and Apana contributes to Yoga-kshema or the perfect health of the individual. The spinal column is the Meru, the nerve centres, because of their intense activity, are the Asvas and the secreting glands are the cows (Kamadugha gavaha) whose udders are constantly oozing out streams of nectrine fluid into the great stream of life.

Vedic symbolism is expressed through significant numbers, for example one, three, five, seven, twenty-one, thirty-three, forty-nine, hundred, thousand etc. The significance of these numbers is to be discovered in the physical constitution of the body and the vital and psychological impulses vibrating through the physical. For example - fire is spoken of as one एक पूं अभिन्न: बहुस्सामितवते in view of the undifferentiated cosmic energy or life force. The same becomes
three when differentiated as earth, heaven and the mid-region or the three centres in the human body; again the same is spoken of as the five Pranas पंचात्मानानव: and also as the seven Pranas or even the thrice seven powers त्रि सत संति: and so on. But the fact remains that Agni is the centre of all the divine forces or Devatas and hence it is said. अग्नि संस्वा देवताः। Agni existed in the beginning as Agri and it is the carrier, messenger देवाना भ्रितम: which carries the forces released in the body to all its centres.

Yajna as the Srestha Tamam Karma is life itself. One need not run away from life. Life is indeed a mystery but it is not by avoiding but by coordinating that we know this mystery. What a splendid homogeneous system is expressing itself through the human being. Earth, water, fire, air and sky, these are the life-Maha-bhutas. They are but the five material states of existence of a single cosmic force or Agni. They constitute the material body. From their integration are created, will and thought (मनस्) and from them is produced Ahamkara, the ego. These are the eight-fold manifestations of Prakriti. These are all material like the Marthanda, a ball of matter which is made instinct with the power of life by coming into contact with Jiva, which is the Para Prakriti of the lord and is a spark from his fire.

Another remarkable feature of the exposition insisted on by Sri Anantacharya is the intimate connection between Veda and Ayurveda. As a matter of fact the basic principles of Adhvara or Yajna are identical in the Veda and the Ayurveda, the science o
life. Ojas is the quint-essence of the secretions and life forces generated in the body, and the ojas is carried from the heart to every region of the body through the main blood vessels lending energy and sustenance to all functions. It is the Soma, the immortal essence of which we read so much in the Rigveda. The Vedic system of life elaborated the Soma Yaga, which the Ayurvedic science has applied to the Ojas and Rasyana, for vitalising and regenerating the functions of the nerves, the glands and the impulses. Ayu or life is said to be immortality itself; and Soma also is identified with the life force. Prana is also the same as Amritam. So it is the regeneration of life-force and its manifestations in flood-like streams through the physical and vital constitution of the body, that is emphasised in the Vedic symbolism of Soma. According to the Ayurveda रेतोमूलोति जीवनम् and Retas or life is the same as Soma रेतोविलो गोमा। The facts of physical life are transferred to higher spheres to be the facts of spiritual life and to be lived in divine consciousness.

The exposition of Vedic thought by the great learned scholar from South India is invested with deep interest and meaning. I have no doubt that those who have lent thought to the mystery of the symbolism will welcome this attempt as representing a truthful portion of the wisdom of the ancient Rishis.

Varanasi 16-6-62
Vasudeva Sarana Agrawala
Professor
Banaras Hindu University
FOREWORD

Suparna, The Integral Unity of Vedic Outlook, is only the vivification of my “Vision of Aryan Glory” published in 1935. Though I thought of publishing the whole of the Vedic Outlook, I could get into print only the first half of it in this volume. Yet it gratifies me to see that even the first part has seen the light of the day. It was completed some years back and a few discourses were given of it at the residence of Dr. V. S. Agarwal of the College of Indology, of the Banaras Hindu University.

The main object of the present work is to put before the public the general trend of the several strands of Vedic culture that go into the institution of Yajna, culled out from the great scientific concept of the creative powers of the Apaha, the ultimate waters of reality. Vedantha is only the abstract of Vedas which distinctly form into a system of facts of positive sciences. The truths of the positive sciences are the basis of the notion of The Waters, a mighty conception that is found to be also the foundation of creation in which the conception of the mind is slowly traced and found true in the Conception of all living materials plant, animal and human worlds.

Agni is the central embryonic concept of original existence out of whose wisdom the ocean of the waters of knowledge projects as an inexhaustible jet of sweet nectar forming the mighty ocean encircling the universe more than three times and differentiating into the seven mighty matron floods to give birth to Agni as the one child of the seven mothers, सृष्ट्यात: | It is in these waters that surround the embryonic child, that
the Devas too are found functioning. The Viswa Karma is the all potential embryo and the basis of all the world of forms i.e. the Viswa Rupa, the constitution of Viswe Devas as Vishnu. Between the Viswa Karma and Viswa Rupa appear all the other Devas. Hence the Aithareya Brahmana too says that between the worship of Agni and Vishnu is also achieved the worship of all the other Devas, as Agni and Vishnu are like the centre and circumference of Anantha, the circle. अभिन्द्रेयानामवर्णो विष्णुः परमः तद्वहरण सर्वं अन्यान्वयनः।

Each of the Devas plays his role in the cosmic as well as the micro-cosmic Yajna, the team work of the fundamental forces, born of the consuming fire of the Yajamana to full growth and realisation if he is also led along the path of the Yajna process Surya, Aditya, Indra, Brihaspathi are all thus the emanations of Agni. Instead of giving a dry list of names of Devas, the several Devas are introduced to the reader in the first chapter as the splendours of Agni. The Waters, the Night, the Dawn, and the Aswins are also brought in as topics of intimately allied concepts, and each of them is thereafter dealt with in a subsequent chapter, after fully explaining the properties and functions of the Waters and the Yajna, in theory and practice.

The material on which the Vedic Outlook is founded and the texts quoted in its support are mainly selected from Rig Veda and to a small extent from Yajur Veda too. Small texts are also quoted from the Thaitthiriya Samhitha and the Kathaka Samhitha. A few sentences are taken from Aithareya, Samkhya-yana, Sathapadha and Gopadha Brahmanas. The development and division of the Brahmanda are sup-
ported by quotations from Thaithiriya Aranyaka, and the Chayana part of the last chapter is upheld by passages from the Kathaka Samhita. Stray sentences are also taken from the Bhagavad Githa, Maha Bharata, Chandogya and Brihadaranyaka Upanishads and Charaka Samhita. The translations are general and are my own and I have not followed any other Bhashya. An exhaustive index of the quotations is under preparation and with it I hope very soon to have the opportunity of publishing both the volumes of the book. I am aware that the present edition of this first part has many defects in paper, printing, sorting of material etc., and they are far from making it attractive to read. Inspite of these defects, my hope lies in the fact that the material presented has its own intrinsic worth to interest and attract the modern reader who is at one time or other a student of science and religion to some extent. This fact is the bed-rock of my hope that gives me the venture to release the book into the public whose enthusiasm alone is to give me the strength of hope in the future for further ventures.

A definite method has been adopted in understanding the basic truths of Veda. Though the Devas are a homogeneous community, possessing almost similar and sometimes even same powers, they have some distinct features. These individual aspects of the important Devas such as Agni, Mithra, Varuna, Surya, Indra, Brihaspathi, Yama are collected. Taking these peculiar and individual properties of the Devatas and their regions as the main moorings of mapping out the total constitution, further investigation into more detailed facts is carried on. The results so achieved are subjected again to review and correction in the
light of Suktas where the Devatas are grouped into two, three etc., and their relationships and cooperative functions are studied. The constitutions of Yajna Devas are thus probed deeper and in the light of their mutual relationships in order to correct the conclusions arrived at.

The formulae and the significances of the Arani, Agni Mandha, Agni Adhana and Agni Hothra are briefly explained in terms of the Rithwics and of the Yajna Devathas concerned. The Pithru Yajna is also given an adequate exposition in principle as well as in practical detail and purpose. Agni Chayana too is explained as the process of the incarnation of Agni in whose company, through all the cyclic succession of his seven forms सप्तवेन: the individual soul is also led for being restored to its native splendour as a purified and polished gem. This process of reformation is begun with the event of death culminating in rebirth for experience, progress in knowledge, and absolution, the results of realisation and readjustment through knowledge and wisdom in the light of experience gained by a succession of births as is also expressed in the Githa.

वहुः जन्मनामस्ते ज्ञानवान् मौ पश्चाते वायुदेवस्वभिमित स महामा दुर्घुमः। The journeying paths of Devas, Pithrus and Manushyas are referred to as correlated in one circular path of progress.

Though the Devas are classified as Vasus, Rudras and Adithyas according to the three regions of the Brahmanda, all the Devas are called Adithyas since they are all children of one mother, the undivided Adithi, their original mother. Even among them there is a small group, responsible for the genesis of Adithi or Daksha, the Brahmanda in the ultimate waters.
These are Mithra, Varuna and Aryama. Of these, Mithra and Varuna are called the parents of Daksha दक्षपितार. They are also known as the children suckled by the waters and fed. श्री मिथ्रेत्व प्रवस्य धारिम्. Mithra and Varuna are therefore said to be the foremost of Devas responsible for all developments even with the Pranas of the voice. विभेदितः सताय ज्यैत्नम् गृहन्ति-मिथ्रवर्ण वाचस्ये. They are the best of controllers of men with the force of their powers and are unrivalled in the use of their arms. In their forceful movements they are pure in uniting and cooperative activities, and they help the conception of Adithi. अध्वा न या वाचिना पूतक्ष्मू ज्ञात्यवर्णैं मिथ्रंिभरं. They are therefore the primary powers of Agni that operate in the waters, even prior to the development of Daksha or Adithi. They wield power not only over the sounds of voice or श्री but also over the march of light and truth. ज्ञात्यत्रु मू. They are also the leaders of the waters. श्रीकल्यण वेदायं नेतारी. It is said that Mithra and Varuna are found going around the flashes of lightnings. बिभिन्नशयोति: परिक्षित्यहाः मिथ्रवर्ण! Moving along the orbit of Yama, they fly as floating lakes of water. अभो व तने परिवि ब्रह्मोद्दस्सस: Mithra and Varuna are found to be working in movements, vibrations of life, light, sound etc., along the several important orbits स्पष्टविन्यः: in space at their different margins सप्तमंत्रः. The original waters are the waters of wisdom somewhat like the ethereal waters in which Agni resides immanent, surrounded by the operations of Mithra and Varuna, not exhibiting but signifying their varied capacities, first of forming Adithi, the indivi-
duction of universal intelligence, and transforming the wisdom of the waters, stage by stage, into every form of power. into the Adhyatama, Adhi Vidya, Adhi Praja, Adhi Jyothisha, and Adhi Loka forms. It is therefore said that the waters of intelligence of the highest ocean pass into the lower. They pass through the states of Vayu, steam, vapour, mist, cloud, particles, drops, showers and hailstones accompanied by lightning flashes and thunders into the streams, rivers and oceans of water. Similarly the different stages of fire are warmth, heat, spark, light, flame and intelligence. In the same way they pass through all varieties of stages and of all kinds of sounds from the flow of intelligence into sonants and consonants, through words, simple and compound, phrases and sentences of prose, poetry and compound song into pure music.

Mithra and Varmna thus manage to pass through and operate in all kinds of forms and powers of truth, consciousness, will, feeling, sensation on the one hand, and on the other, through their corresponding concretisations into the objective forms of physical states. While the solar system of the Astral world presents the truth of reality in the objective concrete world tangibly to the sense of sight, Agni reveals to consciousness, the intellectual powers, the Prajapathies, the Manus, the beings of the mental world and the Rishies of the perceptual world. Therefore to the whole world of the seven-fold forms, intuitive, conceptual, mental, perceptual, sensory and tangible, Agni is the one ultimate source of life, light, sound, consciousness in the Pranas of Agni i.e., of Angirasas. That is why Agni is said to be the light of the brain in the night, coming up
in the morning as the rising sun. अभिमुखः द्विवेदीः तत्स्तिगायने गायने मानसिकः

The important problem in Veda is one of the distinction of light and darkness, of day and night, of heaven and earth, of the manifest and the unmanifest, of Surya the sun, the son of dawn, and of Agni, the immanent Fire beyond the power of Night अस्त्रायुः and of eternal life. Surya is the visible manifestation into the individual, of the invisible, unmanifest, universal Agni, the one Atman of all existence, who knows and leads all through all paths. That is why it is said that the minds of men have to move correctly on and conceive of Agni as the eyes move carefully on to the Surya. अभिमुखः द्विवेदीः मनानं वच्चसीव सूर्यं स्वरूपं | Every manifest power of Surya has its source in the unmanifest soul of Atma of Agni. The perceptible heat, light, movement, sound, feeling, thought, emotion and consciousness of individual persons have their imperceptible origins in Agni, the Atma. Just as the colours, movements etc., of the visible rays of the sun are traced by further analysis, those of the Agni are also traced by more minute and subtle process, and are found to be two-fold, three-fold, four-fold and manifold, in Agni. These two kinds are invisible, in the universal Agni who is the Atman of all. It is therefore said that the mind has to correctly move and conceive of Agni as the eyes move carefully on to Surya. अभिमुखः द्विवेदीः मनानं वच्चसीव सूर्यं स्वरूपं | Every manifest power of Surya has its source in the unmanifest soul or Atma of Agni. The perceptible heat, light, movement, sound, feeling, thought, emotion, and consciousness of individual personalities have
their imperceptible origins in Agni, the Atma. The colours, movement etc., of the rays of the sun are to be traced and found to be two-fold, three-fold, four-fold and manifold in Agni. These two kinds of aspects of Agni and Surya have to cross through the gate-way of Dawn, the Usbas, the Birth and mother of the rays of life and the leader of the days. नव्वा माला ने=यः। The twenty one chips of fuel of Agni correspond to the groups of the various powers of Agni. Agni too has twenty-one names and even the cosmic cow has the same twenty-one names which have a hidden significance referring to the silent pulsations of life or Pranas called Pasus. The symbols of the Pasus are dealt with in the second volume of The Vedic Outlook as emanations of the different rays of the sun with varying accompaniments of colours etc. The several forms and powers of Mithra and Varuna are spoken of in terms of the waters and their different states between the different orbits through which the powers of Agni pass gradually, exhibiting their varied forms from stage of stage.

The water drops are first formed at the margin of Yama's orbit from the mists and clouds नींद्र, and वेशना; of the higher orbits through the higher states of light, sound, Pranas or vibrations, and their conscious states where Mithra and Varuna are found going round and round the lightning glows. The several states of existence of the waters are representative of all kinds of existences in the physical, sensory and mental worlds. Thus moving along the orbit spread by Yama, Mithra and Varuna work through thousands of varied symbolic states hidden in the secret depths of their hearts.

त इन्द्रियं हृदक्रमे प्रकृतिः सहल वल्ल मभि संचारित, यमेनतने पश्चिम धर्मः। Three are the original powers that prepare essences,
and three are their great offsprings, the prime luminaries. They are the three working powers of Agni, i.e. Mithra Varuna, and Aryama. The warmths of the three help Ushas in the Births of creation.

The variety of powers are at a stage expressed in terms of colour-symbols, in terms of the spectral colours of the sun from the red to the violet, and their intra and ultra colours are represented by shades of the colours of Agni. The colours of the sun and those of Agni are presented respectively in light and in darkness. Let our minds move in safe pulsations. What is true of colour is also true of sound, movement, pulsation, etc., They are all known in terms of colours as (वर्णः) Varnas i.e., Varnas known in terms of the eye, ear, voice, feeling i.e., the नेत्रवर्ण: श्रोत्रवर्ण: गात्रवर्णः. The same Prana is at once a pulsation of life, a wave of movement, a note of sound, a ray of light etc., awkening the senses of the eye, ear etc. The variously flowing fires of Agni, the Angirasas or Pranas result later in different visible rays or Amsus having different movements, different rates of pulsations, creating different notes of sounds, feelings, thoughts etc. The imperceptible pulsations of Pranas contain all the states and potencies of powers or Devas. It is from the Pranas of Agni that the movement, heat, light and sound of the explicit rays of the sun proceed for exhibition. All the shades of the potential powers are latent in the pulsating ocean of darkness of Agni, the Krishna Adhva, कुण्डलिन्यः, and they become potent and
tangible in the shimmering ocean of light of the sun. The Pranas, in addition, contain, in more subtle regions of higher ranges, almost all feelings, thoughts and consciousness. The Devas of Yajna are the powers of the physical, mental and spiritual realms also, as they are the divine splendours of the original Agni of wisdom which really constitutes Yajna as Dhishnyam द्विन्ययम् and flows into speech as Saraswathy to represent all shades of thought and activity. Thus the Pranas are the abode of the Prajapathies, Devas, Manus, Rishies, Pithrus, and by gradual growth and development reveal themselves in consciousness and speech as well as in acts in the fully developed ones. The Pranas are hence said to be the waves in the flow of the flood waters of consciousness. The wonderful Solar family of the stellar ocean of light is only a manifest offshoot of the infinite unmanifest ocean of power of the wise Atma which is atomic in the atom and cosmic in the cosmos. अन्यायनीय महत्त्व वनीयः।

What is aimed hereby, is only an earnest desire to bring to the notice of sympathetic minds, some of the hints in Rig Veda of a system of scientific thought which is the basis of the Vedic wisdom, expressed as the poetic testament in Rics and Samas. The Indians have not yet got these hints themselves in their outlook on Veda, as is shown in this bird’s eye view of the wise Suparna of Veda. Veda remains in the hands of Indians but it still remains incognito in their hands. They have to be impressed first, before they can impress upon the progressive scholars and scientists of the west. We hope that the western scientists at least would not grudge looking at Veda through the suggestions of sciences. If once they concede the scientific
basis of the hints in Veda, they would glorify the Vedic culture by bringing it into the focus of modern attention and research. If the Hindus have not already done so, in spite of the fact that they are in possession of Veda for ages, their minds are prepossessed only to wonder, gape and ape the western wonders of knowledge. They only look to the west and like to be led by the march of western achievements. For a long period prior to our contact with the western scientists, our thoughts were engaged only in the polemics of Theology, Logic and Philosophy as abstract subjects and vague topics, dubbing Veda as merely materialistic and after all of this transitory world. If stray writers point to certain outstanding facts in the Vedas, even after similar facts are established by western scientists, our slave minds ridicule them as strained and twisted interpretations, in spite of a consistent array of facts in Veda pointing to a definite system of thought behind a definite path of life. When viewed properly, Agni, Mithra and Varuna are forces that work in the depths of meta-physical realms also, carrying out their processes into the world of tangible objects. They seem to be spiritual powers operating in the inner recesses of the Atom which is both atomic in the Atma and cosmic in the mighty cosmos.

All are aware that the addressed Rics and their powers, the Vedic Devatas had been variously interpreted as the forces, physical, mental, psychological, and sometimes as the contending stormy forces of light against darkness. My observations in Vedic lore compel me to view them primarily as the potencies of the spirit, manifesting into the powers, mental, vital, sensory and physical, constantly operating in the con-
stitution of Pranas in man, animal, plant and even as vibrations in the particles of all objects at all levels of the minute as well as the mighty frame of the great universe. Herein, I present the facts from Veda that direct me to this conclusion.

With all the wisdom of the Supreme, the Pranas pulsate in the hearts of all beings. They remain ready in all objects too, to awake to their lofty heights on all occasions. At the stroke of the Adamant will of the tyrant, Hiranya Kasyapa, an iron pillar gave birth to the powerful presence of the terrible Narasimha to burst asunder the bonds of the ego and to receive him into the embrace of Divine Love of the Ultimate Atma. Rudra too has similarly revealed himself out of the stony pillar, the Linga. Such is the tenderness of the soul of the Divine Agni whose fit banner is the softest ghee or Ghritha. The pillar is the post of Yajna and the glow of Agni crops up, out of the Yupa, the spinal column of man with the Divine Life, Light and Power at the core.
VEDIC OUTLOOK

INVOCATION

To Agni & His Splendours

The benevolent splendours of Agni, the banner of glory are undecaying and illustriously beautiful. His glorious oceans radiate endlessly without wink or sleep and transcend the power of the night.

We strive to feed Agni with fuel as our friend, the banner of unity, seated on the top of the moving rod. Being fed steadily in Yajnas he shines in brilliant splendours and impels our intellect. The benevolent splendours of this Agni, the banner of brilliance are immortal and beautiful. His glorious oceans radiate endlessly without wink or sleep, and are beyond the power of Night.

I bear to Agni, the son of courage my deep and fresh devotion with folded hands, speech and mind. Agni, the child of the waters, is the beloved sacrificer and
the regular resident of the vastness, व तम्यां न्याया धीति ममचे गानो मति सहसस्त्रभरे से। भवो नपात समुसिसख विषो होता गुरूक्षो म्यापोम् वित्ति।

I invoke the divine waters from whose floods the cows drink and prepare Havis or food for us. आये देवी लहरें यह मालः पिवन्ति न: विशुमा: करि हृति। The waters contain the Immortal and the Restorative, and the Devas alone know the powers of the waters. अस्वस्वरत सह भयं मन्तु भेषज्ञमानोपरायते देवा मद्य शकिम। Who would unravel the mystery that the child brought forth the mothers of differing natures and properties. The great Seer, Agni, comes out in his real glory from the womb of the infinite waters. न इसे को निश्चित माणिल हस्ते मातु जनमत स्वाभिः। बहाना गभा अपस्या पुरस्कात महान कबिव निश्चित स्वराजः। The foundation of all the wealth of existence is one distinct ocean, the endless source of our hearts. एक समुद्र तरंगो रधैणा सम्मत हरी भुविवन्ना।

Who is the hero that has proclaimed the integral unity of the Measures of Veda and converted with the wisdom of Yagna. क्षेत्रं गोमाविस्तर विपर: वै धिषण्य प्रतिशांचेपणां। Only one Suparna pervades the ocean of existence and comprehends the whole of this creation. एक स्वयम् न समुद्र माणिला व हंसे शिक्षुरकं विद्वद्व। With a ripe mind I see him within. Him the Mother addresses and he addresses the Mother. अम्ब्र परम मातृपरेष्य मातिः। तं माता रूपम्य स देवा मलाम्। At his sight the divine waters shower splendidly and the Devas are awake at the dawn to find and feed the sparks of Fire into the brilliant rays of the Sun eagerly, echoing wisdom into music. विरङ्गो विग्रहणा कल्पः। विद्वद्वा महामायान मधम्। Agni is reared by the wakeful ones with singing. संजूङ्गांध्रं तिलस्य ध्वस्ते। The winged Suparna is really born before the sun and follows his Dharma. सपर्ण नव सकिवं गर्भावत् दुःस्वाजः। अस्वस्वर पृम्। Oh wise Agni, you then throw up your splendid sparks as the beautiful showers of flashes like the gray projections of the warm dawn. सर्थिभिः कौशीपे निश्चित विश्व निषिद्ध।
The two fold warmth of the three powers spreads althought and the immanent Matariswā alone knows the happy enjoyment of it. द्राः ममन्ति धिति भापुतु सत्यो तृणसिद्ध मतरिस्वाः जयां। The one young and beautiful mother the emblem of the unity of love, with her four braids resides in the wisdom of sciences. चन्द्राय सुगंगिनि सुप्रसं इतमत्रांश वक्युनानि कर्ते। In her remain the powerful Suparnā where the Devas have their shares of offerings. तत्वा सुपर्ना इवणा निषेदुः। कस्य वेष दिवते भागादेहम्। The wise ones call the one Suparnā as many with many names, signifying the twelve different measures of Chandas, Grahas and Sthomas-kalpic in many in many. अपरेयुः महां क्षोभां मिनते हदुः। As long as the Suparnā remains within the mother yet unborn and unexhibited, it is dawn. यत्रानां तुपर्णो नामिकम्। सुपर्णो जाते मातारिस्वाः।

And here comes the dawn of Ushas, the splendour of splendours born of Vibhū, the creator, as the image of knowledge. इतम ऐव ज्ञोपक्षोपिति राम। चित्र धक्के रजनितिस्विन्य। Just as she is born to bring forth the Sun, she too is brought forth from the distant womb of Night. रथाः। सत्या विभूर्वसाय पत्र रान्यजसे ज्ञोनि मारकु। She moves along the path of outermost extension, and she is the first from afar, of all regular extensions. परवसीना धर्मिति पावः। आस्तीवां प्रश्नमा धर्मसीनाम। In a moment she fills and crosses the five regions of space. धितिस्विति। परी सदैव जीतानि। Developing, she develops life and awakens the dead. व्युज्ञानी जीवायीर्वन्यासं रते कपाल बोधायताः। Let life arise. Our soul has come. Darkness has gone apart and the ultimate light has come from afar. उद्देशः गंधो अर्थां अगाध्य यामालम ज्ञोपि रेति। For our journey let us follow the path of the dawn in which our lives are reared. अर्कु एवं यात्रे सुरायायायां यश प्रहरिताः अर्कु। This bearer of new life awakens deep darkness with her light. एपस्त्या नक्ष्मायुर्तशचाणा गुह्यतमो ज्ञोपिको एकवर्ष। Let Adithī, the great mother of the army of Devas shine full as the standard of Yajna. मातारिस्वाः महते रजाः। यदङ्गके त्वदङ्गकेवत्री विसाहि। You Ushas who proclaim the praise
of knowledge, shower your light on us men. Let this saviour of all multiply our race. प्राक्तिक हृदय, महान नो ध्यान, नो जनम विद्वान! Our ancestors, the Pithrus have pursued and found out the hidden light. They have brought forth the Ushas with their true thoughts and chants. गृहस्त्यपथि: विकरो धनविकर्तर, ध्यानविद्वान अवज्ञनविद्वानां। The great creative splendour of immortality is raised aloft by the omnipotent creator, उद्देश्यतिर्वित्व विश्वनम्य विश्वनामः। She is the daughter of heaven and the mother of creation, दिवे डिवी सुमन्य फली। She is the mother of cows and the leader of days. गवो माता नेश्वाम।

The wise Prajapathy, the father of creation sends out these cows along with all the Devas and the Pithrus. प्रजापति मात्मभावी रन्यणि विवेक देव:। तिनामि विवेकवान:। May the good dames, the waters of life, build for them a homestead where we may remain together with their children and ours. दिवस्यीतिनां नीटलाक स्तानां को रज्जु वंशमेव। I invoke the divine waters from whose floods the cows drink to prepare proper food or Havis. आपोर्वी रुक्तां कविनां। विवेकाः। निन्दुपथ:। क्रम विवेकः। The waters contain the immortal and the restorative and the Devas alone are powerful to know the virtues of the waters of Life. अप्सारी केत: देवम् भावन भावन मर्माणि वेशा भावन नित्यानि। Soma, the creator knows all forms of the cows which weave the constitutions amongst the Devas. या रुक्ता तन्वारूपः गायसां गोमेव विविधाः रुक्ताः। Agni dearly cherishes the names and forms of all their varieties, similar, dissimilar and also of their one basic constitution. वान्यां दिवस्य एकः दिवस्य विवेक वान्य नामां वेदः। With the deep Thapas, Angirasas made the cows intelligently. लघु पर्वानी, देवार्न गोपकी महानां वर्णे शंक्रुः। Ushas is the mother of the Cows and the leader of the days of life. गवो माता नेश्वाम। She is the foremost of Angirasas. अग्निर
She is the daughter of heaven and the mother of creation.

Be pleased, Oh Rudra! move among the moving ones. Let blissful Vayu move happily towards the twin calves. Let them enter into the powerful plants. Let the strong ones, blessed with the living ones, drink for their protection. Moving along the paths of Anthariksha, the middle region, Vayu resides as a free Prana and is not confined by any tie whatever. He is the first-born companion of the waters and the true bestower of power. Where is the divine one born and from whence he came and became many. He is the soul of Devas and the womb of creation. This god moves as he likes. He is the Prana of Vayu we offer food and song. They hear his sound as though it were his form. To the Prana of Vayu we offer food and song. Praised, be the greatness of Vayu. The sound of its movement goes thundering and is fearful. It moves grazing heaven and earth, making the heavens red and raising the dust of the earth. Those that enter into Vayu are urged and carried along and they follow him terrified as women. By them this God (Agni) is carried well in the same chariot as the Lord of this entire creation.

Agni is really the original Mathariswa. May the active one come out from the original resident, Vivaswan. Oh. Agni, you are the first seer of Rishi Angira, the flowing fire.
Oh Agni you are the immortal and in your heights, you bear the mortal to give power throughout days and nights. You make the world and all within it possible. You create our bodies and arouse our minds for our working of crafts and arts. You are our wealth, Oh benevolent one. The Devas have therefore originally made you the life of all life, of Nahusha, the first of mankind. They made you their mind of minds the moving life of lives and the movement of movements in their constitutions as of yore. They made you their speech, the advocate of mind, since you are born in them as the dear son is in the father. Agni is the brain of heaven in the night and he comes out in the morning being born as the sun. Ushas, the great creative splendour of immortality is raised aloft by the omnipotent Savitha, the creator. Even the rising sun, Surya, supplies us with energy from Savitha, the creator, for the Surya surely is in touch with the might of that Savitha. Agni is the eternal banner of all creation and is the creative embryo. The moment he is born, he extends and occupies all the regions of mid-space. Agni encompasses all knowledge and has become as it were their circumference. The seven original splendours are spread in that leader of Yajna, the Yajmani, removing all that is to be removed. That is the great ancient sheath, the surrounding envelop into which the waters of creative knowledge are received as they enter in.
Oh Agni all know that everything is distinct in that total constitution of you as one Agni. The covering sheath is an undecaying circle around the splendour of the region of light with its twelve sectors of the seven hundred and twenty sons of Agni, spread radiating in pairs from the centre towards the endless circumference. Seven are yoked to the chariot of one wheel, the seven being only the seven names of one horse; and the undecaying wheel has no horse but three different centres, and the wheel contains all these worlds. Three maned lions of power are regularly seen in the centres of the three regions of the cosmic circle. One is found in the regular rounds of the renewing year. Another watches the world from above with his deep seeing rays. Yet another is found in the form of the radiating movements (of Vayu). The children of the three regions extend far beyond the centres of life and also enter into the energetic sustenance, the warm food of life. Being great, the purifying one Brihath entered the world into the verdure of vegetation (Chlorofil) as the great voice of Voc. She is the voice of sheet of the mother of Rudras daughter of Vasus and sister of Adityas, and she is the centre of immortality. I say to these that are eager to know to let the straight-going cow of Voc go unhurt. She is the Divine cow of Brahmanda that moves around the Devas accompanied by various ties and evolving wise expressions of speech. Let no mortal obstruct her in his pettiment-
Agni is the child of the waters and with his powers he is the beloved sacrificer and the regular resident of the true vastness.

Agni, the child of the waters and with his powers he is the beloved sacrificer and the regular resident of the true vastness.

Let the Bharatas, the carrying ones that bear the burden, strive and churn for the resolute and powerful Agni, the father of the Gods.

Oh Agni, when fed and reared, you become Varuna and Mithra. You are the son of courage. You become Indra for bestowing on the mortal offerer.

Oh Agni, let us withstand the trial of thy discipline as the potent god Yama, so that we might overcome any difficulty or envy.

You are the unfailing spring of a hundred jets, the father of knowledge and speech.
Indra, Varuna, Aryama and other Devas have made their homes. I invite you for the protection of this Yajna. I prepare this sweet Soma-drink for your first draught. Agni is, as it were, the President of the Republic of wisdom and he is ever accompanied by his marshalled forces of wisdom, the Maruts. He is welcomed by the wise Yajamana to drink a cup of Soma and to protect the grand Yajna of existence and its harmonious management with the might of his forces that are capable of shaking mountains and changing the course of the oceans of existence with the penetrating rays of the brilliant powers of Adityas, in the stellar spheres.

Oh Agni, the Devas have all made you joyfully as their messenger. Help and create oh dear one, you are the first of the respectable ones of the universe. Oh wise one, you shower your virtues like the beauties of lightning showers. They are like the ensigns of the waking dawn, and like the rays of the sun. The plants receive the dawning rays of fire and conceive the Agni periodically. The waters give birth to him. Craven by the mothers, he enters and settles in them through food and drink carried by the waves of the blowing winds of Vayu. They all attract you separately like the different spokes of a wheel.
With the rays of light radiating in all directions every stellar body is like a lion with its hairy mane. Kesi, the maned lion, is the purifying Agni. Kesi is extension. Kesi fills the atmosphere and he is the all-pervading one who sustains heaven and earth. केशिनः केशिविधिनः राजः। केशिविधिनः सर्वः केशिविधिनः भोजः यथे। The holy ones are the forces of Vayu. They live wearing the pure and brown, accompanying the vibrations of Vayu in whom the Devas also reside. मुनिनः इति चतुर्वत्तिः ग्रंथिः ग्रंथिः ग्रंथिः। वत्सानु यस्मात् यस्मात् वत्सानु यस्मात्। Encouraged by the holy sages we ever live in the Pranas of Vayu. उत्स्पदितः ध्वनिस्यन्तः ध्वनिस्यन्तः ध्वनिस्यन्तः। You men may see us in your bodies. शरीरे द्वाराय यूँते मातिस्य अभिज्ञः। Vayu gallops in the Antariksha appearing in all the forms, placed as the companion of every Deva for proper working. अन्तरिक्षः पत्तिः बिषा स्वः क्षणः। वस्तुदेवस्य शाक्तिः मनाहः। Agni the wise one, the horse power and companion of Vayu and the holy ones, are dear to Devas. कल्याणः कथा द्रष्टानः प्रेमितः। He resides in both the oceans, the far outer one and the near inner one. मृगः ममहः भक्तिः वस्तुदेवः उत्तरः। He is moving in the footsteps and movements of the residents of waters of music and of the Pranas of all creatures. अपसराणि मनवाणिः मनवाणिः चाँदनः। Kesi is the knower of the residence and is the sweet companion in enjoyment. केशिः केशिः हिंद्रः वस्त्राः स्वाकः स्वाकः नमः। Let Vayu stir hidden in us, since Kesi drinks alongside of Rudra with a pure vessel. शुरुः उगस्यात् विनिस्हयते तुवदयाः। केशिः हिंद्रः पात्रः स्वः निजः तः। There are two Vayus one on the inner side and the other on the outer side of the ocean. हृ दिगम्बरःतः धतः धतः चिन्त्याः प्राकः। May the outer Vayu move towards you, the determined, and let the other bad one move away. दृंधे ते यथा अवर्तु प्रत्येकः वाहुकः। The creator Savitha has continually been sending forth his forces through the creative power of his rays. एकशरः नारिकशाः गुरुः मनस्तः स्वात्तिः र्षेष्ठूर्मूर्थमः। The wise sustainer,
Pusha, moves up with the rise of the Savitha looking over all the worlds as the feeding protector of all their lives. तस्म पूजा जसने याति बिहान संप्रदबन, किंता संसार धर्म छोप। The powers of waters see the immanent creator Soma, the musician and thus extend with the light of truth. फिहैल होणे गणवे मन्नवे मानो वंदुरायी सातेन ध्यानान। Indra followed him leaving away the nearer orbits around Surya and seeing the lower paths from above. तदनव दिन्न राहण भिन्न परिच्छं धर्मान रघु। May the divine Atma, the covert musician living in all song for us from beyond the bounds of space. विश्वास रमणितील शाेंत दिस्तो गणवे रेसनी विहान। Gandharva, the musician expresses immortality in his songs and Indra comprehends the powers of the floods of music. प्राणै मन्नवों अस्तोति केस दिस्तो दुःस्वर प्रणा दही।

All the Devas thus reside in the Pranas or pulsations of Vayu, the moving one in all. Gradually they appear more and more clearly in the sounds, voices of Prana, in sonants, consonants and combinations in words or Ukthyas, sentences of Sasyas and proceed to appear in the deeper and higher associations of poetry, song and even of pure music which is no other than the highest manifestation of the harmonised wisdom of Agni, the ever accompanying soul of all the Devas of different stages including Vayu his own Prana. Agni is thus the father of the Devas and is the onecreator and sustainer. Vayu is his first created companion and associate. While Agni is the soul of knowledge, Vayu is the Prana and accompanies Agni through all expressions of knowledge into language or Saraswathi. She is the consort of Brahma in all creation and the living abode and element of all gods even in the state of the song of wisdom. Without Saraswathi, Brahma cannot be happy and the other Devas suffer suffocation. Thus when Soma, the soul and the great Gandharva took off
Saraswathy for his own music, Indra left of his orbits near the Sun and moved slowly away towards Soma, the highest Gandharva. The other gods too suffered since they lost their homes, in language as Swaras of Voc into the tunes of the highest music. Soma then had to return Saraswathy to Brahma, language to knowledge, for the basic Pranas of both language and knowledge, of Saraswathy and Brahma, are the very life of all. Even Agni had then to be led by the hand like the blind. But when the consort of Brahma was restored to him, his very life revived from suffocation, and all creation was free. Vayu or breath or Prana is such a near and dear accompaniment of Agni in all forms of existence, inanimate or animate: unconscious or self-conscious. Rumor speaks of the ancient insult of Brahma (knowledge) when he remained as Prana in the bosom of the infinite waters. तेजदन्त्रः प्रवा श्रावित्विषेषः मातातिथि। यद्व भीमेनास्ति।। When they the first-born ones of truth and the blissful sojourners were in a state of great trying penance. शेषवर्णोऽपि विद्वेदिनाथं सकारात्मक रात्रेण। प्रवा प्रवा भुजा ग्रहनसः। The first ruler took away Brahma's wife and returned her without keeping. शेषवर्णोऽपि विद्वेदिनाथं सकारात्मक रात्रेण। प्रवा प्रवा भुजा ग्रहनसः। Varuna and Mitra were pained and Agni spent life by simply being led by the hand. अन्वितेऽपि सकारात्मक रात्रेण। सकारात्मक रात्रेण। He said that the consort of Brahma under the curse has not to be touched by the hand. अन्वितेऽपि सकारात्मक रात्रेण। सकारात्मक रात्रेण। She remained unable to send for a messenger and in that way the realm of the king remained guarded. न दूतव विद्वेदिनाथं सकारात्मक रात्रेण। The Devas and seers who formerly remained in Thapas said of her that the undetainable woman of Brahman has been brought and held in the remote region. वेष्य एवत्स सतांस्यं सकारात्मक रात्रेण। न दूतव विद्वेदिनाथं सकारात्मक रात्रेण। Residing unwillingly there in that hated
dwelling, she, who was a limb of the Devas underwent Brahmacarya, like a lonely student in Thapas. At that Brihaspathy got back his wife, she being led him by Soma. Just at that Devas are given their offerings. Working correctly the Devas as well as men and kings gave offerings again through the consort of Brahma. Having released the active wife of Brihaspathi quite untainted, the Devas ate the food and enjoyed the strength of the earth and attended on the swift going one. The horses draw the chariot of Ushas, Aswins, Surya, Indra etc. But the cows are the common property possessed by all from Agni, Rudra, Indra, Brihaspati and Vishnu. The latent intelligence of the Pasus gradually awakens into the self-aware expressions of Brihaspathy and expand into the blissful and extended singing of Soma, the Gandharva, and Vishnu, the Uru-gayaha. The cows are named Gavaha. They always go and are therefore called the ever-going ones the incessant mobile powers of the eternally moving waters of the oceans of existence. The cows are therefore said to be preparing food for us from the oceans and feed Agni, Indra, Brihaspathy and the awakening intelligence is called the milk-cow of Brihaspathy, i.e. Saraswathy the sustaing and awakening milk of the cow of plenty of Brahma, the creator. The cows prepare food to all Devas or powers from the flood of life. They are the Pranas exhibiting varied powers of fire, heat, light, sound, sense, thought and consciousness. The Pranas are the vibrating impulses of movement and expressions of knowledge and they are all the Devas or powers of Agni. They are all from the flood-fire of Agni and are known as Angirassas. They are also intelligent and intelligent perceivers and seers of knowledge and are therefore proclaimed as Rishies.
The pulsations of life, cosmic or microcosmic, in all varieties of forms are commonly named as the Pranas. The Pranas are also known as seers called Angirasas, the flowing Agnees or fires. The Pranas are also called Pasus of Vayus and Maruts born of Rudra and reared by Pusha. Again, the Pranas are also referred to as the powers of Ayu, the life of the first man, the Vispathi, whether wandering as Yayathivat or gathering together as Nahushavat, or thinking as Manushvat. But they are all known as the original powers innate in the Divine waters of Apasaha, as the powers, of Rudra the wanderer of the Rodasees, as the Vasus or constituent wealth of Agni, and also as the Adithyas, the sons of the mother Adithi, the undivided firmament or even of the undifferentiated Brahma. They are also known as animals such as sheep, goats, cows, bulls, and horses, all animals both masculine and feminine. The males represent the motor centres and their powers, and the female ones which yield their milk as secretions in the constitutions and as the planetary forces with their yield of showers of light in the cosmic constitution, while the floods are the circulatory fluids through all regions. The horses and cows are more consistent and persistent presences in Veda. The horses are the motor powers attendant on the planets or Adityas, and the planetary bodies are the cows moving in their spheres called Gocharas. But all life-impulses are generally called first as Pasus or originating impulses of life and are later on called as cows, the sensible, intelligent ones, yielding their milky showers as food and wisdom, as impressions and expressions of sensations, feelings of life, light, sound, and speech. Even as Pasus they are seers.

The lord of Pasus is Pasupathi. Since Rudra is the lord of Vayus and Maruts, he is known as Pasupathi. Since he moves in the two vaults of the intervening region of Rodasi, Pasupathi is Rudra. It is these Pasus that are the basis of speech-utterances of Voo reared by Devas देवी कपालजनमवत देवा: तो कविष्मयः पचशो वर्तितः. These Pasus, Cows, Pranas are Angirasas. The intelligent
Pranas form into different groups of differing units and exhibit their powers and functions as Saptagwas in the seers or Rishis, as Navagwas in the progenitors (or genes) as Pitrus and as Dasagwas in Manus, the thinking ones of the conceiving and creative Prajayathis of the mind. The floods then are the floods of existence as well as the floods of life, perception, feeling, thought, and wisdom, and the cows prepare and feed the beings of various states of existence of all regions influencing and influenced by the luminous powers of Agni, Surya, Mitra, Varuna, Pusha etc., and finally they reveal themselves as the vocal sounds, the elements of Saraswathy’s speech.

The cows are known to remain lying in the waters of existence and they emerge out of the oceans as Pranas functioning in several ways and enter the flood again to emerge as fresh waves of Pranas to carry on their explicit potencies into explicit manifest existences from the eternal flood of wisdom. The Pranas that come up then, as waves are of every category of the Seers, the Pitrus, the Devas, the Manus and the Gandharvas etc. They are also found in the impulses of all creatures. The waters are the oceans of knowledge and the waves are the Pranas of Agni. But the floods and Pranas both belong to the soul potencialities of Agni termed as Angirasas having fiery tongues, thoughtful minds, and seeing eyes.

Since these waters are ever flowing, they are also known as the flood of Saraswathy. The highest exhibition of the powers of life are in knowledge, and their earliest indications are in the Pranas, the pulsations of life. The whole march of the process of life aims at awakening the inherent powers of Pranas to the highest stage of self-realisation into the utterances of thought and language gradually growing again through the march of the measures of Chandas, Grahas and Sthomas into the rushing flow of the music of Gandharvas, the song of Saraswathy whose attractive beauties made even the gods to compete for the pos-
session of the melody of song of life or Gayathri Soma, the king and creator is said to have taken away the singing Saraswathy from Brahma. Leaving the lower orbits near the sun, Indra went away far into the bigger and unseen orbits nearer Soma, having been attracted by the divine melody of the elevating music of Saraswathy. The waves or Pranas of life have their highest existence in the eternal waters of wisdom and contain all the powers of life, light, sound, thought, speech and song in the music of life and its spheres. They are therefore called the forces of movement वन रथम् and as the wise ones दुःखः. They exist in the Pranas of all bodies, sleeping in stones, dreaming in plants, walking in animals, remaining conscious in men, and even of consciousness in Rishies. The Angirasas are therefore said to be carrying on their Thapas of intense thinking in the Aranyas (not in forest away from all life) but between the Aranies of the universe, the earth and sky, and in the human pair, the mother and the father. The lives, individual and universal, are of the central Pranas or Angirasas of the one original Agni. Their Pranas are the creeping serpents of the moving waters of life, the seeing Pasus, the moving bulls goats, sheep, the galloping horses, the soaring birds in the sky and also the creative Pithrus the perceiving Seers and the urging Devas in the Yajna of life whether in individuals or the universe. This is Yajna the unity of the system of all powers in all beings of every strata of existence. This Yajna is latent in the objects, the concretised forms of individuating nature of consciousness. Therefore the all pervading knowledge is proclaimed to exist for ever in the functioning of the Yajna of existence, कर्षणं ब्रह्म नित्यं शक्रे प्रतिशिल्पम् which is ever kept continuously working by the wise Agni, the parent, guide and friend of all from within and without. यद्यनं नव दुर्मधा रात्रें सरस्वते वेम स्मृतानि विद्यान्.
The central concept of the Vedas is that the foundation of the entire universe is an infinitely pulsating ocean of ethereal waters as the source of the endless powers of life, growth, energy, light, sound, feeling, thought and speech, flowing through the vital streams of individuals and awakening them into the perfections of the immense flood of experiences in the waters of the heart as the real ocean of wisdom surviving through continuous generations as the pure universal and creative waters of the delight of life, light and beauty of bliss.

The Cosmos is an immense ocean of existence of the imperceptible flood of infinite powers, whirling and unwhirling alternately between their centre and ever increasing circumference with endless fusion and diffusion of the septenary oceans, rivers and streams exhibiting their seven-fold sparks of energy, fire, light, sound, thought, will and consciousness emerging out and merging into the pulsations of the waves of Pra-nas in the flow of Angirasas, the flood of the infallible fire of the original will of Divine Agni, the foundation and spring of all knowledge.
The infinite waters are the sources of the incessant powers of life, growth, energy, light, sound, feeling, thought, and speech, all in one immortal flood. It is said that when the Vedas were withdrawn into Agni in the centre of the depths of the oceans, the whole creation grew pale and inactive. The Devas too in critical times intently churned the ethereal oceans of milk and obtained their immortal Nectar. It behooves us that we too, in our turn, churn the Vedas, the oceans of knowledge and again gain the light of the Nectar through the evolved sun or Surya the centre of the unfailing light and life of the universe.

Veda is a vast and composite literature of extensive tracts of prose, poetry and song i.e., of Yajus, Rik and Sama, all revolving in one dramatic dance around the Vedi, the central seat of the operations of Yajna performance. This composite Srautha literature is later collected and sorted into Samhitas or compilations under different heads. Each of the collections has varying editions of different Sakhas or branches of the Veda. The entire knowledge of all the branches had become the common realm of the Atharva Veda which is represented in Yajna by the Rithwic called the Brahma, having his place among the operators of Yajna as the fourth silent supervisor of the entire operations. The Atharvan thus represents the total wisdom of the Vedic culture even in the other branches of knowledge implied in the explicit lore of Vedas. The descent of all knowledge into the realms of the mind of common men starts from the highest and pure realm of wisdom into the flow of the expression of language.
Though Veda is an extensive range of literature with a confounding variety of divisions, forms and technic, it possesses a definite scheme of planes, spheres, regions and their residents, working on a permanent foundation of a basic plan and order which is worthy of the great effort of a noble approach for understanding. The Veda is revered as the original expression of the innate urge of knowledge. The Vedas are said to reveal the light of knowledge through divine singing who bring it down, carefully and sincerely with powerful minds refreshed in the waters of the heart into the plane of common language by following the subtle process of the Yajna of Reality inherent in the rush of the heavenly waters into the genial flow of streams and rivers over the plains of the common terra to fertilise and nourish the vegetation of all varities of beings.

The presiding soul of existence in his native bliss ever cherishes the will to increase, improve and multiply. He releases the creative flood of the waters of wisdom, fully loaded with all powers and the waters are ever big and potent. Original existence is a great flood of the potential waters of the one life of wisdom of the infinite ocean of the harmony of knowledge with an incessant flux of the infinite inherent powers into the constitution of Brahmanda, the consolidation of the waters of knowledge into life-forms and back again into the oceans for renewed operations. The one Prana of the ocean of the waters of knowledge i.e. Agni evolves himself into the conveying horse or Vahni and then into the Sun, finally reared into the full blown
powerful Suparna, the fully realised soul who addresses the mother and is again replied by the mother व माता रेख न देख मातम् Suparna, the full-grown Garuthman, the sole representative of the soul, soars high on his wings with the sweet Nectar of his song and moves into every quarter, above, below, across, athwart, all around and within everyone of all the spheres of existence.

With the progress of the revelation of the vision of Suparna within us, the Vedas are found to be self-revealing and self-sufficient, containing clues for the complete understanding of the treasures of their sacred secrets. Generations after generations have asserted their confidence in and respect for them, and lived up to their practices, quite unconcerned with the notions of their rational foundations, and in course of time, the basic rationale of the system of clues is lost sight of. The practices continued to be believed in, but became more and more formal with also the imperceptible creeping of changes due to the impact of cultural waves both from within and without. Although, there also began the process of simplifications and substitutions of materials until only faint shadows remained in the place of realities, giving rise to doubt and disbelief in the practices. All along, the influence of Veda on other world cultures was so great that echoes of it are found recorded in other cultures in various stages. But age after age has also bestowed its corrective attention to get at the basic secrets of the foundations of the great edifice and to revive the essence of it. Each generation has expounded its understanding in amplifying the Vedic light of truth in a variety of ways in the Aranyakas. Brahmanas,
Upanishads. Kalpa Sutras, Darsanas, Agamas and Puranas, each group vindicating the teaching of the Veda in its own way.

The Kalpa Sutras belong to the different branches of Yajurveda and are guides in Yajna performances in the details of the order of Krathus. They try to maintain the practical importance of the Vedic practices while the Aranyakas explain the Krathus on the mental plane. But the Kalpa Sutras only dilated on the details, materials and their order and plan of action in Yajna, without attempting to bring out and expound the basic concepts that are at the foundations of Vedic culture or of the specific Yajnas as practical performances. Hence they came to be classed as rituals and the whole range of Vedic practices were treated as no better than meaningless ritualistic practices of superstition. What is most essential for the resuscitation of Vedic culture is the understanding of the entire scheme of Yajna with its fundamental principles, fields of operation and plan of action, and it is only then, the knowledge of detail could be verified and made to serve its useful purpose. The understanding of Veda revolves round the notion of Yajna, which serves as the scientific measure and standard of Vedic knowledge.

The one centre of all Sakhas is therefore Yajna in which are focussed many sciences and arts in the various dealings in the lives of the individuals, of family, society and polity of the Aryans. Yajna unites the scheme of thoughts and acts of men in their dealings with various kinds of objects, plants, animals and of human beings, all united and expressed in terms of the constituents of the Purusha of Integral Exi-
The object of the study of Veda is to get at the unity behind all varieties of the functionings of the constitution of intelligence in one Yajna of varied strata. The unified knowledge of life worked out the practical details of life-activities and is finally expressed in terms of the fundamental notes of vocal expressions of the language of Brahmanaspathy, the Saraswan flowing into the flood of Saraswathy. The vocal notes and sounds forming into words, sentences, metres and songs of Veda, are referred to as the homes of the Devas that carry on the Yajna of intelligence from the light of thought into speech, referring to and revealing their relations to the world of objects and beings in the ocean of the vibrations of the life-breath of the universe as Pranas or the living floods. The soul of the Veda is therefore universal knowledge arrived at with the fusion of particular notions of the varied sciences. The Vedic utterances in their ultimate and supreme origins are said to be the living residences of the Devas who stand symbolising all shades of the forms of knowledge, ranging from the abstract scientific notions and concepts, up to the concrete world of objects. Thus the subjective and objective sciences are united harmoniously in the sounds of voice recorded by Riks when uttered in the highest tone. The relationship of the basic concepts of the mind is with the rational soul of the concrete world of objects, and this world is dealt with in terms of Devas, their relations, and activities expressed slowly as time went on into parables, allegories, fables, legends and exploits of Devas, Rishies and Pitrus etc., distinctly in Puranas as the powers were defined into concrete entities. The symbolism of Vedas has to be studied.
at all the scientific and Puranic levels. But Vedic Devatas are posited even in practical Yajnas as having intangible existences and favouring the concrete functions of abstract powers. Every form and object is said to have its own presiding soul as deity, and the objects have their individual distinction of function and nature though they themselves are never taken as Devatas. Hence they are the material requirements of the many Yajnas as the concretised forms of Devas. Since the primary stress of Yajna, Devas and materials is on of the objective and abstract notion of things, powers and events, Veda is said to be impersonal and supra-individual i.e. Apaurusheya. The truths of Veda are independent of the Rishies that put them into statements from the current words of sciences.

Yajna, being the soul of Veda, is the centre of our interest in the attempt to understand the whole basis and constitution of Veda, Yajna-Devas, materials, men and the technic. Yajna is said to be the unifying scheme of the varied strands of the universe with man. Yajna is the scheme of unity by which the universe is held together in the world and in man, fully intertwined by hundreds of strands that tie up and hold together the many thousands of the parts of the universe.

Yajna may be said to be the integrity of existence, bound by all-involving ties, expressed in Veda as the integrity of sciences with all their principles and facts expressed through the symbolism of concepts, forces, activities and their relationships. Great and strenuous effort is necessary for the focussing of facts for the understanding of the unity of Vedas, best represented
in the imagery and concept of Tharkshya (Garuthman), the concretised shape of the Chandas and Sthoma. The understanding and declaring of the unifying concept of Tharkshya is therefore said to be the great heroic act of conceiving the yoga or unity of Veda.

The study of Veda is conducted mainly on two principles, the textual based on the verbal aspects and the conceptual based on the ideas of the texts. But the language of Veda is not literary in the ordinary sense i.e., it is not either descriptive or narrative of concrete things, persons or facts as is usual in the works of individual authors and their literary forms with their centres of interest in story, plot, characters and their dealings. The study of Veda language is based mainly on the principles of critical investigation of a vast field and its foundations of scientific topics and subjects of an enduring nature. The words of Veda are studied first on their Yougika or root meanings. Then they are subjected to the principles of phonetic variations of Niruktha on a scientific basis. Whenever a sentence has to be studied for its meaning, the five common vrittities or general principles of grammar are applied. But wherever a difficulty arises, that particular part of a word or sentence is chosen where there is a semi-vowel or anusvāra and there a break is effected so as to give rise to two roots or stems, held together in the glide of the semi-vowel. But the realms of facts recognised by Yaska are Adhi-Bhutha, Adhi-Daiwatha, and Adhyatma and the regions dealt with are Pridhivi, Anthariksha, and Dyau. But the real unity of Veda is truly found in the unifying subject of Yajna, which
is chosen to be the main plank of Mimamsa by Jaimini. Mimamsa studies the objects and methods of Yajna, Dharma and their activities in the light of the paraphernalia determined on the basic evidence of the wordings of different verbal texts of the different Sakhas according to the principles and canons of objective criticism. Since the whole Vedic literature is impersonal and objective, belonging to the realms of positive sciences, the verbal and connotative meanings of words, along with the propriety and mutual compatibility of texts and ideas is the main field of Mimamsa. But there are the ritual and its plan, process and detail which are also the major considerations of Mimamsa.

Knowledge of incidental facts, and references to their mere names and descriptions in the Vedic passages does not constitute real knowledge of Veda, unless the facts are explained in the contexts and settings of Yajna. The individual Sukthas eulogise the powers of the Deities and the properties of materials etc., investing them with powers and functions in Yajna. Almost all the Devatas are attributed with the same powers, glories and excellences, and all the Devatas are said to be multiplications of Agni and they are named as Indras, Rudars, Maruts and Adithyas according to their power exhibited at certain periods of their functions. Even material objects such as Varma, Dhanush and Scera are also called Devatas by virtue of the presiding power inherent in their nature. But there are also suggestions and indications behind the common powers of Devas, of their individualities, of the spheres of their existence, their operations, relations and their mutual and common workings according to a constituted scheme of Yajna, worked
out into practical ways of life. Man works out Yajna and is worked out by Yajna. शुक्ला पृष्ठ ५०४ वेजुः। The Yajna scheme with its practical foundation in the human realm is the subject matter of Yajur-veda, which might safely be said to contain the secret clues of Vedic understanding, and the Yajur-veda thus happens to be the field of our investigation to get into the heart of Yajna. Without the basic plan of Yajna as the main guide, any amount of guess or free imagination would only be a wild chase. Even the efforts of breaking words into stems, roots, or elementary sounds, or of the analysis of sentences based on syntax would be of no use without the preliminary effort of determining the field and ground plan of facts under consideration. When once the scheme of Yajna is found out, we can assort and find out the distinguishing features of each of the Devas individually and collectively from the midst of the confounding number of their common powers.

The present-day methods of comparative philology and comparative ritualism are claimed to be modern, advanced and therefore of great value. It must be noted that Vedic ritual is the oldest of all. When we remember that at various periods of cultural life and history of Vedas, its ritualism was copied by other religions, indigenous and foreign, and developed into, individualities from the Vedic original, which too had also gone through various modifications in the various cultural states of the Agamas and Thanthras of different cults. In fact the Nigamas are the collections of the Mauithra-Samhitās of Veda, and the Agamas form the bulk of the overt, practical and for a time unrecorded religions that where obtaining in the ritual practices and recorded by the Agamas and Thanthras
upon which are later founded those of other religions. It is this recorded ritual that now goes by the name of Masonry also in our time in different countries. All ritual is derived from Vedic practices of Adhana and Chayana, the sowing and rearing of life-fire, followed by the building of the Home of Agni for proper worship, and final march into Agni for returning again from the same Agni as a purified jem into the freshness of the dawn of life for further progress. Adhana is the sowing of life-fire, and Chayana is the building up of the constitution of Agni. The measuring implements of Sulba and Sutra, the triangle, square, polygon and circle are the measuring instruments for building the temple and the tower for the Holy Fire, that creates, rears and regenerates all in the home of the divine Agni in the Yajna Agar, the Sanctuary or Garbhalaaya of the Temple. The Yajna-kalpas are the practical methods pursued in the Yajna Viharas, specially built for the purpose and popularised by Yajnikas. The full significance of the Yajna-Agaras for regeneration and reorganisation is brought about in the Rasayana-kuties later on built by Ayurvedic science for the practical purposes of regeneration, rejuvenation, proper rearing and repair. But the Agamas which contained the tradition of Vedic Ritual has been rightly used by the Rasayana principle of the Arsha Ayurveda, itself being the continuation of the thought of Vedic experts वेदविद्यम् मनः: In the Chayana, there is what is called improving the laying of bricks preceded by the building of the Vedi, the temple of Agni, and the bricks are really referred to as Prana-Bhritaha, the living cells that hold and carry on life. The ritualistic practices thus supplied the material for research into the principles and laws of the theories of Nigamas, and served as the sources
of Nighantus or Lexicons made ready as Yaska mentions. निम्नानाते निष्णते: The Masonry is of the outer temple halls while the Chayana-building refers to nature’s building and rearing of living houses. The ritualism, indigenous or of foreign sources, cannot therefore take equal rank with the ritualism of Vedic Kratus. Therefore the Vedic Krathu is the proper basis of investigation, and the Yaga alone is taken up by Jaimini in his Mimamsa. It is thus evident that the field for the understanding of Yajna, its basic principles and practices form the body of Yajur-veda. The extant Sakhas of Yajur-veda supply the proper field and material for the true understanding of the Veda and its rationale, in the light of the Ritualistic basis. The extant Sakhas of Yajur-veda are to be taken as the direct descendants of the extinct Sakhas of the original Yajur-veda that should have preceded the Rig-Veda and supplied the subject matter to be eulogised in the Riks. In fact some of the Riks themselves point to the practices of Yajnies as norms for decisions over discussions regarding the propriety of the contensions of differing schools of thought on points such as the superiority, inferiority and differences of the wisdom and the paths pursued by the Devas, the Pitrus and Manushyas and all their common dealings. There are ample illustrations in many of the Riks that they try to explain the several notions and qualities conveyed by each of the names of Devas such as Pusha, Bhaga, Indra, Dadhikra etc. along with several other implied ideas accompanying the major imports of the verbal elements अक्ष्यात्ावनि .......
of the words. Regarding the powers, functions and activities of the Devas individually, mutually and collectively, in varied combinations, there are ample
evidences of interpretative Riks that they draw information from statements in the earlier Uktyas and Sasyas of earlier ages whose very words and statements are said to be used in the Riks but only adopted by the twists of syncopations and apocopations to suit the requirements of Chandas or prosody and the necessities of variations of singing in Stothams. Similar statements are also found in the Riks dealing with the nature and functions of the Pitrus, Rishies, Prajapathies, and the horses and cows in the various groupings such as तालम्: अथवा: नवम्: दशम्: मूरिवः: .......... appearing with the rise of the Ushas, the leader of cows and accompanying Surya just emerging from Agni, the original soul and life of all in his native splendour coming from beyond the region of darkness and quite unaffected by the Night.

When we recognise that science is the foundation of the Veda or knowledge, we find it easy to understand and realise the implications of the concept of Veda as Apourusheya as a science of an objective truth, its range being the supra-individual realm of fundamental facts that abide undecaying at all times and places देवनिविष्यः हि प्रथमा अपूर्वेन .............. and quite beyond the subjective range of the experiences of individual authorship. This consideration leads us to the fact that the practical dealings and processes of Yajna need not be treated as irrational and meaningless ritual or mystic and inexplicable details continued somehow in religious practices but as a system of facts, principles and laws of different sciences of varied levels of understanding, applied and worked out into a planned scheme of the life-activities based on the positive and practical side of sciences, dealing with the impulses of life, light, sound, thought and vision
of the flood of existence. These sciences are waiting for long in the Vedic literature of a mysterious nature unrecognised, and in utter incognito but in the hope of the revival of knowledge in a scientific age which can boldly approach the facts of existence, unstinted by considerations of narrow ideas, petty morals and conventionalisms of received notions but ready to be thoroughly searched, studied and revealed to the understanding of mankind and to be safely kept alive in the basic rationalism of permanent Reality as knowledge. It is therefore meet that the Vedic thought is studied in the light of Vedic Krathu or rational ritual and an objective standard of understanding of the level of scientific truth is established instead of aiming at finding its peripheral comparisons with foreign systems of ritualisms. It is apparent that there are hints in Veda of such facts as belong to cosmology and physiology which lead to the notions of psychology, and all of them have to enter into the field of our research. Practical sciences such as health and hygiene and the social sciences of civics and politics along with the standards of human ethics have to be recognised as the life-foundations of Vedic sciences.

The words of Veda are the conveyors of various concepts and they stand as symbols for the facts of total existence in one cosmic constitution which is also in the heart of every individual existence. The Devas, Pitrus, Rishies, Men, Gandharvas etc., including the cows and the horses, all in the constitution of every being. They exist explicitly in Diva as Adityas or beings of light, as Rudras in the powerful impulses of atmospheric waves in the middle region or Antharikha, and as Vasus, conceivable in the mental and spiritual constitutions of Agni. Indra at every critical juncture
seeks for and gets the help of the immanent and transcendent powers of Rudra and Vishnu, who are ever within and around Indra's-being to offer him help with the powers which they wield over his own powers of Maruts and Vayus known as Rudra's hordes. Rudra alone is similar to Vishnu in having command over the same hordes and also dealings with the cows or rays.

The Devas who constitute all varieties of existences with their different groupings of Pranas or Pasus, are of the cows or forms of light rays or Amsus as Adithyas as the palpable powers of Vishnu, Indra etc. as Rudras in the powers of Vayus, Maruts etc. in the atmospheric groupings, and as formations of Pranas as conscious concepts of the mind, the mental powers as Manus i.e., the mind-forms of Agni. All these entities exist fundamentally as Angirasas, the flowing fires of the ultimate Agni as the one inmost Atma of all, and as the cows of Vishnu with their longest and immemorable horns or rays in the outermost and all-enveloping Supra-cosmic forms of the fourth and highest region.

The original and ultimate Atma of Agni contains in his soul all the Devas, Rishies, Pitrus, Manushyas etc. and evolves them as mind-forms or Manus, as breath-forms or Pranas or Angirasas, who form variously pulsating and flowing groups of Rishies, Pitrus etc. named under the commonest denomination of Gwas such as Saptagwas, Ashtagwas Navagwas or Dasagwas etc. The words of Veda such as Vivaswath, Yayathivath, Nahushvath, Manushvath, have to be
taken in their yogic or generic senses as Mathwardhas. Manushvath is thus the thinking Agni, Yayathivath is the sojourning or moving Agni, while Nahushavath is the clothed Agni. All these aspects co-exist ultimately in the implicit life-waves of Agni as the Ayu of Pranas or Angirasas just as they were all later named as the Amsus or rays of light of the explicit sun and other Adithayas in the splendours of the region of light, Dyaw or Adithi. But beyond the region of the imperceptible and mysterious region of darkness there is the one Agni, the Atma of all, shining in splendour uninterruptedly in infinite glory and is far beyond the range of the ordinary light of the sun. One has to pass through the region of dense darkness, grimly and intently, with his eye firmly and steadily on the brightest region beyond darkness in order to reach the highest and infallible light of Swar. उद्‌शस्य मिलमहः अरोहेन्मुत्तरं दिवम्। The darkness is the mysterious region of Krishnadhw of the one Agni and through it his sparks travel and enter the region of the earth presenting as the brilliant sun of the world in which the original fiery sparks of the one ultimate Agni give rise to the entities and objects of the terrestrial regions. But the Agni in the heart of the Earth is the extension from the Agni in the bosom of Swar which is the source of all creation both for the light-forms and their counterparts of the earthly regions, though for all practical purposes they are referred to as varying. Every from of life is thus not only a definite form of life but ultimately refers to the fundamental stages through which development takes place from the creeping forms of serpent of the earth on to the winged forms with the flight of Suparna, all forms being conveyances of the Supreme, the very soul
of Reality in his blissful play of sojourn in all forms and stations through all regions, from the heart to the outer vestments, developed progressively as the beautiful plumage of Garuthman with his feathery covering or chadas as the Chandas, the developed vestments of the measures of prosody for beautifying the forms of the imagery of poetry, sprung from the Riks, the emanating sparks of the fire of knowledge, as the original fire unfolds his being from the terrestrial forms into the luminous ones of the Swar. Therefore every form of existence is considered in Veda not only as an individual existence but also as a symbol and representative of its whole class in the ascending ladder of the forms of progressive existence. Hence every word of Veda is to convey not merely its individuality and genus but has an ultimate function of revealing the unity of the corresponding objects in cosmic realms and sciences in knowledge. To the unfolding Agni on the widest scale, the earth is the ball or Pinda (पिन्द) of developing life (जन्म) and the rising sun is the child of Adithi, the mother dawn, the awakening birth, and Indra is the fully grown Purusha, the individual who is surpassed only by the universal frame of Vishnu.

Suparna, the soul with his tender care for all forms of existence including his own cousins, his serpent brothers, blissfully carries on the functions of care and protection of all the lower world and its forms, since he holds in and around him the whole universe or Viswa-Rupa, the Vishnu as the form of the orderly cosmos. The universe, in its unitary and varied regions, forms, functions and vocal expressions, is symbolised by the concepts of the sciences of Astronomy, biology, grammar, phonetics and prosody etc.
which represent the parts and functions of the one constitution of Veda-purusha. Every word thus conveys a world of thought, life and light and vocal expression, through the Pranas of the one integral soul of knowledge as the wisdom of Agni, the soul and source of everything. Agni in his blissful play and pastime of existence enters the earth, emerges into birth as the sun, grows powerful with the growth of the forces of Maruts into Indra and fights the Vrithra. The Gom and the Aswa are the milk-cow and the power-horse, and they represent the food and strength that accompany all development, carried on by the process of universal metabolism known as Havirdhana proceeding from the one Agni in the heart of all the regions of the universe. Indra then increases into the wisdom of Brahmanaspaty and becomes full and complete in the swiftest sweeps of the song of bliss as Uru-gaya or Vishnu who is considered as the full form of the Yajna-Purusha of existence who is represented as the transcendent lord of Vital expressions of Rudra in the centre, and both of them have therefore gained the common designation of being the guardian lords of Pasu as Pasupathy and Gopathy, Pasu being the awakening of the urging expressions of innate and original knowledge. Yajna being the object of Vedic investigation as it is the uniting soul of the entire Vedic culture, might be approached from various points but always towards its common centre and from there towards its unbounded extension in all directions.

The scheme of Yajna therefore serves as a practical commentary of the Vedas and in fact the Rig-Veda presupposes the scheme of Yajna, which is the main subject of Yajur-veda. Without a knowledge of Yajna of Yajur-veda, the Rig-Veda becomes a
collection and a jumbled collection of stray poems or sonnets and would have been unfit of interpretation in the absence of the connecting link of a unifying centre. Each Rik by itself is an address to one of the many Devas or all the Devas and sometimes to a group of them, Vasus, Rudras and Adithyas. Unless the Yajna constitution is known, the coordinated team work of the Devas and the respective roles played by each of them would not be known. The underlying unity of Rig-Veda would then remain unknown, and even the words would lose their significances, for each word has a significance and reference to Yajna terms. The Yajur-veda, instead of being viewed as a baseless concoction and a later application of Riks to the show of a meaningless ritual, must be viewed as the real soul of Veda and the record of its practices, as the practical clue and commentary representing the actual working of the basic concepts of the whole of Vedic literature. In the first Mandala of Rig-Veda there is a Rik containing the prayer for the protection and the preservation of Kratus beginning with अलो मदा: क्लर्यं शतु । A vivid knowledge of these activities turns out to be the knowledge of the intellectual flow of Saraswathy, the flowing oceans of Light महो अर्ण: बरल्लि into activities.

The greatest need in the understanding of Veda is the knowledge of the scheme of Yajna. The details of practice or of explanations of ideas and words could then be verified and tested in the light of their fitness or otherwise into the all-involving scheme of Yajna. The interpreting of words in Brahmanas or Nirukta may then be studied and understood and later on verified after finding out the general background of Yajna and its major spheres. There are several kinds of
Yajnas, Deva Yajna, Rishi Yajna, Pitru Yajna, further divided into Paka Yajnas, Havir-Yajnas, Soma Samsthas, and Sathra Yagas etc. Though: each class of Yajna has its distinctions of detail and purpose, all are found, to be variants of a general basic plan possessing a common working formula with a common team of agents of Yajna called Devas. ता स्वभावित देव: तानि यामाणि प्रभ्यान्या द्रमगा। The Devas are said to work out Yajna which is in their very constitutions and also the very condition of their existence. The ways of Yajna are the basic foundations of Dharma, life, and work. तानि यामाणि प्रभ्यान्या द्रमगा।

Existence is constituted as the original Purusha repeatedly manifesting in individual constitutions of continuous generations. It is said that creation itself is the Yajna process with which Prajapathy has brought creatures into existence, and handed over the method to them through which they might come into contact with Devas and thus co-operate with their work to achieve endless progress of all, by maintaining mutual relations with the Devas, in and through Yajna as the Githa also puts it: देवानि माहेश्वरोणि देवं भिन्नतुर देवं। विषत्तु माहेश्वरानि। अवश्य: पर: भवत्सवस्य। The Universal Existence is an inter-related constitution of the totality of existence maintaining the continuity of eternal relationship by hundreds of ties between Devas, Manushyas and Pitrus etc. each category of beings taking part in it for a common purpose, just as the various levels of work of the human life are also working out the Yajna of life in the human constitution. मन: वर्गित पितरं र अयस्य:  मन: वस्तु: । Man maintains Yajna continuously and is kept continuing by the ties of Yajna. In the Yajna operation, he is related with his surroundings in several ways. बन्धुमान वर्गित समस्यायेव
Yajnardha is the highest objective in all work and it is the ultimate aim of even individual lives but not individual Purushardhas alone. There are various spheres of Yajna of which three and seven are commonly recognised. The three spheres of Universal Yajna are Pridhivi, Anthariksha and Diva, in each of which there are seven categories of existence, operating mutually as they also do in the constitution of man, which is also considered to be working out the Yajna of life with Agni, Vayu, Surya and Soma as the four major Rithwiks.

The leading Devas of the three important realms of the cosmic Yajna are Agni, Vayu, Surya and Chandrama (as Brahma). Agni is the Deva of Devas, the seer, the benefactor and conveyor of Havis between men and Gods and is called Havya- Vaha, the carrier of Havis or food for the Devas or powers of life. The Ahutees must be made into Agni to be carried as food for Devas in order to enable them to work for the help and upkeep and progress of the Yajamana. He brings the Devas of the three Lokas gradually into the operation of Yajna as he grows greater and greater, and makes them work in the different stages and states of progress. The Agni of life nourished and reared by the Agni of cosmic Yajna, is brought into the individual constitution and set up as the young Grihapathi, the managing resident of each body. Agni the innate life of Yajna, resides in the heart of the totality of existence and also suffuses the whole space between earth and heaven. He is originally reared in the
woomb of the waters of life: उरृ महास अनिवापेष्ठा अविम्।
Agni is the soul of reality which is beyond the
comprehension of understanding in relative terms
such as Sath and Asath, manifest and unmanifest,
tangible or intangible, comprehensible or incompre-
hensible. Agni is capable of bringing about the birth
of Vasus, Rudras and Adithyas- तममे कुरुरि खा आविसान।
The all immanant Brahma ever continues to be
in the constitution and functioning of a grand Yajna
संहर्वम वदा निर्य संह। प्रतिरितम।।
..... ....... Into that Yajna
things are absorbed, transformed, and distributed to
form fresh states of beings through generation and
regeneration.

In the Sathapadha Brahmana, the principle of
transformation of the offerings of Yajna is described
as a series of a great cyclic processes of metabolism.
The description is interesting and instructive. When
Ahuthies are offered into the fire of Yajna, a circular
process of cosmic metabolism takes place through
various states of existence until it returns to the
sacrificer or Yajanana.

तेवा एते आहुति हुते उक्कामत।।
ते अन्तरिक्ष माविष्ठत।।
ते अन्तरिक्षमेव आहवनीयं कुवावते।
बायु समिध मृदोमेव शुकमाहुरितम।।
ते अन्तरिक्ष माविष्ठत।

ते दिवमाविष्ठत।।
ते दिवमेव आहवनीयं कुवावते।
आदिरि समिध च
चन्द्रमेव शुकमाहुरित।।
ते दिवं माविष्ठत।।
ते तत्स आहवतवते।

ते इमाविष्ठत।।
ते इमा आहवनीयं कुवावते।
अमि समिध चोष्वी
रेव शकामाहुरित।।
ते इमा माविष्ठत।।
ते तत्स माविष्ठत।।

ते गुप्समाविष्ठत।।
तस्य गुप्समेव आहवनीयं कुवावत।
जिहं समिध
अन्तमेव शुकमाहुरित।।
ते पुरुषं माविष्ठत।।
स) व पते भवति।।
ते तत्स माविष्ठत।।
An Ahuti is made into the sacrificial fire, and the fire resolves it into the materials of the atmospheric region or Antariksha. There it uses the Antariksha as the Ahavaniya Fire, and Vayu as the Samidha or fuel, and is then transformed into the heavenly substances or Divi-Devas. By a similar process of metamorphosis in the stellar regions, the offering reaches the sphere of Soma. Through the light of the Soma, the Ahuti enters the earth, where through another similar process of subterranean metamorphosis, the offering emerges into the plant life. The plant enters into the consuming fire of man as food, and is there metabolised by the reproductive fire into the seed which then enters into the rearing fire of the woman to be transformed into a progressive state of human existence." This process indicates the series of transformations to be undergone by offerings in the Fire of Yajna. It is therefore said that the real Yajamana would never forget to feed the fire of Yajna.

The Yajna of knowledge and its sciences furnish us the real and subtle measure of Veda in the realms both of thought and practice. The constitution of Yajna and the several fields of the several sciences that enter into the frame-work of Vedic rationale and practices are the real foundation of Vedic literature. There are Yajnas of concrete material objects, of the abstract principles of understanding and also of the
realm of pure speech evolving through the regions of feeling, sense, and mind, as also of pure intellectual and spiritual levels, and it is only when there is concordance of all fields and of all levels, there is the harmony of the poetry of Riks, and the singing of Sama and Sthoma in accordance with the rhythm and symphony of the pulsations of the creative urge of Savithri sung as Gayathri of Life. Yajna must, therefore, be studied in the different fields of the different sciences and on their commonest ground which must be patiently searched with the greatest attention, care and diligence. It is not, therefore, merely enough if Veda is interpreted in terms of any single science or art from an isolated fact or individual viewpoint. The principle of a common basis of several sciences and arts should be conceived and established through thorough understanding and vivid verification. The ritual would then reveal its foundation laid, firmly in the wisdom of the vast oceans of science.

In our present effort to analyse and understand the words or sentences, it is not enough then if we merely study their grammatical form and structure in the light of the roots, prefixes and suffixes along with the principles of syntax of classical languages nor of the extant ritualistic details of the great religions of the world. That would only be subjecting the individual and scientific objective integrity of the Vedic culture to the varying and unsteady standards of external influences sometimes quite alien and unconnected with the innate spirit of Veda. From Yaska onwards, the method of studying words alone has been in practice. The method runs even into the present efforts of philology with various possibilities of the structure, suggestion and import of the words.
But the determining principle for the choice of any one among the many possible derivations of a word will be absent until the field of the topics dealt with, is determined in a given situation. Without trying to find out the fields of thought of and the principles behind the Vedic practices, the basic foundations of Vedic culture are hard to be conceived. Nor is there also any benefit of conducting research with vacant minds or of preconceived notions. Even great critics are apt to run into the risk of moving in self-made ruts and grooves of individual idiosyncracies, prepossessions, and the communal or national interests that work imperceptibly and slyly on the subjects' minds. The sentiments of provincialisms and nationalisms should be kept away and the tendency to interpret in terms of personal and local interests should be cut at the root in the great attempt of understanding the broad-based subjects such as those of Veda or pure knowledge of a wide and varied range which deal with the course of humanity's progress through ages. Veda is neither simple narrative nor descriptive in its prose, poetry or song. Veda deals with the common field of the facts and truths of sciences that are uniformly true at all times and in all climes. The objectivity of the system of sciences and arts i.e., the principle of a common stem as the centre of the many branches of knowledge should be recognised and ever kept before the mind. Therein is implied the principle that truth is truth wherever it be and has one rational common basis for various sciences and arts, by knowing which, man can get into the heart of every subject and understand the universal soul of all as real Vedantha, the soul of Veda, not the end or negation of Veda. The real soul of Veda has one principle and claims that it is the key of all knowledge. एक विद्यानेन सर्वविद्यान प्रतिष्ठा ।
The plan, structure, the component parts and their functions in Yajna had to be determined by Jaimini in the light of the differing details of the many branches of Yajur-veda. What Jaimini proposed to do was to arrive at certain principles for determining the detailed workings of Yajna, its parts and materials in the actual performances on the varying data of the available material in the then extant Samhitas of Yajur-veda. He had to adopt a special method for finding the facts and the basic principles for the verification of the facts. Before him Manu had done the same on the textual data available to him. He, therefore, refers the student first to the detailed facts of Yajna - performances before he would attempt to understand their principles. He strongly urges on the student first of all to possess all the practical details and then alone study the Manu Smruthi in order to be able to appreciate the value of his rational exposition. The reader would then get at the spirit and rationale of Yajna. निषेषाकान्ते प्राधान्यताम् मन्निप्रेषि उद्दितो विधि। त्या आधिकारिकं अस्म्य शास्त्रैं मान्यः कस्मचितः। The practical system of life-activity as Karma Yoga is the foundation of the Vedic path of life which includes all essentials and provides for the necessary developments, physical, mental and spiritual. विद्यार्के कर्मिको गुणाल्को मा प्रभुतानि अन्तःभवति कस्मत: तस्मात् तस्मात् क्रियाविभाजी। But some of the materials available to Manu are lost by the time of Jaimini, leaving only remnants of texts in the form of quotations in the Smrithies. Propriety of principle and practice had to be arrived at by Jaimini with a stupendous effort boldly undertaken on the basis of detached remnants in Smrithies of lost original Sruthi texts. He had to interpret the different tattered documents of the different Sakhas of Yajur-
Veda, and arrive at the basic principles of the Mimamsa school of criticism and also to make them survive to supply the critical method of judging the subtleties of the principles of law and judgement and to formulate all of them into the Nyaya-Mala. In the absence of a well defined principal plan of a rational scheme of Yajna, Jaimini evolved the method of interpreting a text when its parts are scattered, broken and held apart but allied, though loosely-knit, at a time when the textual evidences do not show definitely recorded sequences of the parts. The main foundation of Jaiminy's work is the recorded facts and details of Yajna in the various Yajus-Samhitas. But he never attempted for his investigation to go beyond the region of texts and traditional practices, and to enter deeper into the rational or scientific principles of Yajna and the functioning of Yagas, the fundamental principles of scientific facts which would unravel the basic unity of the scheme of all kinds of Yajnas. He thus allowed the basis of Vedic-Culture to remain a puzzle, hidden in the mysterious depths of novelty and obscurity i.e., of Apurva and Adrsha. But the results of Yagas aimed at are clear and definite and couched in clearly defined statements. The test for the validity of the injunctions in the hands of Jaimini lies only in the concordance of the texts of the Sakhas of Yajur-veda, but not on rational principles and the Synthetic relations of any or many of the sciences. To him there was only the tradition of the Sakhas, textual and practical, to depend upon for details as guides in the Vedic performances.

The objectives of life are stated to be not Dharma alone but also the more potent Ardha and Kama i.e., utility and delight. These when attained through Dha-
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Ama would lay out the path of freedom or Moksha. The Purushardhas are the progressive stages in the path of life, linked to the path of freedom for men. The bliss of having performed and fulfilled the Dharmas is the result of the consciousness of having achieved all desirable ends and aims, not merely as Purushardhas or personal ends but as Yajnardhas for universal aims, and only then liberation from the bonds of Purushardhas is thinkable and possible. By achieving Yajnardhas, one achieves both progress in the present and peace in the future for him and for all. Progress and peace, अनुदायनिःसत्यम् are together possible, and Dharma is known to provide progress in life and conscious bliss in the future which give the consciousness of having done all necessary and possible work with the sense of fulfilling the responsibilities of life-objectives. The Yajur-veda, therefore clearly states that there is provision for man in Vedic culture both for the life here, and also for the life here-after. उमविन्दनेवकलंस्मूनि Neither the present world nor the future is denied to man, who is living in the path of Yajna Dharmas of Veda. नम्बलुक्कुल्लिम चोके-क्षेत्रोऽवर्ते।

The Veda has therefore to be approached with great care and deep devotion for its deepest light, lying hidden in the bosom of dense darkness and has to be studied for the clues of its subtle principles of the sciences on the permanent and fundamental basis of various facts, starting from the broadest and comprehensive stand-point of the outermost realms of the many overlapping but concentric regions of concrete and abstruse phenomena, physical and mental, objective and subjective and then marching steadily towards their unifying spiritual centre. The attempt has to begin from the broadest spheres of objective
existence to their minute and subtle principles in the ever-extending subjective consciousness of the self-aware Atma in which Brhma or Knowledge is found as the being of Atman as well as the fact that the Atman is extended into the objective Brahma beyond all individual subjectivity. The Devas are thus emanating from the Atman of Agni into Brahman of extended Viswa-Rupa of the objective world. Therefore each of the Devas is addressed variously in all the varied states of existence from the spiritual and mental to the micro-cosmic up to the macro-cosmic. The sphere of reference of a Rik out of the varied states of Devatas is therefore hard to fix but is quite essential for the understanding of the different aspects of the different Devatas mentioned in the Riks in several settings, functions and relationships. The fully developed human constitution as well as the widely extended constitution of the Universe are thus compelled to be taken as the necessary extensions of the foundations of Vedie principles of study. The facts of existence, their evolution and involution, from the Atman and into the Atman, through the evolution of the Brahmanda and its differentiations in the midst of the ethereal flood - waters of existence which spread out the time - flood of Pranas from the one immense ocean of reality with its chafing waters as the potent community of the powers of all creation. Every science is therefore to be searched for the clue which would explain not merely its own facts but also the facts of all sciences which await correlation and expression into the best formulation that can unify facts of varied sciences into the science of the flood of the living and moving waters of the Pranas or Pulsations that hold everything within and vibrate
with the knowledge of self-realisation, possessing creative and progressive intelligence. It is, therefore, said that universal knowledge exists as the wisdom of Yajna, the team work of the scientific concepts. स्वस्ममानं न्याय निष्ठा वस्त्रमिश्रति। The Yajna of Reality is of knowledge. It exists in the subtle regions of the world of intelligence and emanates as wisdoms’ speech through the mind of the seer, the perfect seeker and recipient of the urge of knowledge. प्रवेशं कां श्रवणं श्रवणं भवन्ति ज्ञातिं संस्कृतं। Yajna is the sustenance and foundation of the Riks. रीक्षे ज्ञानं श्रवणं श्रवणं भवन्ति ज्ञानं संस्कृतं।

The facts referred to in the Rik, regarding the Yajna-Devas are different and are wide apart belonging to the different phenomena of light, sound, life and are pulsating with knowledge. Their only concrete unity is to be found in the human organism in the subtle levels of which the global world of wisdom dances. The sciences of psychology and physiology etc., are to be traced into and out again from the facts and truths of Biology. The water, the Anda, its conception and development, divisions and multiplications of units and all their functionings point to the scheme of Biology wherein the phenomena of various other sciences, the superconscious and the subconscious, operate and find their places in the unifying Yajna of life, in the individual and in the universe. Yajna is thus full with all facts of existence.

An attempt was made by the six Darsanas also to expound the Vedic thought into definite rational schools. Besides many other aspects, the Nyaya and Vaiseshika systems bring out the validity of the properties of the intangible and the understanding mind with sensory powers exhibited through the sense or-
gans, as also the abiding nature of the materials of the universe in its extensive scale as well as their minute atomic structure in the heart of which play the powers of the positive Rajas and negative Thamas, in all manifestations of creation, organic and inorganic. Samkhya and Yoga again, expound the rational and practical side of life in its dealings with all things of the universe. Through their attempts they uphold some of the aspects of Vedic-culture. But the most popular and influential exposition of Veda, goes by the name of Vedantha, so called originally, being considered as the soul of Veda its truths being valid in every branch of scientific lore. But the scholastic Vedantha i.e. the Darsana and its later expositions have grown aggressively critical, and are content with opposing the other Darsanas, including the Poorva Mimamsa of Jaimini. But the real synthesis of all the aspects of the Darsanas was attempted and their harmony was achieved into a real unity of Yoga by the Githa alone, the soul of Maha Bharata, which itself is an attempt to explain and revive Vedic thought and ideals on a scientific level but put in legendary lore which also now requires clues to throw their flood-light on Vedic-culture.

A knowledge of the working of Yajna has to be understood before it can be verified in the Yajnas of the other realms named Adhi-Lokam, Adhi-Jyothisham Adhi-Vidyam, Adhi-Prajam and Adhyatmam. Of these the Yajna of knowledge is the highest, subtlest and all embracing, and in its terms are expressed the truths of all other Yajnas of the various realms as the formulae of knowledge, symbolising all levels of truth behind all forms as consolidations of knowledge.
rudiments of vocal expressions conveying the knowledge into speech are taken as symbols of cogent facts of other sciences, for, the genesis and technic of speech urges and expressions are the results of the innate Purusha of Pranas in man, for they are not conventional symbols but natural expressions from the pulsations of life into vocal sounds. Yajna of Life or Prana is then the science of the spoken word in its levels of original and pristine purity as it just descends from knowledge through the waves of Prana into the sounds of speech, and it is there in speech that the worlds of wisdom and of objects meet, to reveal the unity of the two realms, higher and lower, and to create in the seer, the world of discovery and invention; and in the ordinary man, the language study arouses the knowledge of objects, facts, principles, truths and Dharmas gradually as one’s Thapas for intense seeking for conception increases. यज्ञज्ञ ही अन्तर आत्मिक अवस्था युग्मन इत्यादि अपिपलिति। "Yajna is truly in the central speech in us. May the Adithyas be pleased with the earnest and true performance of it through which we strive for their kinship."

The five Yajnas individually and mutually work on the common principles of Yajna and the Adhi-yajna is therefore called the divine principle in man’s constitution अधि यज्ञो अद्धिमोक्ष यज्ञायत्म यज्ञ यज्ञ अद्धिगतां हरू। The system of cosmic spheres and their mutual workings is called the Yajna of Adhi-Loka in which the existence of the cosmos is maintained by the metabolic warmth of the immanent Fire in the Cosmic Cow, milked by the seven Adithyas in preparing the Havis or food for the several regions by their co-ordinated action, and the whole cosmos is thus kept fed by the necessary preparation and supply of nutriment for their beings.
contained in the essential Madhu or sweetness that keeps up the unity of all. The spheres have each an Adithya in their several streams as the central source of the supply of light with characteristic hues, and tuning capacities. This co-ordination of lights from the stellar and planetary systems is termed the Yajna of Adhi-Jyothisha. The system of co-ordination of sounds harmonises the spheres as the expressions of the innate intelligence of the Adithi and its counterpart, Daksha are exhibited in the constitution of man as the vocal expression of the knowledge of Saraswathy from Brahma-naspathy. This is known as the Yajna of Adhi-Vidya or the communion of knowledge. The divisions, differentiations, projections, productions and multiplications of forms through generations of the species is known as the Yajna of Adhi-Prajam.

All these varied evolutions and involutions, emergings and mergings, from the covert to the overt, and from the overt to the covert are the states of transitions and manifestations between the body and soul i.e. between the sun and Agni. Reality is therefore mutative continuity of an equilibrium of the kinetic awaking the static, and the static controlling the kinetic. But the basis of concordance and essential power of Yajna is Agni, and his hordes are his own multiplications. Yajna is therefore known as the immortal system of Agni-Hothra, carried on from the heart and soul of all manifest existence. The system of Yajna, as the formula of being and becoming, is expressed in the genesis and development of speech directly from knowledge through the ramified paths of Prana obtaining in the life of Yajna. This basic system of vocalisation of Brahma or knowledge, known as Brahma-Vidya, is elaborated and treated in detail in
the Suktas of Brahmanaspathy, otherwise known as the science of Sabda, developed as the formula for all shades of existence and creation, on the background of extended knowledge, starting from the pulsations of life, through the impulses and movements of reflexes, instincts, and habits of the body and mind into individual life which then might be traced to the echoes and reverberations of the cosmic pulsations in the flood of time exhibited from the oceans of Pranas of its one central Atman as Agni, through the multiplications of his twin powers first as Mithra and Varuna, and then of Mithra, Varuna and Aryama etc., before and after the primary condensation of the waters of the ocean into the Anda of the universe through the initial agency and power of Dadhikra and later on by the operation of Mithra, Varuna, and ultimately by the powers of Aryama, Pusha, Rudra, Indra, Brihaspathy, Yama, Vena, Suparna and Vishnu etc., from the first appearance of the chariot of the Devas at the very Dawn of birth, set in motion by the Aswins soon after emergence from the dusk of night into the life and light at the dawn of day. The ocean of Pranas is now the ocean of knowledge flowing in Voo (वृह) from the unspoken implicit Akshara-Brahma into the flow of the spoken Kshara-flood of speech and language. तत: क रब्यम्. The original vocal utterances become the homes and operating centres of Devas as the active powers of the Agni, the one Atman. The Agni is the unborn Atman of the Surya of birth. The imperceptible and unexpressed wealth of the powers of the soul of Agni is the source of the sun and his perceptible wealth of creative rays, i.e. the manifestations of Pranas or Angirasas as Amsus or Cows of light. आसुष्येन न १४मयो, पृथ्वी कृतार्थ दि, इ, अम्बावनिति। Night is thus the
unlimited mysterious abode of manifested light and of all the movements र्वट्वप दवगी निवेशणीम्। Agni thus comes out with the sun and Aswins in the created car at dawn and increases in the stages of the day through Vayus, and Maruths of Rudra into the state of Indra, and then is assisted by Brihaspathy and Varuna, whereafter Suparna takes the lead in the sweeping movements between the three lower regions on the one hand and the fourth all-enveloping Swar on the other, and serves the supreme Yajna of Vishnu, the Yajnapathy elevating the lowest being into the highest status of the soul through the knowledge of the floodwaters of wisdom of his mother. Thus Agni is the Atman and the Sun is the individual while Suparna is the fully evolved soul of the individual moving between the levels of Atman and the individual. Dawn is then birth releasing the powers of Ayu into life खुच्छन्ती जीव मुद्रीरवन्यथा मूतम क्लान बोधन्तः ने गुर्जरात्मक with which come into operation the horses of the Aswins to move the celestial car carrying all the Devas in it, and able to move in the three regions. Hence the car of the human chariot is brought into creation by the operation of the divine powers of the soul and is kept active and powerful by their agency as they steer and guide it. Every power in it is a modification of the one Agni. Agni is the giver of the Swaras of speech; Indra is the carrier of the Ukhthya and is known as Uktha-Vaha. Brahmanaspathy sits in the chariot of light with the splendours of knowledge, and destroying the encircling water of darkness。 अविभाज्य वर्तरूप समाप्न स्पृष्टिभान्त मेघवेञ्चितिः। Brihaspathi is the seer of every one of the Samas सामस: सामसामस बनि: and is the father of all words and thoughts just as the sun is the centre of all his rays of light। द्विवेशा मिच्छिन्ता अध्यापासि। The Vayus
and Maruths are the operating powers in the hands of the great Devas, Agni, Rudra, Indra and Vishnu. They take on the form of Vajra, the weapon of Indra. 

Every particle of the material of the body, cosmic or microcosmic, is surrounded by the circulating waters with their dynamic powers nourishing and awakening all kinds of activity, mental, sensory and physical. May they purify us, for, with their life-giving unity, they flow out-and-out in us, wash off all filth, and we become pure. अष्ट्रोऽनमाचार सूत्रन्त्रुं दुतेन नौ सूत्रवं दुनुः। किषे दि रिच्य प्रणाहिति देवो शनिस्याम्। शुनिस्य पूर्व पामि।

The great Pusha has cut a path for the journey, both in heaven and on the earth. Both are dear to him and he wisely moves up and down along both the paths. प्रवेश एवं मन्निष्ठ पुष्य प्रवेश दिव: प्रवेशे श्रविन्यः। उमे अमिश्रितीयः सप्तेष सर्वम नाना चत्रति प्रजापन। The divine ones invoke the extensively flowing waters of conscious creation on the principle and path of Yajna, सरस्वती देवान्तों देवान्ते सरस्वतिवर्ण वातस्यन। These are the same waters of divine Saraswathy that moves in the same chariot along side of the Pithrus सरस्वती व वातस्य विपार्वत स्वात्ममिदं निदित्तमदस्ती।

The waters of Saraswathy are the waters of knowledge and are the home of Devas. The utterances of Saraswathy are the expressions of the Pasus or impulses of Rudra developed with the growth of knowledge and extended and transformed into the cows of Vishnu. It is the possession of these cows or Gous that entitle Rudra and Vishnu for their common qua-
licity of being the mystic lords of cows पर्वते वहित्वो सरमा निवायति तं वाति सुखम् नाम गोमथु, तिर्यु गोथा, परमात् पाति पाथः। The Agni is the powerful Vrishabha, and in the developed individual, he is said to roar in one herd of cows while in the other he sows the seed. He roars among Devas and sows the seed in the group of Pithrus, कदन्यामु खमो रोवरौ वृयमा निवायति युर्धः चिह्नाति रेतः। The powers of all the Devas are contained in the one Agni, the one God of all gods, बोधाद्वरिष्टा भूपी भूवनी वेद माहेश्वराना प्रमुखः मेकम इत्यदािि जे दिस इर रोमन रूपन वायक्षम। Agni is the royal and responded possessor of light as well as of the night दि शापण व समुद्र न राजा।

The maiden expressions of the cow of knowledge are the showers of Sarawathy, the essential waters of wisdom and the undying drops of its letters or Aksharas form into groups of two, four and eight, thus developing in a thousand ways in the highest regions of the cosmic cow, whereon the oceans move and in which survives everything. It is from there that the Kshara flows from the Akshara, and universal life depends upon it। नारीमिनाय वायक्षानि तक्षालक पद्म हिपदी सा नतुपदी अश्व पदी नव पदी वर्षुभ वत्ताव्यर पर्वम व्योमम्। तस्या: समुद्र अभिविषेति तं वेद छैखेति प्रदेशः कतः; तत्: सरलकर तदेत्वू मुप्नायम्।

It is in those waters of knowledge that the soaring Suparnas, the pure souls, are incessantly voicing forth their share of knowledge and are propagating it as the protectors and saviours of the universe. It is that mighty wisdom that has entered into me here, कथा सुभाष अस्मती सागर महिनेपुष्प विज्ञान् सि: क्षरेति। इतो बिकार भुवनन्य गोथा: स मा वायः वात्स्रु विज्ञान। It is in those waters that glorious Varuna keeps the trunk of the tree of life with roots up and branches down hidden in secrecy उजाने राजा ब्राह्मण शम्भोक्ष्य स्त्रुपम् देश्यंतपुल दक्षः। मोनीना: उत्तमार्गे प्रया पम्म अस्त्वान्तिहिताके क्षणः।
On this very tree two Suparnas reside in embrace as companions, one of whom eats the fruit thereof while the other thrives without eating the fruit. Those that are near are called the distant, those that are far are called the near. But the distant regions held separately by Indra and Soma are yoked to the same axis-pole of the regions, and the pole is also called the Yupa they are born under and that is the Mahu. It is said of the tree of life on which all the Suparnas live and increase, feeding on its Madhu, or sweet Nectar, that in the past its sweet fruit ruined him who did not understand and recognise the father of creation.

The wise son knows the parental waters of love and he who knows them becomes the father of the father. The waters are the chaste dams and it is said that they are also masculine. He sees who has eyes but the blind one does not know. But the pregnant cosmic cow stands above everything bearing the rear part by the fore feet, and the fore part by the rear feet. Where has the milk cow gone and for what purpose. Certainly, where did she give birth to, if not among the herd of the community of powers. Whoever understands the son from the father, and the father from the son? What seer here spoke where-from the divine mind is born? The mind conceives in itself and the body projects from itself. The composite vocal utterance of Voc awakens both powers and does both functions. It expresses both conception and projection.
in one. The mental and the physical are contained in the corpuscle, the miniature form of Brahma, and is known as Adithi, the undifferentiated mother substance, but it is also known as Daksha, the conceiving intelligence of the mind. The differentiation of Adithi is more tangible and is known as the mother that conceives without the Father दाता विलम्बत आमनाजः. The corpuscle has its existence as one of the many particles containing both the male, and the female aspects like growing buds of flowers with the two kinds of pollen in the Divine Flood-waters of the ocean of existence. Who has seen at first the evolving skeleton of the soft corpuscle. Who has seen the soul, Atma of existence in the living corpuscle? ये सदृश प्रथम जायमान मनस्तन्ते यदना शाब्दिनि। Whom shall we approach for solving the problem. को विविध नमगच्छतं तेन तत। It is ultimately the potentialities of the waters that are exhibited by the particles of corpuscles or Brahmans, and the waters themselves are known as Chaste Mothers as well as Fathers. The waters are a great community of Devas, a herd of Pasus or life-pulsations, or a community of life powers, homogeneous and unindividualised. All individual existences are the surging waves of Pranas playing the whole hearted play and pastime of existence between the alternate individual-emergings and universal-emergings in the ever surging play in the ocean of Pranas.

I invoke this good milk-cow. May the Sun, the creative milkman of pure hands milk this cow. The creative sun squeezed the best essence for us and I spoke best in full-grown warmth of energy, उपहृते सुदुष्णं चेतुमेवं चुहसो गोषुडुडः शोह केमनू। शेषसु शम्य शिविता माहिंशोभीदो चर्मस्तुलं व प्रामनम्। I saw the undisturbed cowherd moving along the higher and lower paths. He moves in the interior of the world, ever living and moving with similar
companions अपने पुत्रादि गोपालादि आचरण परक्रम परिविषेक्षण। स श्रीधरः स दिपाविस अवधेरिणी मुन्नेश्वरः। Surrounding within the womb of the mother, he the child of the many, has lived with many offspring in the dark imperceptibility; of mortality of Death समातुर्दीपा परियोजी अनंतशु नाब्ज निबंधित मातिबेशा। The mortal is the immediate cousin to the immortal, and the spirit of the dead moves along the food-paths of the living वीरां नन्दय चरित वचापाति। अनंतशु ध्वेयन श्रोणि: ... But the cow, the matron of the wealth, desiring the child of existence approached them mentally। हिम श्रुपाति दुष्प्रीणी स्वामाम तत्त्व भिन्नतानि निरंतर। The unhurt cow of innocence suckles twins. May she progress to greater prosperity। यहां मनोचित्यः प्रयो अन्वेषणः सा वर्ततः सहने सौभाग्य। The seven halves of the essence of creation remain in the abiding directions of Vishnu। With their splendours of the mind, they are wise and are born everywhere all over the universe। सतताम गामि मुन्नस्य रैलो किशोरियादिनि प्रकीर्ण दियमाय। ते धीरतमानि मनासः ते हिस्वितः परमपुष्टः परिभाषितः विश्वः। Those that comprehend totality say that reality is in multiples of seven, born of unity। Of the seven, six are twins of Rishies, born of Devas। श्राकोत: नाथ नाहुरेकामप् पतिदु भोगास्त्रयो देवा। The twelve pointed circle unwearily goes around the brilliant firmament and in it the seven hundred and twenty sons of Agni are spread in pairs। डाद्वारम् रतिकारो वतिन सके परिणा अनम्य। भानुशाह वर्षे मिदुनाली अस्य सातारात विश्वित। तत्तुः ... But what upholds the twin sides of the six regions is some mysterious unity। अनंतशुः पदिमा रज्जुव्यक्तिस्कृते किमित्विभेदः। Those that reside in this chariot of seven wheels are the seven horses that carry it on। Where the seven sisters ever sing in it, there they are given the names of the cows। द्वारपाली मध्ये सत सत्तुः चक्रं सत कान्यकः। सातश्चारे स्मितःपक्ते यश गयं किरतः सततनामः। Seven are limited to the chariot of one wheel drawn by one horse possessing seven names। सातयुगाति रण्यकं नेको अन्तः श्रेष्ठः.
References to the Sthupa and the tree in the waters of Varuna and also the all-permeating original waters themselves reveal important facts of biology and cosmology raised to connote the truths of psychology or Sarira to form the symbolism of reality dealt with in Veda and not merely as isolated thoughts of a single science. The Sthupa is the post or Yupa of Yajna serving as the axis of the universe along the levels of which are arranged the several regions of the universe as the spheres for the different varieties of beings. The Sthupa is also representative of the spinal column in man and along the mounts of this Meru, beings of different levels of self-consciousness are arranged with distinctions of neural grooves and paths branching off from the spinal cord, and carrying on the activities of reflexes, instincts, emotions, habits, feelings etc. as well as the automatic inner activities of the sympathetic system. The region of Mithra and Varuna, as well as those of Indra and Soma are yoked together by the Sthupa levels.
The tree itself, of which the Sthupa is the trunk, is the tree of the nervous system with the conscious levels of brain as the roots, the trunk as the spinal cord, while the branches and foliage are the branches of the axons in the limbs. The bottomless Abudhna in which the roots of the tree are held is the bottomless inverted cup of the vault of the sky as well as that of the skull and the mechanism of the motor and sensory nerves extending to and terminating in their endings in the skin. They are the Chandas or Chandamsi छन्दास या छन्द चियासिंत्रिय. The tree itself is the tree of knowledge, in whose parts, spaces and paths are written the sciences, and arts in their integral relationship, and the tree itself serves as the recorded text of knowledge or the Veda of the Vedas. It is said that on this tree dwell the flying birds, the twice born ones that live on its sweet fruits, every one uttering forth his share of knowledge. But two of them are prominent, the one that enjoys the eating of the fruit thereof and the parent bird that enjoys without eating i.e. enjoying the enjoyment of the offspring. The two birds on the tree of the cosmic and the microcosmic constitutions are the individual and the universal selves, Indra and Vishnu, the son and the father. But there is within the memory an ancient fact that the sweet fruit of the tree ruined a race of beings, i.e. the Asuras for not revering and recognising their Father, Vritra and his race are the hinderers and destroyers of all. Vritra is the selfish ego while Indra is the individual. Vritra and his followers are the race of Asuras but ruined by their own narrow selfishness to whose pettiness, the sweet fruit of Nectar became the source of ruin, until Suparna restored, revived and recovered them from their narrow egoism by giving the sweet Nectar to
them, brought with great effort from Indra's custody in Heaven by his boundless love even towards the step brothers, the offspring of Kadru, creeping in the shape of serpants in the dark holes of the earth. Nahusha is a permanent example of the fall of angels due to selfishness and the recovery of his status is by fighting against the grip of narrowness. Yayathi, the free sojourning soul, and Nahusha the man are prominent illustrations of the loss and gain of Paradise, of the fall and rise of beings i.e., the fall into the hold of the low creeping serpent and the rise into the high soaring soul of Suparna and both take place in the waters of existence.

The waters are the source which nourish the tree, the trunk and all kinds of beings on the tree and sit at all its levels round the Yupa. The waters are the abode of everything. They flow from the heart and into the heart again after traversing the paths of Yajna, flowing, high and low, feeding and purifying all along the paths, with the infinite potencies and powers of the waters themselves. These truths are not the results of the experiences of any single group of men of a limited culture of any singular nationalism. They appear to be the musings of a people equipped with facts of varied sciences, applied and thought over for systematic grasp on a grand scale, not only of a single globe but on a wide range of facts that abide in all time. In fact on closer examination it is found that some of the Vedic concepts have lent the foundations for other religions and systems of thought.

The range of vision of the Vedic seers is very vast, moving over wide tracts of the earth, oceans, atmosphere and skies and also penetrating into the depths of minute bodies of the flood streams. It is no wonder
that the descriptions of Devas are puzzling to the mind of the student for it is hard to fix the spheres of the Devas and their states at a given context for purposes of understanding the individual Riks which require patient search both in concrete and abstruse regions. The waters then are the ever flowing and all permeating oceans possessing the essential powers of creation in an unbreakable and homogeneous unity and balance of Satwa, composing and releasing positive Rajas and negative Thamas, into and out of the atom, the Bhutadi, the rudiment of tangible existence, ever in a state of harmony in every atomic particle of the ocean of Pranas of living cells, each with its nucleus as Mithra, the waters as Varuna, and the containing cell-wall as Yama. It is in these waters that all powers are held in balance. Agni is their soul. Mithra and Varuna are the composing and releasing powers of the waters from whom are brought into being even Vasishta and Agnibhya residing in the lightning of Vidyuth, and moving among the floating particles of water or Apsaras along the arch of the Firmament, the distant circle, spread and guarded by Yama विद्युतः स्थिति: परिसरसिः प्रजायते मित्रः यमः शतानं स्वप्नस्तम् वा। उत्साहः मेघवक्रो वशिष्ठो बल्लभः मन्तौरषिः प्रति: कष्ठः मन्तुलम् परिवर्तन्तिः परि: परिवर्तित्वं भवति।

Comprehensive suggestions such as the above concepts indicate that the principles of the seen are in the unseen, of the heard in the unheard, the tangible in the intangible, the overt in the covert, of the manifest in the unmanifest, just as the bony skeleton is in the soft cellular embryo, holding on to the principle of evolution and involution in the process of Yajna in all the life, of the cosmos where the mortal and the immortal are cousins, moving side by side in the paths of the life of man, passing through those of the Pithrus
into the paths of Devas, from the heart of Agni to his heart again to be refreshed into pure jems and released afresh, fully equipped and well protected in the true paths to be led by the wisdom of Agni.

As the skeleton is in the cell, and the tree is in the seed, it is evident that the constitutions of the universe and of individuals are floating in the primary waters of existence which contain the eternal principle of Yajna with its centre, the Agni, the one creative fire and it is he that holds within Him both mortality and immortality as well as all the wealth of being, becoming, knowledge and of perfect speech, bubbling with the powers of Ida, Saraswathy and Bharathy. Agni is therefore known as Vasu and Vasupathy. Agni is really Vaisvanara the all powerful Viswakarma.

When we consider well over the powers of the waters, we find that we have to meditate upon the name of Agni who dispenses birth and death to all. आगिन्यो श्रंगमावलोत्ताम मनायम् नाना वेदक्ष्या नाम। सनो महामु अविद्ये पुनःवातः विर्येभद्वयम् मतलम् ।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।。”

Agni is the parent of all and it is from Him that the other Devas receive their God-hood or आदर्श in its two senses of life-giving and life-taking, for the progress, purification and refreshing of all. Agni is the soul of all souls, the centre of all centres, and the one parent Atman of all Atmans. He keeps us floating in the flood waters of knowledge in life or after death, and we are thus enabled to understand the notion that the wise weep not over the dead or the living. The waters themselves are the Pranas or Angirasas, the fiery floods with the waves of Pranas, passing from stage to stage of the
formation and dissolution of Andas, individual and universal. We therefore pray to the wisdom of Agni with the hymn: अग्नि नन्द क्र रथ चित्रे अमा परमेश्वर... It is he who awakens knowledge in all as Jata Veda and expresses the word of wisdom through the straight voice of the Riks in whose fundamental vocals reside the Devas and flow forth as the flood of Saraswathy from the great ocean of wisdom.

The Vedie realm is thus found to be the empire of thought and an entirely new world of facts with an outlook entirely its own, exhibiting energy, thoughts and emotions of a great age capable of commanding the realms of existence with their wisdom which is directed to practical ends and made the instrument and elevator of life and ideals, worthy of study and investigation with great delight as a great pastime. The student has to approach it with a free and lofty mind and an openness to receive facts and not to simply see them with narrow mind nor to read our familiar notions, thoughts and sentiments into them, nor to view askance with a superciliary attitude but with due regard to facts and a readiness to appreciate new concepts and novel practices, if they are found consistent and fit. It is not even useful nor delightful to approach Veda with an open but empty mind, nor a shallow mind unaccustomed to and untrained for sincere effort and noble work with the necessary daring to state strict and straight observations and to compare boldly with the dominant received notions of the established systems of thought, whether based or directed against Veda, of the Darsanas or scholastic peculiarities of ideas and practices of Agamas and Thanthras or even the systems of astronomy, astrology
and medicine, to find out similarities and dissimilarities in order to arrive at the real and cogent thought of Vedic culture, based on its own fundamental system of Yajna as its norm, the centre and aim of all Vedic prayers, descriptions and references to a world of a variety of facts. It is then pertinent to start with findings for the investigation of the basic plan of Yajna from the most practical aspect of it before entering into the centre of Vedic culture or true Vedantha, the soul of Veda which seems to have supplied not only stray thoughts to different and distant world cultures but was itself the relic of a systematised and re-organised culture of a great epoch of scientific knowledge, revived and established as a rational exposition in the measures of the poetry of Riks, adapted to Sama-music and dance, developed by the stringing up of the links of formulated words of sciences of a prior age, itself established in the systematisation of the statements of Yajas, Prayajas etc. couched in the technic of different sciences at the different depths, and heights of Yajna, the integrated complex and compound formula of the formulated words of sciences. These words being employed in the poetry of Rig-veda as a profound form of literature in a hallow of romance and poetic fancy, the Vedic words, sentences and sentiments have first to be studied as vehicles of bare thought of sciences from the heart of Rig-Vedic poetry to their factual bearings. Then only it is possible to enter into the bearings and meaning of Yajna. The direct developments of the earlier Yajas into the Rig-veda are the Api-suktas, the propitiatory statements put in the form of poetry. The value of Rig-veda as literature may then be appreciated with the uniformly implied suggestion of the Brahma-vidya
of Sabda with a fine aesthetic sense and relish on the colourful shades of a robust body of scientific skeletal material and enjoy the cogent bliss of Ananda pulsating through the fine constitution of Veda...
The subject of Yajna can be studied and understood from two stand-points. One of them is to follow the developments of it from the working formula of it and the other is a study of it from its working in the waters of existence. The waters are referred to as oceans containing the powers of Devas functioning in Yajna, out of which the Brahmanda is evolved and in which it is reared and sustained to be again diffused into the functioning of the waters themselves. Thus the waters are found to be the source and sustenance of Devas, Yajna and Brahmanda and even of the individuals in it. The study of Yajna is best to begin with the understanding of the problem of the original waters. Then the working and formula of it can be investigated in relation to the waters. Finally the concordance of the results of these studies would give us the right idea and concept of Yajna which can then be taken as the standard of reference in the interpretation of Vedic texts which revolve round the operating of Yajna.

The idea of Apaha or waters is a very important subject to study for the proper appraising of the Outlook of Vedas, and it deserves the first consideration of the student of Veda at the very outset. The waters are the intelligent substratum of all existence and they
extend within and around the whole universe of objects. There is no Vedic rite in which the powers of the waters are not proclaimed and invoked. These waters do not come under the category of the five elements or Pancha Bhutas, the waters of which are not the source but the products of creation. The waters are the very creative flood-waters of knowledge, the inner life-current of all existence projecting out from the heart of the ultimate Agni as the great ocean of the wisdom of Jata-veda. They are the potential essence, the source and sustenance of the whole of reality. It is from them that renewals, regenerations, refinements and reorganisations are possible. The waters of Veda are a formula for positing, investigating and stating a complex concept upon which the whole thought of Veda depends and revolves. The Agni, the Devas, the working-constitution of Yajna, the emergence of Brahmanda the lay-out of the paths in between and around the regions of Brahmanda are all in the waters.

The waters are homogeneous, primal fluid in which all subtle existences such as consciousness, periodicity, vibration, movement, time, space and volume arise and supply the sustenance of the cosmos, the regions, the planets, the objects and the beings of the different spheres of existence. The waters possess all varieties of power for the creation of everything in all details. The waters must therefore be understood as a significant formula of systematising multiple facts with all implications of a scientific symbol which could hold, explain, prove and expand the truth of every state of existence. The waters are thus the foundation from which everything is evolved.
A proper appreciation of Vedic culture is possible only after a clear understanding of the waters.

The Devas, the primary powers of existence and their work, for and in creation, ever remain in the waters of the highest ocean, अम्ला निवादिने अतुलितम सति देविव निन्द्या विशिष्यम्। The Atma of these waters is the one Agni and he is born into manifestation through them. The waters thus become the mothers of Agni तमावो जान्त्रिक जन्यन्ति माता। With the inception of the will of Agni in the waters, the hidden Brahmanda is evolved into form, and the waters, with the Devas are extended into the Brahmanda to function in every way and in every sphere, गोपे भूलम्। तमावश्य गूल्द महर्षिय जाते अग्निः। Agni then releases and lets the waters from the highest ocean to glide, drizzle, and shower into the multiplied and subordinate oceans, स उत्तरसीं दशर्वं समुद्र नापो हिर्या अश्रुदं नृस्या श्रेष्ठ। They are in us and supply our constitutions in many ways, and they and their knowledge deserve to be possessed by us through the seven mothers or floods, तमावश्य आऽयो द्रूपो माता: सत्त तत्तु नृभ्य स्तरा तिन्यव। The oceans of the waters are from the basic circulating flood of the sweet spring वि: र्य: of the knowledge of Agni.

Reality then is an immense ocean of infinitely potential waters of knowledge capable of expressing itself in a variety of ways in the different strata in the universe and individuals, into life, light, sound, heat, smell, feeling and thought, expressing gradually as individuating consciousness in shapes, forms, objects and beings with peculiarities of individual natures through the radiating jets of the central spring, as the radii from the centre of the circle towards the different concentric circumferences of the cosmic globe of immensity in all directions and in
every dimension. These powers are all of the waters ज्ञान द्वारा इन्द्रीय सहभागम्.

The waters are called Apaha and they are desirable possessions for all in order to have every progress. They are rich in potential powers and their flow is continuous, indicating the uninterrupted march of the flood of time which records the progression, formation, and the transformations of the homogeneous waters ज्ञानम्. He who knows the home of the waters possesses the home ज्ञानमुलकतानि वेदः, आयुर्वेदकलानि, भविष्यम्. He who has a knowledge of the flower of waters possesses the flower, fruit and other possessions ज्ञानमुलानि पुष्पवानि पतुमानि। भविष्यम्।

Agni is said to be the home of the waters अग्निः क्रांतिकालिन तत्ततानि। Similarly Vayu, heat, moon, stars, showers, Parjanya and the year are said to be the homes of the waters. The waters are also shown to be the home of wind, heat, moon, showers and the year. The Apaha or waters are therefore the source of Agni, Vayu, Surya, Chandrama and the Year. They are really the essential fluids ख्याति: containing every form of power in them and they are divine and creative. तत्त्वेऽपि विज्ञानस्य सूक्ति:

The potencies of the water are condensed and spread into the Bramanda which is itself the consolidation of conscious knowledge taking form and shape of its own free will. The powers of the waters are the Devas that be, whose creation is unknown to us, and it is doubtful whether it is known to the presiding Atma से विभिन्न। इत्यत आक्षेप नैदं नै देवं नैदं नै न। ज्ञानाव्यक्ता: परमे भौमान्तः स्वों अत्तं वेदं विदितं न वेद। But the Devas are said to remain on the flood of the waters of existence in their wisdom and immortality and enter into the form and functions of
Brahmanda as the one fundamental constitution of Viswe-Devas, known as the undifferentiated Viswakarma, the first pleni-potent embryo the homogenous unity of the Devas तमि दुर्गे प्रथमेतित्र बागे बाय देश समस्युज्जन्त सर्वः। Viswakarma the embryo of all the Devas is a unit mass of homogeneity but every part of it functions in every way even without differentiation of form and attribute as though it were all of form, limb and functioning sense or Viswa Rupa। विभेद वद्युक्त विभेद सतः।

Every particle of the waters is highly potential, containing within it all possible forms of power and energy, capable of transforming into a Brahmanda of infinitely varying powers. All the undifferentiated forms of individuating spheres of Viswakarma take the form of the cosmic brain, Brahma or Adithi, the mother of intelligence which gradually differentiates first into two halves of the Anda as earth and sky, then into three including the Antherikha, the middle region, with again a fourth enveloping, and integrating the three as Thrivikrama. The superior vault of the Anda divides itself into five while the lower half differentiates into seven, all together forming twelve, like the twelve sections of the permanent circle of the cosmos द्वादशार्न न दि तत्काल ब्रह्मी न दक्ष परिवात्थि in which the Adithyas appear above like the powers of the lobes of the brain and rule the life of the whole constitution of the universe as it emerges and reveals itself gradually commencing to present more and more of it to the view from the Uttana Pada, the highest regions of the universe under the pole star out of the overwhelming cosmic waters.

The waters are potent and every particle is instinct with all the required powers of creation in all stages.
It is the periodic powers of these waters that manipulate and exhibit the manifested forms and their capacities in all the ranges and spheres of time, space, form, subsistence and powers of Devas, Rishies, Pithrus Gandharvas etc. The individuality of the manifesting forms begins with the formation of the sheltering sheath of the embryo, the Ulba of each individual Anda of Pinda the essence which is capable of surviving by virtue of its inherent power which is sympathetic in its differentiations with the series of cosmic pulsations during the series of seasons in the eternal oceans of knowledge even while retaining individual forms of beings which are really transformations into concretised forms and shapes of the particles of the floodwaters of knowledge.

The wise seers progress in knowledge and cognise the unity of the harmonising divine waters of existence within and around all beings and forms, and recognise the intelligent waters as the source of Ukhthyas or vocal expressions in measured speech, they could live, peacefully in the purest Freedom, for the delightful Devas are working their joyful parts in the harmonious activities of the one Yajna of existence under the leadership and management of the central Agni.

The waters of the oceans and of individual Andas are divine in origin and are capable of all shades and aspects of development. They flow in the same vibrant flood of light, truth and knowledge महो श्री. सरस्वति। The constitutions that grow in these waters of awakend Saraswathy are the multiplications of the tree of Varuna, the tree of the nerves with their axons and dendrites. They must be traced and mapped out to the very roots of the tree of knowledge and comprehension in order to see eye to eye with the seer to realise their
divine origin and to act according to the knowledge of the harmony of the totality of existence.

The waves of the oceans of existence are the ever-pulsating Pranas of the wisdom of Brahma, governing the whole of the universe from its very heart, from the central source and spring of the sweet flood-waters as their resident, welling up springs of radiating jets taking the curves needed for churning movements of great centered whirls of centrifugal and centripetal forces, creating denser and denser foam condensing into the Brahmanda. The cosmic sphere is again surrounded by mysty waters thrown up by the central spring of Agni himself into the space above, around the three regions of the universe to keep it floating like Viswakarma in the vapoury waters of creation. नाहार्ण प्रज्ञा जल्या चामुष्णा उपवेशधिर भर्तिणि / as the brain is kept bathing in cerebral moisture of the cranial waters. At the thrill of the will of Agni, the homogeneous and pulsating waters of the one ocean of immensity range themselves into seven great floods of the concentric oceans as the seven great mothers through whom the Agni wills to emerge eternally as the fresh child or Kumara.

The ocean of the waters of existence is really the ocean of Pranas, the sustaining waters of the heart of knowledge, flowing in and around all as the flood of the light of wisdom of Saraswathy into the streams of the utterances of Vedic hymns out of the sonic sparks of the fiery Voc (वृद्ध) in which the Devas have built their homes to sustain and further the showers of all kinds of activities in the great co-ordinated Yajna in all the realms of existence, light, life, knowledge consciousness, and self-expression, from Brahmanas-
pathy through the agency of the groups of the powers of Vasus, Rudras, Adityas or even Mitra, Varuna, Aryama, Pusha, Indra or their Atma, the immanent Agni. Oh Brihaspathi, keep the brilliant word in our mouths, not the unripe but the life-full one, full of juice with which you helped the perfected one with drops of the divine juice. May the sweet drops enter into us. Oh Indra send them a thousandfold on to the chariot. Sit for the Hothram regularly, work out Yajna and serve the Devas with food, Oh dear helper of the Devas. Do not let the waters from the higher ocean in the form of showers, released by Devapi the dear one of the Gods and he knows their thoughts. He released the Divine waters from the higher ocean in the form of showers, released by Devapi, the leader of the armies of showers into reservoirs. All the ancient Rishies have reached you with their voices in Yajna, Oh Puruhuta, the oft invoked Rohidaswa of ruddy horses, meet us in Yajna on the thousands of our chariots. The waters of knowledge, the flood of speech have thus flown down into the realm of all beings from the ocean of wisdom. They contain the powers of intellect, energy, movement, light, sound, and are expressive in various ways. The powers of the Pranas or Angirasas, the flowing fires contain and exhibit all the powers of life and light.
The waters are thus the great conception of the wisdom of the Vedas of the Seer, Agni and of his pure fiery flood of Angirasas. They descend into our consciousness from the high realms of universal knowledge and eternal wisdom sojourning the paths of Yajna through all its graded regions. ज्ञान कल: पदवीय मानव। Knowledge is therefore referred to as the source and sustenance of the Riks in all their varied music अहं ल: पूज्यात्मी गायनं को मायनि शक्तिपु। The waters not only contain the powers of knowledge, time, space, volume, Devas, Pithrus, Rishies Manushyas etc. but they also remain within every one of the forms. It is the presence of the waters within and around everything that sustains the being of everything. The powers of the waters are harmonious and they keep the things and beings of the world in perfect concord, unity, and harmony, as the soul of their individualities. This harmony is the harmony of the Pranas themselves and these Pranas are rythmic waves of the one Prana of the ocean of consciousness. In the Pranas, of Angirasas, of the seers, this consciousness is fully awake and aware, and their consciousness is conscious even of consciousness itself which can link up all experiences of individuals and can keep their harmony. The perfect wisdom of the waters of Saraswathy is fully aware, possessing powers of consciousness, creation, movement, light, sound, heat and steadiness. All the powers of the universe are inherent in the waters, for the Apas is the flood of the potentialities of the absolute. The poise of the absolute is not the negative stillness of the void. Reality is not stillness nor inanity. Reality is mutative continuity of the flood of Pranas of a stable equilibrium of the kinetic awakening inertia, and inertia
steadying the kinetic. There is the centre of Prana in everything, even in the stone, generally supposed to be inert and inanimate. But that Prana is fully silent in the stone and is supposed to be sleeping, while the same Prana is dreaming in the plant, is awake in the animal, and is fully alive in man. It is conscious in seers even of consciousness itself which can link up all experience into the harmony of the music of the Pranas. In man, Religion is therefore said to be the culture of Prana or life, and also cultured living in its realisation: The harmony to be realised in the universe is the harmony of the all-enveloping soul of the waters with their inherent powers. अंत बेहिन तत्कां स्वायत्त कारकाण्: धिमलः:। The waters are known not only as Apaha अपा but also नर and Naraha नर दृष्टि श्रेयः। The Devas in the waters are also spoken of as Naras नर िे, the powerful ones, and permanent divinities in the march of the celestial flood of the circulating waters.

The waters are constantly on the move केत्यानिस्वनि। They are never static but potential and dynamic, incessantly moving and carrying everything in them and protecting all powers from all directions. आगा देखितः: कृष्णपापित भव: कठु न भद्र विभूतात्मवि। The Maha-Bharata too which attempts to interpret Vedic culture through Purana and Itihasa, begins with salutation to Nara and Narayana the individual and the ultimate of the one Atman. The Sanyasins too concentrate their minds and meditate upon Narayana.

The waters are said to be matrons माता। Indra is surrounded and supplied by the strength of the mothers. अपन्नाणी जसो मितार। They conceive in various spheres and bring forth Agni. अग्नि या: जंग दृष्टिर विनय। The mothers are also said to conceive without a father. माता
THE WATERS

But they are known to be chaste dames विनयः सतीः, and they are also said to be masculine. न व पूर्ण आहु। Where does the great cow, Brahmanda or Adithi go away and for what purpose. Where does it conceive and bring forth. न कष्टीयो विक्षितयु परामात कृतित। The waters are therefore said to be varied विनयः and are composite with similar and dissimilar groups, crowds and herds. The waters are given the mystery name Kaha (कः) the Prajapathyā, the creative ones. The waters therefore contain the creative power in addition to the sustaining power of creatures. They possess the substance of the waters as well as the urging will to create. They should necessarily contain the two component powers of creation, the aggressive and the receptive, just as the bud of a flower contains the two kinds of pollen playing as the Krishna and the Gopy in all blossoms of the earth, heaven as well as the lotus of the waters.

The waters are called Angirasas, the flood of fire emitted by Agni out of himself. The Apaha are referred to as pure and purifying ज्ञानः पापः। They are enlivening, enlightening and are ever fresh to create, build and feed all regions and their beings with the sweet and sustaining capacity मधु स्वरूपः of the oozings. The original Agni appears first as Mithra and Varuna and he maintains their coordinated relations in the flood of his Pranas. The potential power of Mithra and Varuna operates in the blissful flood of Agny's self knowledge. These twin powers repair, improve and extend the homes in which they reside and they are always referred to as having incessant thoughts of creation and building युवा इष्टाधिकाँ गीतासाधि गृहोरुचिष्ठ्या मननशोह सभाः। Mithra is the sun, the running dynamic horse of time, with the heat, light, velocity and energy, and Varuna
is the surrounding waters of space and extension like the nucleus and the waters of a living cell, the embryo of a miniature Brahma. Mithra and Varuna are said to lead the waters भिन्न ध्वं वेद्या नेतारी. They are the component forces of the composite power of the waters and the creative capacity of the waters operates through Mithra and Varuna.

Three powers work out the essences and progress in the universe. They have three great offsprings, the prime luminaries. There are three accompanying warmths attending on the dawn. The Vasishtas know all of them. वैय: कुन्तिति मुकुन्दु रेत: लिज़्ज़ प्रजया आया भोजन र्था:। Their lights awaken intelligence like those of the sun and they are mighty like the oceans. सुर्येश्व रघुपो भोजनते जयान गुप्तेश्व महिमा गमीः। कलतात्र नवन्ते नान्देन स्तोत्रो वसिष्या अन्तःकरणे ॥। With the secret intelligences of their hearts, they move about, showering in a thousand ways। इव इव यदुराष्ट्रं जते: सहस्र दृश्यभं संभवते। These pools of water that move in the firmament along the orbit of Yama, approach the Vasishtras or home-dwellers the residents of the world. यमन तत परिधि वसिष्या आष्टरसा उपनिवेशिष्या। Moving along the orbit spread by Yama, the moving waters, the showering clouds, or Apsarasas approach the home of the residents Vasishtras. यमन तत परिधि वसिष्या आष्टरसा उपनिवेशिष्या। Oh, Mitra, Varuna, and Vasishtha, the wise, you are born in the mind of Urvashi, the great residence, the immense space of the firmament, ज्ञाति भेताविन्या बीतिविन्यासा भावना मनसोपि जना। Moving along the orbit spread by Yama, the flowing waters have recognised (found) Vasishtha the resident. यमन तत परिधि वसिष्या आष्टरसा: परिवर्ते वापिष्या। All the Devas have offered to you in the pool of the divine knowledge of Brahma धन्येष्व स्वयं बाह्याण देवेष्येन विंशे रेता: पुष्करे तददन्त। Being prayed with obeisance in Yajna with intense desire, Mitra and Varuna appeared and in the same
manner secreted their essence into the receiving pot both for the birth of Vasishta and that of Agasthya. तो द्वारा विद्युता सम्बन्ध: द्वमने रेखा: दिव्यभूत: समापनम्। Then in time he came out from the heart of the pot and is then called Vasishta. तात्कालिक उद्देश्य मन्यता ततोज्जाल द्विभाषेन देविनाम। Oh Mithra and Varuna, since you are observed going round the brilliant splendours of the lightning of Agni, your birth is also the same as that of Agasthya as men have comprehended. विद्युतो व्योति परि संधिहां मन्दिराकणण वदपस्कताः ला। ततो बन्धो तैंके कलिकरान्तो बशा विदा आभार।

The pooled waters from the oozings of the topmost ocean move along the high orbit of Yama. That is the region of the splendours of Vidyuth where the moving collections of water, अप्सरस: Apsaras, the clouds, remain as उर्वसी Urvasy in the immense space उवी. The three forces that are working out the essence are the waters and their powers, Mithra, and Varuna. It is Mithra and Varuna that are the movers of the waters from the highest spheres and rarest state to the regions of Yama and of the dwellers of the home, Urvi. It is also they that form the Brahmanda in the waters, and the active component of the Brahmanda is known as Daksha or intelligence while the receptive side of it is known as Adithi, the mother. Mithra and Varuna are therefore known as द्वारिता: the parents of Daksha, intelligent builders of the Anda in the waters. Even after the waters have entered into the inside of Yama's orbit in the firmament, it is Mithra and Varuna that continue the work of building up and improving the residences. They have thus brought forth Vasishta and Agasthya from within the pot of Yama or sphere of the space enclosed from immensity by the Brahmanda, from the waters forming at the entrance, and entering into the orbit of Yama as oozing from above.
Vasishta is the leader of Vasus and is representative of Agni, the resident of the home of waters while Agasthya is the sun, the Aditya, the son of Adithi, the Dyu. The pooled waters are जल: the flowing and even flying waters of the clouds. The waters are also known as Urvasi उरवसी the dweller of Urvy or the vastness व्यास्त. Agni and Aditya i.e. Vasishta and Agasthya are thus born of the waters of the vastness through the agency of Mithra and Varuna, the component powers and leaders of the waters.

The waters are originally one immense ocean of homogeneity but they contain the potency to be differentiated at first into two as the higher and the lower, having a constant exchange between them. Whether in the one upper ocean or in its developing divisions, there are always seven multiples functioning in each as the seven mothers ग्रहनार्द्ध: with varying properties and ultimately the Agni is the eternal child or Kumara of the many waters वहनार्द्ध. The constituted waters are thus the home of Agni and he is the resident soul of the home enjoying the rocking of the waves of Pranas on the endless oceans.

Behind the constituted oceans of water, there is the subtler conception of the Apasaha, the ocean of dynamic powers, chafing with kinetic force for exhibiting themselves as the moving powers of the infinitesimals of earth, water, heat, light, smell and sound etc. This Apas is the back-ground ocean in the soul of the tangible oceans of existence. The waters of it are always on the move, never remaining static starting from the subtle to the tangible, exchanging their powers through the showers of lightning flashes of दृष्टिन तन ध्वनि and drops of water across the bordering arches
or Dhanwas of Yama where Vasishta and Agasthya appear through the active affinities of Mithra and Varuna. सप्रके न उभयम विद्वान सहबदान उत वा सहन:। चमेन तते परिपि विषय जनसरौः परिवश्च ह्रिष्णः।

The intervening cloudy region of exchanging movements is the region of the horse or Aswa or continuous kinesis and it appears differently to the children of Vinatha and Kadru, the bowing sky and the flat earth, as the white horse विष्णु to the glorious children of heaven, and as the black horse स्वामन to the serpents, the creeping children of the holes of the earth. But Agni the soul of all is really the galloping Vahni or conveying horse and his power is an ocean of movements condensing vapour, Vidyuth and thunder in the Akasa into light, sound and energy of the waters of clouds.

The water of wisdom of the original Agni contains within itself and unfolds everything in the order of the floods of his will and would be alternating between the extremes of vapourous and cloudy states of substances of the stellar and the atmospheric regions. It is neither the manifest states that are permanent nor the extreme unmanifest. But the invariably permanent are the bright intelligences of the powers that lie within all the states between the stellar and the terrestrial. It is they, that are named Apasaha, the subsisting substratum that consists all the forms of the powers of Apaha. They are therefore called the one original ocean of consciousness agitating with the pulsations of knowledge. That permanent stage of existence subsists all and is beyond the powers of the range of the Sath (manifest) and Asath (unmanifest) सदस्योऽसम्। That state of the waters of knowledge
exhibits itself into the continuous Yajna, the eternally co-ordinated activities of the team-work of the fundamental, subtle, and intelligent powers of the ever moving waters that are the soul of all existence in the bosom of the living waters of the expressions of knowledge into भो Voe or speech. The powers of the divine waters as Yajna-Devas are known only in their tangible expressions as objects, either terrestrial, stellar, of intelligence, of progeny though the powers are of the soul: अविभाजन, अविद्यालय, अविविधव, अध्यात्मम।

It is these powers of Yajna that are also the powers of the subtle waters that abide in the permanent soul of Agni as Jāta-veda in his innate wisdom and he releases them as the divine flood waters of all existence. We are therefore said in the Nasadiya Sukta that we are at a loss to know the origin of the Devas. It is uncertain to us whether the supervisor of all existence too, knows their origin or not तो अवाध्यक्षः परमेश्वर तस्मान तस्य आकाशः विदिते द्वान च न चेत। But the Suktha of the Atma asserts, in the first person आहें वदेषित हेतुमि खराण्वाह माति हत किं देवे। आहें मिन्नास्येनि विकरायदेह मिन्नाभी सत्ताभिः सत्ताभिः।

The powers of the waters are therefore the Devas of Yajna and their origin is said to be beyond all attempts of comprehension प्रकर्णे परस्पर। What subsists when all is involved in the waters into homogeneity is the will, the essence of the conceiving mind। कम आयो नामको रेत: प्रथम वदामणौ, and its powers are essential and mighty रेतेन अस्तन, महिमान अस्तन। The universe of powerful waters through the alternating rises and falls of its waves of Pranas is constantly alternating between the states of gaseous vapours and condensing mists before any form of the manifest cloud is precipitated। That state is neither manifested नूतन, nor नूतन, nonmanifest of
the infinitesimals of even time or space. Everything of the all-inclusive Prajapathi is but hidden deep in the flood of waters which hold everything imperceptibly and give the impression of itself as deep and utter darkness that hides all तमसमृद्धि. But everything is imperceptible and intangible to differentiated senses but comprehensible to the cogent grasp of spiritual understanding of the integral self-aware mind whose essential forces of will are great and powerful proceeding in all directions. Therefore the composite mind alone can have an independent conception of it as the purest mother Adithi of the intelligent waters. What is therefore darkness to ordinary sense is the wakeful state of the seer. The darkness of the night is therefore said to have the greatest light within it and the Pithrus have pursued their quest into the darkness and found out the light hidden in the depths of darkness. गृह्य ज्योति: पितरो अन्बऽन्दिन्। Therefore all powers of the waters, the Devas, are in the immanent light of the deep darkness of the mysterious waters of the night. Hence darkness of the night is said to be the mother of the dawns of light. दोषा उपनी जनित्रित्र। The ultimate waters therefore contain all the powers of Devas in their own inherent knowledge of Agni, the Jata-veda, though they do not get perceived by differentiated senses.

The waters, then, are the subtle ethereal foundation of the totality of existence and are of infinite potency by virtue of the wisdom of knowledge and the intelligent will, and their skill is shown in the working out of Yajna, the process of the universal creation in all its states. Daksha is the masculine aspect of the intelligent will and is the positive Brahmaanda. Adithi is the negative feminine aspect of the receiving and conceiving mind, the mother that is materially pro-
ductive and multiplying aspect of the flowing waters. The waters are Saraswathy, and Savithri, ie. the ever flowing and ever creative intelligence.

Adithi is really the knowing mind that releases the waters of the divine and cosmic consciousness. It is at the back of all knowledge, the unifying mother that perceives things and truths, and thus conceives Agni the desire-will, Kama, the essence of the mind अग्नि आनामान्योऽर्थः। The mind therefore conceives independently without a father. The positive and negative forces of kinesis and stasis, the efficient and material causes of all further creation are contained in the waters of existence in the powers of Mithra and Varuna. Who is the wise one here that has defined the birth of the playing mind? क्षीणमानि: ह इद न्योच्च तेवं मन: क्षीणो अम्ब्रवोषाम्। Whatever is done by Indra is connected with Soma also. Both together pull the Dhura, the axle rod that connects Mithra and Varuna, the two wheels of space at its distant extremities. Similarly in the independent conception of the mind, Adithi the knowledge is the flood of Divine consciousness, and Mithra and Varuna are the active powers and agents of all creation.

The original waters released by Agni, the Jata-veda, the source of knowledge, are the waters of universal consciousness of the wisdom of Atma. They are full with intelligent powers to keep up the individuals' consciousness of the souls of beings and existences of all kinds, expressed in the possession of their discriminating wills and natures.

The waters are then the oceans of knowledge and Suparna alone, the perfect son and soul of the wise waters, comprehends the whole of existence in his soul
and understands the wisdom of the mind of Saraswathy, the mother. एकस्तुपणं न समुद्र मांकिकता न इर्द्विशेष बुद्धि विज्ञाने। He conversed with the mother and got the wisdom of the Yajna and the intelligence of existence. न माला रूढि न उ रूढि मातरम्

These intelligent waters of knowledge are also pure and creating and they give us delight also. May the brilliant waters prove happy and give us the peace of bliss. दुःखलाता न आप खण्डु स्नोना मल्लवु। They create and rear Indra, Yama and Soma, and all of them together act under the metabolising and managing wisdom of Agni to create the kind, in conjunction with Pithrus, genes of the species by working concordantly in individual constitutions. The waters of wisdom are thus the waters of creation also.

In the progressing Adhwara, or Yajna the delightful Devas invoke Saraswathy. She is invoked by the wise ones and she gives strength to the offerer. The Pitrus too invoke Saraswathy and approach her in Pithru Yajnas. सरस्वती देवतान्त्वे हृदः सरस्वती मद्धे तात्ममाषे सरस्वती खुशो आह्यने। सरस्वती चाहुः शैवायद्वै सरस्वती वो पितरे हृदने दक्षिणा यथा मनिनिकमाणान्। Pusha prepared the path along the road of heaven as well as along the road of the earth. Both are dear ones in Yajna and he moves up and down along both the paths of wisdom. प्रांत्यमाषे मद्धनिर्गु यस्माते रिवः प्राप्ये गह्विष्याः। उने अभिप्रियतमने करस्ये आघ पराल बरति प्रज्ञाने।

The waters are named Salila, the moving ones as well as Ambhaha, the sounding oceans in addition to their wisdom as Pranas. According to Veda, consciousness, light and life are not the results of the groping chances of blind evolution from ignorance into knowledge, but it is the infinity of knowledge that flows into existence through the flood of conscious Pranas in.
which the Devas, Rishis, Pithrus etc., play their parts to help individuals to grow full and realise more and more of themselves as belonging to the Divine Agni. The Divine Agni is there addressed to work out the cosmic Yajna यज्ञ जाते विवज्ञ दिवि देव देवानुः, for his wisdom is of no use to ignorant ones द्वितीय पाच्येक देवानुः. The waters are not only the life of Viswakarma, the plenipotent living homogeneous Brahmanda, but also the waters from which the Brahmanda is consolidated. They are also the source of truth and light, expressing through the flood of the harmony of sound as Sruthi, even in the harmony of Pranas exhibiting the waves of knowledge into language through the urges of the Ukthya into Voc. The waters are the basis of the flood of Agny's intelligence, and also of the flood of the light of Surya, spreading through his rays. The waters of creation are also the powers of knowledge radiating around Agni and he has released them as the Saraswathy into the minds of the seers. They are highly homogeneous, containing in their fluidity the power of constant movement from their essential state to their densest solid forms at one extreme to their rarest particles of gaseous and ethereal states emitting heat, light, sound, and thought.

The waters are said to be the mothers of all Devas from Agni, Surya, Indra, Brihaspathy, Varuna, Yama. They all live and move in the waters of space functioning their parts as planets in the paths made by the waters through their ascents and descents. The Apas are a concept that unites all the facts in the depths and heights of truth. They are the symbol or Prathika applicable to every fact. The question of the waters is raised into a problem for understanding in the Rik,
which raises the problem of the waters and their tree
कि हैं, वह आग्नेय नहीं, यहाँ प्रश्निक निष्टिकः।

The Prajapathi Suktha gives a detailed description
of the waters of creation as क: or Hiranya Garbhaha
हिरण्यगर्भ. There is nothing in the universe that is not
traced to its source in the waters, and we can get
through them whatever we want. विश्वमाता विशुद्ध सत्यो जन्तु
क्यों स्वाम पतन्यो रूपाणाः।

The Atma Suktha alone therefore asserts that it
contains in its hold every power. ते द्वेषित्ति द्रष्टवित्राष्टिः। The
concept of water is synonymous with deep imper-
ceptibility and darkness. The darkness is the mystery
in which the other entities and powers inhere, and
the waters are conscious and aware of everything
though none of them recognise, the waters of dark
imperceptibility and are known as Apastama. कपासा
मपस्तं।

The Apaha are the powerful homogeneous waters
functioning in various ways. The Apasaha are the
potent conscious flood of knowledge. The powers and
functions work severally and the immanent knowledge
knows all the powers of the waters at work. The
relationship of the Apasaha, the waters of knowledge,
and the Apaha, the powerful community of Devas may
be put alongside of the relations of Agni and the
Devas or those of existing forms of energy i.e., earth,
heat, air, space etc., and their cognition by Para-
Brahman. Brahman extends, within and knows earth
Fire, Vayu and Akas etc., but they do not know the
Brahman or knowledge that lies extended within them
ष: श्रुतिमित्रित्वम् वेदाँ वेदां गः कु त् विनिः शवेद।। This flood
of knowledge contains everything in it. All the Devas
from Agni, Surya, Indra, Brihaspathi, Varuna and
Yama etc., all live and move in the waters in the paths of circulating waters which feed and nourish them to function well. Even the paths are chalked out by the waters and they are therefore termed Adhvarya-vah. The two paths, up and down the arches of the several orbits are the Uttarayana and Dakshinayana and they are made by the waters. Along the two parts of the paths, all the world of Devas, Rishies and Pithrus etc., move दुःखी Aśvayamām, पितवास गहे देवना मुक्त मर्यादां तस्मानिमं विशेषति समेति वदन्ते गिरिगर गतिः सा।

The Devas of the waters are powerful Naras, and the circulative waters are the Narayana: moving waters नरायणमन्वनं। The wisdom of the knowing waters that constantly go about, in and around the paths of existence are the Narayana: The dependence and meditation on the Narayana are enjoined on the ascetics and other wise ones, for the waters contain the wisdom for the creation of Brahmanda, the intelligence of Daksha in Yajna. शरिदारी महिना पर्यस्यवर द्वंतर द्वाग्ना जनवस्ती वक्तुं। They contain the intelligence of creation उन्म स्थाला and are productive of Yajna. The Yajna system of integral unity is at work even in the bosom of the waters of the intelligence of the will, the essence of the cosmic mind and is creating the Brahmanda or Adithi, tangible into the individual intelligence of created beings, according to the periodicity of time, expressing into the creation of space, volume and their consequence into the world of objects and beings.

The waters therefore are the waters of knowledge containing the powerful will to create in their bosom. The powers of creation i.e., the Devas in their intelligence, are all working out the play and pastime of creative Yajna. By virtue of the inherent conscious
and incessant working of the intelligent Devas in the working-Yajna of the waters of wisdom, Yajna is named as intelligence itself with its endless progressive moves perfection to still great perfection.

Yajna is therefore termed with the subtle word विष्णु by virtue of its ever increasing moves into newer pulsations of Pranayavas of conscious Prana for fresher organising. The Yajna is also named बिश्वय विक्रमेश्वर मनु: नमो नमो नमस्ते वल्ल मात्रयानि रात्रि। It is with these that the thoughtful mind, Manu, with increased fire, first performed Yajna in mind, keeping his thoughts on the seven Hothas. वेदो रीति, शुक्लमण्ये प्रजातियो विशुद्धा स्वातु जगत्सम्वलं मन्तवः। May they give us protection, and may they prepare good and easy paths for our well-being and give us peace त वाहिना जयं तम संत्त विश्व वुमान: को सुभाषं स्तवः।

Let our invocation be heard by those Devas who are born to Adithi in the waters and over the immensity, वेश्या वाला आदन्ते रस्तासारी वे वृक्सरथ से इह पुत्ता होम। Let us be heard by those distant ones who shine intelligently in the dear waters pleasing to the mind (Manu) or the home dweller, Vivasvan in the Yajnas of Yayathi, the sojourning one, and of Nahusha, the determined one. संग्रहो वे विद्वेश्ने अन्य मनु हितसामो जिनमा विक्लमः। सवाते संग्रह वाहिना वेश्या आदन्ते तेष्विश्वेतु न न। Let the waters, the protectors of Devas come to sing well of knowledge applying their intent minds अध्ययनं बद्रणं गायु रेख्यां अच्छा मन्नयों न प्रयुक्तः। Let the brilliance of the splendid waters be our good अध्ययायावह अद्यावः or
path-makers and suppliers of food. अथर्ववेद हविष्यन्तो वि भूतानाप्राय इतो रूपलोकणात।

The waters are churned by Devas for the evolution of the Brahmanda. Then follows the emergence of the Brahmanda, the consolidation of the waters of knowledge. The Rishies therefore greet the homogeneous waters that are progressive and creative and are the matrons of the universe. ऋषे जनिति शुभकाय पत्रं रागं कन्नव सह शापोनि। The waters contain the paths of Yajna and move round the Agni in the churning of the oceans of his knowledge अर्थशक्तिप्रशस्ता समुद्र मणं नगरं हविष्या जलमहं। The wise ones praise in Yajnas the Agni who warms up the waters and shines in them without any fuel. यो अजिञ्जो दीपमश्च दर्शनं शाश्वस्ते के विष्णु हान्ते। When the ocean of the intelligent waters are churned, Agni evolves himself out of the waters of his own creation as their child, वर्गं नागां यरुपां महापील, and is recognised as Daksha, the intelligence of the Brahmanda which is also known as Adithi, the parent of the Yajna Devas. अश्विनिः शंकूः श्वेतादिनिमार्गम्। Let the oceans urge their source, the stream of Indra's delightful drink which moves in two channels around the trifold extension of the path of the will, born of heavens, ते निम्भो मल्लरात्नलयं मूलिः प्रहेतं ज उन्मेव इष्टति। The waters go on moving and supplying energy, safety and immortality. May they remain ever moving, and retaining their wealth for providing thoughts and immortality to us. आमो रेखेये। कंप्यार्घ ब्रजं व नदं विभुताद्वृतं कर।

The emergence of Dawn out of the Night, of the sun or Adithya out of the Dawn, the Adithi, of the awakening of knowledge in the mind of the student from the ocean of knowledge of the Guru, of the immortal out of the mortal, are all evolutions or births of Yajna in different spheres called, अभिलोक्यो भविष्यालिपि भविष्य।
Similar too is the development and emergence of individual embryos. They all pass through all the same stages of inception and growth. The powerful light of Agni is an all-seeing ocean of light and his light can find everything on earth, heaven and Anthariksha as well as in waters and plants. अरे याते विविध कः: श्रीङ्गाव्य भद्रेराधीपास्यानात्र। केनान्तरिति माततत्त्वः समानु रूपो नुक्सा। The waters of Agni's flood of light stretches far behind; beyond and before the range of the suns brightness या रूचने पुरस्वातः सुरीः मातत्त्वादुपनिचिन्निति आय। Infinite are the names of Agni and his innate name is immortality. अते भूरिषणि ततात्त्विति नामांनि देव सर्वोत्तमस्य नाम ।

Agni is the head of heaven in the night, and coming up in the morning, he is born as Surya, the sun, the son of day मूर्ति विविध भविष्य भविष्य। तत् सर्वो दयाते श्रीत स्वातः। We see Agni daily at his rising. Let us see him with joy. उवचने चा भविष्यधिविविधेऽयोजः: प्रताशेषं सुर्य। We pray to the sun, the eye of Mithra and Varuna. May we serve the true light of the waters. नमो विद्य 'कःणये च चायी नहो वैशव तदन सर्वति। Therefore let our minds play well and delightfully on Agni as our eyes feed on the sun. अतः जगता देवतां मानानि। चुदर्पीय सुर्यं संपर्नति।

Let us offer proper Havis whole-heartedness into Agni in order that it might reach Heaven where there is immortal light. इत्याभासं मचरे स्वर्गिद निर्दिश्यत्वाहिं तुष सम्बी। With his support and his unfailing work, the Devas grow well for proper creation. तस्य मानिः सुखाय देशा चर्मिण्य के श्रध्यस्य प्राप्तं त तीष्ठति। The swallowed world, hidden in Thapas comes into light with the birth of Agni. श्रीः भुक्ते कप्ता श्रीः मात्तिष्ठया जाते अभिः। Agni is born first in the home at the bottom of the vast space hidden in the inner-most centre of life or Ayu in the nest of the powerful youth without head or limbs स क्रत मृथ्यः। जस्त्रयात् महतत्सुभे रजनीं। अत्साऔषाम्
But the region of Agni is such that all the universe is included within the heart of the life of the ocean. We enjoy his glory in the crest of the sweet flood of the army of waters. But in the region of the waters, where all the Devas are seen beyond the heaven and earth and beyond Devas and Asuras, the waters that had entered have been retained. It was a great covering of light, the Ulba by which the waters that had entered have been held (retained) mahat hulam svabhavir tadavio vijnana pravishhyata. What is the basis of the beginning, of what nature, how and in what form from which Visva Karma, the creator of the universe wore his knowledge with great insight. It is from the Ulba by which the waters that had entered have been held (retained) mahat hulam svabhavir tadavio vijnana pravishhyata. Visva Karma, the creator of the universe, is known to be the plenipotent one, that has created all this plenipotence. His potence is unsatisfiable by the vocal expressions of the hymns and he is involved in mists. He who is our father as also parent, and also the creator who knows all the regions, who is the one Deva of all the Devas, even by name. He is the one problem towards which all other problems shift. Visvakarma is all eyes, all mouths, all hands, and all feet. He who is our father as also parent, and also the creator who knows all the regions, who is the one Deva of all the Devas, even by name. Visvakarma is all eyes, all mouths, all hands, and all feet.
What are the waters, and what is the tree from which the heaven and earth are formed? Let the wise ones question themselves in their minds, what it is that stands firm and supports the worlds.

This manifestation of the supreme Agni through the waters of his knowledge into Brahmanda and its further evolution into his detailed constitution is carried on not only in the universal scale but also in the evolution of the individual Andas or embryos of all species. Wherever the process takes place, it is always the play of the plenipotent Agni through the waters into Viswakarma, the embryonic stage of coexistence of all powers. Daksha is the will and Adithi is the mind, all in one, of the evolving Brahmanda.

Oh plenipotent one, you yourself carry on Yajna, the process of expanding and expressing your constitution. Oh self-sufficient one, discipline your followers in the offering of Havis and in the knowledge of your higher regions, the higher, the lower and the intermediary. Carry on Yajna, you increasing one. He is born day after day and month after month. The Devas have the Havya-Vaha in themselves. Agni is the wise one and for us he works out Yajna of three enclosures, five regions and seven strands. The Yajnics have wisely given you the twenty one words as your mystic names and they are happy in protecting their immortality, homes, cattle, and chariots.
For the developments of the universe, of Devas and even of man, the waters of the ocean are churned intently until the Anda develops. The Devas have churned the waters of the ocean in which they remained both in their first Yuga and in the age prior to Devas as is described in Rig-veda.

Let us say in song of our knowledge of Devas from what we find in the statements of Ukhthys of a former age. देवानं जन्म जाना प्रवेशाय निपन्नय। उष्टेषु शास्त्र मानेपु य। पश्चाद उपरियं अनु। Brahmanspathi started the stir by blowing through the essential water like the black-smith. श्रद्धा तात्रित रेतान: कमार द्राक्षराण। In both Yugas, the past and the present to the Devas, the unmanifest became manifest. देवानां पूः असत: सदसायत। With Bhu the topmost space was created, and Bhuva brought forth the directions. भूजेन उत्तमपदे सुव आशा ब्रह्मामन्त। Therefore the directions followed around the birth of space. तदलखा अन्नजातमहन्तुनान पदस्तारः। Either Daksha is born of Adithi or perhaps Adithi is born around Daksha. अहंत इंको अजायत दक्षाद्वितिः पर। The Devas are born in the wake of Adithi in safe unity for Amrittha. तस देवा अन्नजातमा भाद्रा अम्ल बनवः। Since the Devas remained stirring well and continuously in the waters-particles went off violently as though they were dancing. यहेन अद्र: मन्त्रे सुरस्या अविन्हत। अजायत वृन्तामितीया रेणु स्प्ययत। Since the Devas were continually causing the universe to come up, they raised up the sun hidden in the waters. बला समुद्र अम्ल गायत्री महतंति। Of the eight children born of the body of Adithi, seven approached the (gods)Devas and the other one remained a Marthanda. अष्टी सुप्रस्तरी अविन्हिते अन्न आला स्तनपरिः। The Devas have been evolved by the seven Adithyas. देवा उपरकारानि: पर मालान्य मार्गात्।

The same process of manifestation from the unmanifest is taking place in the embryo whether of the
great universe or of every individual being in waters. In every individual development the process of evolving the constitution begins with the development of the brain or cerebrum from the embryo in the ocean of the uterine waters and proceeds through the thoracic and pelvic regions, along the levels of the projection of the spinal column which is referred to as the trunk of the tree of the waters of Varuna, with its roots in the waters of the heaven above in the brain which is named as Agni the Murdha or head of heaven. The Yajna-Yupa is the trunk of this tree called also as the post of Varuna to which Sunassepha, the sun is tied to move round and round the Yupa, the axis of earth and heaven and the axis rod between Mithra and Varuna to keep the regions in tact. The Yupa, the trunk of the tree is adorned in Yajnas and worshipped as the mount of Meru along whose different levels, live all kinds of beings, Devas, Rishies, Gandharwas, Siddhas etc. The root of that tree of Varuna is rooted in Agni in the Murdha or brain of man and extends into its branches and leaves, on the earth, forming the means of contact with the outside world. The leaves of the tree are the Chandamsi. छंदंसि चःपणांि, the feelers of the world of waters around the tree.

Upon this tree of Varuna dwell the birds of knowledge or Suparnas, chirping the vocal expressions of sciences, the sections of immortal wisdom constantly encouraging everyone, they being the wise guardians of all the world. That wisdom has entered into me, the seer. वि विद्यामनोजाग विश्वासमय सम्बन्धो न च म मोक्षम। इति विद्यामनोजाग विश्वासमय सम्बन्ध: परम ब्रह्मविश्व:। The root of this tree is thus the first residence of Agni. The trunk passes through the waters of Varuna across the middle region of Antha-
riksha, and in its foliage remain the wise ones, the Suparnas or Dwijas.

The tree itself is the tree of existence and is manifest in man as the tree of the knowledge, the Aswatha with roots upwards and branches downwards. This tree of the nervous system is the tree of knowledge and the parts of it together may be said to be the book of knowledge in whose lines of twists, folds, foliage, branches and bark, the worlds knowledge is written in lines, squares, circles and triangles and stored to be handed down through the ages without break in the continuity of the flood of knowledge. Let each individual and each generation be the linking custodian of the knowledge of eternity and immortality. They should keep in mind the idea that the father enjoys the enjoyment of the son without himself eating the fruit. There are two Suparnas living alongside on the tree of life, द्रुपणा कसुर्जा सङ्कल्प समाने इति परिपरिक्षिते। तथो रत्नः विपक्षमेव नादेश्य जन्मो यथाकार्यत्तुि। That is how god contributes to the progress of the world through the present generation by sacrificing his wealth and possession to the next. That is how God is working in all humanity, for the universal Purusha is the one constitution of Pranas behind all, and it is that Purusha that is sacrificed for the development of the whole succession of humanity.

The waters then constantly churn and bring about beings into life through the development of the tree-of
Varuna, the tree of the nervous system, in the waters of life in each Anda or embryonic bag which is similar in constitution to the constitution of the basic Purusha in the Brahma, the consolidating embryo of self-conscious-working of infinite intelligence in individual existences. It is not then the manifested constitution of man that is named Purusha. The disposition and lay-out of the Pranas working through the plan of their basic constitution remains permanent behind all manifest forms. This is referred to as the city of Pranas प्राणिक; and the person is also called Purusha the citizen of the constitution. The endless waters are the permanent oceans and their constantly agitating waves are the surging Pranas from the will of Agni the intelligent source of all existences as wisdom.

The waters of the oceans thus give rise to Andas, enter into them, grow the plant of life and are again released to join the oceans. With the release of these waters into the oceans again, individuals enter into life in the world and the dawn or Ushas is really the birth and coming of beings into birth and life, like Surya. It is said that at dawn the pent up waters are released and with them comes out, the individual body as the chariot in which the Devas ride forth, chief of the Devas being, Agni, Ushas, Light, Surya and the Aswins, from the darkness of the night into the light of dawn and day. Agni is the foundation of all, the universal Atma. Ushas is birth, the Aswins are the twin-like feeling, light, sound, scent. Breath function from the nose is Nasathyas. Surya is the new born one, come from the sparks of Agni as the Amsus or rays of light to develop into the full growth of Indra. विशेष निश्चित मथवाँ वर्षातात. Indra is the complete individual in whose mind, the wisdom of Brahmanspathy develops
and flows out as the current of Saraswathy through ones speech and language. With the trying discipline of Yama in life, amidst pleasure and difficulty, the individual becomes a parent i.e., Indra to Savitha and grows further in knowledge in the succession lives. पुराणा अवकुशितान्तर गर्वेत कोम्या। अनुपूर्वम् वाकान्तर तत्त्वा अनुपूर्वम् पुनः। Such a stage is represented by the detailed story of Savithri and Satyawan. It is the rich Ribhus that help the developments and renewals in the mind of Indra, Varuna, all Devas and Pithrus in the course of the rounds of the year in the universe. पुनः चक्रवर्ती तद्वारे विभवंविद्युत्क्रमे विन्दुवन्तो। They protect light, create space and reproduce the offspring through pods and legumen under cover of the Samy, the tree of Fire. They thus attained immortality. वालेक्ष कुमारे गमर्कण्यम् तथेषास्त्रम् कुमारे मा अवियन। वालेक्ष ममानम् मातृं अम्लां श्लामिः शमिकमिः रुक्मणांसः।

They renew the parents of everything with the help of the rays of light. अच्छा कर्ता पितर गुणवत् शल्धा कर्ता नमस्ते वेक्षानाम्। Since the round of the year runs on into an offspring of it after the completion of the cycle of seasons, the year is called immortal i.e., undying or unending.

In view of the accruing knowledge with every dawn of life, birth is desired again and again inspite of the difficulties of it and for the sake of the progress of knowledge, through experience in life. The potent and creative waters of life go on creating foam in the round-going of whirls and then condensing the foam into an Anda, to enter into it again to rear a being. The waters are creative and inherent forces of them, Mithra and Varuna, are the builders of homes, the masons for erecting the homes of Agni. When individual development is complete, the embryonic sack is of no help but is only a Vrithra or hindrance for further development.
of individual, and the strength of the Indra in the individual would force a break-through for the waters to join the environmental oceans and effect a release of the individual into the open freedom of birth from the womb, the Diksha Griha or developing home under the discipline of Diksha, or penance for progress and perfection. The Indra of the universe fights for and helps the release of the pent up waters of the individuals at their birth into their distant homes, the oceans, दृं दिन यथा ब्रम्हण रामाचार्यहै: माये सुभागः। Where really is their end, where the bottom, middle or end for these waters. किं नितांग के दृष्ट श्रामा माये माये हृदो नुसः सिद्धा।

In the case of embryonic formation in individuals, the Pranas undergo transformations from the ruddy waters of the blood into the milk-white oceans of creative essence or Retus, the creative waters of Indra and even of Prajapathi in men which then enter the uterine waters to form the Anda. After that it goes through the same process of development as that of Brahmanda in the cosmic waters. Herein the active principle that takes the initiative is the Prana i.e., the Angiras, the flowing fire, and it follows the line of development known as the process of Dakshina Yajna. But there also, the origin is from Agni as Angirasa or Prana, projecting into what is known as Ayu and its extension.

He who lives in his own glory and protects our invocation is our very life and he comes to us as Ayus अयुस्क्षणात्सुरभिभवसानो भाग्यं रक्षेतुत्ति नो भव। Extension and continuity follow the light of space and protect the path of life prepared intelligently and with skill. तन्त्रं तन्त्रं रजसो मानु मनोक्षिप्तिः। ज्ञेनिष्ठाः पथे रक्ष पिता कुतानं। Oh, Jata-veda! you are the spontaneous Deva. Your immortal name is of various aspects. अपने भूरिः तत्र जानवेदो देव श्रापो अमृताः नामः।
You Agni, the Devas have made you the life of life, of Nahuasha the prince of men. त्वस्मां तथाम मदुमाये देव अग्नि। नहुश्वा महातम दिशितम। You are made the tongue that speaks for man, the son born dear to the father. इनाके प्रतेरण, मदुमाये महातम प्राप्त्र दिशितय देवाय याते। Agni, you are the first Rishi Angiras. You have become the Deva of Devas and their good-associate. य समा प्राप्तो अहिरा कपिदेशी देवाय मात्र। त्वस्मां सर्वा। In your Krathu (thoughts) are born the illumined stars. They are wise ones, powerful in knowledge. त्वस्मां कद्विप्रलभापौरी ज्योय्यना मली भाज रूपः। Those that are associated in Dakshina Yajna gain affinity with Indra and attain immortality. May they, the Angirasas be safe. May they be conceived into intelligent human kind. य विशें दक्षिणा समा का इतर साह्य महातम मात्रस। स्वरूपस्मार में कपिदेशी अस्त रूपस्मार मात्र समेतस। The powerful Pithrus achieve strength of unbroken continuity at the end of the year with the wealth of cows. I wish you long life. य उदायकः पिंती गोवर्य द्वितेनानन्दन विरितकेहि द्वितौः। द्विप्ययुक्त महिरसो वा अस्त। May the Angirasas who helped the sunrise in the sky and the expansion of the mother earth, attain good progeny. य ज्ञातन सुरूः मारतिसवन द्वितेय भ्रमण प्रविधी मात्र वि। सुप्रभात महिरसो वा अस्त। May good knowledge too be possessed by the Angirasas सुन्वद्यै महिरसो वा अस्त। The Angirasas or Pranas are seers. They are varied, possessing various depths of pulsations. विज्ञात हृदयः त हृद गम्भीरं वेतस। The Angirasas are the sons of Agni and are all born around Agni त्वस्मां अहिरम नृतस्ते चर्मे। परिपिघिरे Let the Angirasas of varied properties enter into the development of man. प्रतिगद्योग मात्र वे। समापः। The Angirasas whether of different forms around Agni in heaven or the best Angirasas ie., Saptagwas, Navagwas or Dasagwas are the great Angirasas. They become great along with the Devas. त्वस्मां परिपिघिरे विज्ञातसारं द्वितैः। नवांदुः प्राप्तो अहिरसस य ना इत्यं वेतस। Let the Devas that reside in the remote waters in accordance with the pleasure of Manu, the mind, and attend the Yajnas of
Vivaswan the resident of home, Yayathi, the sojourner
and Nahusha, the determined one, speak to us also.
Your names are all respectable, adorable and fit for our
offerings in Yajna. पराकालो ये दिबिपित आर्य मनुप्रीतामी अनिमा। विवक्कतः
यवातेन्हि यस्य वाहिपि देवा आमते ते अनिवृद्धन्तु न। Let those born of Adithi
on the waters or on the earth, let them hear our present
invocation. वेश जला अदिते रक्षसरी वेद्विधा सेत म इह युजाहम। Therefore
let our minds play on Agni as the eyes move to
the sun. अग्नि मध्या देशेत्ता मनोम। र्वणरीव चर्में संचारयन्ति।

Agni, the Hotha has created man and wisdom.
He is the father of fathers for help. He has urged the
conquerable wealth. Let us endure the strength of
this discipline. हृताज्ञनिष चेतना। पिता पितृत्व उपये। प्रकाशवेजन्यं कसु शक्तेन
वाजिनो जमाम। The seven rays extend in him, the leader of
Yajna वा जन्मान सम रक्षक सत्ता वाहस्य नेतोर। The eighth is the divine
youth. Therefore Potha, the purifier increases all the
universe. मनुष्यवेदं महेम। पोता विशे तदिन्ति।

Extending continuously, you follow the light of
space and protect the paths of life carved intelligently
and with skill. तस्यं तत्वं रजसभ मानु मनोविन्न स्वोतिमात: पपेच धति गाहतान।
Oh Jata-veda, you are the spontaneous Deva. Your
immortal name is of various aspects. अंगे भुजिण तव वालिवरी देव
वचनो अमुलाव नाम। You are the first Vayu remaining in the
mother, the Antariksha तव मये ज्रयो माताप्रभु। You have spread
the heaven for Manu। त तमण मये यामि:। You are the
giver of potential strength to the offerer ready with his
spoon। त तमणे श्रमं पुरुष व्रतं घरे। Every day you set the
mortal for the highest immortality to keep strength in
him। त मम अमुलत्व उसमे मह स्वास्थि अक्षे दिने दिने।

The waters are thus found to be potential and
creative through the medium of the flower of the
waters, the lotus out of whose bud, Brahma is envolved
and released Saraswathy, the waters of knowledge
from the mind of Brahmanaspathy. The waters are from Agni, the spring of the waters in the heart of existence, the rendezvous of all the potencies, powers, and functions from the overflowing unity of the love in the Heart of Agni, the banner of love and unity in the oceans of milk, honey and butter. यामिने विने भुक्त गरियियत मन्तलस्मयुद्ध एवम रायुभिक्षुपूर्वको अपानांने विनि त्र आभूत हा मर्यादा मत्र्वपत हा करिम्भित

But who is the hero that unites and assimilates in him all knowledge stored in (Poetry) Chandamasi and has conversed with intelligence itself. क श्रन्दरसा वोग वाके वोर: को विश्वाय श्रिष्ठयाम पवाणे। Suparna is the fully developed and perfect soul. He alone pervades and comprehends all creation. एक स्वप्नसन: व समयुद्ध मातीविशे न हृदे वुराने विने क्षेत्रे। With a ripe mind I see him within me. Him the mother of knowledge, the Veda-Matha addresses and he addresses the mother. तम पाकिन मन्तस्मयार्यात्मित हो माताहरिदि श्र रोह मनसाम। The waters of knowledge pervade everything, echoing wisdom into music and the Devas sing the Sama-singing of the Riks.

When once we find the Atman in Garuthman, the Suparna, who has comprehended everything, we can stretch our vision on to the fully extended Viswa of all-existence as the constitution of Viswe-Devas i.e., Vishnu who rules and protects the whole of the universe in the full Yajna of his own constitution for the protection of which the eternal child is ever ready to meet situations यामारा कर्त्त्वाखिसि एवम रायुभिक्षु श्रत्वे विने विनि श्रुः स्त्री सर्वभृत गामिन्य मर्यादाः।
The Conception of Yajna

The waters of life are therefore sweet and sustaining, and they flow forth from the central spring of the udder of milk of the cosmic cow in the centre of the heart of the ocean of existence, i.e., the rendezvous of the waters of the life of knowledge. May they ever flow forth from the centre of the light of truth and may they ever remain active and productive. जलस्य बोध विनिध्यस्त मृगः बुधस्कर्म भूलस्य सान्य माया। The waters are from the spring in the heart of the oceans of existence. प्रमन्त्वं ने सिंधु भूल नमित्वं मन्वमभुविई।

Let the waters, the protectors of the Devas come forth, flow and sing in the free employment of their pure mind for knowledge जवला श्रद्धा भक्ति गण्वन साज्जीवक्रो अर्थां न प्रकृति। He has released the blissful waters of knowledge from the centre of his soul to encircle the universe thrice with the flow of the double stream, ने सिंधु साज्जीवक्रं पन्न नूमि महत न उमे इत्यत्। मनुष्यत नीराणां नीराणः परी सिंधुं विचरते सुभाष। It is these waters that feed Mithra and Varuna महं नीराणस्वस्य भागम। The waters of the knowledge of Agni also feed Indra and please Soma as well as all the other Devas. यान्त्रिकमो मोहते यान्त्रिकर्षो नायग। The Devas alone know the immortal powers of the waters, for they remain in them, churn the oceans to form the Brahmānda, the consolidation of knowledge, and work out Yajna, the incessant process of creation through ever progressive stages of knowledge. The waters of these oceans of knowledge are deep and dense with several layers of differing natures. But the depths are deep and dense, filled,
with sacred secrets knowable only to the penetrating search and scrutiny of the Seers. To other ordinary ones, their depths are impenetrably dark." Hence the waters of knowledge are floods of Saraswathy and they look like hard dark oceans of ignorance to the ordinary minds, other than those of the Seers, Pithrus and Devas. The light of truth is hidden in them and our ancestors, the Pithrus, have intently searched them with determined minds and incessant pursuit. With their true thoughts they established the coming of the dawn, Ushas for fresh life and for further pursuit. The Dawn is the mother of cows and is the formost of Angirasas, the Seers, with the flowing fire of Agni in the Pranas.

The impenetrable dense depths of light in the heart of the darkness remains as the field for the pursuit of the waking mind, until one sees, eye to eye, with the awakened seer of Veda-Purusha in order to find out and assert that the darkness of the Night is the mother of the Dawn of Light. To him, the night is the home and abode of the world. He could then know and realise the truth of the cogency of Yajna in all the five stages and aspects of it. He understands that the implicit existence is the source of the explicit world, that the night contains light and is the source of it, that stillness and silence are the sources of knowledge, that the immortal exhibits itself out of the mortal.

The Devas that remain and function in the constitution of all creatures and in the Brahmanda are ever in the waters of intelligence and knowledge of Agni, the Jata-veda. Their team-work is really the team
work of the powers of the intelligence of Agni. Those powers act wisely, create chariots, horses, cows and also chalk out the paths of life and of the circutous orbits of the planets of the universe. It is they that spread the sky for Manu and perform the Krathu of Yajna in the firmament, in the Anthariksha and in all the subtle and gross spaces of the universe, from the stellar to the terrestrial. अभिन रेखिति नमुना जन्तुभि: तन्तानो यथा: भुं पेवासं धिष्या। जस्त आयो नुक्तानि रोदसि आये ता किः परिभूषिति क्षमा।

The team work of the intelligent forces of existence under the spur and guidance of the wise Agni is the Yajna at work in the constitution of wisdom, and the will for it is ever creative. The constitution of Yajna with the Devas, the Pithrus, the Seers as constituent powers, forms the foundation of the team work of existence, sustenance and continuity. The expression of Agny’s will, wisdom, and intelligence into the life of Pranas and conscious expression of Saraswathy, Ida and Bharathi is also known as the Yajna of knowledge, descending into speech or Voc. यज्ञेन वस्त्रायं नित्योग्यमानम्। ता मल्लिकर्ष्णू काव्यसक्तिः प्रविञ्ञाम्। The Devas thus enter into the constitutions of all beings and objects by a graded transformation of the waves of Pranas from the waves of the oceans of existence, the background of the ocean of objects and beings of the entire world with its varied strata of existence. It is the Devas only that remain in the waters of the earth, or the sky or in the bodies of the generations of beings as functioning residents, and they hear and know our call or invocation to them wherever they be. वे ख्यात जनाति रच्यते नामिति वे प्रचिप्रचार संत महानायकम्। With their powerful seeing, without sleep or even wink, they experience and enjoy the delight of immortality, गुहनाथो अभिमिपन्तो कहं पुनर्गति अनुसरत्व मनुष्यः। It is for them that Manu, the mind, first performed the duties of Hotha
with his thoughts on the seven Hotas in his fully kindled fire. केम्बो होतो प्रथम मिेगे मनुः समिद्धिन देवमना धातृभूतिः। May the Adithyas, the sons of Adithi, give us safety in all paths of the regions, the waters and of the circular orbits of planets as well as the sources of agencies of progeny and their constitutions. शासिनः पन्धु वन्नरकायु जोगेन शाश्वतं। झारिनजः नुभूक्षेप्यो शेषिनु। The Adithyas give us protection and safety and make the paths good and fit for our going त आविल्य अयथे शर्म अष्टक मुण्य न: करो सम्पन्नस्य स्वर्गये। For our protection and well-being, let us invite the Devas with proper and right invocations. तल्लभेयो तेषाः प्रृथीयो देवोः अस्ति स्वर्गये। They are the mighty ones that bring about the Krathu of Yajna. अनान्त द्वारम्। Those intelligences are the thinkers on behalf of all the universe, mobile and static, and they are the controlling masters. य इविरे भूमस्य प्रतेकौ विकल्प स्मात बृजमात्र मनः॥। None of the Devas is either young or old or infant. All are equally great. निन्दा वो कर्मभन्दे देवो नहुमारकः कहि स्त्री महात्म देवः। We worship the adorable Devas and we praise them, the praise-worthy with Ghrita. वज्रार्पणे गणिन्यो हस्ता देवो इत्याहे इत्याहे आर्येम।

We cooperate to make the march of Yajna tractable and easy. We know the secret of the tongue of Yajna. सान्ताने संबंकवीतिः नो अयं यज्ञस्य जिज्ञाः श्रद्धानु गुहाम्। The wise ones prepared the secret words of formula, the developed conscious expressions of Pranas into speech in which the Devas enjoy immortality. विद्वानः पद्मा गुहानि तौल वेन वेदानि कार्यन नामः।। Devathatha, the honoured parent of Devas is adorable. ते यो अयो देवात्ते यज्ञायान्, निमिश्यति दुर्गः पूवः अष्टकः। Agni is the wise one and for us he creates Yajna with its seven strands, five holds and three coverings. अग्नि विद्वानः यस्य न: रचन्यानि प्रथामि विज्ञानं स्म तत्तुम्। Agni is the banner of Yajnas and the means of gaining knowledge. The wise ones have reared Agni with thoughtful devotion, केवः
Agni is the Hotha of Yajnas placed by Devas in all mankind. With Yajna let us rear Agni, the source of knowledge, with food, service and songs. Let us carry fuel, prepare Hvis or food with deep devotion every fortnight. Oh, Agni, secure progress for us who are desirous of life. We are yours. We do not deteriorate in your association. Thrittha has collected this Yajna, given by Yama, the controller. Indra first got into it. Gandharva, the soul held its reins. The Vasus have created the horse from the sun. Indra knows of its sound. He is the victor who made the path for the sun. Agni, the child of the waters grows in the waters and shines gloriously for giving us the wealth of equipment. Around him move the great dames, the waters. carrying his foremost splendours, the indissoluble Aksharhas of Golden hues of Saraswathy. He, the child of truth is fiery, looking like fire and he has the fiery colour. Remaining within the bosom of the surrounding waters of immortality, he gives food to this one. Agni is the immortal one remaining in the bosom of the waters of immortal knowledge and he is the giver of immortality.
overcoming Vṛthra, the narrowing egoism in men even of the surrounding waters of knowledge.

Agni is really the original one. He is Adhvaryu, Hotha, Prastroththa, Potha and Purohittha, the first by birth. He is the full banner always seen shining splendidly like lightning glories. यो विभासम् हृदशक्ति पुर्वः परम्पता पैता जन्मित् अहुरोहितः. He is the father of fathers to help all. Let us withstand his discipline. He gives us all possible wealth. In him all sciences are encircled and he is like the circumference of a circle. He is the leader of Yajna, the seven tinted rays are spread and extended. य विभासम् गसरण्या खल्का यहाँ नेतेर। The cows, the inherent Pranas of consciousness of Ayu love the Agni and are associated with his hues. तास्य वन मथुरो नेपठः सचल चेन्द। Let the minds play well on Agni just as the eyes feed on the sun. अभिमान्या देखता मूलविर्य वहेन्द्रसुवृं नेपठ। Whatever is within tangible reach is to be known through the instrumentality of the senses. But what is beyond the reach of the senses has to be studied with the help of pure mind and intellect. The manifest sun and his glorious springs are from the unmanifest powers of Agni. Therefore the Agni is said to be the brain in the night and he expresses himself as the sun when he comes up in the morning. The manifest is said to be only a quarter and the unmanifest is three quarters of the entire unity of existence. Whatever is manifest is based on the unmanifest and is surrounded and supported by the unmanifest, eager to express, to supply and add to the expressed to give the understanding minds a conception of the totality. The manifest glories of the sun are summed up by the symbol of the seven
horses or seven powers of the sun, best conveyed by the seven colours of the light of the bows of Rudra in the two vaults of the Anhariksha or Rodasy. The terrific and scorching heat of the sun, supplied from the roaring Pranas of Vayu are called the progeny of Rudra in the middle regions. But the several covert aspects of Agni are represented by the figure of number twenty-one, the number presenting covert powers of Agni. The twenty-one pieces of wood offered into Agni as feeding fuel point to the several powers of Agni in multiples of seven. Agni is therefore said to keep the many aspects in him in the number twenty one and these aspects are studied and understood by the scrutiny of the mind in the extended constitution of Agni with the Barhias, in the vast regions of the sky. This is clearly pointed out in the extensive creation of time space, and the waters in which they are extended. The waters could exhibit their latent powers in a series of exhibiting stages. Therefore those who know the secrets of existence in their minds have created immortal names for those facts in the constitutions of the individuals and of the universe represented by the one common constitution of the entire universe as a great Yajna, the team work of the forces of the intelligence of wisdom in the soul of Agni.

We therefore extend our minds in our approach to Agni, the consuming Hotha with desire to know from the analysers of pure and true thoughts of light which is ever there, spread ready for our study in the extensive background of the firmament for Yajna in its multi-radiance. शरीर न श्वसनिर्वंतितः ता प्राणाः प्रभाय त्योऽस्मिन्न विद्वते दिक्षे मंदे शीरे पाल्ले धोरितम् Your mobile horse powers are prosperous and illustrious in you. तामु ते लोमुः शुभमान्यन्यायम् In your multi-radiant bliss, you hold all the wealth of hues,
dark as well as white, with a keen desire for expressing them out. दुःख्य रूपणपूर्वा विवो अग्रे विश्राम अम्बिकियो दिशे बिखरसे। Adharwan, the wisdom of Agni, knows by birth all the sciences. अर्थशास्त्रीय अर्थशास्त्रीय रहस्यकार्य धार्मिकता कार्य। He with his unlimited bliss, becomes the dear messenger of Yama, the Vaivaswatha, with his desire to speak out. अध्यात्मिक धिलो दियो नरपत्र भाक्ष्यि बिखरसे। Oh Agni, they have approached you as the best of Rithwics in Yajna. लो चक्रें विद्यम धाहरने निषेधिये। Oh Agni, you extend widely in the vastness, with your white light. असे दुःख्य शोरियो ध्रुवसे द्रुप हुहू। The father has produced the immortal splendours of black, red, blue, yellow etc., into extension. दुःख्यः शशीरोधयो श्रीमो श्रक श्रम उत्तमोऽः श्रमश्च विद्वान्त विनेश्य वन्यता वन्यता। In a similar way in your own bliss, you Agni, the child of power, have created the intelligent desire in your own enthusiasm. एवाने असे असे कमरे मानीया शून्यारा दस्तिवित्ति: संजोऽः। He spoke out his good thoughts in these words of plenipotent splendour, of desire, strength and safety i.e., देवः। त्रिकितिम।.

It is said of Indra and other Devas too, that what is yet unmanifested in them is far greater and more powerful than what is already manifest. अविनाशः अवापुः। The waters that surround them are the mothers that supply and support them in several ways. अर्पित्याः अर्पत्स्य विमाति। But the wisdom of Agni is the source of these waters of knowledge. His potential powers that are latent in him are vaster and more varied than the powers manifested into the other Devas such as the sun, Indra etc. What is known as deep and dense darkness of Night or ignorant silence has in it more potency and wealth of light and wisdom than ordinary light. The brilliance of Agni is very powerful and blinding to the ordinary power of sight which can only receive light of limited ordinary intensity. The surrounding world of common objects, light, space has depths of wisdom,
knowledge and intelligence, capable of the reception and cognition to the insight of the Seer, the deep probing insight of the scientist. The tints and hues of the light in darkness require the penetrating sharpness of the sincere insight of the Rishi. The power of the ordinary light of the sun is exhibited by a set of powers of seven horses of different colours or Ragas or Varnas revealing gradually to the eye, ear and mind. अनुप गत धनुश: सुखे रथम् नलयः। They are the children and grand children of the sun attached to his chariot. With those ties of his relationship, the sun moves about, तातिमाति सरुचिमि। But when we go higher with our sight fixed on the light that surrounds, beyond darkness, we go to the highest, divine, creative, guardian light of the Devas उदयं तमस्फरी ज्योतिषपञ्चान्त उत्तरे। देवे देवधामान्म ज्योतिषतमाम्। While thus going up along to the friend of the day, today and ascending to the High Heaven, the sun is able to destroy the yellow palour of the jaundice of fear in me and the disease of my heart. उबाब्द निद्रमहः: अरोहन्तारोहिदिम् हरोगं मम पुर्वं हरिमाणं च नधान। In the vast journey through the higher space, and in the wilderness of the great waters of his oceans, Varuna has cut and gave a path for the terrified Surya, the Sunassepha to cross the mid-oceans to the other side रवत्हो मृत्युयः प्राणिति ममुद्रिय नदीनाम्। When he caught sight of the splendour of the High Heaven, he is confident of the safety of his journey. Everyone travelling with the sun in his higher journey or Uttara Yana gains for himself also from the confidence of the sun.

Agni is the brain of the heaven in the Night; and coming up in the morning, he manifests himself as the sun. सूर्य निद्रोभति नः संगमः तत स्वयं जावते प्रकटम्। That is why it is said that we can see the sun with the eyes in the day, and know Agni with the mind in the darkness of the
night. But when we fully get over the narrowing egoism of Vrihtra in us, we see into the depths of darkness with the eye of knowledge of the deep seeing mind. The splendours of Agni shine in the night as well as in the day. Agny’s glorious oceans radiate endlessly without wink or sleep and they transcend the power of the night. अत्खस्य अवकन्ते निवन्धने रक्षने असमन्तर अजना। Agni is the seer who sees into the bosom of both the day and the night, and he is doubly wise, for he moves in the inside of existence. अन्तर्वर्म इसे विश्वात वन्यगम्य क्षे। He is born first in the bottom of the abode of the vastness of light and dwells in the cave without feet or hands, hidden within life or Ayu of the nest of powerful youth. ज्ञान प्रधमः परवानां महोकुशे रजसो अय्य थोरी। अपाद शीर्यां गृहमाने नाशे युक्तो युक्तार्थ नोते। May we then bring to birth out of the mother. दौं, द्वारा प्रथम तसो महामर्त्यां जन्मिहि रौजो। May we become Angirasas, the sons of heaven and strive with the wealthy cloud with our sheen. दिस्युरसो अतिरिक्त संवेदमधि रुपेम नीम्य शुद्धितः। At first they directed their thoughts upon the name of the cosmic cow, the dawn and mother of creation and found out the twenty one names of it. ते स्मरत तवये नाम धेयो: विसंग परमाणि हिन्दु। Knowing the ancient names of the ruddy ones, the cows that lived in herds, groups and multitudes, come out into life, gloriously out of the cow, the dawn. तवान्ति रूपस्यान्य श्रीः। अभीनं द्रूपीयासाय गी। The twins expand the pitch darkness, the banner of light and which gives shining in series and rows. द्रूपसाहृष्टिकेह मण्डलेतु क्षणान्ति। आजऽतं अणिद्र्यमं। The dark night and the ruddy dawn have effected their union of their different colours. तत्तथाच नहू हस्या विस्मे द्रूष्यां प्र्रण नारण्यचू। Agni resides in the whole universe extending through the two vaults of Anthariksha and transcend it all around as a shady shelter. ह्वमेभ विम भुदासिद्रस्यां
Agni is infinitely praiseworthy and powerful beyond the power of our mental grasp. As the true Atma, he is to be meditated upon. The Yajnies have intelligently applied to you, Agni, the twenty-one mystic names in so many words.

With those words, the Yajnies joyfully conserve their Nector. May you protect their cattle, homes and vehicles. Agni is therefore called Adithi, the mother of all the gods or Devas and also Athidhi, the guest of all men.

They have also taken the names of Yajna Devas, and animated their well-begotten extensions of constitutions. The wise ones have attended on the wise Agni and bowed to the adorable ones, along with their wives. Saving themselves with friendly and steady looks on their companion and associate (Agni), they gradually wove their constitutions into extensions.

The whole universe is bounded by the limits of Mithra and Varuna. Mithra is the centre and Varuna is the envelop of the universe. They are as it were the two wheels of the cart, conveying the universe. The whole of space formed by the churning forces of the potential waters of existence is called the Adithi, the mother of existence. Since the upper regions of it first appeared, it is known as the high space or Uttana-Pada and it gradually increased and extended into eight regions containing the seven Adithyas as the seven sons of the seven regions and the eighth is known
as Marthanda. From the seven Adithyas are extended the other Yajna Devas. The eighth Marthanda is responsible for both birth and death. The Marthanda is the dead ball of earth representing the state of Pralaya or absorption of all life into quietude while the creative and enlivening aspect is shown to be that of the brilliant Marthanda the spherical body of full glow, light and life.

Thus the twin Devas, Mithra and Varuna, are the centre and circumference of the whole cycle of creation. The sun is the central Mithra or friend of existence and he is the soul of all the universe, mobile or static-yavna gayatpurushata. The vivid explanation of these aspects is given in Arunam of the Krishna Yajur-veda. Adithya is the centre of all rays of light and life and he collects all his rays again into him. The continuously increasing flow through several transforming stages are similar to those of a river gathering water from further tributaries imparting fresh push to go on for ever without going back, and the whole course is an endless cyclic path of time, the year. The year is representative of the eternal march of time in the heart of which the forces or Devas continue to churn and bring about further manifestations of Ribus, Rithus, Days and Nights etc., as well as the divisions of the regions of spacial globe and their sons as Adithyas, since every major division of Brahmanda, the sphere of existence, is also known as Adithi.

The enveloping circumference of the circle is called the moist, tawny cover of existence of Varuna. वरुणोऽविष्टा अविछूष्णां उपस्थितं. With its one head and many radii, it is the symbol of the year with the seasons or Rithus. The white and black shades of it are its right and left sides इसे न करे एक स्वरूप न रक्षिताणि. This idea is strengthened
by quoting the following Rik. युक्ते ते बल्बन्धजने ते अन्वत निपुगे अहसी विभिन्नमात्र। But those who have complete cognition state that unity is seven-fold of which six are twins, divine born. युक्तानां सरस माहुभुजम्। पुढृष्मा वेदन। Their associates are arranged according to their spheres. तथा मिछानि विभिन्तनिर्मयः। Their colours are the sixfold divisions of the white and the black. युक्ते कण्णी काळिक। The white coloured ones are the hordes of Rudra and they come with every hot season drying up the whole earth. युक्तानां ध्रुपणः। सोमेत्यालं रूपम्। The Ribhus are dressed in golden colour उभ्यां अन्नमाणिः वतालं। The armies named Maruths are of great speed, like pointed arrows of Rudra as if bent on conquering Heaven. अभिमाणद्विस्वभासवः इव। जलस्तो माधवाः। विभि वांकः। काविनः। One of the ends of the bow or arch of the Rodasi is in heaven and the other rests on the earth. विभि वांकः। प्रविभि। गंगानामद्वाराणिः। The string of the bow was cut by Indra himself in the shape of an ant. गंगानामद्वाराणिः। शरथम्। आदिनाभचारस्वम्। That which is seen in the colours of the clouds is known as the bow of Rudra. अयन्ताय विचकति। एतदु रहस्यं वनः। The aspect of the enveloping sky or Diva i.e., of the high space of Uttana Pada is of golden colour giving off the milk of intermittent showers of splendour. तथा गोचरः। पदरः। प्रबूँ। कर्षिः विविक्षिकासत्त्वम्। द्राक्षेदुस्त्र नाना। One of the eight sons of Adithi-Dakha, the eighth is Kasyapa and he does not leave the high point of the great Meru. क्ष्योधम्। महयांमहं सवेधः। This is quoted of him. 'Oh Kasyapa, since your art is in the shining of varied colours which are to be perceived by the senses in various ways to which the seven suns are dedicated, we depend on and take shelter in you.' All the suns
get their light from their one Kasyapa. तस्येष भस्मित्र। यते निलो बृजया रोचकाल। इंद्रघातसुपले निलामित वाषित्वसुधा अपितासात साधन। अभिम साजनि मध्यिकायप्रकारित। ते अस्मि बृजयाच्योतिरिद्धानी। सोमा ब्रह्म दयमानो निर्माति। नसला कस्मृ कृदिदेहम्। प्राणो अहमनीद्रिय जीवनि।

Seven are the Pranas in the head. Acharyas or professors say that they are the suns, the Adithyas. तस्यौर्यं इत्याचारम्। As if unable to go to Mahi, Meru, we see the rotating sphere of the sun. न ति उपस्थिति। अधिष्ठ गठनमित। आधिधार कंठसुरुष्य मण्डले परिकर्मणाम्। The seven Adithyas have entered the heaven. Then followed the Soma from the south and all of them made Thapas and offered Ghritam to him. by milking their power with steady radiance. सप्तसुरूष दिव मंत्रीश्वरि॥ तत्रत्वति पथिनि देशिणा ये। ते अस्मि सद्युपिमालसर्वष। चोजे दुहलां अनं गुरुन्त। Acharyas hold that either the seven Rithwics are the Suryas, or that they refer to the seven directions and many Suryas. The seven Hothas are the Rithwics. Protection is from these seven and also Soma. सप्त होधार सुराचारम्। सप्त होधारा ननासुरार। सप्त होधारा कर्तिक। रूप आदिला ये कस। तेन्त्रोमांमी रक्षण हृत। The shining in the different directions creates the seasons. Surrounded by the colour of the different directions, the sun shines a thousand fold in a thousand ways. So said Vaisampayana. दिशाय अतिक्रमेतवं तत्रत्वति। भूमिक्षा वहात सुव्रा हृत। देश-भाषा। This is the import of this Mantra which says that since the skies are thousand fold, the earths also are thousand fold. नवयान इति ते द्वावेण सुव्रा। It is also stated that Indra is not in thousand forms of Suryas. Similarly he is not even of eight forms according to eight Rodasees or Anthariakshas. The spheres of the suns are above the eight directions of the Rodasees. नवयान इति। नवयान सुव्रा। अनुजात महरूदबी हृत। सूर्यान्मुखायत उष्मेम। About this another Manthra states that the sun, the centre of all the
Devas, is the soul of all the mobile world and that he comes up beautifully as the eye of Mithra, Varuna and of Agni, and that he spreads all through the Anthariksha, earth and heaven. तेपसें भवति \ निः देवना सृष्टियोऽक्षुतियस्य दहलन्यायेन्द्रि। भाषा धाराविवी अन्तरिक्षम। The sun is also said to be the soul of the mobile world and of the immobile.

But whereon does the region of the clouds rest? What is the year or Samvatsara? Where is the day and where the divine night? Where do the waters dwell? Where do they move now? क्रियापर्यं निधिश्चरेष्ठे। धार्मिक संकल्पः मिथः। कथां देइराजाः। धार्मिक निधिश्चरेष्ठे। The answers are that time resides in the waters, and that the waters reach the clouds. Lightning rests on the sun. There is no colour for either the earth or the Rodasya. कलां अप्स निधिश्चरेष्ठे। अगणसु निधिश्चरेष्ठे। अराजश्च। अगणसु इम्भूमी। एवं नामी रोदसी।

Yet what is it that subsists in between all these, and holds all these regions together. क्रियापर्यं दशाल्पा। भूमि केने निधिश्चरेष्ठे। एवं। The extensive space is held by Vishnu. एवं भूमि। इतिविसन्न ब्रह्मा। The creation has cows and calves. It is full of food for man to eat. एवं भूमि। इतिविसन्न ब्रह्मा। ते ब्रह्मा। इतिविसन्न ब्रह्मा। These Antharikhas are supported and held by Vishnu. एवं भूमि। इतिविसन्न ब्रह्म। एवं भूमि। इतिविसन्न ब्रह्म।

Thus in detail explains the Arunam, of the creation and emergence of Brahma, its regions, and their ruling powers, the Adithyvas. With their mutual workings and transformations, come cut the forces and powers of movement, heat, light, colour, sound etc., into further operations. The same is given in the terse language of the Riks also, in those that are addressed to the several Devas. But the Agni Sukthas contain
rudiments of all these aspects in concise precisions of Manthras such as the following, which say that we are to worship Agni, the greatest consumer to make us unassailable. Through his paths with great effort, people worship him in whose command these bodies of light serve as though they do service to the under of the mother.

The cosmic sphere produced by Mithra and Varuna in the lofty region of Uttana Pada in the universal waters by the churning of the ocean is the constitution of the three regins of Thri-Vikrama or Vishnu, the integrity of the intelligent skill of Daksha and of the subsisting mind or Adithi, the mother, the two exhibiting aspects of the one Agni, the original wisdom, as Yajamana working out the Yajna or Vidadha and Adhvara by extending and releasing the permanent flow of the waters of his knowledge and forming his own eternal residence, emerging himself again and again in the play of his rich resources of creative expression, through endless enjoyment of manifestations, realising their own fulfilment by graded expansion in the flood of the waters of knowledge in creative bliss.

The form, of the home of the waters, gives and determines the framework of the developing homes in individual constitutions. Vishnu the sustaining resident of the building, of creative time and expanding space, of all existence and of the manifesting Brahmanda. Agni is therefore said to be the permanent resident, and the constitution of the waters to be his residence. Agni is always in his own home of wisdom and he is the permanent resident of the waters.
In Suktha thirty five of the first Mandala of Rig-Veda, Agni, his two foremost powers Mitra and Varuna, Night, the abode of the universe, and Savitha are invoked in the order of their importance in bringing about the Car of Devas from darkness into dawn with Agni, Mitra, Varuna. Then is invoked Savitha, the centre of creation. Agni is the permanent resident of the waters that nourish Mithra and Varuna who build the sphere of Daksha-Adithi. The Night is the implicit, mysterious intelligence and the Surya is the sun, born son, of the manifested light of Agni whereas Savitha is the creative power, Adithya, born of Adithi, the cosmic globe or Brahmanda.

The Surya is the ordinary sun and the eye-opener of all common men. He is also the eye of Mithra and Varuna, and reveals himself, coming out of darkness. Savitha with his golden arms wanders between the two heavens and the earths. Savitha destroys the diseases of Amoeba or Agam, screens the direction of the Surya and hides the Highest Heaven with the Dark region. Savitha makes that which is below the earth and three regions of heaven above and three regions of earth below, arranged into the sixfold divisions of the intervening space. All the regions between earth and heaven are dear to Varuna and are under his control. Savitha cuts a path for Surya in the agitating oceans of the waters. There are three heavens, two of which are in front of Savitha and the other shines in the region of Yama. They rest on the points along the heights of the permanent axis of the cosmic globe. Let the wise say
what they are if only they happen to know. अति नरण स्नातक तथु विद्वतेऽनु मे द नाविकेत्यत् । Eight directions are established in the undivided sphere of space with its three circular divisions in space over the septenary oceans. वस्त्री वधाद्र वकुमः पृथिवेः वधीमन्तोजना सतसम्भूतः। Divine Suparna knows all regions. Suparna illumines and reveals all the regions of Anatharikha with his wide-moving sweeps-विकल्पिन्ति द्वारिकास्यस्य गमिन वेगः अप्रत्युः मुनीयः। Who knows, then, in what heaven do the rays of this sun spread their light now. जैत्रीन सुम: कवितेष्वरम यो रतिमास्मातान् । If the sun is the son of creation, Savitha is the creator of all the universe of men and gods. The divine Savitha returns moving along the dark regions, and taking into his shelter all mortals and immortals. He returns in his golden chariot surveying all the worlds. आहसायेन रजसं कर्मानो विकेशय तमसं महः । हिरण्येन साविता द्वेषायेतो याति शुभामानि प्रसं gangs. The divine one comes from the far off regions, countering all evils. आदेशपालिः पराप्तोपविक्षा दुरिता वास्मातः। The Savitha of varied lustres is seated in perfect calm in his great chariot, the universe, encircles it with golden pearls and holds his powerful sway over the earth and even of the dark regions of the atmosphere. अति नरण न्यायिन्दिद्वेणं हिरण्या शम्यं करतो कुफ्यानम् । आस्त्राययों महिषा श्रीमन्तःकुण्याश्रयसाति तत्विषिः शुभान। Neither Indra, Varuna, Mithra, Aryama nor Rudra is able to oppose his discipline. न यशेण्द्र व्यस्यः न सिजः मा नवाक्षा तन्मन्तिः घः। Adithi, the mother of knowledge gave him greater share of understanding than others as desired by him. लघुं माता सुनवे नाममाता दन्त्यं केत शिविन वाक्षा। The divine one stretches up his long arms for the benefit of the whole world. विश्वं हि शुष्णं केव ऊष्ठं प्रभवं शुभानं विसंगिः। Oh Savitha, it is you that creates the greatest share of immortality even to the ancient ones, the Yajna-Devas-कदं कदं विद्वाणोऽसुवी नाममाता वायुमुखम। You create the homes of the house-dwellers from the great stony mountains
of clouds, which are more ancient than Indra. It is not possible to hold on to whole life without homes as well as to withstand the discipline, come of Agni, Mithra, Varuna for protection here, then Rathri or Night, the home of the world and finally Savitha for help. The constitution of Yajna is thus understood to be the complete constitution of the Viswe-Devas in the form of Vishnu. Yajna in each and all of its levels of Adhi-Loka, Adhi-Jyothisha, Adhi-Vidya, Adhi-Praja and Adhi-Atma, has the same constitution of the same Yajna-Devas in its functioning in all the regions of the universe and of individuals, exhibiting their powers of light, of sound, of intelligence, of creation, and of their emanations emanating from the Atma. In all Yajnas, the officiating priests are invariably the Hotha, Adhwaryu, Udgatha and Brahma, and they always represent the cosmic powers Agni, Vayu, Surya and Soma as the creative powers of Yajna at all levels and in all spheres. Yajna-Devas take up the simple materials given, assimilate them and transform them into nobler and subtler forms. They metabolise any offering given by anyone and bring about transformation by their metabolic process of Agni. Yajna then is the progressive process inherent in the universe and the concept of Yajna gives us the formula of life and progress of the universe and its beings. In the great metabolic process, Agni is the primary power that could effect transformation of offerings for the sake of raising the status of man to that of the seers and of Devas too, culminating in the establishment of
wisdom of knowledge in Yajamana. अज्ञातां गुज्जरां न च चन्द्रोक्तः
तत्समं भवं कर्मेन न पेद्याः। At that stage everyone can enjoy
harmony, create progressive progeny of Pithrus, the
knowledge of Rishies and the powerful constitutions
built for us by Devas as our homes. Thus is achieved
the immortality of the mortal beings through the con-
tinuity of offspring of each individual and of each
generation. With the help of the ideal Yajna, in-
herent in the waters of the wisdom of Agni. Yajna is
inherent in the waters through the coordinated team-
work of the fundamental process of the powers of Agni.
The truth and working of the Yajna - conception as a
formula is studied and understood in the waters, in
the evolved Brahma, in the individual Andas and
developed constitutions. And the application of the
principle is carried on in several desired aims and
walks of life, individual, social, national and uni-
cr spiritual. The origin and development of Brahma is
the result of the conception of the creative waters
themselves which are released from the extension of
the wisdom of Agni himself, as the one Yajamana of
the entire existence in his home of knowledge, the
deep background of the phenomena of what is called
Nature or Prakriti, the first and the best perfor-
mance of Divine knowledge which is generally taken on
the surface value of it to be blind ignorance. Without
deep probing of the seer with earnest effort of intense
understanding or Tapas; i.e., deep insight (तप अज्जेत्यते)
. The dazzling intensity of the light of the waters of
knowledge is thus taken to be ignorance that surrounds
us. In its itself it is not ignorance that surrounds us
but the noble light of the knowledge of Divine wisdom
whose depth is not understood by the narrowing ego-
ism of ignorant ones to whom it is useless. Agni himself
carries on the Yajna of creation, sustenance and protection of the being and becoming of reality through his powers, the Devas, in accordance with the periodic expressions of his native wisdom even into the constitutions of all creatures from his divine centre. नमः यज्ञा विवीर्द्वे इव इव इव ते पारस्वोपरां वृक्षाद्व दर्शते। भवास यज्ञा विवीर्द्वे इव इव इव इव यज्ञा ते सुभाष अग्नि is thus our saviour, protector of light, weaver and supporter of life. भवास ने अच्छिन्निते गोपालकः वस्तुक्तं न नयोधा। Agni is therefore taken really as father, friend, brother, fruit and food. Let us do service well to the hordes of Agni from the High Heaven, and cooperate with the sun, the light of heaven. भवास ने नित्यां वासिपि भवास यज्ञा विवीर्द्वे दर्शते सुभाष गोपालकः नयोधा। नयोधा वृक्षाद्वे वज्रं मुखम्। In all Yajnas, men cooperate with the working principles of Yajna, with the Devas that constitute and function through all kinds of creation, of even material objects.

The concept of Yajna is the conception of the waters of knowledge and furnishes us with the knowledge of Yajna and its constitution, working for all from the very source of all existence, and the ritual is a formation coined on the basis of that knowledge, and it gives us the details of working in our efforts to cooperate with the principle, with our own coordinated activity so that we follow and tread the path of truth, sincerely, to merit the bounty of the powers of Yajna. Thus the concept of Yajna is the conception of the intelligent waters, the chaste and intelligent mothers of creation and it reveals to us the Yajna principle at work, in the constitution of the universe around us and within our constituted existence. The ritual is the practical side of our effort to guide man to cooperate with the conceptual aspect of the Yajna-principle, immanent in the intelligence of all existence, in accordance with the knowledge of that principle, in-
involved in the conception of Yajna, revealed to us in our study, and the concordance of our understanding of the universe, in all its levels from the physical to the depths and heights of the spiritual, and the divine. The value of the scientific conception of Yajna is that it reveals to us how we are supported from within and supplied from without, on all sides around us with the one Divine-wisdom of the powerful Agni who is both immanent and transcendent as the atomic centre of the minute atom and the magnificent might of the mighty extension of the universe अणुवस्व महाव, the Atma and Brahma whose identity is revealed in the unity of the centre and its extension, the circumference of the circle, as the ultimate and illimitable Truth of Light in Life.

Every sphere of life with every form of it is therefore taken as the expression of the constitution of Yajna. The horse, the bull, the goat, the sheep, and the cow are stated to be remaining in the soul of Agni and exhibited in the visible constitutions of the rays of the sun, into whose protection they are consigned ultimately यास्मि सङ्क्रामः अभयसः त्वाणि देशा भेषा अत्याहिता: | for, from the eternal Purusha they are born, तथा देशा अत्याहिता: | All ar- manifestations of the eternal Purusha and establish the truth of the constitution of Pranas. It is in the Pranas of the one eternal Purusha that the Pasus remain as creatures. It is out of them that the creatures emerge as distinct existences only in shape and position, and it is into him that they enter. They are all consigned to him and given as offerings. It is thus that the eternal Purusha is sacrificed into all forms and manifestations, in as much as his constitution of Pranas alone enter multiplied into every creature without extinction inspite
of the great sacrifice. These categories of beings include in them not only Pasus, but also the birds that soar into the high regions as informed free souls called Dwijas and Vihayasas. Indra is shown to appear as a Kapinjala bird, and in fact all birds are of the category of the great Suparna, the wise. These creatures of the earth, or of the atmosphere or of the sky are not merely introduced to explain their life, forms and activities but also as living symbols in different levels of the one great support, the Yajna-constitution of the entire universe. Each form of life is a constitution of Yajna and the entire universe as the one basic constitution is also shown in the one mighty Yajna, carried on by Agni, the wise soul of the universe, revealing this true principle as a fact, functioning in the wise waters of the ocean of existence.

In whatever form they are manifest, the Devas of Yajna increase immortality. अमृता रत्नधार बनति। They are intelligent managers of Adhwastra अधव्रता प्रवेषति, brought to life and led by Indra इन्द्रवन्धु, इन्द्रवेष्ट, disciplined by Varuna वरुण श्रीवरुण, enjoying their share in the light of the sun सूर्य शोभिता मानमालयः। The wise ones bring about Yajna-
The Practice of Yajna

The practical side of Yajna is the natural consequence of the theoretical knowledge of the conception of Yajna. It is the actual working system of the practices of Yajna, formulated to be adopted in life by individuals. The theoretical and practical aspects of Yajna are therefore not mutually exclusive. The ideal descends harmoniously into the practical and the practical leads to the heights of theory. They are both thoroughly allied and they correspond to the theory and practice of any science or system of sciences.

Yet there is one essential feature in their relationship which could be taken as a distinguishing mark. The practical application of the working principles depends entirely on the basic ideas of the theory of Yajna, while the principles of Yajna do not at all depend on the practical, but they refer to the inherent rationale of the subject of systematised knowledge of sciences and their trends in pointing out their basic truth and the association of the facts and truths of different subjects, operating in the constitutions of different spheres of existence and their powers of varied strata. The theory always refers to and points to the facts of existence and their relations in different combinations, working in the varied states of many ranges. The study of the conception gives us a knowledge of the nature and working of the universe, of its constituent regions, their powers and operations under different conditions as well as their mutual and permanent relationships under all varying conditions.
The practical side of applying the principle would not only inform and instruct us as to the nature of existence but sometimes it often guides, directs, and controls our activities to coordinate with the nature of the operations of particular principles and forces for the desired aims and ends of individuals or of society. These applications are mainly for achieving practical purposes of life such as knowledge, life, health, strength, wealth and progeny for being and becoming great in all walks with improved purity of life, thought and capacities, expressed as Medha-Kama, Ayush-Kama, Praja-Kama, Chakshus-Kama etc. Thus the practical Yajnas develop the possibilities of growth, development and progress, physical, mental and spiritual.

The materials used in formulated ritualistic practices include among others, the Rics also as Mantras chanted in Yajnas, whether in silent musings, or in unvoiced spirants, or in low mutterings, or in extended and intensified voice as Samas, Sthomas or Udgidha of highest tones. We are therefore able to evaluate the help of Yajna-chantings in determining the interpretations of Vedic texts from the nature and purpose of Yajnas, the involved Devas, and special contexts into which the Mantras are put to use. The Yajur Veda, is therefore said to be of utmost value in the interpretation of Vedic texts. The collections of prose, poetry, and song made separate from the earliest composite Yajnic literature are to be first rebuilt into the systems of Yajna in order to note the settings, understand their meaning, import and significance before their interpretation is finally attempted in all earnestness. Before any such serious effort, a preliminary method of collecting the data of finding out the main landmarks, moorings and their inter-relations is essen-
tial. These details must be gathered from the conspicuous features of Vedic lore with intent effort and sincere devotion.

The materials used in the ritualised practices are then, mainly directive of the motives, aims and achievements for the benefit of man in all stages of life as well as to inform him of the nature, power and uses of materials in supporting, supplying and elevating the status of man. A detailed knowledge of the substances, animate or inanimate in their outer and inner properties is implied in the Vedic lore of the usage and aim of Yajna - processes and performances. वेदवादिनः अपितं सकलं वैत् वहस्तं व्याप्तः। The wide plan and particular uses, and benefits of the materials of Yajnas are to be gathered from particular sciences such as botany, zoology, physiology and psychology, in addition to what is given in the systems of Ayurveda, Astronomy and Astrology. A knowledge of all such sciences is in the background of Yajna plan.

The practical applications of the Yajna ritual are mainly for the benefit of man, such as long life and achieving special powers of health, strength, intelligence, progeny and wealth of being to become great in all walks of life with improved constitutions in improved status.

The Yajna Devas are the agents in bringing about the desired results. They take part in the Yajna process and belong to the three regions of the earth, the atmosphere and the sky. The Yajamana requests the Devas to come to the field of the Yajna and to take active part in it. These statements indicate to us how the nature of the Devas is so linked together as to make them take part in a united teamwork.
Agni must first be brought in for all further operations in any Yajna. Original Agni of the waters of oceans is the source of all cosmic and universal operations of Yajna as also in the operations of individual constitution of man in fact of all beings. In the practical Yajna also, Agni is to be brought first, and developed into all his manifested powers of Mithra, Varuna, Surya etc., for carrying on the Yajna performance in every detail.

The ritual thus formulates the knowledge of all the technic of Yajna, and it may be looked into for our understanding as the technological knowledge, formulated into a general symbolic expression.

Agni is therefore the fire of the Yajna of life, and must be produced, periodically fed and reared for continuous progress, by the developing Yajamana. He is invoked and prayed for to bring the host of other Devas. In fact Agni is reared to transform and multiply himself into many, and is therefore called by various names as Agni, Vayu, Surya, Chandrama, Manu, Brihaspati and Suparna, etc. The one living fire of the Brahmanda as one cell, grows and multiplies itself to constitute into the mighty being of Purusha in the universe or in the individual. Whether in the waters of Life or in the golden egg of the universe, or of the individual embryo, or in the fully developed Purusha, the life-fire is recognised as Agni from which all others are evolved, and into which all are extended to be projected again and again, into the endless process of continuous life and
progress for incessant realising of the self and Atman.
The Seer Agni is not at all tired of the endless dawns
of life. He is the eternal guest of the newly consti-
tuted homes. He sojourns blissfully through endless
dawns. Each dawn is a fresh Ushas of life. With
his mighty stroke, Indra effects the release of waters,
the appearance of the car of the Dawn with Agni in
it, resulting in the freedom of the pent up cows or
rays, the emergence of Ushas or dawn and the birth
of the Sun from the womb of the dark waters of
Night, residing and developing within the Egg of
Hiranya Garbha.

The individual has therefore to develop the fire
with the Yajna process itself. यज्ञ करन जलवेद्यम्. When
Agni is completely developed, all the Devesas or Viswe
Devas come to take their part, in the operations of
Yajna. The Agni is the wise one who conducts the
Yajna, नि संगीति वृता... and he ever resides in the womb
of the supreme source of unity or Ghritha दुल्स्य शोभा न्यस्य,
When the Devas wanted to set up fire for their Yajna,
they found him in the waters of existence अब्दिन्दूरं, दशंत मनुष्य
and effected his birth by churning the waters and
reared him gradually. श्रीमेध्य शुभ्यम्. But how can this
fire, the resident of innermost existence in the very
waters of life, be got at and made to come and work
for the Yajna - performances. It is found, that though
he resides in the womb of the waters, he also lies
hidden as Atma in everything between the earth and
heaven, and in the intervening regions - in the stone,
wood, air and sky. तथा तमोभाष्यः; He can be intelli-
gently brought to birth according to the method and
activity of Daksha’s Krathu by churning the Arani
pieces of wood. दक्ष दुष्कन्त तथुव विपरीती देवामो अभिन मंगलस्य नितिनिर्मितः
The earth and sky throughout days and nights churn
together, strike the spark of fire, sow him, feed him, and keep him living and growing, like a developing babe.

The Arani principle consists of producing fire by the friction at a tip of a short stick held erect between two flat pieces of wood. When the spark of fire is produced, it is made to live and grow by being fed first by the dust of the wood, formed during churning and then by Salkas or chips of wood. The churning of the spark, the feeding and rearing of it, all go by the name of Arani Vidya, and serve as the formula for generating the fiery spark of Life. The Arani pieces are referred to as the earth and sky, the original parents who continuously produce the fire of life by intimate churning carried through the space of Anthariksha into the pulsating Pranas of Vayu, the Cosmic Mathariswa.

Through the process of producing and rearing, the Agni gradually brings into activity, the Vasus, Rudras and Adityas, in the first, second and third stages of development, to help the Yajamana with all the necessary developments, at various stages. The Yajna-Devas are not external idols deified in human forms. They are the powers of the cosmos functioning in the human body and in the constitution of the universe, working helpfully within and without, for man's development by mutual assistance. Agni is the leading God of the Vasus of the earth, Vayu of the Rudras, the powerful ones of the atmosphere, and the sun is the leader of Adityas of the stellar regions of the sky or Divam. Though they are known to possess different names and functions in different regions, they are really the multiplications and modifications of the
same original one, whether called by the name of Agni, or Vayu or Savitha. The one multiplies and adopts himself into different forms and functions needed from region to region, just as the organs of a living constitution are the multiplications and modifications of the original individual cell into a growing constitution. Deity after deity is given offering of food, incense, and awakening prayer in singing, as each is brought into activity from stage to stage in the several Yajnas in the first fire called Garhaspathya-Agni from which Ahavaniya, Dakshina, Agnith and Sabhya fires are also separated and reared in the different regions of the constitution for specific functions in specific Yajnas. Five developing fires are thus recognised in five different realms of the Universe. The Agni therefore represents the fire of life, progressing and growing in the constitution of Purusha in all stages. In the same way when the Ahuties are given to the Pranas in the constituted being, they are considered to give growth to the various organs in different regions of the constitution by assisting the varied functions of Pranas. The most common scheme of Yajna is expressed in the constitution of Purusha. The cerebral region is of the Devas, the thoracic of Manushyas, and the pelvic region is of the reproductive Pithrus. या भी दृष्टि सा प्रणेन ब्रह्मण द्राक्षर, भ्रमण मनुप्राण अतमेन विद्यन।

Towards the close of the Aranya Parva in the Maha Bharatha, there is an episode which clearly brings out the significance of the Arani. A Brahmin, whose Arani pieces of wood were lost, being carried off by a deer or Mriga, while he was performing, Sandhya Krithyam in the forest, appealed to Dharma to help to recover the Arani which happened to be the means of his livelihood in his profession of priest-craft. The
five Pandavas tried in vain to overtake and catch the deer. Having grown thirsty, they wanted to drink water in a lake nearby. A Yaksha, in the form of a crane on the top of a tree by the lake, demanded answers to his questions as a condition precedent for drinking the water, and held out the threat of the curse of death as a penalty if they failed to do so. Four of the brothers took no heed of the Crane's warning, and on drinking the water in the pond, they fell to the ground unconscious, one after another. But Dharmaja, who went last to the lake, had patience and was cautious. He tried to answer the Yaksha's questions in his humble way, and to the best of his capacity. One of the main questions was to name objects vaster and loftier than the earth and the sky. Dharmaja pointed out that the hearts of the immediate parents, the mother and father, were really definitely broader and loftier than those of the earth and sky which are also the parents of all creation.

Between the questions and the answers of the Yaksha and Dharmaja, the solution to the mystery of the Arani is suggested. The Arani pieces of wood stand for the mother and father on the one hand, and also represent the earth and heaven on the other, as the universal parents. To the Brahmin, the Arani became a means and an instrument for earning livelihood. The significance of the loss of the value of Arani marks the degeneration in the conception and value of Arani. The real value of Arani as the charner of the fire of Life into the flow of Pranas or Angirasas, अंगिरस: is lost long ago, and remained to be revived by the searching questions put to Dharmaja by the Crane, who was no other than the father of Dharmaja, i.e. Yama who was shadowing Dharmaja in his wanderings in the
forest during the period of his lost fortunes. He is the holder of the key to the mystery of life and death, and had also been the instructor of Nachiketa or the ignorant one, in the science of life and death, the manifest and unmanifest spirit. It is significant that Yama, the God of Life and Death, suggests the solution to the effort of Dharmaja in his search for the lost significance of the Arani. The Aranyakas really explain the science of the Fire of Life, and the Arani is thus the producer of the Life - Fire according to the principles of the Krathu of Daksha, and of Manu, the earliest upholder of the culture of Vivaswan. Agni is the Fire of Life inherent in all things and the Angirasas are the moving Pranas first and thus the flowing waters of life.

The Arani therefore churns into distinct existence the immanent fire into the living flow of it, not only in individual Aranies but even in the ultimate Aranies, the bases of all existence, the earth and sky, i.e. the Prithivi and the Dyaus. The Arani stands to represent both the immediate parents of individuals and the ultimate parents of all, the earth and sky.

The significance of the teaching of Yama to Dharmaja lies in the fact that even when the earth and heaven are recognized as the ultimate parents of existence, men should not forget the value and purpose of the immediate parents, who actually transmit the fire of life, living equipment, training and conditions for further development on the grand scale of values of the universe, ever protecting individuality from the oblivious non-being in immensity, beyond the regions of the heaven and earth. In the enthusiasm for abstract relations, men are apt to forget the value of civic virtues which begin at home in the family. If
only men succeed at home, they are likely to succeed in their duties to the world on a large scale, treating it as a grand family of existence. Pithru-Runa is one of the debts of man. Since Dharmaja's mind did not lose sight of the value of the parents as well as the consideration for his brothers and mothers, Yama pointed out that he could really succeed in his greater efforts of recovering his lost kingdom and status.

From our present existence, we trace our past, and with that knowledge, we plan the future. We go from the particular present to the general, in the understanding of the universe as one inter-related existence out of the inherent fire of the universe and goes again into it ever moving in and about it. The birth and death of all creatures, are out of and into the eternal fire which purifies men and again sends them into the universe through the Arani of the immediate parents who maintain the fire of the family alive i.e., Garhaspathya for newer and fresher opportunities of birth, growth, knowledge, progress and of continuous bliss. Aryan religion has therefore been expressed as the culture of life in the making and a cultured living in realisation. The Arani Vidya is the basis of Yajna, to create, i.e. to churn out, establish, feed and develop the inherent fire into life-basis of the grand Yajna of existence, and the Arani Vidya is really the science of Fire and serves as the detailed formula of the birth and growth of beings. Sentimentalism objects and prevents this open and free understanding of the formula of life, to condition birth, growth and knowledge, because of developed notions of conventional morality, in accordance with the particular preoccupations of medievalism. Agni Ho-thra is the science of creation. Agni awakens love and sternly disciplines us in it to bring about
knowledge and progress. Love is the divine element in creation and is no bar to progress. Love is an awakener of men and an integrater of all creation. As a science, Agni-Hothra Vidya boldly brings out the facts of permanent existence into an exact and apt formula to be understood and adopted in life, to enter into the continuity of life through generations, unbroken by accident or degeneration or ignorance, since study of facts and bold adapting of them to life to prevent wreckage in life give steadiness and progress in spite of the inevitable wreckage of age, disease and end of individual constitutions.

On the Arani depend, the Kratus of Agnyadhana, Agni-Hotra and Agni-Chayana, the performances subsequent to the sowing of the fire, the feeding and the rearing of it into full life. To know that there is an immanent divine spark of fire or Agni in all beings to churn a spark of it into life, to rear it to its fullness in ones self through the formula of Samid Adhana in Brahma-Charya, and to realise the divine Agni, not merely in the meditative realms of abstract imagination but in the actual living-form of well developed offspring in life, and again to rear the offspring into full growth by graded offerings of Ahutihes, all these constitute the worship of the Divine Agni and the achievement of overcoming death and mortality, even beyond the grave, through the continuous maintenance of the family fire by the eternal feeding of it to keep it alive and undying. It is therefore said that the divine light takes form into life and is born as a son by the actual worship of the Prajapathy fire in the Year or Samvatsara, through all seasons of it in the proper manner. सबद्वर्णी दुष्को जाको विद्यावर्णस्व दुष्को महति, समस्ताम् समवताम् औषधि।
The Panchagni Vidya is the subject of Aranyakas which deal with the Arani Vidya, and is enulogised even in the Rig Veda as the source of the later Aranyakas, selected as a formula - into a hymn of praise from the actual life - activities of the Aryans. The scientific basis of the path of Aryan Life or Adhwara is the source of the formulations of Yajna, sung about in the Rig Veda from the earlier Ukhthyas and Sasyas, the words of formulae and explanatory sentences of the extant lore that precedes the Rics. The twenty-ninth Sukta of the third Mandala of Rig Veda gives us a knowledge of the origin and source of Agni-Mandha. The Arani is the parent of the fire of progeny. अतैः मधिस्यान्ते भृति प्रजातिः एताः विशेषी माता,तरिकः मन्याम परिप्रेयः। अरण्येश्वरानि जगत्याउँः समे इव द्रष्टी वषभिनानुः। “There is this churning and the birth, Let the Agni be maintained by the human couple by regular churning. The Fire of Jatha Veda, the source of knowledge, is safely residing in the Arani as the foetus is within the pregnant woman. The Fire of Agni is Jatha Veda and is symbolised by the soft ghee, the emblem of tender love i.e. पूल प्रीति:।

Agni Chayana marks the development of the inherent fire into birth and full evolution through its three main stages in Prithivi, Antariksha and Diva, as Agni, Vayu and Savita and thereafter as Suparna. Chayanam is therefore thrice performed to ensure the full development of the fire and the three stages are known as Thri-Suparna - Vidya. The first of these marks the development of Agni, through the employment of the Arani principles and practices.

To the second stage of progress belongs the Savithri-Vidya. Surya first appears at dawn in a car along with Agni; Ushas and Aswins, when the waters are
released. With theVyusha, the Surya puts on the splendour of Indra as he grows gradually mightier in the Anthariksha in the company of Vayus Maruts and Manyu from Rudra, stage by stage. As he drinks and assimilates Soma, his might is accompanied with Manyu and he then strikes mightiest with his deep penetrating Vajra or rays. The Fire in him grows into the stage of Savitha or Prasavitha, the progenitor. The prayer to Savita of the Yajamana is therefore accompanied with the prayer to grant the achievement of Soma. तत्सवितुर्विरेभ्यः भयंकर्ष्य पितःहि भोजो भोनः प्रभोदयति। सोमानं वरदं कुष्ठिति। The invocation for granting the performance of Soma is for developing the Yajamana into the progenitor as Prasavita. यस्युः सोमान निलवह। The Sathyawan of Maha Bharata is the descendent and representative of Vedic Savita देशवन सायिता स्वाक्षरम्। He has come to the earth in the Purana in the human form. Savithri is the never accompanying and inseparable light, attending on Sathyawan. Sathyawan is said to have the life span of the round of an year. He has to pass through the regions of Yama in the southern most regions, in the winter months of collapsing cold, blinding mists, and withering blasts. But Savithri accompanies him unfailingly and attends upon Savitha with the necessary heat or Gharma until he emerges safely from the southern region of Pithru Yana and enters the path of Deva Yana. With the revival or rebirth of Savitha, the whole creation again grows alert and rejoices for his resurrection with the brilliant splendidours of Indra at the end of his tough fight against Vrithra in the far, dark and cold regions of Yama. Seers also offer Ahuthics into Agni for his help in the Agrayana Ishti for the survival and revival and recovery of Sathyawan in the universe and in themselves. Instead of be-
ing dead and gone forever at the end of the year, the Savitha or Satyawan renews himself through Utchishtha or remainder and he is thus forever safe in the company and kindly attendance of the unfailing light and warmth of Savithri as the Satyawan passes through the trying and difficult process of the Krathu of regeneration in the region of Pithrus, just as the Prajapathi or the year is seasoned into revival through the round of the seasons. Vatsa is off-spring, and the giver of Vatsa is Vatsara i.e., the bestower of the offsprings. Samvatsara is therefore said to be Dhata or the creator, since every form of life renews itself at the end of the year. संवत्सरे व पात तत्स्मात् संवत्सरोऽधू प्रजा प्रजापति। Savita's creative force works through the life-giving and life-reviving rays of light, i.e., the Divine Devas, the eternal beings of light, whether perceptible in the day or imperceptible as unseen light in the darknees of night. He contains all the Devas or Viswe Devas in and around him, as the brilliant ones, infusing life, energy, light, bliss and song into all created ones.

But Agni is original and inherent in the primeval waters and is the source and essence of all manifestations of life in light or in darkness. Adopting the Krathu method of Daksha which is also confirmed and upheld by Manu, the fire is churned into life, made living, sown, reared, fed and developed by giving feedings or Ahuties according to the principles of development of the Devas, emanating first as Riks, sparks or flashes of fire, and then reared into flowing Samas or waving rays of the resplendent light of Savitha. The sparks of Mandra-fire of the region of Prithivi are grown into the shining and flowing rays of the Thrihtiya Savana or emissions of light of the sun, the son of Diva, through the assistance of Vayus, Maruts and Rudras in the
Antariksha. The sun shines brilliantly as Indra and gives the shattering blow of Vajra, bursting and scattering away the lingering bonds of Vritra's hindrance to the waters of life, sound and light. The intense forces of Rudra and Manyu, which till then improve, encourage and enrage Indra to throw his thunderbolt on the first-born serpent or Ahi अहि प्रथम जाति are now transformed into a higher stage. The Savita stage of Indra grows more and more extensive with the gaining calm, stable wisdom and control of the Varuna and Yama. The bright rays of light of the Savitha grow into the varied and extending colourful beauty of the golden wings of Suparna विंधु नाथ अत्तरिक्ष भक्ति नर श्रवण क्रोण who then passes higher through the fourth realm of Brihaspati, where the waters that were all along, flowing as rivers and streams, are ripened into the expansive waters of wisdom of Saraswathi which spread in all directions as the Seven Vanees. He then enters right into the region of Brihaspati and Brahmanaspathi and then of Uragayaha or Vishnu of three speedy sweeps, as Thrivikrama over the three regions of the world. The Thri-Vikram rules from the topmost region above the back of Suparna, the soul who spreads his wings as the source and shelter for all the lower beings of all spheres of existence as those of the brooding bird over the globe of the Golden egg, Hiran-ya Garbha. Only the voices of Brahmanaspati are heard there. It is thus that Indra grows into the splendour of Savita, the progenitor and then transfigures himself into Suparna, शुल्किष्य भेक सत्विः सतिं मन्थनान पूर्वो भ्रमण, who is already there existing prior even to Savitha.

The Suparna in his supreme stage expresses himself in two forms. One enters into the forms of life in the universe of beings, but the greater form remains
expressed in the voices of Brihaspati, entering into the
Samas and Sthomas of the high-tone singing of Udgi-
dha through the music of Chandogana which is received
into the pure and noble ascent of the seers, as the Para
Sadda or Brahma. The Suparna is therefore said to
take the form of each and every God. Agni, Vayu and
Savitha are said to be the originators of Vasus, Ru-
dras and Adityas, in the Prithvi, Antariksha and
Diva. They are all the beings of Light or Devas. Light
is the essence or नु of Devas, and the Devas exist in
the Divine Light. भौलवः शुभानाह्न. The Devas are said
to be lying hidden within all forms of objects, plants
and beings, taking many shapes for different varieties
of beings and of activities just as the cells of a living
organism multiply themselves into the structural modi-
fications of a whole constitution for varied functions.

The Suparna formula is a complete expression of
full grown Agni from the stage of his inherence in the
chafing waters, through his hiding stage in their con-
densed form of the Golden egg of Brahmanda or the
globe of light, as also through the stages of birth, fee-
ding, growth and flight as Garuthman. The first stage
of development is of Fire or Agni from the womb and
centre of the sphere of darkness into the dawn of light
with the birth of the Surya. The second stage is of
the development of Surya with the assistance of Va-
yus, Maruths, i.e. the Rudras, into Savita, the pro-
genitor and regenerator at the end of the year, renew-
ing himself through the sequence of seasons afresh
from the Time—Eternal or creative Prajapathi. The
third stage consists of the development of Savita into
the being of Suparna, who later on appears in two
forms. All these are the forms of Agni. Agni is there-
fore named as the brain of heaven and the hump of
the bull god of fire in Earth. "अम्बानतं हिम: क्षुद्र, प्रविष्ठा:। It is only into this higher beloved fire that we have in the end to enter for being shaped into fresher forms to be sent into life again and again, into ever fresher states of existence through the dawns of light and knowledge. The Agni is therefore said to be the dearest name to man among the many Gods, for he receives us into him to take us through the process of regeneration through father and mother into the next generation of off-springs, both of the immediate human parents and of the ultimate parents of Prithivi and Dyaus. अम्बननतम् अयसमयमुदाताम् मनसह महा वेदस्य नाम। सने महा अदित्ये पुनःतर्तु देवः प्रविष्ठवते महर्षी।"

The stages of development of Agni in the dark mysterious waters of the night into the Surya along with the warmth of fire at dawn is representative of the transformations in the egg of Brahmanda in the primeval waters. The Anda or Adithi is the undifferentiated and the undivided stage, remaining in the waters of life, and is formed by the waters themselves being churned and condensed by the swirling forces in them i.e., the seven hidden forces of waters, which slowly develop the seven Adithyas with the eighth creation, the Marthanda or the ball of dead earth, again to be enlivened and quickened by the Adithyas to deliver fire, sun, dawn etc., from the womb of darkness in the heart of the Earth, into the light of day for furthering the progression of the creative process. The Adithyas and the ball of earth are thus again and again evolved in several planes. The ball or Anda remaining in the waters is the Brahmanda which is enlivened to evolve forces in multiples of the seven planets, which work-out life from the contents of inert, solid or dead earth, and the highest stage of
these developments is also named Marthanda, the brilliant Sun. \( \text{मरथंद} \) श्रीयमुनि कात् \( \text{पुनमांत्यम्} \) माहरति. "For birth and death, you maintain the ball of earth".

Similarly, the undifferentiated embryo of the waters of the womb is \( \text{कच्चा} \) Katchapa with all its limbs unevolved and in itself, yet to be evolved, which being enlivened into the stage of a fully developed brain, is the circle of the sun of Sahasrara of thousand prongs, and in Vedic terms he is Kasyapa or Pasyaka, the seer of thousands of seeing rays, in the waters of the regions of light. Thus the seven Adithyas and the eighth Marthanda are evolved to bring all categories of cells into the living constitutions of individual beings. Infinite possibilities are there for finer and finer developments, provided the Yajna scheme of the emanations of creation and of their further multiplication are understood and co-ordinated with, in the developing stages of our lives through the Vedic Samkaras for transmutation. Agastya is thus able to keep young and renew himself into a fresh being with the power of his off-springs, enjoying the play of Rati with Lopamudra, the invisible Samudra of the deep mysterious waters of the night which is ages-old and toiling incessantly and unweariedly, and giving birth to many an Ushas or dawns as their mother. \( \text{पुरानः सर्व:} \) श्रवणः \( \text{शरणम्} \) दोषा इति यथो जनमिति। This is because of the Yajna process being adopted and carried on between them, that they could keep themselves as eternal youths \( \text{प्रजाः भागः बलि किन्नर्मान्} \) enjoying continuous play of creation or Rathi. This incessant Rathi or mysterious and covert play of creative process, continuing at the basis of the whole of existence is called Rathri or Night i.e., the Akanda Kala, the indivisible Time-Eternal as indivisible Night working out imperceptible
and creative process of Yajna unbroken, and exhibiting them incessantly in the events of the seasons of the year, which, taken as a complete cyclic round, is the measure and symbol of Yajna. Continuity of Rathri is therefore called Rathri or Night. The achievements of the Yajamana are therefore praised as certain and infallible. The man who continues to live the Yajna way of life, truly co-ordinates his life-activity with the activities of the Devas, Rishis, Pitrus, etc., who are constantly working for us in and around us. Agastyas Yajamana is therefore said to retain his life in eternal youth, because he was a Yajamana, i.e., one accustomed to live the Yajna way of life. The earth and sky are also said to be constantly churning the fire of life. As the twins born of Yama, the controlling God of life and death, the earth and sky are called Yami and Yama in whose dialogue in their manifested human frames are explained the controlling factors and limiting conditions of mating for the guidance of the human beings but not as cosmic processes and relations. Being twins, born of the two halves of the Golden egg, Adithi, earth and sky are brother and sister born of Yama, as Yama and Yami, as Prakrithi and Purusha, as man and woman, as the pollen in the lotus flower of creation. But while all lower categories do not consider any limitation on their creative liberty, it is the human beings alone, being conscious ones, that make a rational reasoning and discretion, and select the suitable mate from distant relations of a slightly differing soil, for reasons of biological safety, strength and progress. It is these considerations that enter into the conversation of Yama and Yami to guide human relations and social
ties, when they, the twin children of Yama take human forms.

The primeval waters themselves are the encircling streams of life containing Agni as an immanent resident just as the misty waters of the Antarksha contain the moving forces of Vayu, with their capacity to form frames of all beings as Thwashta. Agni is the fire inherent in the waters, in space, in the egg, in the embryo, in the Devas, in the Viswe Devas, and in the Yajna of individual or total existence. The developments of the embryo are representative of the conditions and developments of the original Golden Egg in the divine waters. This process of development points to and guides our attention to the Pitru Yajnas in which balls of food are used and left into running streams of waters, though they were formerly eaten and assimilated by the Yajamana to be absorbed into the waters of his life-blood to produce the ball or Pinda of life. In Yajna, Agni is churned and made to flow as Angirasa and established as the consolidated egg or Pinda of the embryo in the waters of Dharaka, the uterus. Embryonic waters are also the waters of Daksha. All these are manifold manifestations and variants of the process and development of the egg of Hiranya Garbha in the waters of the great and original ocean.

The waters, the floods, and and oceans are, at the same time, the flowing waters in the flood and ocean of the floating infinitesimals of dust, water, air, heat, light, and energy and are commonly called by the name Apaha, the dear and near ones that keep us in their embrace and enter into all relations of existence as parents do in family relations. The active energy of
these forms of Apaha is called Apas and is the fully self-conscious flood of knowledge. It is in the form of Apas that the supreme Agni originally resides in all kinds of waters as restive forces, for it is by the process of the forces at work in the waters of the great ocean that the Daksha-Adithi is formed as an egg. One of them might have developed the other or the other might have developed the one or both might have coexisted. Adithi might have reared Daksha, or Daksha might have reared Adithi. अदिथि दक्ष ो जन्मत, दक्षा आदितिः परे। Both go together. They are positive and negative poles, or masculine and feminine parts of Yajna Devas. Even in the undifferentiated Adithi, the Yajna process of the intelligent Daksha is inherent. The Yajna of Daksha is not absent or extinct in Adithi. The all pervading and all-sustaining process of Yajna is there even in the implicit constitution of the Anda, the Golden Egg, or Adithi, in the state of Brahmanda. ऐसमतम् शक्ति निबले यथा प्रतित्तिक्रमः। Yajna is the functioning unity of integral existence. Daksha is the intelligent determination of it. Adithi is the unity of the components of existence, evolving all differentiations and involving them again into it, as the seed is transformed into the manifested tree, and the tree is again into the seed.

There is the great churning and swirling in the original waters effecting the rolling of Adithi. The powers attendant on this original incubation are Mitra and Varuna, as the central fire and the enveloping waters. दक्षतिकृति:। The central urge to project and also to break through the outer zone is of Mitra, and the encircling water is Varuna. The one is for the urge of growth and the other is the shelter for conservation and protection. But the protective strength of the
waters, now and then at different developing stages acts as the hindering Vritra, delaying developments. The conflict is continuous until there is understanding and co-ordination of full consciousness between the forward and conservative forces.

The embryo of individual development is of the form of Katchapa or tortoise moving in the waters of the tub-like uterus or Drona. The embryo possesses inherent urge for differentiation into the complete development of the Purusha, but is still undeveloped. Yet it carries on the functions of the fully developed activities of the sense organs. The whole is homogeneous and every part of it is able to function in every way. None of the activities of its developed stages is absent in the Pinda, though it has not yet fully developed its parts. Every urge is there in an imperceptible state. It is therefore called active Kurma and conscious Brahma, like the functioning brain under a protective shell, capable of projecting out and withdrawing its functioning through the avenues of the organs of sense and activity, in functioning moments.

The life-giving music of the Pranas, the tub of the arch of heaven, the waters in it, and the developing Aditi in the waters are spoken of, in the Mandapala story at the end of Adiparva in the Mahā Bharata, as Jaritari, Drona, Saristukka, and Stamba-Mitra, all of them being the eternal means of creation of the immortal Agni or Jata Veda, as referred to in the hymn of Sarnga Ravis, in Rik No. 142 of the tenth Mandala of the Rig Veda. God Agni saves the Sarnga Ravis from his consuming flames in Khandava Dahanā. The Dvijas or Andajas are preserved from the fear of Marjara, i.e., श्र्य and श्र्य Mru and Jru, death and age, all the four of them being the symbols of the
four Vedas so dear and near to Agni. At the lower or southern end of the individual constitution is the relatively gross Pinda of foetus and at the upper or northern end is the agile conscious pinda of the brain. One is above in the shell of the skull, and the other is down in the uterus or Drona in the region of Pithrus and Yama at the extreme southern corner of the abode of the waters of Varuna. In both there is water or Apaha and around both there is the music of spheres of moving light or Divya Vane. If one is Katchapa, the other is Pasyaka. If one is Marthanda, the Aditya, the other is Marthanda, the ball of earth, with potentialities to develop a family around and within, similar to that of the whole solar system.

The surrounding waters, or Apaha have the seven Adityyas in them, in each strata of the superior Apaha as also in the inner spheres under the hard surface of Marthanda, or ball of earth. Between the Adityyas of the Apaha of Light above, and the Adityyas in the entrails of the earth called Vasus, there is constant communion and interaction for the production of the things of earth such as plants, animals, men and a variety of other forms of manifest or unmanifest life. But between the Adityyas of Light and the Adityyas of earth or Vasus, there are the Adityyas of Antariksha known by the specific name, Rudras, the rearing Vayus in which the Vasus of earth and Adityyas of heaven meet in seeming but agreeable conflict and merge in producing the airy substances of the atmosphere which roar in the Rodasies i.e., the breathing Pranas in the constitutions of all creatures. Thus, Marichies are known both as the rays of the sun as well as the waves of the atmosphere in the union of tender transition. Where they merge, there is mirage,
a state of transition. The Kurma and Pasyaka are said to move in the waters of existence but of two different spheres. यथा वजः द्रव्यो यांस्य योग्यस्तहुः. They are also known as Brahmandas or homogeneous masses as the central spheres of two families the solar family of stellar regions and the gross family of earthly existences, in its entrails येन्हा अत: साधके त्युःसञ्चाय प्रतिष्ठ।

The activities of life—Yajna are going on in their very inner constitution of the homogeneous Anda or Adithi and therefore it is said that the even and homogenous Brahma exists in an eternal state of Yajna of the constituted activities of intelligence, ready to milk the worlds from the pregnant water. येन्हा यन्त्रो तथा भुजा न्योपन्नत। The undivided is at once Agni, Indra, Kasyapa, Varuna, and Mitra, etc. The undivided is the Adithi, the mind, the mother of intelligence or Brahma and hence it is immortal. The differentiated individual constitution is subject to mortality. The inherent Agni, the soul of the golden egg or Adithi is therefore called the immortal even in the mortal अपूर्वम् नवः पुषु and is also known as the ever youthful seer. The original golden egg or Adithi is the infinite potential, containing everything in it and can be called the integrity of existence, as Suparna may be said to be the Integrity of knowledge, when he sings out Samas and Sthomasi in the divine Voe of Brihaspathi.

In a similar sense the original Agni is the integral unity of knowledge as Jata-Veda existing in the heart of the constitution of Yajna. If the integrity of individual existence is maintained, it would go on living and creating for ever. If the entire unit of the embryo, the Adithi is divided into pieces, every particle of it develops into a distinct individual, by being kept
nourished in the ever active waters of life. Hence it is said that Brahma or intelligence is immortal and goes on creating as long as his Science of Vedic knowledge is in him. The individual constitution of Purusha thus goes on lingering in a similar way in all its seven spheres as the original Adithi itself, as long as it is sound, entire and instinct with life, in the surrounding waters. But when this unlimited capacity is limited by the individualising limitations of the Ulba, the limiting factor itself protects the individual growth to a certain extent of development. Till then the individual coverings or sheaths of beings or cell-walls enclose even the water that keeps the Anda afloat. The waters are Varuna and the wall is Yama. The enclosing sheath, limiting the being in the waters of protection from projecting to the next stage of birth or growth, becomes the Vritra, the impediment to the waters of the developed dawn, fire, life and light. From stage to stage of growth, the conflict between Vrithra and Indra is continuous until the decisive blow of wisdom and consciousness is dealt to the limiting Ahamakara or Manyu of Indra and even of Brihaspathy by the compassion of the growing Savitha, the parent or progenitor. Thereafter the limitations of Ahamakara disappear by merging in the self expansion of growing wisdom, i.e., the evenness of unruffled calm of harmonious activities of wisdom. The progenitor, Prasavitha or Savitha, then enlarges his soul into the state of Suparna who soars higher into the region of the Swar or the fourth one, singing full throatedly the song of Gayathri, the song of life into the Pranas of the universe and spreading the glory of the quickest mover, Uru-Gayaha or Vishnu in the mightiest ocean of Light, holding within him all the three regions
with their seven-fold sub-divisions in his all-inclusive form of Vishnu as Yagneswara.

The concept of Suparna is a grand formula to express the whole truth of the unity of existence in the three stages of Prithivi, Antariksha and Diva, all representing his three states of development, in the egg, in his flight in the atmosphere, and in his ascent into Heaven to fight for the Amrutha of Soma. Being the off-spring of Kasyapa through Vinatha, Garuthman is born first as an egg. After birth, he had to fight for the liberation of his humble mother Vinatha of wisdom in the bonds of the nerve impulses of the body and later on, even for the elevation of the hostile hosts of Kadru. His birth from the egg into the world represents, on the cosmic scale, the birth of Agni from the womb of the sphere of Prithivi into the sun at dawn. His brisk flight and fight for the nectar for the release of his wise but humble mother Adithi or Vinatha from Kadru's bonds represents the development of the fighting forces of Vayus, and Maruths, the Rudras in the Antariksha against the dark waters that hide the face of heaven. His ascent and march into the third region of Dyaup marks the stage of the victorious Savitha entering into the forms of life. His soaring and singing in the fourth region represents the culmination and integration of all the aspects of the three regions. Suparna, therefore, stands to represent in unity, the powers of the earth, the atmosphere, and the sky, i.e., of Vasus, Rudras and Adithyas with their leaders Agni, Vayu and Savitha. It is therefore said that there are two Suparnas in the mother तस्यां शुभं शयन निषेधतु: one of them enters the ocean of life एकः शुभः स समुद्य माक्षिक: and the other is known to the wise ones by
various names of Grahas and Sthomas in Yajnas-

Microcosmically, the three developing stages of  
Suparnas represent the stages of man, in the embryo, in  
the growing energy of youth, and in parent-hood. In  
initial stages of an individual after birth, the divine  
light of the soul is hidden behind the binding powers  
of nature's impulses, and life process is maintained by  
the nerve impulses of reflex, instinct and habit until  
individual consciousness emerges into operation and  
tries to assume control of the life constitution. Then  
there is temporary conflict for domination between the  
impulsive and voluntary processes of activities, repre-
senting the conflict between the Kadraveyas and the  
Vainatheya, the creeping serpents of nerve impulses  
of reflex and instinct, and the scaring consciousness  
of mounting intelligence i.e., between Bhujangamamas  
and Vihamgamases. The stage of Savita is attained in  
the third region, and the fight with Vritra, the first-
born serpent ब्रह्म ज्ञाने comes to a clench with a huge  
stroke. As the fourth region of Brahmanaspati is  
reached, wisdom reigns supreme over the lower spheres  
of blind nature and waking intellect, and thereafter,  
the whole life process is harmonious even with the  
opposing forces and is wisely conducted in bliss with  
profound singing. Suparna then moves in Grahas,  
Samas, and Sthomas. Even Heroes of wisdom could  
rarely conceive the unity of Suparna in the Vedic  
Sthomas. Infinite are his powers. As the field of  
knowledge is infinite, so is the field of his voice. What  
hero knew the focussing centre of Veda and caught the  
word of intelligence. वैष्णव महामाय: वैष्णव यात्र: एवम विष्णव  
ताधि यात्र
The biological process of development of the Anda and the emergence of life from it, is made a formula from the truth that is always true in all beings. The inherrence and emergence of Fire from the egg into life at the bursting stroke of Indra, releasing the waters, the fire, the dawn and the sun, are representative of the process of individual birth from the embryo, from the egg into the life of all creatures, serpents, birds etc., as well as the phenomena of daily dawn of the sun from the womb of darkness, as also of the dawn of knowledge from innocence at any given moment. The truth of this development has already been pointed out in connection with the development of the embryo and even in cell-life. The fight of Indra and Vritra has, till now, been differently interpreted by various scholars, and represented as the phenomena of the fight between light and darkness, between the sun and obstructing clouds. But with the aid of the Suparna formula, we find that the fight lasts clearly upto the emergence of Indra as Savitha, and indistinctly upto Suparna's bringing of Amrutham, after which the Ahi and Suparna have no further fight, and they both serve concordantly the Supreme Thrivikram who upholds the seven spheres and the three regions together with his mightiest might. अन्ते देव अवर्त्त सूक्ष्म च वर्तेन विषुविन्यसं देवम नाना प्रयाणिनः, इदं विषुविन्यसं अेता निवासे यदि समुद्र भरत पार्वरे।

The concept of the waters or Apaha is a magnificent one and the waters are said to move with the wisdom's energy and activity of Apas. They are chafing oceans, running rivers and are showering clouds, and milking cows, in the individual constitution as they are fire, water, Vayu, light and speech, the voices of Saraswathi, in the limitless flow of the great expanses of waters. But how is the Anda or
Adithi formed? The waters contain the forces of all the Devas converging into the development of the constitution of Daksha. The Devas are the forces in the waters of the flood and are ever moving restively with centrifugal and centripetal concentration, trying to meet and mate as positive and negative groups of Mitra and Varuna called Daksha Pitaraaha, the parents of Daksha, and Bhuri-Pasaha on account of their extensive relations controlling varied phenomena.

In the Maha Bharata, the origin of Draupadi as Yajnaseni was traced, and our attention was directed to the view of a lotus in a great current of waters. By the side of the lotus, there was a small bubble floating along for a long while and finally joining a great eddy or whirl pool, around which many Indras were waiting for their turns, while one Indra was playfully going round in the whirling eddy. An eddy marks the confluence of forces, leading the waters and going round and round. In the timeless flow of waters, moving in all directions, wending their course above, below, around and aloft, in all directions and in every dimension, they fret and foam and the converging eddy is the confluence of the forces of Yajna, marking the emerging Daksha into shape, and the consolidation of foam completes the eddy into the form of Adithi or Anda which gathers the inherent forces into the heart of concentrated individual existence. The fretful waters themselves continue to work all around and within the Adithi by continuous churning, in evolving the regions of Agni, Vayu, Surya, Soma, Varuna, Aryama and Brihaspathi, i.e., the Adithyas. Thus goes on the evolution of Daksha and Adithi and their further differentiations and transformations in every nook and corner of creation.
In the Agamas, the waters of Apaha are named Nara or powers and their eternal state of flowing as Narayana, the moving waters or forces, powers, but Daksha and Adithi appear in the lotus as Brahma and his knowledge. The Brahma comes into being in the lotus and meditates upon the meaning of the sounds of the forces of waters, evolves Saraswathi, and with the help of the gained knowledge of the Sabdas of Veda, as Sarawathi, carries on the work of creation into sounds, light and life, along with the awakening of the dawn of his knowledge in the white heat of his mind on the summits of intensive Thapas. Thus the processes of evolution and involution are carried on eternally with no beginning nor middle nor end, the powers for which are inherent in the waters. In Veda, the waters are the original restive Pranas as Seers in whom every force of manifestation of the universe is active, only concealed in a state of flux of eternal consciousness containing all aspects of infinitesimal entities unrecognisable or undefinable to differentiated senses and mind but not to the cogent grasp of the Seer. Though they are there, they require to be recognised within the secret depths of the waters of the heart where the mind of the seer is shaped by the waters of the heart enabling him to experience direct revelation of the hidden speech and mysterious knowledge of the Para contained in the moving मलिन and sounding अन्न: water as movement, sound, light and knowledge, the forms of language of the secret निम्बाणि अन्नादि। The waters express their wisdom in movement, light and sound of Pranas and speak out the secret language of the sacred truth. Knowledge of that mighty truth of the ever-existing waters, ever-churning out into evolution and involution is expressed by the Life-Spark
of the (Eternal) Vyahruthis from Bhu to Swar, in whose terms, the regions as Adithies, their Adithyas, and their functions and language are commonly expressed, and gradually linked and extended into the song of Gayathri, the song of life and bliss that expresses and absorbs all impulses of life and co-ordinates all activities and thoughts into its outpourings.

The complex concept of the original waters cannot be properly conveyed by the relative terms of Sat and Asat, nor could the theories of space or of atoms of Kanas come to help the expression. The concept of the waters of existence is beyond the reach of the attempts of classification and the efforts of subjective experience. अवति परसार। All is kept hidden in the enveloping husk or covering of Varuna, in the universe, as in the individual cell तुष्क्षेम् भविषिद्ध। Only the residual will-to-survive lingers even in sleep as the essence of the self, residing in the secret heart, the abode of direct self-awareness, which alone knows the truth, for there the waters converge into the central lotus and circulate again all around as from a centre or Nabhi. As Manu Smruthi says, "all this existence is there forever safe अवतिदिद्धम् अमल सहस्त्, only covered to our consciousness by deep darkness, of immensity तम्या तुष्क्षेम् just as the world continues to be and to survive even in the shadows of the night but only under cover of darkness for us. The darkness of water or of nights is of the sleep of our individual consciousness over facts of intense brilliance. The darkness of waters or of the night is really the mysterious darkness of Eternal-Time Kala or Prajapathi from whom emanate the sequence of dawns, days, nights, weeks, months etc., into the round of the Year, the Creative Yajna. Reality for ever continues to exist without beginning, middle or
end. as Maha Bharata puts it: अतापनन्दम परेजया न उत्तापस दश्यते. It is ever awake and alert like Time-Eternal with repeated beatings of infinitesimal periods in endless succession even in the sleeping ones: खृष्टे जगाति कलः.

There is neither beginning nor middle nor end to the ultimate though we classify it as such for the sake of our easy grasp of it, part by part. The theories of Darsanas on the basis of Sat, Asat, Vyoma, Rajas or of Kanas are only several theoretical explanations of the genesis of things and the world of beings. But for visualising ultimate truth and facts, the Nasadiya Suktha is one of the bases of Vedic thought which expresses that the ultimate is ever there continuing to exist through all states at every moment and that there is no scope to conceive of its beginning or end by the subjective consciousaness which cognises only in parts and can never know how the presiding power over all is aware of entity. Reality is continuity only mutating under the power of its infinity.

The developing dawn has already been mentioned in connection with the developments of the embryo and even in cell life, the forces working at each level being, Mitra and Varuna, the progressive and conservative forces of Rajas and Thamas, existing in balance in Satwa or existence. There is nothing in any sphere of the universe, in the gross or in the subtle, even in the divine sphere of Devas which is not covered by the operation of the triple modes of activity. नवं दशिन्ति प्रविष्टवा व दिविद देवते वा पुसः। सर्वस्म प्रश्रतिष्ठ सुस्ता सदेशिस्तावै सरसिर्ष्टि: ।

The truth of the Anda and of the constitutional transformations within and outside it, formulate the subject matter of various spheres of existence in the microcosm and macrocosm, in multiples of seven fold
divisions. What should have been the state of cultural circumstances when so many sciences are brought into a focus and tied into cogent unity of the Suparna, formula or symbol to convey the universal truth of the foundations of Reality. It is a wonder what the conditions were between Veda and Puranas. How has the Vedic knowledge disappeared and produced stories of names only in its stead with no hint even of the truth of symbolism. The geological, atmospheric and stellar regions, extend further through the regions of Varuna and Yama into the regions of Brihaspathi, producing sounds and songs from the moving force of the rays of light. All these aspects flow out from Agni into Pranas as Agnirasas and are recognised as water, air, heat, light, sound and music as they ascend and descend into higher and lower regions of the cosmos, in one endless immense flood.

The human constitution of Purusha is that of the Nara, consolidation of the waters into channels through which the fluids and Pranas flow, maintaining and maintained by the process of circulation of the waters of life with the heart developed in the middle of the constitution as the central lotus, the eddy for reception and for further sending on. Charaka too, as a true Adhvaryu states that the constitution of Purusha is the totality of circulating channels of the codensing and consolidation of the flow of the flood of the Dhatus. There are as many modes of circulating channels as there are distinct tangibilities. All distinct aspects are managed in man's constitutions by nothing other than the circulating canals. It is only the paths circulating that carry on and provide for the movements, of all transformations.
The waters are the Agni-Rasas or Pranas of life, maintained and restituted by the secret principles of Rasayana or circulation. Dhanwantari being evolved from Samudra Madhana comes out with his vessel of Amrutham for humanity's sake. The lotus of the heart is the vessel of Dhanwantari containing Amrutham as Ojas, responsible for life, strength and health. The whole round of life process is thus expressed by the circulation of the active waters of life, from the womb of which, the unseen Devas or inherent forces work out the churning, produce fire, earth, sun, space and all parts of univere and fill them with all kinds of beings. The churning is a vigorous process going on through circular movements of forces in the differentiated centres of regions from the stellar ones of the Zodiac in the milky oceans of light to the terrestrial rotations, all being evolutions of the one basic circular motion, Adhara Chakra in the waters of life, expressed into the centri-petals or Dharmas of the Lotus at the top of a basic cord from the depths of the Eternal Waters.

The tender bud of the lotus gently opens its fresh eyes towards the dawn in the eastern horizon, eager for the smiles of the Rising Sun, and as he grows into full glory, she opens wide all her eyes of petals and looks full and straight on him with her thousand eyes on his thousand glories. She lays her bare bosom before him as her greatest offering along with the honey or Soma in the cup of her heart. The Adithi plays joyfully, developing all that is within her, and sacrifices all her treasures for the birth of a fresh generation. Thus each generation enjoys the sacrifices of the past.
and sacrifices itself for the future. Each life is worthy of the sacrifices it enjoys, if only it sacrifices itself again and contributes for the future. The young men and women are thus proving the worth of their existences by contributing into the next generations of existence. Similarly all forms of life go on working mutually and continue to contribute to greater and higher forms of evolution even in the same age. The physical contributes to the mental, the mental to the psychic and the psychic to the spiritual, which again bears the responsibilities of the psychic, mental, physical and the cosmic. These operations of all levels from the Brahmanda to the Pindandas of all individual constitutions are brought about and worked out by the Devas that remain active in the original waters themselves. Whenever a young couple of the equal age meet in the same home and do service by the night or by the day to the Agni of life, the old one is born young again, being eternally in active sojourning through the human pair.

It is only the Devas that really work out the Yajna, though men take part in the operations of the ritual. The men act on behalf of the Devas in Yajna, and they only represent the powers of the universe acting their role in the operations of the Yajna of existence. They say that they work with the brain of Brahma, the arms of Aswins and the hands of Purusha. The Yajna Sala, Yajna Ayudhas, the Yajna Sambharas and the Yajna Vedi are important indications needed to represent the real equipment of the Yajna of existence, having a bearing
on the practical affairs of the Yajna of life. They point out the important rationale of Yajna as a scientific method to show the working of the cosmic constitution as well as the human constitution and their creative and sustaining functions. The operations of all those facts are explained on a small scale in the Yajna Sala, the scientific laboratory, with the Yajna Ayudhas as the necessary apparatus, and the Yajna Sambharas as the materials needed, to indicate the scientific aspect of the operations of the world on the Vedi, the symbol of space and earth of the world under the sky, the Dyaus with the transforming metabolism of the Agni in the heart of the universe. The Havis also in its varied forms points to the importance of feeding the Fire of Life with the necessary fuel even in the living constitutions. These details belong to the practical side of Yajna and are best dealt with in explaining the particular Yajnas. But the facts, they convey, are the hidden secrets of Yajna, taking place in the heart of existence for further cycles of creation, sustenance and dissolution to prepare for refreshed creative cycles.

The Yajur Veda, being the practical science of Yajna, dealing with the rationale of the natural process of Yajna with all details of methods and materials, is the real and practical commentary of the Vedas, and the background of Vedic culture is Yajna as concept as well as ritual. This is the proper field for our understanding and investigation into the Vedic outlook.

To study and understand the evolution of the Devas, the powers of the original waters must be cursorily reviewed again. We have to note the development of Adithi in the waters and its differentiations
into the full constitution of Viswe Devas. It is only then that the study of Devas and their disposition is possible. Though the Devas are known to remain in the waters, their extensive diffusion in the waters would not give any aid to the study of the Devas. The spheres, centres and functions of Devas can be traced only in the evolved Adithi, the mother of Adithyas.
Yajna-Devas

"The problem of the "Conception of Vedic Devatas" is a close limb of the great edifice of Veda and has to be studied in relation to its other aspects of time, space, Brahmanda etc., as they all reveal the plan of Yajna as the working foundation of the Universe. The Devas are the constituent powers, functioning at the basis of the great Yajna of Existence, which is continuously active with no end, no beginning but is ever going into fresher states, the genius for it being inherent in the divine waters. The Devas have to be studied systematically in the light of their existing regions, developments, functions and forms, if at all they have any fixed individual form. Last but not the least in importance is the question of the origin of Devas.

The waters, being the flood of the divine wisdom of Agni, are the source of the Devas. They are ever the powers of the waters bringing about all evolutionary and involutionary events. It is the vigilant churning of waters of Agny's wisdom that brings about the emergence of the sphere of 'Daksha-Adhithi' as Brahmanda. The great sphere of the universe is very commonly referred to as Adithi in Veda and every region of it such as the earth or Pridhiwi, the atmosphere or Anthariksha, and the sky or the Dyau are also referred to as Adithi, the mother, each being the source for the genesis of the Vasus, Rudras and Adithyas. आदित्यन् रुद्रिनाम् गंधर्वामीति पौराणिके। In the broadest sense, all the Devas of all regions are generally called
Adityas, since the sphere of Brahmanda alone is called Adithi in its original sense. Eight sons are referred to have been originally born of Adithi अदिथि पुत्र अधिने श्रीमंतः, the eighth of them being Martha and to signify both Death and Birth. From the remaining seven Adityas, the Devas are brought out to work their respective functions in the great Yajna of total existence. देव उप्लब्धिः। We have to classify and know the Devas according to their regions and functions.

The Devas, in fact, have multiple forms, varying from their states and stages of existence in all kinds of beings and objects during the periods of the day and the year in the constitutions of the varying states of the cosmic and the microcosmic existences. The Suktas address them variedly, in all their different conditions and they are indefinite and puzzling, if their states are not noted in attempting to understand the import of the individual Riks. The concepts of Veda are not mere topographical descriptions intended to be the records of any single nation or race of beings. They are significant and scientific symbols suggestive of varied references and they possess a value abiding and applicable to all places, times and races. Veda is not a literature of the particular values of a race, though it may also throw some dim and indirect shadows which are of a secondary importance. But Veda evaluates everything in terms of universality i.e., Dharma that abides and survives behind all its varying manifestations. Even the words of Veda are primarily connotative and are soul-awakening. The centre of attention of the Vedas is the constitution of the cosmos as it is also found in the highly organised constitution of mankind, and these two constitutions
develop details parallel and simultaneous with a common mysterious unity behind them; and it is this mystery that has to be studied and understood. Veda is therefore, said to be the integral unity of deep knowledge of various sciences.

The Vedic Devatas are really the many manifestations of the powers and functions of the one Agni. Agni is the first God of Yajna and the others are expressions of his powers. His immediate power is Dadhikra; his component powers are Mitra and Varuna, both in the night as well as in light, and Aryama is their next companion. With the dawn of Ushas, are revealed the other Devas. Surya, Indra and the Aswins move out in a car into the light of the Day from the bosom of darkness in the night. Pusha and Bhaga are also revealed in the car when the car moves out into the brighter light of Vyusha. They are later met in the Anthariksha by Vayus, Maruts, Manyu and Rudra, and they all increase the might of Indra with their powers. Thereafter, the regions of darkness of Varuna and Yama appear, between those of Brihaspathi and Soma. The vehicles and weapons of the Gods are devised out of the powers and material of the rays of light by the Ribhus, the architects of Indra and other Devas, and light is the material with which they work wonders. Vena the musician moves up and down in the region of the darkness of Varuna and Yama. Suparna with his Sama-singing appears last. Thus the Visve Devas live and function as a great community in the eternal Yajna of the waters of existence.

To a large extent, the powers of the Devas are common for all. Though they have common powers
mentioned in almost the same and similar terms, they have also specific places and functions in the Yajna-constitution. But they do not have defined and specific shapes, and this vagueness of the forms led to much conjecture, disgust and dissatisfaction in the investigation of their powers in the many particular fields of sciences.

The Devas have their places in The Great Streams or नदियाँ and have also corresponding functions in the seven Sindhush and rivers, cosmic as well as microcosmic. They have also places even in the simple cellular forms in the streams of the circulating waters. It is therefore, impossible to admit the idea that the Devas have definite Anthropomorphic shapes. Though here and there, there is hint of a limb, a feature or weapon or vehicle for the different Devas, the hints are suggestive and cannot be taken as indications of definite descriptions, but only as relative, symbolic and poetic differentiations in the effort to help our understanding of the constitution of Devas as universal and abstract powers operating in our constitutions also, as in all forms of life. The descriptions of limbs etc., of Devas only refer to parts of human bodies in which they also work. Agni is the one uniform resident of the waters as the centre of the oceans as well as of each and every one of the many particles of Water. He remains immanent in all things and he is the deep mysterious concept for our study as to how each drop becomes big with him in its centre into a Brahmanda as also how the Agni is evolved from the heart of the Night into the Dawn of Day, and then through the varying stages of the sun into the individuality of Indra. When the sun shines, and his several rays of light contain the shining ones, i.e., Devas
around him in Samudra, the expressed world during day. But even when the sun disappears in the Night's darkness called Lopamudra, the Devas are attendant on Agni in the Night. In the Day too, it is the implicit Agni, the soul that takes the form of the explicit Sun. It is therefore said that the minds of the wise move towards Agni as their eyes move towards the sun.

During the period when Agni is in the Night, when everything is hidden by the deep, mystic and dark waters गड्ढा गड्ढी, there is neither cosmic nor microcosmic existence, but everything of all this universe is hidden नमस्ते मूळें in the deep ocean of knowledge in the soul of Agni, the soul of everything. Everything there, survives in the powerful Atma of Agni Himself, to be evolved into the Sun and his powers, again and again. The splendours of Agni are therefore oceanic, and blinding. They are immortal and beyond the devouring power of the Night अद्वैतम् ने फिन्यवेने रेजने. Agny's splendours are to be found and to be experienced in the soul of Agni as everything. The sensory eye cannot receive and digest the light of Agni and hence everything appears to be hid in Night. That ultimate state is suggested by the self-awareness of the Atma-Suktha that all the Devas are in the soul of Agni wherever he moves.

Agni is thus the infallible source and abode of Vasus, Rudra and Adithyas even in the original Swar, beyond darkness, and it is through the intervening darkness that the original light of Agni passes i.e., through the "Krishna Adhava" to spread into the seven solar systems as their several suns.
The question of the Devas thus turns out to be the question of Agni, exhibiting all his powers as Visведevas out of Himself, their Atma. Agni is not therefore the mere will to be of the individual or of the cosmic mind. He is the immortal soul of all mortals, the permanent Atma behind the transient forms अनूत्तरं निःस्वाभासम्. The essence of Devas is of light, not of the Surya alone, but of his source, the Agni. For a full understanding of the light of the Devas, their plan of functions must be studied comprehensively in the light of the Waters of Existence in which Agni ever resides and also from the knowledge of the formation of Brahmāṇḍa in the Waters. It is only then that we can truly comprehend the Devas, their parent Agni and the value of the intelligence of Yajña wherein all the Devas do their offices under the wise leadership of Agni, the sole Yajamana with his surpassing wisdom.

The important stages of Development of Agni are marked by Surya, Indra, Brihaspathi Yama and Soma and all of them have their functions with Rishies, Pithrus, Manushyas and Pasus. At every one of the stages when fresh progress is to be achieved by Agni, there is the opposition of Vrithra and the consequent fight with him. Vrithra also resides in the waters and he is the elder brother of Indra. The conditions of every stage of individuality help progress to some extent, and the individual’s protecting sheaths themselves become preventive and limiting sheaths and binding bonds against further necessary progress. When foolishly adhered to, Vrithra, the ego, has to be fought by Agni at dawn, by Indra in the high regions of darkness, and by Brihaspathy at the outer margins of the same darkness, and finally by the weapon of the fire of
Vag-Vajra when Saraswathy's waters flow forth into the birth of Garuthman and into the voices of the Devas. Finally, the high-tone singing of Gayathri of Suparna gives us the vision of Vishnu, the Viswa Rupa of the Viswe-Devas in Viswa Karma with all the Devas, in the one, fourth region that encircles and unites the three regions of the sun for protection from the centre and progress in all directions. Vishnu is then realised as Thrivikrama, the Yajna Purusha as the integrity of constituted existence. This is the study of Devas on the scheme of Vasus, Rudras and Adithyas. Further detailed study of the Devas may also be made on the basic plan of the foundation of the development of Brahmanda in the waters as Adithi and its divisions into the seven Adithiyas as the sons of Adithi, the mother as also of the earth, the ball of dead earth, Mruth Anda to be enlivened into full life as Marthanda.

The Devas are gradually evolved from stage to stage from the womb of Adithi and contribute to the cosmic and the individual evolvings. In this way Agni is born of the earth and gives birth to the Viswe-Devas in the cosmic as well as human constitutions. Agni is the life of life and contributes to the requirements of the body, mind and of speech, the bearer of the commands of the mind of Nahusha, the foremost man. He is the pure and sure possessor of the mind, body, and all movements of Yayathi, the sojourning man. Let that Agni come straight, lead the host of gods to sit on the sheets of grass or Barhi, and let them work out the beloved Yajna of life.
Agni is the creator and architect of the body, the mind and thought, and it is he that awakens life and its consciousness. Agni is surely the father of man and the manipulator of life.

He is the same Agni that lies in heaven for the thoughtful Manu, and works out the good works of Pururavas, the mighty worker of magnificent work. Let the mighty Agni call forth and lead the Devas in the happiest chariot, for he is made the invoker or Hota by the thoughtful Manu.

The universal and individual constitutions are thus carved out from Adithi and managed in every way by Agni through the agency of Viswe Devas. The human constitution moves about as the most extended and happiest chariot full with Devas, with horses, driver and rider, bound together in the unity of the ties of fine nerve strands in all directions into the web of beings.

The developing fine system of nerves is responsible for the biological, physical, mental and psychological activities worked out into gradual evolution by the Devas, all born at the dawn of birth along with Agni and slowly evolved into fullness by Ahutis. In the individual, Indra is therefore said to have three Thanus or systems of nerves, the central, the medullary and the peripheral which have multifarious extensions and developments. The constitution of man has inherent potentialities to develop into cooperation with the universal Yajna, and thus provides for every development into fullness, provided the path of Adhwara is understood in principle and followed in practice, and the Devas are co-operated with in their
normal activities known as Dharmas and Karmas. The being of every man is the centre of all existence for him and it gradually establishes relations into every corner of the universe when its own inherited body is well maintained and managed to work on, as a miniature Yajna with its Agni, Vayu, Aditya etc., and their associates in their three regions. The one original Agni establishes himself as the three fires Mitra, Varuna and Aryama, the three fires of every constitution, functioning in the thoracic, cerebral and pelvic regions, manipulating and managing the machinery of nerve and their movements. When the three fires function properly in any individual constitution, they conduct him in the true path of life and the individual is perfectly safe in his varied developments.

In fact all the Devas are the different manifestations of Agni. The thirty three Devas are so many fires functioning with their feminine counterparts in the Yajna of life. वे तिथाति: बशस्परी देवसो बहिःरक्षतन् इहो श्रितो अर्थमा स्थानितानां अभ्यः प्रकृतनो ज्योत्कुतः। All of them are equally potent but they function in seven different stations and for different purposes. समाय सात स्पष्टोऽस्माद युम्ना नवेयान् चासो अथिर्यो बिरे।

In the cosmic constitution, there are three regions each containing an earth and a sky with corresponding activities between them.

They thus form the six expanses. यहिं: Beyond them, there is the region of Brihaspathi, the enveloping sphere, with the Adithyas working in their own regions of constituted Brahma. Between the spheres of the sun and Brihaspathi, there is a connecting dark sphere like the axle-trunk or uniting pin of a
chariot wheel, and it is known as the region of Varuna and Yama. Brihaspathi keeps dispelling the darkness of this region from encroaching into his, with the lightning flashes of his thundering (utterances) from above. The sun has to get into and come out of this dense, cold and dark region in mid-winter. Travelling through the dark sphere, with eyes fixed on the light of the superior region, one could reach the higher light that encircles the darkness. Following the friend of day higher and higher, we ascend to the upper (northern) heaven. May the sun dispel the disease of our heart (i.e., fear) which is consuming.

The intervening sphere of darkness contains the regions of Varuna and Yama in which Indra has to fight against Vritra with the help of the exhilarating cries of Brihaspathi and the illuminating drink of Soma. Varna helps Surya to strive against and come out successful from the region of Yama. Puffed up with the pride of his horses, the Sun enters the region in his powerful chariot as Sunas-sepha to fight Vritra in the Abudhna, the bottomless space. The powers of light, energy and the encouraging drink, respectively of Brihaspathi, of Varuna and of Soma, help the Sun in his precarious stand in a fixed fight in the dark oceans of Varuna and Yama. When prayed for, Varuna cut out a path in the oceans for the Sun and illuminated the region as though he created a new kind of day purposefully for illuminating and protecting the journey of the Sun.

The whole space of the six regions of the three earths and the three skies is under the
region of Varuna. Sunas-sepha was the Sun, swollen with his pride and was the second of the three sons: Agni, Surya and Soma of the vast space between earth and heaven, the unconquerable pit of hunger of Aji-gartha. Agni is kept as the first and fond child of Mother Earth, Soma is dear to Father Heaven. The Sun alone is left wandering by virtue of his independent motion. In the moments of his crisis, Varuna helps the Sun or Sunas-sepha when fixed up to the post of Yajna. धुन:प्रोक्ति सम्भव कर्नेत सो अच्छा राजा कलो मुम्बक्तु।

The dark region is illumined by Brihaspathi with his flashes, and Soma also floods the region with his myriads of rays. There seems to be cause for jealousy between them on account of their competing pride for their supply of their coveted lights, Tara. Soma is in the high regions of light below the stars and in front of Adityas. अद्ध्नेमानिनि: तिष्ठतिनिद्रिति सोमो अधि रूपाः। सोमेनानिन्दिति बलिन: सोमेन प्रकृष्टी महि। अभो नक्षत्राणि मेंपापुरस्वे सोम आहिति। Soma adds to the strength of Earth and of Adityas in the constitution of Brihaspathi whether in the overt constitution of Brahma or in the yet undeveloped covert stage of Brahmanda.

The Adityas themselves are ever mighty and mysterious with immense influence over all regions and in all states. They exist in their light and the luminous ones maintain the three skies with their light. श्री रोक्षना दिब्य अयावस्यान्त अवस्था रूपाः। They have far-reaching intelligences. दीप्य स्वा और दीप्य भयंकर भयंकर भयंकर भयंकर! They maintain the moving world and they are the protectors of the whole creation. Whether in the implicit or explicit constitution of Adithi, they function as Angirasas, Vipras, Kavis, Gandharvas etc., as Pranas,
Swaras, Varnas, Utkhyas, Sasyas etc. In every way they help rearing the individuality of the being of Indra to develop into fullness through the stages of Pusha and Adithya. Eight children are born of the being of Adithi अदिथीएयां अदिथ्य जाता स्तन्न्तरिष्ट ले she raised seven into the company of Devas, and the eighth one remained a Marthanda as the Globe of Surya or the Globe of Earth, one for birth and the other for death, from which the sun is reared again in the further cycles of evolution. देवो उपरेषस्यात् परा माता व आतुर्व अभावेथे।

But, the Devas with their immortal relations arose from the waters themselves following the rise of Adithi- तो देव अनुवामन भाव अभावेथे। When the Devas were actively churning the waters, particles of waters went off violently as if in a dance देवो उपरेषस्यात् अभावेथे। The Devas continued to churn with determined effort, and evolved the worlds and the sun hidden deep in the oceans. देवो उपरेषस्यात् अभावेथे।

The seven Adithyas have their places in the world constitution and repeat their functions similarly in the frame of every creature. The Devas remain in the waters and as the living fire of Agni gradually evolves the constitutions, individual or of the universe, they develop into their full community of Viswe Devas in all.

Beyond the three spheres of the six expanses there is the great sphere, Brihat which is the source and origin of all, and is really the very first from above. Brihaspathi, the Lord of the world was the first to come into being, in the supreme sphere beyond the region of light. ब्रह्मानां ब्रह्मानां अधिक अधिक: परम स्वेतान्तरं।

With the utterances of his seven mouths, Brihaspathi the mighty master emitted the seven rays of light and
thus blown off the darkness. नसालय सुक्त्वत क्येवन किस्य मेरिंगर र्ष०खम्थानि। Like a parent, Brihaspathi, brought into existence the seven headed wisdom of speech or Voc, born of the light of truth. द्वारां विशेष सम शैव्यूँ मितान: ह्र्ष्यामर्षिही बुद्धिमानिन्दन। Speaking to Indra, Brihaspathi, the creator of all, brought forth even language into the four regions of the Voc or the word for Indra. तुर्यलं किरो असत्यात् बन्योधस्य वर्ग बिन्द्रस्र बहुसर्व। The wise Brihaspathi roared with his voice and sang the hymns aloud. बुद्धिमतिर्या कनिकद्वा ज्ञाती दृष्य बिहन्याः बन्यात्स्य। The truth speaking and straight-shining heroes, the divine sons of light, took upon themselves the role of the wise Vipra or Rishi. कृत्यमि शङ्करो विन्यायान: विद्धपुष्करो अम्बर्या भिः। These flowing fires of life or Angirasas took the name and role of the wise Vipras, thought over and conceived the first stage of Yajna. विन्यायू अमिनरो देवाना यद्य सा धाम प्रकाम मन्त्र। Thundering in the heavens with his roar, Brihaspathi brought forth the dawn, the sun, the cow and light. बुद्धिमति रँयां तूर्य गाम्यविवर्त समापन्न बिः। Indra broke the towering top of the hindering rock of the dark cloud i.e., the head of Vritra, which prevents the great ocean of light from releasing the seven floods and their glorious gods.

The Musician Vena, the child of heaven, stirred in the abode of light that is within the womb of immense darkness. अस्य वैविन्यायिनि प्रसिद्धिमान स्थैरिक्रमयु प्रसिद्धिमान कीमाने।

The wise ones awaited eagerly for him as for their own child at the mariginal region of the meeting of light with darkness, to drink his song with their minds. इत्यमि संगमे सूर्यस्व बिचृत्य विग्रह मन्त्रिभर्यन्ति। He is often found in
heaven by the seers, singing heartily as he flew along in advance of Suparna. He is seen as a twin of the singing bird of golden wings, the messenger of Varuna, the ruler, in the abode of Yama, the God of birth and death. The great musician Gandharva settled on the tops of heaven holding wonderfully his instruments within himself.

It is Brihaspathi, the lord of the firmament that produces notes and tunes for Suparna for extensive singing as he passes and re-passes through the intervening regions of darkness into the light of the Sun in the world. The notes of music emanate from Speech, the milk cow of Brihaspathi i.e., the great ocean of Saraswathi which urges right thoughts and acts, bearing the principle of Yajna within. Yajna is the coordinated activity of Devas under the protection of Indra, after he drinks the powerful Soma in their company in the high regions of space. Soma sends forth the showers of Nectar into every part and enlivens the whole constitution and its activities in the world of Yajna.

The activities of Brihaspathi of Saraswathi and of Soma become more and more distinct and perceptible as the higher regions are gradually reached. But the position and status of Soma are Supreme and unique. Soma is the lord and ruler in a thousand ways. Soma is Brahma among Gods. Ri-khi among the wise Vipras, Syena among falcons, the bearer of thunder among clouds. He showers forth his benefice in a thousand jet streams. The strong one shines before dawn spreading his praise in a thousand
ways सहस नीतिष्ठ: परायति रेमोपुरवी रुग्मो विराजति। He fights death and danger and gives colour and brilliance to all with whomsoever he remains। श्रेयं श्रुतं कृपं कपं अस्म नवता शम्भलु गृहा स्वेति धर। Soma is like the round and beautiful Kalasa (vessel) of Nectar with which Suparna brings down showers of Amrutham, as he descends into the lower regions with his accompanying singing। Seated above the lights of the Sun, Soma roars like a bull marching at the head of a herd। वद्वेगुप्ता परिवर्म्भव अद्वितीय रथं सुधवाः। The Divine Suparna watches over the earth, but Soma actually supervises over all the species, in their activities। शिवव: शुभं अदनश्चलो श्रीम: परिवत: परस्यें जा। The Suparna is therefore constantly moving between the three lower regions and the fourth Heaven through the dusky regions of Varuna and Yama, with the glorious songs of truth of Brahmanaspathi, emitting flashes of light into various and multi-coloured jets of showers of the delightful light of Soma from the Chamasa, the one drinking pot of Indra। The Chamasa Vessel is prepared by Twashta, but is improved and made into four again for even distribution by the three Ribhus, named Ribhu, Vibhva and Vaja, the sons of Sudhanva। They are the presiding powers of lightning, thunder and energy of showers i.e., light, electricity and sound, the three divine powers of creative Heaven। Ribhus are thus the engineers of Devas, and even the mightiest ones among the Devas like Indra, Varuna, and Brihaspathi, are supplied with implements and weapons by the Ribhus। They not only supplied horses for Indra, a cow for Brihaspathi, but also prepared the car of the Aswins, skilfully transformed the (Chamasa Patra) and wisely, fashioned it into four, from whose thousands of streams, all the Devas drink to their full, gaining energy to work
their parts in the Yajna of existence. The rank and functions of the Ribhus are far greater than those of the Aswins for they prepare the car for Agni, Ushas and other Devas to be pld by the Aswins in a variety of ways.

The Aswins too work for all the Gods, and always accompany Indra. They are also offered Soma along side of Indra, even in the first offerings of the early dawn or Pratas-Savana. They are the physicians and surgeons of the Gods, and they make up the wear and tear in the constitution of Yajna. They build as well as repair, and for the purpose, they travel in cars on land, in ships on seas, and in flying Planes in the air, to reach every quarter quickly for their functions, and also to help travellers and merchant vessels, wrecked on the vast seas. They are twins and both run parallel and simultaneous. They also stand by the side of the afflicted, and attend to their needs. They even helped the aged and atropied Chyavana back to life and youth. By the quickness of their varied and extensive operations, they are everywhere at all times. They travel far even into the extensive oceans and the waters of the skies. They helped Chyavana in the recovery of his lost sight, hearing and smell. They have the presiding functions over the activities of these twin organs of sense. By virtue of their title as Nasatyas, the residents of the nose, they may be said to be present in the life breath of all being, functioning through the nose onwards. By the self same name, they are said to be quick, ever present and everywhere felt, and hence called sympathetic and autonomous. Though they appear to be non-existent or unmanifest काला, they are not non-existing न काला: i.e. नकाला: They are real existence. Since they defend, fight and repair,
they are known to belong to the Vaimrudheya Thanu of Indra, the defensive nervous system i.e., the fighting part of the constitution of Indra's mighty being of energy i.e., the constitution of the nerves.

Ribhu, Vibhva and Vaja are the three sons of Sudhanva, the perfect arch of the Supreme firmament of light which is like the arch of the grey cortex that covers the brain. They are the lightning, thunder and energy of the Heavenly waters in terms of the flowing oceans of water in Ambara. But they are the flowing powers of light, energy and sound, the characteristic features of the firmament in the flood of the heavenly oceans, the infinite powers of Vidyuth of the Divine Waters. The all-enveloping vault of the firmament is therefore called Sudhanva and its powers of light, movement and sound are called the three off-springs of Sudhanva. It is they that are the greatest architects and engineers of the gods, emanating from Agni who resides in the original waters of intelligence and form the oceans, floods, rivers and also the waters of the earth, of the atmosphere and of the stellar regions. The sons of Sudhanva are lightning, movement, and showering sounds in terms of the flood of the oceans of waters as Asura. Asura is the showering cloud and is referred to as the preserver and giver of life. Asura always means light and it stands for Devas. But Asura has also another shade, the sense of a demon. Thus the word Asura has come to stand for both, Devas and Demons. In its original sense of light and life, Asura stands for the benevolent cloud, blue or white. In the second sense of water, the word Asura came to stand for dark stormy clouds and also for Parvata i.e., dark mountain-like flying clouds which prevent the showers of light and life, and work destructively, being
stormy in their nature and operation. On this basis, Sudhanvya is Ananta or the endless arch of light of the great firmament, the region of the oceans of light. But Ananta also means the serpent King, the God of learning, having the end of its tail in its mouth, and thus it stands for the endless circle. But the extreme opposite counterpart of light is darkness whether as the dark cloud or as the dark mountain which hinders light, and therein lies the imagery of Vrithra. That which prevents or surrounds light is also called Swarbhanu. The region of supreme light is said to be beyond the darkness that intervenes between the original light and that of the sun down below, in the regions of the world. It is in the region of Varuna and Yama that the Sun fights Vrithra when he gains the powers of Indra. Vrithra is called Ahi on account of his having the resemblance of the serpentine shape of Ananta. Vrithra is also named Namuchi, because he would not easily release the benevolent flood of light from the Divine regions to reach the lower regions without the use of the fighting weapons of light, movement and sound by Indra to conquer Vrithra's resistance. Indra and Vrithra are the children of light and its shade, the darkness, and they are twins, born of the original waters, but only descended from the different regions of light and darkness. Of them, Indra being born of Adithi of the vast and highest regions of light, is the brighter and has the help of his other mighty brothers, Brihaspathi with his light and music in his eye and voice, and Soma, with his drink of Amrathua from the drinking pot. The flashes of lightnings and sounds of thunder are the hymns from the high firmament, Akasa, and the sweet drinks of Soma are for ever attending on Indra to keep up his might
and courage to manage his combat with the powerful Vritra. He is therefore the leader for victory over Vritra to help the host of gods from the fear of the great demon and preserve them undisturbed in their functions in the coordinated activities of Yajna. With Brihaspathi and Soma as his assistants, on his either side, Indra maintains his power. The thundering voice of Brihaspathi and the Neotrine drink of Soma juice assist Indra to keep up his native might. Since Indra represents the agile energy of the Thanus or nerves of even individual constitutions, Brihaspathi and Soma represent the awakening lightnings of thought and the energising secretions of glands in the high regions of the grey surface of the human brain, as in the grey and high firmament of the universe.

The original waters move through all regions, awakening, nourishing and energising the Devas of all regions and flow through every region, into every nook and corner, as oceans, rivers and streams. They contain within them Agni, manifesting first into the forces of Mitra and Varuna and giving rise to every variety of activity. They thus flow into the drinking vessel of Soma and thence flow forth in several streams into every corner of the Universe and of beings. They flow into the one chamber first and then into the other four, and later on through the necessary channels into various parts. But they flow into the vessel of Soma from the centre and heart of infinite existence and bring the nectar into the drinking vessel drop by drop. These waters contain both Indra and Vritra, not as more opposites but as composites i.e., companions in working out the services of Yajna. The fight of Indra and Vritra then disappears. They are Mitra and Varuna. Fight has no place in the perfect flow of the
fully coordinated and encircling floods of the particles of dust, water, air, light, sound, energy, thought and will as Apaha and also as Apasaha or close affinities whether in the cosmic constitution of Brahmanda or individual constitutions of Pindandas. The flow of energy or Apas is atomic in the atom and magnificent in the mighty forms. It is in these waters that the Divine one resides as Agni, and projects into operation when churned, first as Mitra and Varuna, the two forces that bring forth the Anda which represents Daksha or Adithi, or both together, as the two component varieties of pollen in the same flower. The waters themselves are the abode of these twin forces, the positive and negative. The original waters contain the potencies of the positive Mitra and negative Varuna but exhibiting as distinct, only when there is the stir for churning, in the will to move on and envelop. The original waters having inherent possibilities are even on the move and flow forth from, and return to their centre in the heart. They are ever in a living flux through true channels and paths. The wise Agni alone knows the paths and conducts the march of the never ending flow of the waters and leads them for the help of every man, acting as the father, friend, guide, teacher, ruler and controller. It is said that Hiranya Garbha also existed as Prajapathi, in the homogeneous flood of the waters of life from which everything emanates. Yajna is a manifested team work of Devas, Rishis, Pitrus etc., and their spheres are united together in several ways through various relations. Yajna expresses itself as Purusha. The background of these manifestations of Purusha is also called Prajapathi the Time-Eternal, operating in Yajna, as the year, in the cyclic rounds of time. The back-
ground of these manifest constitutions of individual or Cosmic Purushas is the unmanifest time of Kala, the mysterious, as continuity or time, in which the Purusha is inherent, manifesting as the Anda of Daksha-Adithi form in space and as the year, the unit of time in the rounds of rotation. Time original or Akhand Kala is the continuity itself of unbroken existence, while the chain of Andas or Purushas is intermittent continuity broken by periods of day and night, of light and darkness, of birth and death. Time original is infinite and out of it emanates the sun who begins to make and mark the divisions of time as seasons, days, hours, minutes and seconds etc. This time is the real and original Prajapathi and is also known as the Eternal Night or Akhand Kala and also the endless ocean of the quick waters. Time-Eternal as Prajapathi creates space, being seasoned by the march of the eternal waters of consciousness.

Even before the waters are churned by periodic stir, the Pleni-potent Agni is there, ever active and exhibiting his powers gradually. He first exhibits his twin powers, Mithra and Varuna. As a result of the play of their powers, Adithi and Daksha are evolved. Mitra and Varuna are therefore known as Daksha's parents.

Agni being the parent of Mitra and Varuna, is known as the master of Daksha or Daksha Pathi; Mitra and Varuna are known to have extensive influence over the Universe and are titled as having many ties or relations. They yoke together heaven and earth, like bulls tied to the Dhura of the column of the waters and lead the whole of creation between the regions of light and the regions of the earth. They are called the leaders of waters. In
the same manner, they are responsible for the evolution and development of the embryo in the uterine waters of beings. Agni is the fire of life and resolves his power into Mithra and Varuna, the centre and circumference of the drops of Soma enclosed within the waters, and condensed into the individualised elementary forms of the egg or the embryo which commence to grow into bigger and denser states by virtue of their faculties of developing sheaths. तुष्य वैष्णवी वीष्णु इति। Their thoughts are continuously of creation. तुष्य राजाकर्मा सत्यसीमा। Who knows the truth of the saying that the circle is prior to the polygon i.e., the circular, the footless or the undifferentiated goes foremost of all the angular, footed or differentiated ones. अपि देवित्र प्रवसि वस्तूः संसारसंग्रामनं सोपति। The unfamilier but the foremost statement of truth in the unfalling wisdom of Devas is that the quadrangular surpasses the triangular in power. विरिति हृदय समसाम चोऽधर्मोऽधर्मेऽत्थसऽत्थसऽच। Those that bear the burden of conception, uphold truth and leave off untruth. गये नारे गर्भाविद्या करूँ गौरवीः गौरवी गौरवी॥ When any of the maids approaches a spotless (Mate), we find a lovely resident of unimpeded extension in the realm of Mithra and Varuna. रणत्र स्मरितमारे कर्माणि परमाणुभस्य संपन्नतिविनिमित्ता अनन्ततया किरता कस्ते निपिण्य निर्मलवं देवबल। Unawares, youth enjoys in the wealth of the praise of Mitra and Varuna—भवानि जय जय जयः प्रभव भाम बहु श्रणो बहुण्डः॥

If Mitra and Varuna are the commissioners of growth and development in house construction, Agni is said to be the powerful dweller of the house itself. He keeps the home lifeful and powerful and is therefore invoked for help by every house-holder in the development of life and power. क्षेत्रे अनि दुषस्या श्रणोऽद्वै श्रेयस्य राजमयाः, for the Devas proclaim Agni to be the bestower of potency and power, of pregnancy and progress. उमे
If people keep him in their houses and hold him dearly with the proper worship of Yajnas, they conceive him in themselves, and carry him about in their movements as so many of his chariots (vehicles). Let mates of equal age meet for mutual interest and churn together. The driving propeller bears the (centre) of the forcing reins in him just as the adorable God, Bhaga, collects and holds the controlling forces in him.

When a couple of same age do services to him in the common centre of their common residence, the ancient one is born young, wandering quick and unwearied through the human pair. The fire is in the waters themselves. Let the plenipotent fire prepare and give us life, progeny and illumination.

The Devas found Agni in the waters as the life power of the seven sisters. The immortal power of the powerful one is seen in the mortal men. He is born in the womb of power and is skillfully consuming his own food. The Vayus i.e., the horses neigh and cry to the new born babe, the Agni.
us pray for the waters where our cows drink and prepare proper food from the oceans. आग्नि देवी सििििि सात गाय॥ रिश्विन्तन्: तिन्त्वम्: कर्पस हृद्वः। The cows are similar and also dissimilar but all are of the same form whose names Agni knows perfectly. या: सहवा बिल्ला एकस्य याचामगतिरिव्या नामानि येद। They are given their shapes by Angirasas or Pranas and they thus got a place among Devas. Their existence is known to Soma. Let them yeild and stay in our pens with their calves. या क्षिरसा स्तरमेह भक्तितमः। प्रेतिन्य महक्षमयंच। यादेवु: तन्मगतं याचो सीमो विश्। डाणि वेद। ता भलैः पवमा पिन्न्मानः। प्रजापतिरिव गोपि: रीरिव। The nerve plexuses are the horses and the secreting glands of the corresponding seven regions are the cows i.e., Aswas and the Gavaha of Indra, the individual self. Indra has three strong Thanus or constitutions of powerful nervous systems pointed out by Indra himself तिश्रेष्ठ द्रमा ज्ञानो विद्याः। वती: and they are called Amhomuk. वायुभैरवीया औरीवायाति। देवधे देवो इत्यन्त्राको। One of them defends, the other fights and the third awakens through sensations from the delicate sensory parts onwards. Between the three, the maintenance of the constitution is managed by the defensive, the offensive, and projective into positive purposes ... by the voluntary, sympathetic and sensory systems of nerves. Thus the entire development of the body or Deha, the projection of the extending self, is managed by the three systems of impulses of the all-pervading Yajna-Purusha of Thrivikrama, the mover of the Three Spheres. In the Vatukalakaliya Chapter, Vharaka names the all-pervading Vayu as Vishnu who holds sway over all the nerve impulses as well as the whole individual including even the mental activities. शक्तितम् भनम धर: द्वात् नीन्द्राको मनस्। Thanthra is the developing constitution of the system of fine nerves of Thanus or Thanthus; Yanthra
is the mechanising material of the constitution having control over the organs, tissues and cells. The whole universe is also a great Yajna-constitution of Devas, with a propelling motive power, working inherently in the three systems of the mobile activity of the three Thanus. The Universal or the individual constitution is therefore commonly called by the name of one, well equipped, active chariot or Kratumatam Radham, एके व दृढ़े विरम्भ चार्म, ज्योतिष्पाने जिनके सुरवे सबे समय भारतारम।

The order of evolution of the Devas and their corresponding functions in the different stages of evolution are worth attention. All the Devas are ever there in the original waters as powers, with Agni as their central resident, to be reared in the womb of the waters. When churned intently, Agni becomes more active, rears and employs Mitra and Varuna to work out the evolution of the Anda. Agni then becomes the resident of the Anda also, and is responsible for the further activities of Mitra and Varuna. They maintain the unity of the divided portions of the Anda i.e., of Pridhivi and Dyau by yoking them to the column of Varuna's waters, serving as Dhura to yoke earth and heaven, to carry on their functions in the whole universe. Aryama also comes into being, and begins to operate along with Mitra and Varuna. Gradually the Adithyas are increased in numbers. More of them mark their presence and manage their functions in the extended constitutions, either macro-cosmic or micro-cosmic. In the cosmic, in addition to their special powers, there are also several other powers of marking the units of time, manipulated and managed by the Adithyas, soon after the Sun or Surya makes his presence over them after dawn. Thus it is evident that Agni, Ushas and Aswins gradually enter into their
chariot and ride forth in it, out of the heart of Night, into the awakening rays of the sun after the dawn of birth, precipitated by the stroke of Indra over Vrithra. But Mitra, Varuna and Aryama are the accompanying and serving powers of Agni in the night before dawn. With the rise of Surya, they are also the accompanying powers of the sun, the eye of Mitra, Varuna and Agni भडुमिश्रसः कहणस्यामे। Pusha and Bhaga join their company later on, and they all become the hordes of Adithyas. They are further joined and assisted by Vayus, Maruths along with the Manyu i.e., the powerful motives and motor powers. Rudras, to carry on the full and martial operations in the furtherance and defence of the constitutions of Yajna. The Aswins continue to keep the Company of Devas althrough life till night-fall again, in the chariot managed by their drive. They therefore receive offerings and invocations along with Indra at dawn.

The order of operations of the different Devas gradually forming into a community, is noted in Sukta 66 of the seventh Mandala, and the next Sukta describes the march of the chariot of Devas with the driving power and assistance of the Aswins. Mitra and Varuna maintain the order of Devas as the parents of all other Devas, for they are the life of light. या धर्मज्ञ देवा: मुदसा दक्षिणतरा कसुदाबः। They protect extension and project the developments of the body and the mind as also the flow of the circulating waters of life. ता न: लिन्या तमुरु पाप अनुपितः। With the rise of the sun, Mitra, Varuna and Aryama become firmer powers, and impel Savitha, the creator, and Bhaga—the Ommipotent. यद्य सर उदितेऽस्मातमातिर्यत: अर्थम्। The Adithyas are many, and they have many penetrating and straight looking eyes, and burnings tongues. They maintain and control the
three regions with all their illuminating powers, stretched and spread in many directions. भव: सूर चाल्मोदिनि जिन्दा तानकर: भीषि मे सत्यदिन्यि जीतिमिलिमानि परि सूतिििि। WITH their lights, they manage and maintain the measures of time—the year, the month, the day and the night—and thus they uphold the great glory of the Yajna of light. विशे देव: शरवं मात मात आयैऽनःचाँदत्वम्। Varuna, Mitra and Aryama themselves uphold and perm-ate everything as powerful sovereigns. अनाभे कृणो मित्रो अर्यमा श्रेणे राजान आपात। “Oh Varuna, Mitra and Aryama, since you carry on everything as the powerful horses of light of the chariot of truth, this song is designed for you at the rise of the sun. तदृ िे अस्त नानाधे सूतिे: सूर उदिते। सरोहते बर्जो मित्रो मित्रो अर्यमा यूस मुत्स्याँहि:। You are the true ones born of light and increasers of light and powerful haters of untruth. Under the influence of your grace and pleasure, may we reside in the best dwellings and grow great. कतबल्ला कतामाता कताभे पोसातो असत्ििििि: वेिरिििि:। सम्भे मुलिन्दििििि मे नर: स्थाम वेयु नैि:। The phenomena and powers of light are thus closely studied and made to subserv as the vehicles of truth by their straight paths, straight movements and bright illuminations of deep searching knowledge. If Agni is the seer in the darkness of night, Surya is said to be the awakening eye of the luminory of day. The eye of the divine assortment rose bright. May we look at him for a century and live for a hundred years. तव न कर्दाउँिििििी हुक मुखरत पश्चेि शरद तातम् जीवम शरद तातम्। Before dawn, the Aswins appear among the group of Devas and take them in their chariot and they are delivered into birth and light at the stroke of Indra over Vrithra at dawn, all at once, particularly the special group of the Waters. Agni, Ushas, Surya and the Aswins. The Aswins are therefore invoked to lead the chariot of the Devas that awaits their coming. The
Agni is fed by fuel to shine for us and he is seen in the darkness of night. Even while being born, dawn, the daughter of Heaven, is seen opening her eyes gently in the east. अतोध्युर्म: सुमधानी अर्थे उसे अवलोकनः सत्सम्बिन्दनः।। केतु रूपः: पुरस्तातिक्रिये हिंदी द्वितीयायमानः।। The Aswins enter and infuse energy into everyone with their illuminating powers दिशा अति रूपः: पुरस्तातिक्रिये हिंदी द्वितीयायमानः।। They enter into our wills and bring for us their creative essence. May we obtain their divine and powerful force into our frames and transmit it into our offspring. आवृत्त: शीताय्युरो न आसु प्रजा केतो अवलोकनः नो अस्तु आवृत्त: तस्पी द्वितीयायमानः।। सुरस्ताति दैवायी द्वितीयायमानः।। There is this sweet treasure in us kept by their previous affinities in us. Let the Aswins come and enjoy their food in the human beings with minds untainted by disdain. येवस्य वो पूर्वातैं चर्चिती विशिष्टो माता रतो अर्थे।। अवलोकनः मनसा यात मर्यादानिनः।। इति ध्वनुतियु मित्रः।। In one combined expedition the good ones go over, round the seven streams in their car. एक्सिनम: बने धरणा पद्माण: परि वो यह सेतो रेखाकर।। The Aswins bring the chariot in the dusk before dawn and into their car, enter Agni and Ushas, and they all go forth from behind the womb of darkness into the grey dawn, when the sun also rises pouring forth the showers of his rays of light.

In the presence of the rising sun and his increasing heat, the Aswins enter into the five regions of their activity. विनेतुधुम्बद्विनाः द्वाराः: प्रवृत्त: वधात्रिः करोः।। द्वितीया माता समिती देवो अर्थे उद्वर्तिण:।। ममिथा बर्तने।। न पवित्रता भाज्या पुरुषा द्वितीया बाल शुद्राः हुद्वर्तकाः।। न किस्मत: पीठः जन्यैन राया।।। The trifold machine makes its appearance on the road to the five regions. It goes on increasing, managed by the Aswins on any road, and in it one may go happily and safely. न भावनो मध्य प्रज्ञा विनेतुधुम्बद्विनाः मनसा यातु: गुणः।। निषो वेदापनी: दैवायी:।। इति विन शान मध्याद्विनाः।।। In the meanwhile the sun rises higher and brighter from dawn into further brightness and warmth i.e., from Ushas into Vyushas. In the presence of the
warming rays of the sun, the twins of the Aswins, and of Mitra and Varuna, are more lifeful. They grow more energetic and carry on more functions at a greater pace.

Till the dawn, the Mitra-Varunas alone are active and were under the influence of Agni in the darkness of the night in the waters of life. But after dawn and in the presence of the rays of light and under the influence of the urge of the deep penetrating warmth, not only the Aswins but also Mitra and Varuna become more active, and work out more functions of greater importance. The great light has come up as Surya, and there is the birth of all kinds of creatures. He has appeared by day, and with his brilliance, he has been carrying on all his good activities. उत्सृत्तैं भूताविष्टः शेत पुप वित्त जनिम मानुषाभिः। समुदिवा दश्यो रोचमानः कत्वा वतः सूक्तः। व्र्त्तिभूतः।
The sun has come up along his path over every city of dwellings, driving his horses at the singing of the hymns. Let us face and address Mitra, Varuna, Aryama and Agni, the true ones. समुद्र भृतिपुरो न उदा पूर्वः। लोमेंद्वि रेतधीपिरेषः।। प्रस्तां मित्राम वधायको देवसमानग्री अन्वेष्य अवशेषः। May the true ones Mithra, Varuna and Agni make us firm and steady, preparing the path for us with directions on the journey. वि नामे शुभे रदन्तु अतायानां करणे आशि।। May they lead us away from the path of distress. विशा ज्ञान दुः मित्रां वितरेन तिरेन।। May all our paths be safe and may they ever protect our well-being. मुदानो विशा ज्ञान सन्तु चुंबे पात्सालसि नादान।।

The omnipotent seer of all, moves up as the common sun to all, and he is the eye of Mithra and Varuna. With his protecting shield of light, he veils darkness. He, the deliverer of men, moves up into the ocean of light, and as the banner of the creator, he
moves around the common circle, being drawn by yoked horses. The brilliant one in the lap of dawn comes pleased with hymns, and all people are really manifestations, born of Surya. Working with his energies, people achieve their objects. उद्देति समाणे विश्वनाथ समाणे समापति:। चतुर्भुजाक शक्षेष्व विद्वंद्वनु। समावेशू हुमत:।

The Aswins are therefore more active after the dawn of life and increase their activities as the rays of the rising sun are progressively stimulative of life with their increasing heat and light. Sukta 70 of the seventh Mandala begins with defining the Aswins' sphere of activities as all-embracing; विशेषतः and notices their influence over the whole of the extensive universe. They got a secure seat on the plumply back of an ever moving horse of power. अधोग पुण्य अस्य श्रवण देवमान देवमान भावित।

The horses feed even the mind and determination, with benevolent heat in the great tub of the brain of man or of the universe. Being yoked to life as companions, the horses carry on life over oceans and rivers. Whether in the heavenly rivers, plants or in men, the Aswins manage them from the top of the mountain and convey food to the offerer. सदिनाम पुण्य अस्य श्रवण देवमान देवमान भावित।

May the Gods be delighted in plants and waters and enjoy with the seers carrying gifts for us as before and proclaiming their companionships. (a)

The Aswins therefore have a wide range of activity over the universe and also over the constitutions of men and of all beings. Themselves being pranas, they remain active in the functions of the sympathetic system of nerves. They also begin to carry on the
work of circulation, and of digestion. They carry on the activities of the understanding mind and the steadfast will, along with those of the sense organs or seers. After the birth of Agni from the bosom of night, at the dawn of life, into the increasing influence of the awakening sun, the activities of pranas are increased. While residing in the womb of the waters in the night, Mitra and Varuna are active in limited spheres. It is only just before dawn that the Aswins make their car ready to take out Agni and Ushas in it. The sun shines over them and evolves greater activity from the Aswins as well as from Mitra and Varuna. The Aswins begin to move first as Pranas in the region of the nose as breath, the exhaling and inhaling twins, managed by the nerve pulsations of the vagus twins. They therefore gradually take over the functions of digestion, of assimilation of food, of the circulation of blood, of the pulsations of sense organs, and the strides of mental conceptions. After the fire of life emerges, from the embryonic existence, into the dawn of birth, the life path of the being is thus furthered and managed with the aid of the awakening rays of the Sun, under the cosmic leadership of Surya.

Thus individual existence is started by Agni in the embryo of the waters of existence and is brought into the world at dawn, into the help of the cosmic sun, after the release of the powerful waters effected by Indra just before individual birth. When full physical development is over, it is Agni and Indra or Indra-Agni that are found to be the great bestowing Gods. But before that, the sun and other gods have yet to fulfil their functions towards the development of the individual in the world. Vayus and Maruths contribute to the development of impulses and functi-
ions of the nerves, sensosy and motor, as Manyu and Rudra help the development of conscious activities of anger and fight, egoistic or emotional. Pusha protects along the path of the journey of life, and Bhaga rears the strength and wealth of knowledge into the fullness of individuality. The Savana of midday thus is arrived at for the fully grown Indra of mid-life. The regions of Varuna and Yama are then crossed by the sun as Sunasseepha and Satyawan. Later Savitha becomes the parent and begets offspring and gives them the knowledge and responsibilities of parenthood. Brihaspathi and Soma then play their parts. Extension of ripe wisdom is marked by the songs of bliss of Vena and Suparna. Thus the Devas occupy their respective places and play their parts in evolving the play of life along the paths both of physical developments and mental extentions of human beings. Ultimately, the all-enveloping activity of Brihaspathi begins the progress of the psychological processes into fully developed stages of the individual consciousness, just when the unconscious individual begins to develop physically in the very first stage of existence of emerging and extending out of the Pinda of the embryo or of the Anda of Daksha and Adithi. In this way every Deva gets his place, gains a hymn for invocation and an offering of Havis, after which he develops strength to play his part in the Yajna of life.

The twin Aswins, the good Pranas of Ushas, have absolutely no active part in the dark path of Agni in the night, and are fully active in the bright path of Surya in the day. They work imperceptibly in the night and perceptibly in the day in the continuous play of life. We therefore invoke them at the end of night and the beginning of day with all our enthusiasm.
for the munificence of their wealth, of horses and cows, of the motor activity of nerve centres and plexuses, and of the secretions of glands into the streams of the waters of life. The Aswins are therefore called the life breath of Ushas. अस्वन्नु हस्यो न विज्ञाते रिणक्षि हृण्णि रुपकान पन्याम्। अश्वामपो गो महा शं हुवंम दिनाकरंते हृमेव धुमाते।

The Pranas of the foetus are not defined until the Pranas prepare paths and channels of the constitution are completed before birth. The autonomic tracts of nerves are completed before birth, and the breathing begins just after birth and starts the reflex movements and sympathetic activities, managed by the vagus twins, responsible for all vital processes as the horses of Aswins. The completed constitution at birth is the chariot of the Aswins and the twin horses are the two vagus nerves, the activities of the twins are of those of the twin sets of sense organs. Their Pranas or life impulses are the two processes of life breath, of inspiration and expiration which begin at birth, the dawn, from the imperceptible operations of Mitra, Varuna; and their leader the Fire or Agni in the dark night of the embryonic stage, comes into life in the world after birth as the sun, the son of day, and enters into the path of the light of life. The respiration process begins at birth increasing its operations as developments proceed under the spur of Agni from within and of the rays of Surya from without. Thus night and day are the alternating periods of life through the paths of darkness and of light. Life in the one leads to and prepares for life in the other stage of existence, thus forever refreshing the process of life and creation, of the eternal journey of activity through the two alternately repeating paths, dark and bright. हुक्तहरे गति वने जगत स्वास्तिकमाते। The Aswins are therefore welcomed
in their car to bless the mortals at their birth, to fight for assimilation and to save the sweet growth of development. "Oh, Aswinau, you may come in your car to bless the mortals, to fight the impeding indigestion and protect the growth of the sweet sustenance of metabolism and the manufacture of sugar for us". उपवाले दाहाऱे मध्यान्त पोलेन बालस्विन्ना रत्नान। शुद्ध शरसद्नलिराममोघव दिसल्कां तातीगळों नर। You can move your car into the approaching bright light and keep it going powerfully for bliss into greater light. आत्मा रथसदस्ती शुद्धी सुन्नाम शुद्धी गहनान्तु। Let your swift and progressive horses drink fully and carry back to youth all those who have decayed and are caught by age and degeneracy. दुःशुद्ध ध्यालान जर्तोमलसुकाने निपेडुन कहुं राजमान। Under the influence of the rising rays of the sun, even Mitra and Varuna become more active. They are the first parents of creation, of Brahma. Working on from the bosom of Night in the womb of the waters. The sun is the eye of Mitra, Varuna and Aryama, and in fact of all Adithyas Therefore Mitra and Varuna work up greater phenomena into tangible manifestations at every sun-rise. We therefore invoke with hymns Mitra and Varuna of pure activity whose spiritual and celestial essence is of the frist-rate and undying, extending into the march of the offspring of every form of life. अतिक्षिं नर दर्षितेन उक्तानुमित्तु हुसे दर्षिते पुरुषे अस्वी रस्मुर्ज्ज्वसुरं ज्ञेयं ज्ञेयसं शास्त्रानां जितं जीवं। They are the life of Devas and are great masters. They will be creating our regions and energising them. Oh, Mitra and Varuna, we enjoy your company wherever light and day are working on. तात्त्व देवां शुद्धां तलयं तलयं ठाल। घििी घििी भवन्त?। अश्वाय निराश्रेष्ठ तलयं पहलयं रमण्यं वचं। They are great forces pushing on into the borders of untruth and are formidable foes of mortality. May we cross our difficulties along the
true path, as we cross the oceans in their ships. Let Mitra, Varuna and Aryama lead our food and speech along true paths. Let the great pit (of space) and the superior light, made intently and kept active, be sprinkled with Nectar by Mitra and Varuna, for they are the monarchs, the brilliant ones of great regions and they maintain them, fully satisfied. They know the zeal of Agni in the mortals. They incessantly guard development and growth. Here glides the sun in front of the earth. You are powerful seers and protectors of the world, mobile and immobile. You look straight into men and find their sins. Highly sweet are your foods as long as the sun is high in the brilliant (white) ocean, for, the Adithyas, Mitra and Varuna are there, and there they joyfully carve their way. Mitra, Varuna and Aryama know the vast (untruth) darkness. Uninjured, these sons of Adithi increase their powers in the tub of light. They are unrivalled. With their intelligence they teach even ignorant ones.
the right path even the wise and the active, if they experience sin unawares.

Mitra and Varuna are the most powerful among the Adithyas with intensive influence over the extensive ranges of the spheres of their activities. They influence the genesis, development, and functioning of Adithi and then of Adithyas, to which group they too belong, and they are the most influential powers over all the spheres of existence. As Adithyas, they create, develop and maintain all individual constitutions and their constituent materials. They are the associates of Agni in the original waters, in the Night, in the Earth at Dawn, midday and evening. They influence the march of waters, clouds, the formation and growth of the embryo, and the cells of animal constitutions and of plants. With the help of the sun's dawn and the growing intensity of his rays, they assist the development and building up of the sweet content of plant and animal growth. In the mental sphere they not only lead the feelings, thoughts and desires but also the genesis of sound, speech, song, music and melody even of musings. Their existence is of light, the all-permeating power influencing the impulse and flow of the particles of earth, water, heat, air, light, sound, life, thought, will and consciousness. In the inorganic world they influence the development of physical objects such as the dead stone, earth, wood, air, water etc. They are therefore universal powers operating alike from the centre to the circumference of all existence, ranging from the birth, growth and functioning of cells, tissues and organs and work out the activities of the physical, sensory, motor and mental regions of the entire human constitution and of all micro-cosmic beings as also of the being of the macro.
cosm. The workings of the mind, speech and of the physiological as also of voluntary physical work, are under the influence of Mitra and Varuna. They have their share in the eternal activities of the original waters of existence even in the developments of the embryonic Anda, in the activities of Agni in the night, before the birth of Dawn. Even among Adityas they have distinct existence as twins, Mitra and Varuna, and also as the trio of Mitra, Varuna and Aryama. They are more active under the influence of the awakening and provoking rays of the rising and increasing Sun, and under his ascent, through the journeying stages from Dosha into Usha, Vyusha and Pusha, as also under the full blown powers of Bhaga.

Especially at midday the rays of Mitra and Varuna coincide with those of the Sun when they shine most powerful over all the world and even help maintaining the strange chariot of the Sun in the highest pinnacle of the firmament by coincidence. But they accompany the Sun and can also compete with the Sun and cover his rays with powerful clouds and make them shower their blessings over the world. When the steeds of the Sun are (Momentarily) relieved at the Midday, the splendour of the Sun is truly unveiled, being added to the splendours of Mitra and Varuna. A thousand lights of Devas gather together into one, and the brightest form of Devas is seen. Their main power of growth is active and they maintain the earth and heaven with their light.
They assist the growth of plants, create showers and increase light. क्रमजग सोपसीः कसांवि ज्ञत। The golden pillar of the Sun is born in the showers of dawn. Let the great pillar be ascended by Mitra and Varuna and from there let them see both Adithi and Dithi, the undivided and the divided. हिरण्य रुप सुपसी च्युपत्री कर्त्तव्य युद्धिता सुश्चच जारोही कल्य नित्र गतमुत चक्षुष्ये आदिदि दितिच।

The twins, Mitra and Varun, in fact the whole community of Devas function in the constitution of creatures and carry on the processes of their lives, gradually evolving into greater and greater accord and harmony in those beings, making them sweeter and sweeter in their organisms to contribute to the sweetness their, thoughts, and looks, urging the sweetness and beauty of existence and making its essence to project into the offspring of their children and grand-children of their second and third generations, to make the generations go on endlessly progressing in order to impart their might into the generations of continuous existence into the infinite eternity of Time. They play their part to contribute more and more to the sweetness of the beauty and harmony of the whole of existence including the offspring of the Yajama, his retinue of men, animals, trees, fields, waters, air and sky, which also quicken with their warmth and light, the extensive being of knowledge or Brahma to be amply conveyed into the greatest word, language and literature of the highest poetry, music and song. (Rk., Yajus and Soma) of the self-aware Pranas which pulsate through the life breath of the whole of Divine creation, slowly to be realised by individuals into their voluntary cooperation and effort with the coordinated process of the divine and cosmic Yajna.
Knowledge or Brahma is thus said to develop and express into the varied forms of the essence of organic matter, vital, mental, psychic, and astral. The greatest aim of individuals, society or State is said to be directed for the development, protection, survival and revival of knowledge or Brahma as Veda, and also as Brahma, the Brain, as also the essential seed of human existence namely the spermatozoa by awakening proper life and conduct and protecting it in individual constitutions of all the ranks and ranges of human beings.

In a similar way the twin Aswins are also responsible for the functioning of the human life with its Pranas in the physical, vital and mental spheres. The two sets of twins work out the structure and texture of the individual constitutions and carry on all their functions even of production and reproduction. They therefore, not only enter into and take part in the production and repair of the tissues and organs of their bodies, feelings, thoughts and tides of the mind with their corrections and readjustments in individual lives, but also in the functions of Pitrus who reproduce their forms in the off-spring and also shape their thoughts and ideas into the sweetest language of the seers and Devas.

May the Aswins enter the minds of us and may we have the proud essence of reproduction. May we achieve the highest divine pleasure of being jems in our persons and in our children आविष्कारणी न शुद्ध प्रजासंस्थितमात्र अन्य अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अन्यो न अद्वितीयतो अ
May you ever protect us with wellbeing, and may you hear my song of invocation. May you move in the paths of light and speech, and grant us gems of the songs of the wise. The youthful daughter of the Sun has openly coveted the wealth of your splendour, since you saved her with your rays of light and restored her youth when she was beseeched with kisses by a group of companions. Pusha and Bhaga are two other important Devas. Pusha is the guardian of all the directions and paths, and Bhaga is the guardian of the regions and the focus of all the rays of light. Pusha keeps watch over the traveller and leads him into the right direction. When any one strays away from the right path, he leads him into the proper path as a master directs his cattle. Pusha knows all directions. Let him lead us safely. You are on the watch for the deceiver and the sinner on the highways. Pusha is the relative of all between Earth and Heaven. Bhaga is the keeper and controller of the regions. He is the most illuminated and so possesses the name of Bhaga or splendour. He is also known as Bhagavan, the possessor of splendour. With his aid may we, and the Devas also become the possessors of Bhaga. All rays of light, and forces of feelings, thoughts and emotions, meet in Bhaga and he holds the key of control over all.

The Maruthas, Vayus and Manyu belong to the group of Rudras. They are the forces of might, vigour
and courage, and they assist Agni and Indra. They are therefore named as दन्त मष्ठ: friends of Indra. They are noted for their vigorous operations in all directions and are also named as quick goers in their journey or रु ल खदः Raghu Syadas. They are really, the motor powers, working in the various spheres of the cosmic being and the microcosmic beings, from the regions of Pitrus or genes to the regions of Brihaspathy's utterances, or speech centres in the brain.मूर्तिन्द्र महतः पितृजय न्युतात्मिन यानि ह्: शस्यन्ते पुरातिनिः। The Maruths break open and make breeches (in the enemy's ranks) with the vigour of their movements as the Vasus of whirlwinds. May they destroy darkness and give us children and offsprings in the world, इसे सूक्ष्म यथो नूतात्मिन भूमिभूमद्वा यथा यथोद्वृत्तो अवबाक्ये शुष्कसमाति धरि दिक्षे तरने होक मतमे। The Maruths are the powers of the great regions of men and even of plants. May they, the hordes of Rudra become our protectors in our battle of life. । अथ शान्ते मध्यो रुद्रवाह रुद्वतसं भूत प्रत्या यथे।। They move vigorously through the great space between the two vaults of Rodasees, and shake them with their power. They are therefore called Rudras or the fearful ones. । नेन रैन्यन्त रॉदाटहिन्धु रित्तान्त्वक्ते बद्वालसं र्माः।। None can vie with them in their glorious display of their brilliant arms and forms. नेन ताक्ष्यनेन महतो विमेन प्राज्ञें राजमाली राजुप्रेणी लम्ब्लधिः।। They work in the minds of men. They can understand the Udgata of the chanter, and lead the mind of the Yajamana. निवेंता रॊद नेन महतो गुणं प्रत्याण मुझरुण्य मम।। There is one important distinction between Maruths and Vayus. The former move in the high luminous spheres, while the Vayus traverse the intervening sphere of the middle regions: विद्वैनाश्च महतः घरो व्यास्त्रेण भानि। In the human frames, Maruths work in the sensory-motor and ideo-motor paths, while the Vayus mostly work in the thoracic and lower.
regions as motor powers of the centres of the reflex and autonomic systems of nerves.

Manyu is another power that belongs to the group of Rudras i.e., the fierce ones. Manyu is anger and it is partly impulsive in working, and partly cognitive. Manyu is the force of feeling, thought and emotion. As a forceful psychological power, its best manifestation is courage, and it is an essential factor for the success of individual existences and aims, and also to subserve cosmic purposes. Manyu must needs exist first as a force though it must be subdued and controlled later on for the proper discipline to work out wisdom's activity. Manyu has powerful weapons वज्रसायण: along with his daring and push सहोदः।

Manyu is a Deva and a Hota or invoker. He is in Indra, Varuna and Agni. मन्युपुरस्त्रो मन्युरेश आसु देवे मन्युहोर्ता। वज्रसायण: वज्र वेदा। Manyu is praised by men as he is a power working in the human beings. He fights as Vritthra and many other powerful enemies. अभिमान्यू मन्यु देवो विष्णु ईशः मन्युवधिनी मन्युरेश श्रद्धा सरद्धा:। May he protect us with his thoughts and courage. मन्यु विष्णु ईशः मन्युवधिनी मन्युरेश श्रद्धा सरद्धा:। Manyu is not mere rage but he is courage of discrimination, the complex of thought and emotion, transforming into ideal enthusiasm. Manyu rides joyfully along with the Maruts, the fighting forces, driving on in their chariots अभिमान्यू मन्युरेश श्रद्धा वाहिनी ईश्वराश्चाराश्च क्रिया निष्पादित:। Manyu is therefore our commander like the brilliant Agni of Wisdom in fighting our enemies. अभिमान्यू मन्युरेश श्रद्धा वाहिनी ईश्वराश्चाराश्च क्रिया निष्पादित:। He is the one in the many Devas and praised by all, and he disciplines every man in fighting the battle of life. एको अभिमान्यू मन्युरेश श्रद्धा वाहिनी ईश्वराश्चाराश्च क्रिया निष्पादित:। Even Brihaspathy arouses Manyu if his knowledge is interfered with and therein lies his greatness. एको अभिमान्यू मन्युरेश श्रद्धा वाहिनी ईश्वराश्चाराश्च क्रिया निष्पादित:।
The Ribhus, as already noted, are the engineers of all the Devas and also of Indra. They prepared the car for the Aswins to drive in, the drinking vessel of Some or Chamsa, first as one and then into four, the horses for the riding of Indra, and the cow of speech for Brihaspathi. They also made the Pitrus young again and again. पुनः चहः पितरा कुकुना। They are themselves the descendents of Angirasas or Pranas. Vaja, Ribhu and Vibhava are all powerful as the brilliant powers of Adityas working for the protection of the earth all the year round through seasons and months for the regeneration of Yajna, the year. ते कऽजो ब्रिज्ञमा तिमुरिन्द्र कन्हो महुम्मार्गो मोडस्तु चह। ते संदर्श बट्टी गुमरस्तने शसस्त्रने शमरे या अर्चिनू। यशस्विनमहरम भातो श्रस्यस्ताचिनि ब्रह्मीचि रस्तुल माहू। Working thus incessantly all through the twelve months of the year, the Ribhus sleep, enjoying rest as guests, during the last twelve days of the year. इत्यथ यथ्योगस्तायति र्याण जयमेव सान। Having prepared the regions well, they lead the streams down from the high arch of the firmament for vegetation into the fields, below भूस्त्रो इच्छन्तकर निम्नुलि बनमा भृद्रिकन्तो निम्न माह। Though the Ribhus generally work for all the Devas, they have specific duties. Ribhu specially works for Indra to shine, Vibhava or खस्य for Varuna to create, and Vaja for the power of all the Devas i.e., Viswe Devas. ब्रजो वेदममहतं, युक्मेन्द्रस्य चमुसा रत्नस्य।

Indra is thus the ruler of the whole universe and he shines brilliant with his great splendour महान सहितःकायति सहितःकाय। He wields power in all directions and he has command over all kinds of beings. If Agni leads the host of Devas, Indra commands them. He is the life of Devas वियष्य व्यक्तिःकर्ता तस्मादम विपमानमि और his form extends from the lowest to the highest regions. In him are constituted the Viswe Devas or all the Devas. The Aswins are functioning
in his vital constitution, as the Ribhus are operating in the high spheres of his mind as voluntary powers. Indra therefore rules over all regions and beings, and all the Devas work within and around him, in and about his vast person.

Indra fights enemies and bestows blessings on all. He fights the darkness of Vrithra and sends forth on to the world, the showers of light, drink and food. Indra’s form extends from the celestial sphere to the terrestrial. His frame is definite but is moving amidst the streams of the particles of the seven regions. His form is half exhibit and half hidden, in and through the seven streams. Like Varuna and Agni, Indra has his birth and being in the waters. यानु जल: कस्यो कालिन्यः क्षमिन या गर्म दृष्टे दिष्टा। Since he moves in the waters like Agni and other Devas, they are all called the undifferentiated or the unfooled ones, though they are swift footed. अपाविद्धी अवादिन्द्रः।

Indra is really known by his brightest glories and dealt with in terms of the tawny form and the many splendours of the sun हरिवति सुत्वत्स अंधे है सतन्य स्वरुपः। Indra sustains most powerfully the bright spheres on high, देवेण रोचना दिव्योऽऽथानि दृष्ट्वितानि। He extends throughout the space of the three regions created for him by Vishnu and also the spaces controlled by Maruts in the mortal frames यदा विष्णु रोचना कस्याने दिव्येव दिव्येव खुस्मित्येवेने। It is Indra that kills Vritra who retards the descent of the streams, in order to help Ushas, Agni, and the Sun, to rise along with the Aswins in the same chariot at dawn. यदा द्रू नदी नदी होता वासस्थिति वर्षेः। यदापूर्व गत्व दिवि इत्यं ज्योति रथारः। Indra is therefore said to be the master and controller of men. पंतिबे विभूते कः तीनामुक्त इद्भो। The cows of Indra come out from the Angirasas in the cave and
reveal themselves. तुझा अब दर्शनीय आविष्कारण द्वारण तब तुम्हारे कर्म:।
Oh, Indra, you rear the Sthma and the Uktha. You also protect the player of the Sthma-singing-
केंद्रि स्तोम कपन:। Oh, Indra, you are sweeter than the sweet. You sweetly create the sweet ecstasy and face your fights sweetly. So saying the wise ones enjoy your courage while you win your battles courageously.
स्वदेश: स्वाधीन:
कालिन्दा अंगुड्वा समंद: सुमधु नर्दनामिनीः। दुःस्त विचित्र तिष्ठ करना जबने मंदेकेदे अनुमयति

Strictly speaking there is only one community of uniform powers or Viswe Devas in the waters. But the fundamental unity of them all is one basic power called Viswa Karma whose operations are general, uniform, and impersonal and always in unison with the totality of existence as the integral state of the unity of the Devas. विभवतं द्वृतत वस्त्रिन मुखों निक्षत्रो वाहुस निकेतं हृति।
While emerging into manifestation he is one undifferentiated unity of homogeneity. He is the one who unites all in him, who feels and sees all the regions in himself, and works all the work. He is Viwa Rupa or the form of all, and works the works of all i.e., Viswa Karma. He is the first parent of all of us रुपा ने: who comes into being and enters into all the Devas that later emerge into distinct forms and functions. He is the all-seeing and all-working one who creates all and holds them hidden in his composite and active consciousness and knowledge. यत वैभवी जनपदः बिशकर्मः विश-नायण्माशि रिष्ट्यकः। All about him, he has many eyes, many mouths, many feet and many arms, to see, to eat, to move, to extend help and to work. He is therefore called Viswa-Karma. Let the wise thinkers question and find out in their minds what it is that holds in it all regions and beings, and yet excels and transcends them all. ममीपिणी मानसा पुष्करेदु नद्यद्वितिपितु चुनलामि आरवण। Let
the wise be trained and disciplined as companions of Him who grows with food, and feeds the earth and Heaven. He who receives the sanction of His grace through the grace of the \textit{Brahmanda}. He is the one, above and beyond the seven seas. As \textit{Sampradaya} he is our father, creator and ordainer, and he knows the regions of all the world. He holds the Names of all the Devas in his one name as Viswarakarma. He holds in him the \textit{Sampradaya}, the one question that contains all questions. The one problem of all problems of the worlds is held in his grip even in name. That which was conceived at first in the waters contains all the Devas and had been held first in his heart. The round undifferentiated embryo of all is one in which all the world remains. He who understands the difference alone cannot understand the one unity that is at the heart of the unborn: the independent and the immortal one. He who is one, undivided and undifferentiated, is full of eyes, mouths, hands and feet, full everywhere and all over, though he has not specially developed particular and local eyes, mouths, hands, and feet. He is the one \textit{Brahmanda} of the macrocosm and the \textit{Pindanda} or the embryo of individual forms. He is the all perceiving Intelligence forming the \textit{Brahma} or brain in individuals as the source of intelligence, and the protection of its progress is the aim of all beings, ranks and organisations, as pure and unpolluted by any of the vices of drink etc., in its pristine purity for the well being of mankind working through all social and political organisations which protect it at every moment and provide for the safety of the infinite future.
Viswa Karma represents the subtlest undivided state between the unmanifest, and manifest between the implicit and the explicit phases of existence of the universe, possessing all potentialities but not differentiated nor individualised. That state is homogeneous and exhibits every power in function by any and every portion of it. Viswa-Karma is an all powerful being in which every portion takes on the functions of every power and the Viswa-Karma always lives and moves in the original and potential waters.

The waters are plenipotent and are named Divine Waters or Divya Apana. They are ever moving and are constantly circulating through every quarter and around all parts together. They are therefore all-pervading and omnipresent, and they are also omnipotent. They are immortal and ever purifying. They protect, correct and shield our bodies. May they wash away whatever is bad in us. They start form the great oceans and flow towards the great oceans. They purify in a hundred ways and are by nature delightful and pleasant; and they are therefore the food of the Devas.

It is in the midst of these waters that Varuna, the king moves watchful of the truth and the untruth of the activities of men. Not only Varuna but also Soma and in fact all the Devas have emerged from the waters. The all-powerful Agni is seated in those waters. The sun spreads his rays in these waters, and for them Indra cuts out a way and imparts to them the urge to flow on. May those oceans give us their wealth.
Mighty Indra struck with his weapon Vajra for the release of those waters from their hindrance.

The waters therefore have the potentialities of rearing and feeding the Devas with their sweet coozings of Nectar. They are the Divine waters of life, cosmic or microcosmic, generating, rearing and feeding in them Mitra, Varuna as well as all the Devas including the mighty ones of Agni, Indra, Yama and Soma with the supply of the milk of the heavenly cows: The cows are inherent in the waters and supply their yield for the being and becoming of the Devas and for their functioning. May those waters of milk flow well and may we sing the song delightfully to the mind, for the waters are the feeding mothers of Mitra and Varuna.

The wise pursuers of the path of Yajna worship Agni who shines bright in these waters without fuel. Let the DevasDeshada rajasvayogya drsvatah vibhavha eklate. It is by these waters that Soma is delighted and satisfied as men do in company of their young and loving partners in life. Soma salabhye sarvasya krtvamahaih astidharmam.

For the same reason do young women bow before youths, for the brilliant waters shine well in the youths. May we be kept on to the path of divine worship for the wealth of light and delight. May the udder, the unity of light and truth, assist us with their waters. Let the potent waters remain rich and sustain us safe, active and immortal. Let the mothers, the waters make us clean with their kindness and purify us with their
tender affinities of friendliness. They, the divine ones, keep us united and intact and with their pure form wash off our impurities to make us bright with purity. आरू अशान्तः मात: शुभान्तः पुजेत्त नौ प्रायः पुदितः हिंद रिंदे अशान्तिः इविष्ठमयः शृंचि पूर्व एति। I imbibe into me the oozings which flow from the circulation of the one homogeneous source along the seven streams or floods. समान सूक्ष्मतः संवर्तर रमण ब्रह्म ज्ञानयुग तत्त दीन। Whatever secretions flow, or whatever light is shed by them, all of them start from the source of the flood of intelligence. अस्ते प्रमः श्रमित नली रुक्कहुः प्रतीत भिश्वाय उपखाल। The cows which yield their milk from their seven udders in the seven regions of the seven floods of waters are the glands of the seven regions that contribute their showers into the oceans of the circulating waters of life in the human body. In the cosmic constitution they are showers of individuality, of movement, light, sound, colour, heat, water and dust from their corresponding planetary bodies throwing their showers of light. They are the streams of milk of the cows of Indra who keeps them safe and free from all danger along with his horses of motor, sensory and ideo-motor nerve impulses. May Indra control the cows and may Agni drive them near. इन्द्रनां निपतन्तु अभिरतिः उपासन। Let them come back to their homes to be replenished under their master. श्रेष्ठानि निपतति अभिरतिः ब्रह्मणा अप्राप्त। Oh, Indra, give back our cows to us again that we might enjoy them with our lives. अहंप्रि निवेश पुरुषं नमस्त्वादि सहिते श्रेष्ठाय मुन्मादाय। The milk of the cows thus feeds all the gods, particularly Soma, Varuna, Indra and Agni. The Cows and Horses are fed by the Devas themselves in the original home of the waters, that contain the cows in
their undifferentiated and unindividualised homogeneous forms in company with Agni, the immanent power in the current of waters, which slowly gives rise to the individual Devas. This Agni is the one in whose (stomach) heart Indra resides and receives the crush of Soma. कथे सो अग्निः परममविनेनुम शुरु दृशे जटिलक्ष्मान्। He is praised as the powerful horse with his thousands of potentialities sleeping dormant in him, and praised as the source of knowledge. बालः शतकिं शताभन्यं न सत्त्व सत्त्वान्।

Oh! Agni your light is in the sky, earth, plants and waters. Thy light extends in the intervening space. All that brilliance is of the ocean of thy powerful, deep-seeling rays. केवलं दृश्यं दिविन्वकं प्रकृतियं दृश्यं शजह। यो अतिरिक्तमहातन्तरम् वेषम् न भानु रण्यो दृष्टः।

This state of one immanent Agni residing undifferentiated in the original and ultimate waters represents Viswa Karma, the infinite potent, in the ever active waters even prior to the emergence of the entity of Vrithra, the dormant enemy, emerging in evolution or again merging in involution into the pure Viswa Karma. The Vrithra then exists concealed skillfully in the midst of the pure being of Viswa Karma, the being of All-the-Devas, as a strained ray of a stressed spark in the bosom of the infinite ocean of Light in the covert status of individualised Marichi, the parent ray of one of the Prajapathies or Partiarchs or like the disguised Swarbhanu among Devas and in their own form to escape detection. Vrithra can then be known only by the wisdom of the mind, since he appears unrecognised as the individuating ego of the Soul or as a cloud, hindering light or as an impediment in voice or drawback in speech, as a doubt in the mind, as the covering of the embryo, or in the form of the yet protecting wall of the living cell, thus lurking in the many
forms of impediments for further progress at each stage of the many Devas, to be fought and vanquished as the one Vritra in many forms with characteristic skill and vile selfishness. वतन्त्राद्वैतस्यामायवा हेदान्स्वरूप यज्ञनिं नमस्ते विपरितेऽस्मृतत्। समुद्रान्तः क्षमो विद्रहे परिचिताः पदमिश्रयते वेयसः। When Vritra is overcome, knowledge is full like an ocean of sweet waters, is self sufficient, and is beyond the range of any form of impediment. It becomes Saraswati, the quivering and chafing ocean of light, महो जगः: नरको निः और सारस्वत्य यथा सद्यमसि, or Savithri the creative flood of the waters of Sanjnanam or knowledge, the source and feeder of Rikṣa. ज्ञानः ते: पोषणात्म गामवं त्यो गायत्री शब्दस्ते। When people pass through all stages of development through the discipline of facing and overcoming setbacks, and attain the knowledge of the self, they are fit to know the nature and potentialities of the original waters of Immortality. The ultimate stage in the proximity of the waters is given to the share of Yama who remains, as it were, resident over the utmost sheath or sphere of individuality, cosmic or micro-cosmic. When Dharmaṁ, the eldest of Pandavas, reaches such a state of full fitness at the end of a long period of withstanding mishaps in the Arānya or forest, he becomes fit to stand and face Yama who then puts him some important questions touching the basic problems of Reality, at the foundation of Vedic thought and even as the summation into the one ultimate problem or Sampradāna.

Yama is Yaks, the living and visible form of the unseen Yajna with his mysterious voice in the sky by the side of his pooled waters and holding the keys to the questions as the custodian of the waters. Arani
is lost by the Brahmana into the hold of a deer or Mriga which is no other than the God of Death, Yama himself. It is searched for in vain with intense pursuit through dense forest to the margin of the pooled waters. That the value of Agni in Agni-Hotra-Vidya must be searched for in the Brahmanas and Aranyakas is suggested by the story itself. The value of the science of fire, lost to men by long neglect, is symbolised by the Brahmin’s loss of Arani in the forest. The search for a thing lost must be conducted at the site of the loss itself. The waters are unenjoyable unless one grows in knowledge with experience, common sense, and study of science. The search for Arani leads prince Dharmaja, to the presence of Yama whose several questions bring out many more important questions, all leading to the problem of the waters, which hold the key question or Samprasna. Without the knowledge of the ultimate Samprasna, one cannot understand other related problems such as the birth of Yajna as Daksha, or Adithi as the Anda or the universe, the pieces of Arani, representing earth and heaven as the parents of the world, and also symbolising the parents of individuals through whom rebirth for the refreshing of individuals takes place, since they are the living Pitrus, helped for rebirth by Yama with the assistance of Soma, Varuna, Brihaspathi for endless progress to be continued into the further generations.

Along with the question of Arani, there are some others equally important ones such as those relating to the sun riding in his chariot in the sky and ruling the world from the highest firmament; surrounded by his bright rays as the Shining Devas, the absence of twinkling in the eye of the aquatic fish is indicative of the
virtues of Animesha. The first birth of Anda of a creature is of no real worth at all until its resident comes out into the world with the breath of life. The value of Vedic Kratus as Samskaras or processes of activities save the individual from ruin into the Virtues of future life etc.

The symbolism of Arani pieces as earth and heaven can thus be traced to the two halves of the Anda of the Universe in its unity, suggesting the unity of the complementary parents, the mother and father expanded into the one-ness of the family, as well as of the whole human race as one family. Absence of winks in the eye of the fish is indicative of the essential state of Devas as possessing a winkless state or अनिमेष म्वलिः of the Devas in the original waters of life. The phenomena of the Sun in his chariot in the midst of the circle of his shining rays in mid-firmament at mid-day is symbolic of Indra and his powers as the Devas around him. He has to muster his rays into his disc the door that he must remove aside for the seer to see through the gate into the vast waters beyond. Yaksha, the guardian of the waters is the root question of the unity of all as Yajna Purusha. The waters are the original and eternal waters of life and creation. The fish is the symbol of first life of living creature out of the purest waters of divine knowledge. The Mriga that carries off the Arani is later on identified as Yama, the God of death himself who would give knowledge to the mind of the reflecting prince. Dharmaja, in the midst of a life of difficult experiences interspersed with meditation over the basic facts of the ultimate truth. The search for the lost Arani is therefore conducted through Aranyakas or forests for revealing the value of Pancha-Agni Vidya of the Aranyakas
developed in the Brahmanas with hints to explain that the Aranyakas deal with the science of Agni-Hotra based on the fire made by churning in the Arani pieces, i.e., the real quest for the immortal one, Agni.

The Yaksha thus reveals the science of the Fire of knowledge that generally escapes our attention in the mighty texture of the Veda. It is valuable now to look into the knowledge of Yama and his relations to life. It is Yama that is the God of death, life and immortality. It was he that taught Savitri and blessed her with her husband back to life with the promise of offspring. He also taught Nachiketa, the ignorant one, and gave him the knowledge of the soul as the soul of all knowledge, for the immortal keeping of the wisdom of knowledge. Yama is the keeper and custodian of the value and use of the waters of existence. He lives on the tree of a tall trunk with the Devas enjoying the flower and fruit of it. He secretly follows the life of the man of the world striving against difficulties but when the man reaches the end of it, Yama helps him back to life through the father and mother for further life and development into the endless life of the seers, swimming in eternal joy in the brilliant oceans of knowledge or Brahma which is not bound by anything but is transmitted endlessly through seers from age to age, from generation to generation by Brahmavid who achieves the ultimate ब्रह्मविद्या-नोति परम् and is ever born conscious of his three inborn obligations to Pitrus, Seers and Devas. जानि वै भ्राम्यं ज्ञिति: जापयो जाप्यं and is eager to fulfill them with sincere life.

In the region of Yama, live all the Gods, important of them being Varuna, Soma, Indra and Brihaspathi. The whole group of Devas help the revival of
the dead back to life and thus aid the accomplishment
of Immortality of man through the generations of pro-
geny. The relationship of Yama to the ancient Pitrus
and to Agni, the place and role of Agni for the revival
of the dead through parents back into life are impor-
tant problems for understanding the Pithru Yajna
and its benefits for the happiness of mankind. Adhwar-
a is a planned system of paths in which the regions
and paths of Pitrus and of the Devas, give us the
knowledge of the separate fires, their relationships
and complementary functions. The fires are men-
tioned in the Vedas as guides for man for the sake of
helping Pitru Yajnas. All such facts are instructive
of the basis and background of the Vedic path of life
and the formulation of these truths and facts for our
guidance in the real and earnest conduct of life. Some
of the Vedic performances or Kratus are informative
of the facts of existence of the individual spheres and
their relationships, while some other Kratus are insti-
ctive for guidance in the conduct of life in complex
and confounding situations, they being the results of
the study of the facts of science, and when coordinated
and applied to life-conduct to lead to the highest aim.

The fires of Ahavaniya and Dakshina, the paths
of Devas and Pitrus, and their convergence in the one
path of the life of morta's are all clearly pointed out
in the Veda. Ahavaniya and Dakshina are derived
from the original Garhapatya, and all the three fires
function for the upkeep of the whole life of each indi-
vidual existence. Each one of the two fires of Ahava-
niya and Dakshina work out particularly for the func-
tioning of the Devas and Pitrus, the former for evolv-
ing the revelations of knowledge into the vocal expres-
sions of the finest hymns of scientific knowledge, and
the latter for the survival of endless existence through the progeny. In each of these functions, all the four important Devas, Soma, Surya, Varuna and Brihaspati take part and work out the details of the major function of Yama for rebirth only, but not at all for the ruin of death. The rebirth for complete regeneration of more and more refreshed, and refined lives in refreshed constitutions, leads the mortal into the immortality of the endless life of harmony, happiness, and bliss of the great coordinations of Yajna, Dana and Tapas. यक्षण वलन तस्मात्मञ्जरिनि।

Being the custodian of the waters of immortality, Yama tests and judges everyone for his fitness to taste and enter the waters of divine life. He is therefore invoked by the Seer Subandhu for help to save men from the ruin of death and for helping us to enter into fresh life for unbroken continuity. यमादेव देस्यकश्च सुगन्धो मेन आने जोक्षणि स्वरूपंते अशिप्त तात्त्वे। Invocation is therefore made to Yama for the acquisition of the excellence and the chariot of eternal light held by him, the true master of the waters. अस्माति निरौपण भेष निरूपे न एतापि रथस्स सलिलम्। May the wise ones of illumination who hold the great realms be approached and bowed to. घर जने भेष सं ति महंतो मृतं अम्म बिधिमें सम। Just as the wide earth maintains trees and plants, thy mind holds on, not for the ruin of death, but for rebirth and unbroken continuity. नन्यथे नँदिति महें दार्परमानं श्वस्त्वदैव एव दुःखार नहं भीतार न मुक्ति।

On the Palasa tree where Yama drinks in company of the Gods, there our ancient parent, the foremost man, the prince of men, reflects sympathetically on heredity and ancestry. गोर्षन मही दुःखास्य देवेः सधिर्वाति नमः। यस्यो विश्राति नित्या पूर्वणं अतुवेशित। While musing on ancestry under the pressure of present existence, and yet carrying on
the functions of reproduction with care to understand, knowledge emerged into wisdom and life is therefore desired again and again. पुराणो अनुक्रमन्त चरणे पप्पमान्य अयुज्जद्ध तत्त्वा अस्वरूप्यः युनः। The wheelless chariot, renewed with great skill and concentrated mind, is best in every way, and is found occupied by you. वे कुमार नवे रथमभक्त वाक्या तूरः। एके विभवं श्रोतं पञ्चम्मान्ति तिष्ठितं। The chariot is set in motion by the sun, with the wise ones in it, and it is attended with calm, that is mixed but not unbroken. वे कुमार: अवर्तितत्व रथे दिश्वाय्यानि। ते समातु आकर्षित समितो नाभाहितं। Who brought forth the sun, and who made the chariot un-moving? Who would tell me now how it became unevolving क: कुमार मजन्यान: रथे को निवर्तित। क: सिनु तद्वर्षो कृतु: अनुदेसी ब्रह्मचार्य। When it became unproductive, the top has developed into a dry end. यथा मयुरुदेसी ततो कृतर्णा ब्रह्मचार्य। In the front of it is shown the extensive space and death is thrown into the rear. पुस्तकां दुन आतमं: पञ्चान्तथार्थं हुने। This trumpet call of his is blown and it is made of the sweet voices of music. ऐसे अमस्य सादेन देवमान् युनन्ते। रथस्य भयान्ते नाही रत्ने गोमनो: परिरह्नतं। The message of Yama in the company of Devas in the fine flower at the top of the good Palasa to the foremost and most ancient parent, the prince of men, is that the unwheeled chariot, in which the son of man moves amidst the life in the world in company of wise men, emerges productive into the calm of knowledge, not unmixed, and the message bursts into a song of the truth of Pithrus and the survival of the dead into the rays of flame from the sparks of fire just as a Rik develops into the song of a Sama i.e., by extension and intensification by Ayathi and Dipthi by आयति and दीप्ति into the rays of light giving the path of life and guidance. When the tree, the living chariot becomes unproductive, it comes to a stop into a dead point at
the end. This is the sphere of Yama and is known by the Deva Manam. At this there is the turning point. Death is thrown into the rear and in its front is shown the immense space to be journeyed and measured in terms of Devas’ measure of time.

The episode of Arani and the conversation between Yama and Dharmaja, the father and son of truth and discipline, is exactly in keeping with the above Sukta about Yama. Yama is therefore the ultimate God of Truth and he holds the keys of life and death in his hands, and offers their secret in terms of Ishta Purtham, the Dharmas of Veda whose neglect causes the ignorance of death and whose observance extends life into positive and endless bliss. When individuals meet the dry end of death, they are taken care of by Yama who would again send them back to life through father and mother for progeny for further progress, emerging like a pure jem from the purifying process of refreshed birth out of the fire of death.

Let offerings be given to the brilliant king, Yama, at the rendezvous of men, and holding contact with the many paths of the departed, across the varied regions पर्यन्त फ़र्तो महीरतो। बुधम्: पद्मामुत पद्ममाने। िैवस्तो तंगामां भुजाणो वसमा राजान हवीण हुस्त। Yama is the first to know the path and he would never mis-manage the pasture where our ancient fathers have gone, treading their paths with knowledge. यमो माता: तथमे नियम नेप गन्धर्नि रण महाना वासम। पूर्वेशिक्टः। परिवर्तेन महाना: पद्म भुजु स्वि।। With the Riks of Brihaspathi and the food offered to Angirasas, the propelling Yama develops them along with the developments given by the Devas, some of whom are pleased with Swaha and some wiht Swadha i.e., Devas and Pitrus. मतली भगी निम्न अन्गिरोनि: बुधस्वति: यन्त्रभावपानि:। याम हऽ देवा बाक्यार्थ देशानु, स्वाहान्ये स्वस्वाति:।
Let us please and secure the good wishes of Angirasas, the flowing fires of Pranas. Our parents are known to be bound to the wise Atharvanas, and the flaming Bhruggus work out the services of Soma. They are all to be invoked in Yajna. अङ्गिरसो न: गिरौ गाव अन्यायान। भृगु: देवताः।) Let them meet the Pitrus, our parents in the high regions with the discipline of Samskaras of virtue and merits, of justice and law. वंचनाः पिटरिपूत्र वेनेन्द्र वर्न: यमेन धीमत्र। Let them leave off the untrue and meet the end, and then join with the sheen of these constitutions हिंजरूत् परसरस्मेवहि मधुकरस्त तत्वा गुयाह:। May they return, and come back thus to extend in us. These are the regions prepared by the Pitrus. अङ्गिरसो गिरौ देवताः लोकम एहोपितरो लोकमकन।

Let the two servants of Yama, i.e., the two Aranipces, (the parents) pulsating with life and power etc., move along the direction of men. अङ्गिरसो वस्तुपर उद्वस्त:। गावः दूस: बनलो बनी बन:। May they give us the full life of safety to look on the sun again and again. तरस्मणेण स्थाने मुरुष्य पवित्रमानमम नमः। May we squeeze Soma for Yama and feed him with Havis or food. यमाय सोम मुनुत अस्मित वहति हि:। Yajna reaches Yama through the messenger, Agni. गमेः ह यदि गच्च्चन अम्बि दूस: वर्णोऽवर्णः। Let the sweetest Havis be offered to Yama and let us offer this salutation to the Seers born of old and those that chalked out the paths for us. वदाय मधुमानम रहो हथे जुद्वन। इदेन माय कृपिय: पद्मिनय: गृहल:। One vast space spreads through the three different spheres of the six regions. The song of Gayathri of three divisions and its beautifying tracts of Chanda-msi are all situated in Yama. एष एष्मि: पाति पशुति शक्तिमि: शुद्धु:। नमन: पशुति स्वाति नर्म सा समेव श्रद्धाः। May the controller of Pranas give us life again with eyes etc and enjoyment. May we look well, on the rising sun and may Anuma-thi, the full moon protect our well-being. अङ्गिरसो पुनरस्मि।
Let the earth, heaven and space give us life again. Let Soma give us the development of body and let Pusha give us safety along the journey. I place this circular limit on the living ones, and let none cross it to the other side.

Let the great span of a hundred years be lived, holding on to this side of Mrithyu. As days have the sequence of succession, and as season follows season in right order, let the creator arrange our lives in the same succession in order that the later ones, the succeeding sons, would not leave off the earlier ones. Let the old ones rise to life again in succession and let them attempt for it with continued efforts. Let Twastha the maker give you good birth, happiness and long life. May these women be not widowed and may they remain good matrons, living with close affinities of friendship with their masters. May jems of births without any weakness or disease arise from the summits of our homes. Oh! women, come, make ready and extend your homes in order to bring this dead one back to the living ones. May you give birth to your husband. The soft (cover) shelter of this young lady will save your virtues from the (mouth) of death. Oh! earth, pulsate with the vibration of breath, do not trouble but give him good drink and sweet talk, just as any mother cleans and covers him.
May mother earth remain well vibrating with the pulsation of life and protect him for a thousand spans of life periods. May your homes remain snug, full with tenderness and may all days prove safe to this one. I uphold and maintain the earth; around you this cold will be kept; the Pitrus keep to this pillar (post) for you; Yama would change your home from here.

All the regions of the universe from the stellar to the terrestrial are constantly and consistently kept in close contact by the ever circulating waters of life. They are really great oceans or floods of varying kinds of particles ranging from the dust clouds of stars to the dust clouds of earth, boiling active in one great stormy sweep of fusing and diffusing forces. The whole cosmos is a saturated flood, loaded to full balance by the infinitesimals of existence. In their continuous circulation, the floods feed, clear, create and dissolve the tangible objects of their materials for renewed creation into fresher forms. Their balance is eternally maintained undissolved by the harmonic changes and exchanges going on between the regions and their constituents of elements, objects, and beings of plants, animals and men with their Devas of the states and functions of Manus, Rishies, Pithrus etc. The force of vibrations at the base of the pulsations of life affecting a harmony between the distinct regions is called the great Yajna of Universal existence which is carrying on a progressive shuffle of reorganisers of creation and dissolution without disturbing the whole life of the being of the cosmos, which is for ever carrying on the refreshings and refinings of creation,
the power for which is inherent in the Angirasas or Prapas in the total integrity of the one will of the life force of cosmic existence, extended from the one will of Agni.

The seven regions go on creating and resolving, and thus retain the continuous stream of life through the lives of their creatures. All the regions and creatures of the universe therefore partake in the vibrations of the pulsations of life and derive it into their beings. In this process the objects and creatures are really living the lives of the whole Universe. The living plants and animals as well as the human beings enjoy the living of cosmic life even in their own spans of life.

Side by side with these creations of the Universe repeating through long periods, there is also the creation of beings of the same kind from the parents of each species into the generations of their yearly regenerations. कृत्या तत्तत्वमः तथामान्य तदस्तत्तरो धार्मता। Manu the self-conscious man, is perfectly aware of this process and holds on to the principle of regeneration through the kind and is careful to avail, arrange and manage the wonderful performance of the biological principle and to bring it into extensive use for the benefit, and happiness of the human beings. Manu’s race thus continues unbroken, and so, thought is bestowed again and again कुमारे मन उत्र घुच्छति by thinkers of comprehensive vision to find out a way for employing the truth and secret of the immortality of the cosmic being, its continuity and perfection and for applying it to the continuity of man and his retinue of the beings of cattle, birds, beasts and plants and other creatures, as each group sacrifices itself for higher and future evolution just as each has enjoyed the sacrifices of its past and
also of the present category of plants and animals, just as a tissue feeds on another tissue and serves as food for another finer one, in one and the same organic constitution of a being: Charaka says that a tissue feeds on another tissue in the ladder of living constitutions. Krishna had justly stated the terrific truth of this immortal principle by stating that He, the universal Divine source, is the hungry fire from which all objects and beings are evolved, and into which all are involved again and again, and that he is the source of all food and all activity, the eater and the eaten, the actor and the act, the sacrificer and the whole sacrifice which resolves and creates by the principle of sacrifice in the greatest sacrifice of existence or total Yajna. Each kind sows its seed for the survival and revival of its kind, instead of waiting for the long drawn and extensive operations of the cosmic cycles of life, ascending and descending leisurely up and down the ladder of life, through the graded forms of creatures into the frames of mankind at the end of long eons of time. This may come into operation very rarely and be of very little use or advantage for repair and recovery of the beings of each age. Therefore the principle of generation and regeneration is brought into service by man and it is known as the path of the Dead or Pitru Yajna. This Pitru Yajna takes up and raises man into unbroken continuity and progress by means of the ladder of generations and the human race along with its retinue and equipment is kept up unaffected by the general ruin of cataclysms at intervals of eons. Thus the productive principle of Pitrus is brought into use and this is known as realising immortality in the mor-
tal, which can never be brought to a stop or standstill by any means or effort of individuals. The Rishies also take help of the Pitru Yajna for the upkeep, continuity and progress of the culture of man. The cultures and paths of Pitrus, of men, and of Devas are co-ordinated and harmonised in the basic principle of Deva Yajna i.e., the abiding cosmic Dharma managing and maintaining the process of the being and becoming of Yaksha and Daksha in the immortal waters of life.

In the regenerative process of the endless creation going on, the Pitrus or (the genes) are the centre of activity and they are assisted by the protective shield of the outermost wall of Yama, the exhilarating thrills of Brihaspathi, the might of Indra as well as the benevolent coherence of Soma. Of these, Soma has the most important role in the revival of the Dead back to life. The Soma of the plant is also pressed for drink and offered to Soma and other constituent Devas in each being; and every one of the Devas is made immortal by the Soma whom men call as the Sweet one. 

Soma is the centre of the life pulsations in us and becomes Adithi, the mother of Devas and serves as their vehicle. 

Let us therefore drink Soma and become immortal. Oh immortal one what certainly, can our enemies or the wicked ones do to us? 

Oh Soma protect our lives and life impulses or Pranas as the sun protects the days and weeks. 

Let us therefore drink Soma and become immortal. Oh immortal!
It is evident then that the waters of life contain the fundamental entities and forces of existence in their manifested forms as functioning units of particles and corpuscles. But they are evolved, kept up and assisted by the potential waters of existence. In fact they rear, protect, keep functioning and resolve the Devas into their bosom, responding and yielding their immortal treasures at every intent desire for churning the Fire inherent in them. These waters create worlds, the centres of functions and keep all corners in touch with one another and maintain their co-ordinated team-work as the Yajna of life in the realms of the individual bodies as well as the frame of the cosmic constitution of the great Yajna of total existence, or वृष्णपुरिः। It is in these waters that the original Fire exists as one, evolving more and more multiples of fire and keeping them co-ordinated in constituted existence। स्वभाविक हि द्वि देवायो अभिभवित्तमाजमण। The fires of Devas and Pitrus do not remain separate in the waters
either of the Cosmos or those of the constituted individuals of beings. The one Agni is brought forth by Devas with Sthomas. He spreads in the sky and is formed into three for creative purposes. He skillfully cooks up the plants of various forms. ते बहुवर्णन् दोषा मुख के स थोपणः पवित्रि विद्वेशः। The wise Yajniks create the undecaying Vaisvanara Fire and fix that ancient wanderer, the great and powerful one presiding over Yajna-वैश्वानरं बहुवर्णन् विद्वेशः अग्नि अद्वितीयमान्तः। नस्ते अनमिन बारिश्य अक्षयायामः तत्वं दृढःतः।

There are two paths of Agni, whether for Devas or Pitrus or mortals. Between the two paths, the beings of the world move as if they move between the father and mother. अमहे अश्वालय विद्वेशः महे देवान्म मुख महान्मान दत्तायामिद् विद्वेशमे जाति विवेषि कदनां पितामहम्। Both the paths maintain the living fire derived from above, and well understood in their minds. Agni, is in the centre of the Universe, shining permanently as the saviour maintaining all the worlds. अमहे सत्याचारी दत्तायार दत्तायामि सत्यायामि विद्वेशः। अवस्था विद्वेशः मुद्दाखण्ड तथा विच्छेदन्त्य परिवर्त्याण्यां भोजनं। When the two leaders of Yajna are talked of as the higher and the lower, does any one know the greater of the two protectors. Who can say this among the perfect conductors of Yajna. बहुवर्णन् करो नी नवेद आत्मकृत्य दत्तायामि सत्यायामि विद्वेशः। Do not be greedy of this Chamasa which is dear to both Devas and mortals. This is the Chamasa where Devas enjoy Nectar. इस गर्वने चरसे मा विचित्रित्य विद्वेशः दोषा मुख महान्मान्। एव दत्तायामि दत्तायार तस्मान्देव महामूले। I am placing at a distance, that Agni who consumes flesh. Let king Yama who carries off sin, go thither. Here is another Jata Veda, May he intelligently carry away the offering to Devas.कामाय दत्तायामि भिन्न विषयाय गम्भीर विद्वेशः। ईश्वराय दत्तायामि यस्य देशदेशस्य हथ्य शानु प्रजनन। The meat eating Agni has entered this home of ours. Seeing this other Jata Veda, I am taking him
up for Pithru Yajna. He instils us with warmth in the highest regions. यो श्रीमिन; कोट्याल प्रिविष्क यो श्रीमिनं परशुनितरं जात्यादं। ते हृदयं नितुष्कलं देवं सप्तं शिनानं परं सवरं।

Let not Agni burn and seorch away the departed one in his fire. Let him neither break off the skin nor the constitution. बैच धन्यं निदं बाबिष्णो बाग्य लेन निकिरीं भा शरीरं। When he is properly evolved and is ripe for transforming, then put him together with Pitrus. After that he goes into the control of Asu-Neethi who leads the soul. यहा गुष्ट्वायणवति भेताभाष्ये ब्रह्मायं द्वारपति नं कलक्ति नं ग्रहणं, तत्र अर्थी महाप्रीती नेह्यानंंग स्वयं। Oh you immortal and unborn fire! warm him up with your warmth, or sparks or flames, असे भषणसारे व तरंगं तें सोषण सयपतं तें श्रोणं। Oh Jata Yeda, the source of knowledge, carry him along with your benevolent forms into the brilliant regions. गुस्त्वं निजं सत्यं जसलिं शाल्मि: बहूँ सुकलतमं श्रों। Release him again into the hands and control of the Pitrus who are fed with offerings into you.

Agni, the child of the waters, gave the sweet waters with which Indra increased his own power. अग्नं षवं पात महुः रतं। गार्नितं रतं श्रों। The Yajnies know in their minds and understand the waters to be also the waters of intelligence. से जानं गतं ये निकामं अर्थनं गिरिमं विगानं।
Indra, the wealthy one resides in every man’s (waters of life) and that powerful one is aware of the cow of speech in man. Thus the Mva or the Pashupata, the Jana, the vena, the dharmaparvantha, the Apasmara. The flood of Soma flows into him as streams do into a lake, and as rivers flow into the ocean. The wise ones increase their light as the green plants grow by the showers of the benevolent one. We may overcome our sins with our splendour and gain our original wealth. Let Brihaspathi be the protector of the sinner from all sides, from behind, from below and above. Let Indra protect us in the front and in the middle, just as a friend shields his friends. Oh Indra I place your sweet food before you. Let your share of the sweet Soma be pressed. Stand by my right side as a friend and we shall destroy our many obstacles. Let us truly carry, the good and powerful Sthupa to the true Indra and see the truth of it. No one knows the greatness of Sthupa I have seen the Sthupa. Nema says that there is no Indra. Who has seen him, and whom shall we praise? Agni, Vayu and Surya, the three sons of the three regions have surpassed their forms and entered transcendent into the brilliance of another Arka or Rik and the verdant purity of it entered the heart of the worlds and established its purifying grandeur. The central cow or speech of immortality is the mother of Rudras, daughter of Vasus and the sister of Adityyas. I say unto those who are eager to know that they should not hurt the innocent Aditi, the blissful mother.
who evolves the speech of the wise and who is pregnant with all the splendours of wisdom. Mahādravaṃ hūnita bhumā stavyādivyānāṃ abhūtvam uṇām: prajñāye vijñāyadhya jnānav māyā māyāya sārātir bhrābhūḍ. Let not the mortal hide in his pettiness the divine cow that encompasses the Devas. Pānino gānā māśakā mānyā dhanūṣeṣṭa: Thus the speech of Indra is known as Saraswathi flowing down from the heart of the ocean of intelligence into the stream of speech. It is these waters that are released from the bond of doubt and wavering of Vṛthra, awaiting the release of wisdom at the door of its flow, down into the other regions from the lake or Saraswaṇa, the central chafing waters of powers or Devas as neighing horses of the mighty Indra. Pānino gānā mānyā dhānūṣa vijñātā vārasya avadātā vārasye abhūṭa: The wise one drinks the divine wisdom in the regions of truth as she begins to emerge. We see her drink of the cows, moving unhurt, up and down the paths. She resides in the heart of the world encircling the similar and dissimilar companions. It is this Saraswathi that is invoked in Yajnas by the wise thinkers and workers for giving shelter to the worshippers. Sarvātā deśavatā iva sārastātā tasya māyāya sarvātā māyāya bhavatā sarvātā deśatā vārasya abhūṭa: It is the same Saraswathi that moves in the same chariot with Pitrus and enjoys with them. Sarvātā iva sarvātā māyāy dhārmaścitā dhruvaścitā: It is this Saraswathi whom Pitrus invoke for the protection of Da-kshina Yajna. Sarvātā iva pitrātā iva deśatā deśatā raktamiradhama: The waters are therefore Divine possessing the potential powers of the Devas. If the waters are known as Apaha, etc., their powers are known as Apasah etc., i.e., the powers of the Devas. Therefore they are not the mere waters of the group of the Pancha Bhūthas, but they are the sources of the Five Bhūthas themselves, as well as of the Devas, Rishies and Pitrus and are even their very foundation and sustenance, contain-
ing within them the co-ordinated principle of Yajna (as the creative Prajapathi) इ शाक्ति संतुमिसतरा एक ज्ञात वेग वरे राहत: and it is from the heart of these waters that Agni is churned out, who then brings out of himself Mithra and Varuna, to become the parents of Daksha and Adithi. The Yajna constitutes the Pithrus, Rishies, and Devas and is therefore known as the Prajapathi or the Creator. Man continues this Yajna and weaves it but he too spreads in its extension into heaven or Nakam. युगों एवं तत्स्व उद्गति दुमानं विशाली अधिनाय के अस्मिन। Gayathri is born along with Agni. Thus came Ushnik together with Savitha, and Soma with Anushtup, अनुभेताएक्षरसाधन महसन महसुमिरहस्य सिद्ध सममूह अनुभेताएक्षरसाधन दुर्योग्य सबसी विद्वते। Mahaswan with Uktiva, Brijaspathi with Brijathi, Mithra Varuna with Virat, Indra with Thrishtup and Viswe Devas with Jagath. In this Yajna of the waters are found the activities of men, Seers and the ancient Pithrus, bound with the ties to the measures of Chandas and Sthoma. तत् स्थोमा तत् चन्द्रस्य आक्षत् 'तत् प्रभा नापव: सस्मैः। The waters themselves constantly work up Yajna in themselves and they are also known as Prajapathi, and they are best known by the name Hiranya Garbha, the indestructible soul, the source and origin of the material for creation. वस्थ गत्रः सम्बद्धाः मूलस्य जात: पारिदेवक आयुर्वीरः। It is he that extended the great waters to bear and and give birth to Agni, who is the one life of all the evolved Devas. अत: इ वर्तु हमारी विशिष्टमानां गर्भे दण्डाः जमवती श्रीमङ्गलति ततो वेषणे समवेतः ताप्तितेकः। This Hiranya Garbha is no other than Agni, the original resident and soul of the eternal waters. The eternal waters exist continuous, containing space, time, Devas in Yajna, and by churning them with the instense effort of will, the essence of the mind, मनों रेखः
YAJNA DEVAS

What is that Atma or soul in relation to the Devas of Yajna? It is said in Rik X 121-ii that the soul of the waters is the giver of souls to the Devas and gives them strength to perform his orders. The Atma of the waters enters into every individual Deva of every class, and makes them work their works in the activity of the Yajna of Existence. The Atma moves and works in, and with Rudras, Vasus, Adityas and Viswe Devas.

The Atma bears the twin Devas Mitra and Varma, Indra and Agni, and the two Aswins. This Atma is again the queen and giver of wealth, the first to know the Yajna, and to conduct the Yajna (of language). The Atma itself speaks thus when pleased with Devas or men.
the poweres of heaven or earth. परोदिव परवणा दशिबी एकाली महिस्य व समुन्त।

This Sukta of Atma (X 125) is reminiscent of the statements, of Lord Krishna in the Bhagavad Githa where he speaks to Arjuna as the supreme, the Parama Atma, in the first person with a highly evolved and elevated Divinity realising everything in himself, and himself in everything in the Universe, and doing to everyone all help according as each one requires and desires intently with knowledge, and stern discipline as best as he could. वे जन्मवेत सत्स द्विपत्री ते ब्रह्माण्य ते अतिव ते सुदृढः। The Atma enters everyone and helps him according as he merits or desires, and meets everyone half-way in his path of life: in accordance with his individual development of constitution, taste, or desire or effort, whether they are of the highest or of the lowest order of Devas, men, Rishies or Prajapaties. The Supreme Atma then is ever immanent in all manifestation imparting greater consciousness and filial affinity which is ever working freely with no obstruction or fear or doubt. The soul urges on all to understand by awaking and arising to the required heights from Bhujanaga to Vibanga, the Garuthman. The Suktas of Atma are reminiscent of the declarations of Lord Krishna as the great soul of everything, directing and guiding all from within, as the Charioteer of every individual in every way। इत्यर नृपमुनास हरे श्री भगवान विश्वकार्मा। ग्रंथाशास्त्राश्च ग्रंथाशास्त्राशिनि।

In a similar way the Suktas of Viswa Karma remind us of the Vibhuthi Yoga and Viswarupa Sandarsana Yoga, with a similarity that is unparalleled and could be found nowhere else. These correspondences show similarities of thoughts and similarities of settings of the same topics and problems, of the Atma, the world and the individuals in it. It is here that the under-
lying current of the ocean of consciousness is exhibited as the connecting link of unity between the Supreme That of the everlasting Atman and the present of the ever transforming world of Brahma. The covert Atma of intension and the overt Brahma of extension are the impalpable centre and the palpable circumference of the unending expansion of Anantha, the great circle of Sudarsana, exhibiting the concentration of two component forces, the centripetal and the centrifugal in unity. It is evident then that the ultimate Atman flows freely, enters, helps, guides and works in the world of beings with every kind of sympathy and work, through the Yajna-Devas, always for progress and enlightenment but never for bondage. The humble and prayerful aim of the Yajamana, his activities, the work and help of Devas for the Yajamana may be viewed with interest from any Sukta of Viswe Devas, but particularly from Sukta 89 of Mandala one, where the whole life of every being is viewed up to the lives of his grand-children under the lead and guidance and supervision of Devas and co-operated with by the Yajamana.

The Atman, then, is the resident manager and worker of the family of the world of beings i.e., He is the luminous, immanent, omnipresent and omnipotent, and although He remains Himself above, around and within all individual manifestations. But what of the Atma in the individuals' moments of respite, of sleep and intervals of winks, when mortal consciousness is at rest as in animals or in immature consciousness yet unable to make men realise the immortal within them. These states do never apply to the Supreme Atman. The Nasadiya Sukta is very instructive. The universal Atman is always himself and only the
individual beings, in sections of space and time are sometimes asleep or unaware in darkness, not only when it is neither night nor day but also when not influenced by Sat or Asat, by manifestation or nonmanifestation by mortality or immortality and when everything is in itself, in its own nature, uninfluenced by any stir or commotion of any force or will, when everything remains in itself, unindicated in the dark continuity, covered by mystery. Whatever is not covered under the sheath of a husk or embryo in development is not yet an individual and is found to be one, with the one in the warm light of the will of Tapas or intense thought. When everything remains peaceful in itself, all is dark and indistinct, of course, not ensheathed by the wall of individuality of the ego. The waters that are flowing constantly अन्तरिक्षम: in the constitution of Hiranya Garbha, are also the circulating waters of the bodies which are no other than the columns of water of Varuna, condensed into the soft semi-liquid and semi-solid, differentiated constitutions, with the circulating forces of the waters within. The outer coverings of the particles circulating in the waters are only semi-solid bodies formed from the waters like condensed foam in the rushing waters or the condensed curds of liquid milk or Payamsi, forming into embryos or eggs which again correspond to the corpuscles, or miniature constitutions of the waters of existence and are kept living by the warmth of the circulating blood even within the individual constitutions. These flowing forces of water spread in all directions from the soul of Fire in the waters of life, with the will to survive. The original and ultimate Kama is the Fire of the will-to-be, to subsist and multiply and then create. The creative Fire is the original source and essence of the individual mind,
Kama or will is the mind whose potential powers extend and spread in powerful rays and in all directions and dimensions, above, below, across. What originally existed was conceived by the seer's heart as the conscient, containing the inconscient in a bond between Sat and Asat. The projecting and spreading forces are innate and proceed with an inherent nature which is beyond the range and capacity of any attempt for making or manipulating. The being or becoming of the Kama-Fire is dynamic, powerful, great, original, essential, ultimate and independent of all manufacture and concoction. Does any one really know? Has any one spoke about this? Wherefrom is this whole of creation born; why has all this been released. Even the Devas of constituted Andas are later than the forces of the waters of existence. Then who is it that knows wherefrom have they come. It is a mystery and wonder whether even the resident, the supreme president of the forces of the waters himself knows it or knows not. The Atma alone keeps the truth in his wisdom and releases his inherent powers of varied shades as Devas, Rishies, Pithrus etc., and expresses himself in the constitution of Prajapathi in all his aspects.

It is certain then that the one original force is rich as the Fire of Kama, subsisting and surving in the original will, behind all released powers, residing either in the surrounding or surrounded waters of in-
dividualised constitutions and of the cosmic constitution of Hiranya Garbha, or of both, giving rise to and entering into the Anda of Daksha and Aditi. The potential will contains everything within it and is the seed of all the imperceptible Atma of the perceptible central sun of varied rays of light चहुँद्रश्वाना घुमन बलीयाँ। The integrity of the waters is within their presiding power to sustain, and project at their own sweet and free will, and the original will continues unchanged and unaffected by non-manifestation as well as all manifestations within or beyond time and space. The ultimate Atman of the waters is the being of knowledge or Brahman. The Brahman has no beginning and has no end and cannot be termed as Sat or Asat. The Maha Bharata tries in the Adi-Parva to trace the beginnings of existence, and there the epic emphatically states that the ultimate has neither beginning nor end and is beyond the scope of being named as Sat or Asat, i.e., the relative terms. अनावचनं परज्ञ न सत्यमल हुच्चवे। As Githa puts it: the ultimate is beyond the range of the relative comprehensions of Sat and Asat. सदस्तोऽ॥।। The three forces of the three regions of the Universe are reduced to the two Aranies of earth and heaven, of Night and Day, of space and time. They are further traced and reduced to the one Anda of space, or Akhanda of Time in the unity and Integrity of knowledge or Brahman, the Saraswan, containing, releasing and withdrawing at will the continuous and forceful flow of the waters of Saraswathi out of and into the Saraswan. The waters are Divine and are potent with knowledge, skill, activity and exhibiting will, intelligence, plan and work. Whether in the Hiranya Garbha or Yajna or Daksha, the creative forces and their activities are free and unimpeded, evident to the mind of the Seers
who perceive with their souls. The activities of individual existences are also really passively cognised by the beings and do not truly bind them, for the Devas of the constitution and their Atma are both the meditate and ultimate sources of all activity. न कृत्यं न कर्मणि लोकस्य सर्वव्यः। The original Atman ever pulsates in thoughtful intellect and is creative, and is the cause of all work of the Universe, and it is the Atman that releases the forces. भूतानबृहद्युरू विषयं कडः संविदितः। The origin of the motive forces of all functionings are founded deep in the original waters, and their paths of activity and work are also very deep. गद्यना कर्मणि नलिः। They therefore do not bind individuals if their deep springs are known to them and are realised. न कृत्यं न कर्मणि लोकस्य सर्वव्यः। न कर्म वत्स्यं गस्मस्य भवार्त्यव प्रक्षिते। The Devas themselves move of their own nature, and in their own nature, derive manifestation from their soul, the one Atman. अन्तःकरणं तदव तस्मादस्यन्यायं निक्षित नाम। अपेक्षेठ सहिष्नुं शर्माद्विं। The being, activity, perceptions, knowledge and the pulsations of life, light, sound are all inherent in the fundamental vibrations of the pulsations in the waters of life and knowledge, flowing rapidly, in their Divine self-awareness into the flow of the waters of speech and song. चौहितं बन श्रद्धार्थयं दिव्यमित्वमित्वं सत्तिष्ठ माता। गद्या देवम् ग्रेशये। पर्वेययेव। This Gayatri, the moving one is the productive Savithri, the purifying flow of the creative mothers अस्मात मात्र दुःशन्त्रु जन्मकायन्तिः। The waters condense into the semi-watery Anda of foam, and the waters of the firmament come together into a cloud as the milk of a cow collect into the udder, and as the milked milk transforms into the curd by the forces of the दीक्षा Dadhikra. The immanent Agni, the original resident of the waters, evolves himself out of the waters as if
from the mothers, and is himself the father of the waters. At the stir of His will, the waters release him into Being and rear him as their child as they were reared by Him, the soul of the waters. Even the first evolved egg of Brahmanda is either Daksha, the intelligence or Adithi, the matrix. Daksha may have come from Adithi or Adithi may be said to have come from Daksha. Both are one and the same Yaksha, the constitution of Yajna, involving the Pathi and Pathni, one in the other, or the other in the one, and both together as Vivaswan, the resident Grihapatli or Gribhitaha. यम:। The ever-moving waters are the ultimate abode of all in all states. The whole form of the Universe or Viswa Rupa is of one Universal chariot of Vishnu moving at great speed, उसस्म: with unbounded extension. परमाशिस्तान्तः गणोन। The Universe is a huge living organic being in embryo, supple and able to work out the functions of developed beings inspite of the yet undeveloped condition of the sense-organs and their sensory and motor functions.

The only grouping of Vishnu is with Indra, the vaguely defined and individualised existence either of the universe or of persons. The group Indra-Vishnu is specially noteworthy in this context, for Indra is the prince of splendour and Governor of Devas and of the Universe and Vishnu joins him for help in his fight against Vrithra in the fourth densely dark quadrant of the cosmic circle.

Indra is the personality of all the Devas of the Universe and of the individuals. Agni occupies his heart, Saraswathi is his speech. His thoughts and plans are worked by Ribhus. He is ever associated with the Aswins. Let us praise Indra, the most power-
ful whose might has brought into unity the spaces of the sky around the earth. इन्द्र स्तव तुम्हें त्वमस्म नायग्रमणा विकाये रूपाम विव्रान्या वालान। He encircles the vast space around the sun as a chariot wheel encircles its centre. समुद्र धुन्व
वर्धमाने भक्तयां कन्या। The powerful one presiding over all creation dispels the darkness of the dusky regions with his brilliance. अशिस्तान मित्रने न स्वा हुण्या त्रिमंगि तिन्या ज्ञान। With the yellow light and the best forms of the sun he exhibits his frame. इतिकता कण्णा स्थाय भेेर्वेन्या स्तन्यम् वार्धमान। Indra also remains in the beings of every one विसायितं विसायम् मण्डल पर्वार्धात् and the powerful one protects the cows of men. All other Devas are Indra’s powers and they utilise their capacities in all his many activities दिन्त इन्द्र दीर्घ देवा अनुकते दु:। Indra is the lord of the worlds and cows, and is often invoked, for his blessings are sure. शुम्य धिशक्य गौति: शुम्यत: भ्वर इदुः कालिः। इन्द्र इदुः कालिः। With his might, Indra spreads the skies and makes the sun shine. इन्द्रे नाहा रोदसी धारक हि इन्द्र शूरं सरोकषय। All the worlds have their control in Indra, and all the oozings of Soma are dropped into Indra. इन्द्रे हृदिश्च मूर्वनातिः वैभिन्न इन्द्री शुद्धानास इन्द्रवः। Indra is the spirit, body and garment of the parent, progenitor and he holds the Ojas which imparts cohesion and unity. आत्मा विन्तुस्तुहाः: भोगणा कालिः। We talk to him, the ruler and bestower in the fourth region of the ruddy one in his highest state. दुर्विषार्यि रावितास पक्षयानां सौन्ते द्वारे।

We therefore consider Indra as the adorable among adorables, and the stable among the undecaying ones. He is the banner of the strong and the powerful, in all beings. मान्येष विधिभि विव्रानाशिष्ट विभूषण मन्यूततानि मन्युस्तानि ज्ञा मित्रां भक्तं केदारम मन्येष तवभम चार्यानि। His sixty three associates, the Maruths, contribute their help to him, just as the rays of the sun add to the splendour of his light नियमित्स्तय सत्यान्या दुवास्या प्रसीज प्रसीजाः। We approach and place before you these offerings, your share of the
meagre ones. इत्यदूर विचारः न्याय रूपमंत्र एणा हाकय विभेदः। Who could withstand thy great fighting weapon, the Vajra, the army of Maruts. तिमाकुम्भ मद्या मनोक्षण धर्ति इन्द्र विष्णु विश्वामिरापि। Thy cruel enemies are rendered cheerless and unarmed by the circle of your weapon. Tear them off, Oh shining one. अनुपयासा अनुलोक अन्वेषः विश्वास ते अपयास रुपक्षिपः।

In parts of some Riks addressed to Vishnu, Indra is made a twin associate of Vishnu, who takes a helping part in his role of rule. यथा द्वारा रोधारा रोधारारा द्वारारा रोधारारा विश्वासः। At the outer margins of the powerful original waters, we offer our acts and desires (thoughts) to Indra and Vishnu and praise them who help us cross the paths with safety. यथा द्वारा रोधारा रोधारा द्वारारा रोधारारा विश्वासः। Indra and Vishnu are the receptacles of Soma and the creators of the thoughts of all. यथा द्वारा रोधारा रोधारारा द्वारारा रोधारारा विश्वासः। Indra and Vishnu are the Masters of all bliss and exultation. May they come for Soma with their load of gifts. इन्द्र विष्णु मयादानाः अनुभावम् यात्रा द्वारारा द्वारारा विश्वासः। Let the sounds of speech and the songs of Sthomas singing of Riks protect us. इन्द्र विष्णु मयादानाः अनुभावम् यात्रा द्वारारा द्वारारा विश्वासः। Indra and Vishnu increase our regions of Soma exultations. इन्द्र विष्णु मयादानाः अनुभावम् यात्रा द्वारारा द्वारारा विश्वासः। May they expand the intervening space and extend our spheres for the livings of our lives. इन्द्र विष्णु मयादानाः अनुभावम् यात्रा द्वारारा द्वारारा विश्वासः। Indra is helped by Vishnu in his hunt for and fight against Vrithra in the fourth quadrant of the cosmic spheres. Vishnu has traversed the three wide regions of space for helping the living of life. इन्द्र पवित्रिनिविन्दु किंगुरु क्रमिणिन्हः। इन्द्र विष्णु मयादानाः अनुभावम् यात्रा द्वारारा द्वारारा विश्वासः। Two of his strides of Swar and men fill them with their settled establishments. इन्द्र पवित्रिनिविन्दु किंगुरु क्रमिणिन्हः। इन्द्र विष्णु मयादानाः अनुभावम् यात्रा द्वारारा द्वारारा विश्वासः। No one dares the third one where the soaring birds do not fly. इन्द्र विष्णु मयादानाः अनुभावम् यात्रा द्वारारा द्वारारा विश्वासः। With the four quadrants each of ninety names each, the circuclar rotn is
completed. He then throws away. नंतुभिस्ताक नाम्बिक नामचि नामकाल्पकाम, न्यासो नाम्नि निवृत। The mightiest form of immeasurable frame even for the Riks, is a fresh youth and he goes on (fighting) बुधचर्चितो विमानम शक्षमाम युयो हुमा: प्रतिवासियो। Let us drink the nectar of food and glorify with our large minds, the great heroes (Indra and Vishnu) who happily reside in independent splendour on the summits of mountains like two good riders in their benevolence. प्र: पान मन्त्रसो विग्राहते मह: द्वारम विनये बार्षक सा मानृति पत्राना मदासों महस्तध्वः रस्तेव सदुना। We thus improve by the brilliance and thoughts of excellent Indra and Vishnu, the two moving ones, अविश्लेष्या समायूं विशीतो रिन्द्रा विस्तृ दुमा द्वृत्य पुरुषतिः। They extend their helpful governing on to the mortal who gives offerings into the Agni. या मर्त्या प्रतिनीत मानमिच्छु कनाशो रस्तु रसाना मुलभ्य: ताहम् कषोति। They thus, increase endlessly. Great is his heroism who completes the strength and power. The son maintains his inferiors, and the name and fame of the superior parent is beyond the splendour of the third heaven in the original brilliance of heaven. द्बाति पुनःस्तरर्थरः पर विन्याम दृक्तिमिरेन्द्रने द्विः। Oh, Vishnu! you increase your extension beyond measure and people are unable to experience your greatness and might. प्रोप्रम्यत्रा तन्ना द्वारान नते महिम मनस्तुकानि। You, Vishnu, we know thy two spaces of the earth, and you alone know what is beyond. उने ते विद्याज्ञानी प्रविष्ठा विन्यो देव संपुर्भ निक्षेपः। Neither the born nor of the unborn can gauge the far summit of your might. नते विष्णु जायसानो देव महिमः पर मनं ग्रहः। You hold up the great gliding heaven and keep the front gate of the earth. उद्दासना नाक गुरुं बुधानां दयानं प्रविष्ठम कहभ मुदिय। He created for man the productive, nursing and nourishing mother earth with its ten directions (ways) इर्वो वेनुससी हि मूळ मुन्त्वशुमी मरुपे दशस्या। He holds the two all-enveloping vaults and keeps the earth with his powerful rays all around. उद्दास्का रोदसी विष्णुवे द्वारं प्रविष्ठी महिपो
Creating Agni, Surya and Ushas, Vishnu made the world extensive for Yajna, the cultivation of life. The powerful ones fought in fights and killed the delight in fraud of the enemy. Thrice wandered this Divine one round this earth, glorifying the splendour of his many lights. May Vishnu remain most powerful of his powers, for splendour is the name of this ancient and firm one. I sing the might of your immense power residing far beyond space. Do not hide it from us, if you happen to develop newer forms. It is Vishnu who has thus singly maintained all the worlds of three-fold earths and heavens. The three regions are full with inexhaustible sweet Nectar and enjoyment of food. There is the spring well of Nectar in the highest region of the swift and far going Vishnu which is thus related with all. Let us desire and strive to go and reach his abode where lights are multi-spired and sharpest. Here the highest region of the swift hero shines plentifully. Maintaining the beloved regions of immortality, Vishnu, the supreme guardian protects dearly, the ultimate path maintaining its immortality. Residing in Agni, he knows all the worlds. Whatever was created before dawn or Ushas and whatever is brilliant in the intense rays of Vyushas are all the permanent production of
the regions of the Divine light. They adorn the activities of the one life-giving God - head i.e. अग्निदेवताओऽहोऽवस्थरत्। रुपम् पवित्रं अशि यहैतुमन महोऽवस्थरत्। विभवं तस्मात् मुख्यं न प्रभुपन्तं। वह हेवाना प्रभुपन्तं।

Whatever be the name and power of the one, all forms and powers are ultimately from the one Agni and the Divinity of all emanations are ultimately known by the one fundamental name of Agni, emerging from the bosom of Ushas. Vishnu is the protector, and he guards the supreme path, keeping the Nector in his hold and dispensing immortality. But Agni knows all the worlds and holds in him the divinity of all Gods. विभुगोऽपरम् पति पाभ: विभु: यामानि अगुऽतादुपाल: अधिरूप्तामुक्तानि वेदः।

Agni is the one Universal form of all Gods as he is of the original undefined form in the waters of existence. He is the source of all manifestations of the unmanifested form. The two sisters, the dark and the bright, hide and exhibit all forms alternately. Hence all forms, are known as the manifestations of the one unmanifest Agni. Indra and Varuna etc., are all known as unmanifest embryos, moving in the basic waters of life. अत्यदिक्षः अपादिक्षः। Agni who holds all within him either as the manifest in the light of day, or the unmanifest in the dusk of night, is the source of all including even the Sun, the first of Adityas.

There are therefore the Aprī Suktas which serve as the Agni-Hotra formula indicating all states of existence in the one. The name of Agni signifies either Apam-napath, or Materiswa, or the Samiddho-Agni or the Ida. The Aprī Suktas therefore speak of Agni-Hotra as the formulation of the entire truth both of the manifest and the unmanifest forms of existence. Even the manifest forms of Adityas i.e., Indra, Va-
runa, Brihaspathi, Agni, Soma, Surya etc., which move floating in their spheres on the milky ocean of the particles of light in the great firmament are only the originals of the planetary forms alternating between their defined shapes in the midst of clouds of light, known as Parvatas or mountains. Indra is therefore known as roaming on the floating mountains of clouds in company of his greater brother Vishnu, the mighty son of Adithi, and is ever on the search for fighting any threat to cosmic order into the power of order, by constant and swift wandering over the vast realms of the cosmos as the youthful hero. इमार: र्म्ये. गाहन्।

Agni then is the symbol and formula of the entire existence expressed in the small number of Agni Suktas which have application in the practices of the formulated Yajna performances of Agni Hotra. Agni therefore, points out to his many forms either as Vaiswanara or Jata-Veda or Rakshoха etc., in the human bodies, in the earth or waters or Anthariksha or Diva. All particular forms, distinct in light or indistinct in night are all expressions of one and the same Agni. The major Upanishads, Brihadaranya, Chandogya or Isavasya invoke Agni as both the immanent and the transcendental. It is Agni that is the permanent basis of existence in birth or in death, absorbing all as Athri, the eating fire, for transforming into new creation as Ratri. The path of truth is therefore endless covering and encircling both day and night and uniting them in the dawn and ever to show the endlessness of the path, of which the Uttarayana and the Dakshinayana are the complementary sections of the one path of the one journey of the two Ayanas. The Cosmic circle has two aspects one within, one without, the intra-cosmic
and the supra-cosmic, touching on the inner and outer sides of the cosmic circle, known in terms of the names of Rudra and Vishnu, linked by the inter-twining of the layer of nerves i.e., Vayus and Maruths. But their integrity is known by the one name, Agni, and men therefore make Agni their sole stand. तमाम सब से आगसे ले दिवो भविष्य यत् समीत: ते दिवें सत्यस्युन्य देवा विदेशो दशुष्प्ये मल्लया लम्भें। नवति यद् क्लीनाम्।

Oh Agni! the other fires are your different states and they all enjoy thy immortality. ता हस्ते अत्यसे बन्ये ले दिवें भुवनता माधवते। Oh, Omnipotent Vaiswanara! You are the centre of all regions and like a pillar you gather people around you. वैश्वनर नामितम् कितीने स्वामिस जनों उपमिदु यथोः। अग्नि is the head of the sky, the centre of the earth and the agitation in the Rodasi or middle regions. स्वायद्विसे नामितम: देव्विश्वा जनों जन दरति रोचन्।। You being such a powerful one, the Devas have made you their light too. तन्नवे वेकास हस्तमान्त देहे वैश्वनर ज्योतिरिष्टु। As the rays are fixed in the sun, so are all the wealths held in the all-powerful Vaiswanara. आत्मौऽ न रस्माया दुःसमो वैश्वनरे द्विप्रेर्यन्य बुधिन्। You are the ruling king wherever you remain, either in mountains, waters, plants or men. या पुरोवद्योगती बुधु या मनुष्यभर्न तया राजा। The two great vaults of Antariksha are the voices of Hota, their son, as skill is of man. दक्षता दद मृते रोदी गिरो होता नागपो न दक्ष। Thy banners (rays) are carrying the rising Jata Veda for displaying him as the sun to the world. उद्दवे जातिवेद्वं देवे दहनित केतक: द्वे निंदन्य सुश्रुप्य। At his approach the stars are disappearing from the night like thieves. उस्ते तास्यो नथा नक्षा उन्नतदुमिः सुराय विस्तृकृते। ‘Sun’ you are the raft that reveals everything and the creator of light. You shine, giving illumination for all. तरं विक्षुक्तते ज्योतिष्‍कुदमु पुर्वे दिख मायाम रोपणे। Higher up beyond the sun and around the darkness, we reach the highest light. उद्दवे तमसः दीर्घा ज्योतिष्कुदं द्वते देशा पुरे महा ज्योति द्वतमम्।
It is Savitha that moves in a greater orbit beyond both the spaces occupied by the Sun's light i.e., the dark space of Yama. Savitha illumines both the skies separated by the dark region and rides in his chariot surveying all the world across, athwart ascending and descending. आ कृणो रजसा कान्तानी निवेशयसते मर्वै विरस्यकेन कान्तानी रञ्जेनात्तके साधू मुन्नानि पश्यन्ते। साधू वेद: प्रवतं यश्वनुदता साधू मुन्नानि यज्ञार्था हरिन्या। There are three skies, two for the Savitha and one shines in the region of Yama which are on the central axis of the cosmic sphere. Let any one say if he knows it. निले यात्रा: साधुंतु हृदः उपवा एक यमस्त्य युक्ते निर्भारः। सांति न भर्ता मन्नानि तस्वी रिख्यानित्रू त तद्चिन्तित्त्व। Suparna himself appeared in the Antarikshas, the intervening regions. Where is the sun now? Who knows, in what sky he spreads his rays. विष्णू अन्तरात्यात्रत्र नमोर्वेन अस्तुः सुनीतिः कबंदीनी सूर्यं: शक्यंकेन कन्यां यां समर्पणात। Savitha, the creator spreads his inevitable rays actively through the space between the two heavens and the earth. हिरण्य हस्तो अस्तुः सुनीतिः: शुरूविधोऽस्त्रो: वश्याय। He destroys Ameeva i.e., the impediment to metabolism and he goes towards the Sun and through the dusky region and covers the sky. अर्जिन्दा ब्रह्म दृश्यं सूर्यं: मन्ने कृणो रजसा यां साधुः। May the God of unfailing hands lead us in his rear, right into security, avoiding the cruel and the destructive, singing every night. हिरण्य हस्तो अस्तुः सुनीतिः: शुरूविधोऽस्त्रो: वश्याय। Oh. Savitha lead us now through and inform us of the paths that were well laid through the intervening space beyond the regions of ether. वे यात्रा: साधु: काबंदी: रञ्जेन: सूर्यंत: अन्तरात्यात्र: तेम्मत: अव पाणिनि: सुनिम्यो रथान: नो अधिष्ठ श्रृङ्खः वेदः। It is the one Agni that is the head of heaven that travels through the night and comes up in the morning as Savita, the creator. This mystery is known to the quick moving waters. गृहः सुनीति: साधु नक्ति मन्निः तत:। सूर्यं जाते प्रश्चितप्र, यदवाद्य विक्रिया मेलामणोच्च, तृणवेदरस्त्र ब्रह्मान्य। Agni is therefore first
invoked for well-being; यज्ञार्थिन प्रथमः। Then are invoked Mitra and Varuna for protection यज्ञार्थिन मित्रवर्णा विहासे and then is invoked the night, the home and residence of the (universe) world। यज्ञार्थि रात्रिः नगतो निवेदिनाम्। Afterwards Savitha, the creator is called for help in the light of day। All of them put together are invoked in their order thus। यज्ञार्थिन प्रथमः स्वतःस्वा यज्ञार्थिन मित्रवर्णा विहासे यज्ञार्थिनी नगतो निवेदिनाम् यज्ञार्थिभें संहिताम् नवः।

Ushas, the dawn, links up the paths of day and night gradually into the day of Devas for Deva Yajna। Ushas, the ancient goddess helps in all activities with every protection। पुराणे देवि शुभः। पूर्वपि रुक्मानी चरिते विचारे। The Divine one shines immortal in the bright chariot evolving right activities। उधः देवसमात्र निमाहि चतुरथा सुगुणा ईर्यन्तः। Oh, you Usha, you may be careful of the twin horses of great power that are drawing our brilliant chariot, and evolving right activities। आला क्रतु दुहामात्र अथवा विश्रामण नवरथा पावगी ताः। Ushas leads from the front of the western world and is at the head of all as the banner of immortality। उप: अमितेषु नुक्तां विश्रामणाः निमाहिः सेवा वेदः। Moving up to an exact half of the Ushas you complete the fresh circuit। समाल मयौ चरणीक्षणा सतस्यामिति मथवः। Illuminating the extending dawn of Agni, she becomes hearty with distribution of wealth। आपती ब्रह्म उपसमां निमाहिः सतामेवः प्रविश्यामिः निमाहिः। Here is the region the mother of Mitra and Varuna who mysteriously sheds the delightful light that saves all। नहीं मित्रवर्णः वहन्तः माता चदेत्वा मातुः। With the activity of Devas, the Sun, the eye of the Devas, is brought forth and he reveals the emergence of the world into the dawn of light। शेषः देवानां महानिधो बलु राधित्यते भूलने दिन्त्यस्य। Fighting in planned battles with her wealth, she showed me the path of light, Deva Yanam। नै नेत्रः देवानाः अहमन्तं चतुरथा सुतुम्भि रिखलाद्। Many are the days when she appeared before the sun rose; for she behaved
like a wanton and again appeared with restraint and control. तवाँ दहाँगी शहुकराष्टर या जननी सुंदिता सूर्यस। The really wise ones of old remained active in Yajnas with the Devas. तै दहाँगी सर्ववाप सासन आदायान: कदनु दुर्या। The Pitrus found and followed the hidden light and with true thoughts they brought forth the Devas. गूढ्यं ज्योति: विनरो अन्यंदिरु तु साय मन्ना आदनायतुपायां। Ushas is therefore the mother and the leader of cows. पवनी नेत्रो वायुरलो। The same endless path is for the two sisters of Day and Night, and they serve Agni by turus, being trained by Devas. तहाँ जाना सब्यसाति मन्ना वरि से देवनिर्जने। They never oppose each nor are they mutually uninterested. The Night and Dawn are of the same mind though different in forms. नामयेते नात्राद: युनेते नोपायं मन्नाय दिशये। Agni is therefore said to be nursed with suckling by two dames, the dusky and the bright (as Devaki and Yasoda nursed the child Krishna) द्वे विकृमेऽचरत: भ्रान्ता इत्रिपत द्वे वेषे। just as the earth and Heaven protect all creatures from non-being in immensities. Ushas stands for the pulsations of all life and she is said to be the life-giving mother. विनिर्मतन्हे जीतेते देहेने विनिर्माणं मुने। She extends life awaking the dead back to life. श्रुक्षति श्रीभूमदीरविन्दि न्ता। Oh, Usha you are the mother of Devas, the brilliant forces of Adithi, and you shine best as the banner of Yajna. साता देवाना मदरते रनींक वाहस्य केतु वृहति दिशादी। Surya follows the bright Ushas as man follows woman into light where the powerful ones play and increases their happy relations through ages. सुरीं देवी नृपने रोमाने मनीषोपा ममते प्रवाह तथा नरो देवतान्ते सुमाणि विद्याते मद्राणि भद्र। Following the dawn, the Sun rises beautifully as the eye of Mitra, Varuna and Agni. जित देवाना दूर सरींके वहुमिश्चर क्रृशय बने। He is the soul of the universe, mobile and immobile and extends throughout the space between earth and heaven. आत्मा पहाड़ीपी अन्तरिक्ष सूर्य आत्मा ब्रह्म सत्यकां।
Safe are the tawny horses of the Sun and they go across space according as one's pleasure is. भ्रमण कथा हरित: सूर्य स्वर्य आत्मा अनुभवसः। Going round the earth and sky in a second, they mount up to the top of heaven. नमस्त्वत्र विस्मार औष्ठं: परिपावस द्रविङ्कन्ति तप:। Surya is the centre of the Universe and he holds the great expanse and in this lies his divinity and might. तत् सुर्यो देववे नन्दविन्यं मन्या पृथूं विस्मात संभार। From his seat the tawny one wears the nights as his home and garments and spreads his garments over all. बदेदत्तुक हरित: सर्वस्थानान्तरो विन्दु विस्मातः। The sun brings into view the splendour of Mitra and Varuna on either front of heaven. तत्र स्वर्या विस्माय च से सूर्यों सुभाषण दीर्घास्य। He is infinitely potent and is borne by the brilliant in light and yellow in the dark. अन्तर्जन्त मन्यित्वेददभासः पावः क्रुणा मन्यत् हरित: स्वम्पर्वत। With its twilit light, the dawn links up and unifies the two paths, dark and bright of Night and Day i.e., of the Pitrus and Devas, and establishes (sets up) the endless continuity of the same cyclic path of Unity of the entire existence. The same unity of the ultimate reality of the Universe is referred to as having been maintained by the sun after dawn but the source of even the sun is referred to as Agni in the mystery of the Night. Subsisting either implicitly in the Night or explicitly in the day, the ultimate is known as the resident of the home or the house holder either in Night or in Day i.e., Vaivasthath. अग्निः अग्निः जमलि जमलि जमलि जमलि जमलि। The Night is therefore known as the abode of the universe including both Agni and Surya. जमलि जमलि जमलि जमलि जमलि।

The young mother keeps Agni hiding in her cave like the foetus भूरः माता समुद्भदमु गुहाबिन्न। Agni wakes men towards the dawn as though leading them to the cow. अग्निः अग्निः सविना लिपिस्सु गुहाबिन्न। Oh, Agni, you are nice and praiseworthy, and with your plenipotence, you are
dear to men and the guest of the wise. Oh, you, Agni, Immortal resident of Ushas, peculiar are your gifts. When pleased you become the carrier of food to the Devas and the driving power of Yajna. All men desire to enjoy the Riches of Indra. The ocean of Benefits. You, oh, Lord of the heavenly realms, You really become Varuna, Mithra, when developed. Oh son of courage, you transform into Viswa Devas and you also become Indra, bestowing on the mortal. Lord of the heavenly realms, You are Rudra and your birth is strange. Your sphere is placed near that of Vishnu by which you get the mystery name of the cows. By your wealth Oh, beautiful ‘Deva’, the many Devas bear variously and distribute nectar. Here lie the Skandas. They depend on the gods for sustenance.

The dawn then is significant of life. Dawn is birth from night into the light of awakening knowledge. It is Ushas at the birth of the Sun, the son of Ushas, birth of might for light after the completion of Suparna’s growth, the son of Vinatha, ready for the fight for Amrutha. Ushas is also the birth of knowledge, and wisdom of Saraswathi projecting and producing speech. With the emergence of Agni into birth, as the Sun, Ushas marks the dawn of birth, might and wisdom, gradually and stage by stage, all representing the emergence of Raks from the birth.

At first there is the emergence of Ushas happily at dawn as a matron dispelling sin when the winged ones fly up. Oh, You Ushas convey all the Divas from above for drinking Soma. She would put into us the potential powers of light.
might and speech. शामृधा था गोम देवकोज्या मुणा गान्त-सुधीरिमः. She comes to many in chariots from the far region where the rise of the Sun takes place from the mother's womb.

Ushas is glorious sight, shining with golden hues. She is the mother of rays and the leader of days. उषास सूक्ष्मी हस्तिन कमी गान्त मता नीच्यां मरीं.

She is the glorious eye of Devas, leading the beautiful white horse (the Sun). देवानां उषाः सूर्या हस्तिन रूपेण नानिता मरीं।

Oh, Ushas! illumine us with best lights which would create life for us. उषाः आप! सूर्या हस्तिन रूपेण नानिता मरीं।

You maintain our protection with the desired gifts of cows, horses and chariots. एवं ने देवी रूपेण नानिता मरीं, रूपेण नानिता मरीं।

Usha leads men and awakens through the paths of the five regions of men. उषाः आप! शा सूर्या हस्तिन रूपेण नानिता मरीं।

The wise ones sing with intent minds over the Divine Ushas which carries the great light. व्याकुण्तम् संदेखणां प्रति वितिकुण्ठितम् मनोविधर्ते।

She goes in advance, making the paths easy for journey as she awakens. एवं देवी रूपेण नानिता मरीं, रूपेण नानिता मरीं।

The great one moving in the great chariot reveals the world and gives light at the beginning of the day. उषाः आप! सूर्या हस्तिन रूपेण नानिता मरीं।

The dawn is linked up with night at the end of days, and like yoked ones they strive together. देवासदृशी देवी साधकंष्ठम् दिशास्मु हरम् वरंग्नी।

The cows (rays) bring back nights and give light like the arms of the sun. शामृधा आप! सूर्या हस्तिन रूपेण नानिता मरीं।

She moves along the path of light and truth, easily as one who knows well, and needs no notice of the directions. उषाः आप! सूर्या हस्तिन रूपेण नानिता मरीं।

The cows therefore link up with nights at the end of days and like yoked ones, they strive together.

The next stage is one of increasing might with the power of Vayus and Maruths, the vigorous armies of Rudra. The same are ultimately the powers of Indra.
and also of Suparna who opposes Indra in the region of heaven for Nectar to release his mother from bondage and also to help even his twin brothers, the vile Kadrus. We invoke Tharkshya, the fighter and the controller of difficulties for our well-being. श्रवणेन तत्त्वं, हमशी सातू दसै निसाहुलेम। He quickly crosses the five regions of man, just as the Sun courses the waters with his light as a raft. सारस्वतिः: दासाष पश्चक हुष्टी सुरे इत्र जौतिथनारकस्तान। Encouraging his might as we do to Indra, we might get into him as we get into a ship for our well-being. इत्स्येव रतिमातीतावत पाना: तत्त्वेय नानानि स्थायेः। They know what is beyond in the realm of Yajna in the fourth cave beyond the regions of the creator and the sustainer, Savitha and Vishnu. Bharadwaja made the Brihati for Agni. अविन्दन्ते विनिर्द्यैं गदामीमु यहृत्य चाम परस्य यहायता। भारद्वजस्नाम, पशुनुस्किर्णो भर्तराजी वहंदा कंस्क क्रमं। The young woman of four braids resides in the wisdom of sciences, symbolised by the affinity of unity. चूँच भ्रमं युक्तिः: सुपार्णा पूरे गॊत्रेत रुप्यानि इन्द्रे। Suparnas remain in her where the Devas hold their shares of offerings. तत्स्या हुष्टाय स्थायणा तिष्ठेषु वेणू देवाह दरभरे भाग प्रामुः। One Suparna entered the ocean and there he watches this whole world. एकः सुपार्णः: य सम्राय माधिविशा इन्द्रं विषेय शुक्लम् विविधेः। With fully developed minds we find that His Mother talks to him and that he talks to the mother. ते पर्यं मन्तावलं मन्तित से मातोतिमे तं रक्षक महतमः। The wise ones call the single one by the many names of the Devas who hold on to different Chandases Grahas and Sthomas used differently for definite purposes in Yajna. सुपार्ण विषा: क्षयो क्षयेन्द्रे सन्ते श्रुव्हर्व क्षय्यति। श्रावश्च दुमस्ते अचरेपु अध्ययिो मनं मिमते हङ्कश। Similarly, Saraswathi is the mother of wisdom and she is the powerful keeper of sciences. Oh, Saraswathi! improve the divine sciences of knowledge, the children of thy mysterious showers, सरस्वती देविनिर्मो निषेध्य प्रजाविभाषा भुमायस् मधिनः। You know and flow powerfully
through the many even and uneven tracts of the several regions. भत सितिव्वो वद्यी सरस्वती क्षेत्रमें अतिर बाजीनीकारी। You are the divine Saraswathi, the guardian of intellects. May you the powerful protector maintain us with your powers. प्रथम देवी सरस्वती जीवि वाजीनीकारी थियो अविन्यक्ष। Since you keep treasures of wealth, you are invoked like Indra for overcoming Vritra. भास्की देवी सरस्वती पुनःपुनः इति न समर्थ्य। You cut the path for us with the compass like Pusha. रथ पूजन न च यमः। You are invoked for every power, for you improve the powers of the five classes of the seven foundations in the three regions. विपक्षका सत बातुः हन्नमूर्ति पुष्प अता दर्शनी हावे। Saraswathi! You are made grand (Brihathi) as a chariot by Vibhva and by the sympathetic singing of the wise. अर्द्र बृही विभावे इति अर्द्र नुस्ता विभावे दर्शनी।

The full powers of Indra are slowly developed more and more strongly through the stages of Suparna and Saraswathy, and they are the original gifts of dawn, strength and potency of Ushas; नास्तासु शाग गोमधावा धुरधुरपणा कल्लुढ़ी और Ushas thus brings into view, the eye of the world as the white horse i.e., the Sun. The Universe is therefore called the one chariot led by the one horse of seven names i.e. the Sun and the seven fold hues of his rays. रथमक भक्तनी अशी दसनामाः। Agni is born first of the Divine ones at the bottom of ether in his own home, the water, without feet or head, they being hidden in the heart of life, as the prime one in his own residence. य समय रथमः पवया की हुक्ते रजसी अस्य चोरी। अपादाधेऽर्जु गुहामालो अन्तात्त्वरो युक्तो पुष्यमस्व नीते। At his birth, Agni is the undifferentiated, called Adithi among the Devas, but as the guest in the fully developed and conscient human being. विषयम हितिम हितियालो विषयम हितियिन्द्र हितियालम। Agni is the delightful one of the Devas and let Jata Veda be pleased. अमीर्द्वसामस्व अर्थालम; संहि भिन्न जातिवीरदि।
In the womb of the original Divine Waters, Agni the concretised living Fire, floats with the potentialities of everyone of his powers in his undifferentiated form but capable of working out all his activities bearing the name Viswa Karma but not yet as Viswa Rupa. All through his being, he has eyes, mouths, hands and feet. He is the primary living being, the basis of all life, and the primary living shelter which later entered all the rest. He is the original one of Devas, even in name, and is the one problem of all problems, the Samprastha and into him all other problems enter. It is the parent, creator and multiplier, and he knows all the regions of the Universe. It is he that is the Yajnies who manipulate Agni in many ways that have invented the Yajna.

Only one Agni is reared in many forms. Only one sun shines over all the world and only one Ushas illumines all this. Only one became all the many in all the whole universe. The whole of existence is one happy moving chariot of living residenence with three wheels, splendid banners and an extensive seat of far-reaching circumference. We invoke for a safe drink that excellent one who is associated with varied gifts of creation.

The one Agni of infinite power and activity called Viswa Karma becomes the Chariot of Viswa Devas when full manifest as Viswa Rupa.
Integrate Agni is Agni incorporate. There are manifold powers of Agni, and Agni, is said to be the Adithi, the mother of all the Devas. The unity of all the powers is the form of Viswa Karma, and the unity of all the forms of the powers is the frame work of Viswa Rupa. The integral constitution of Agni, the soul, into the volitional, mental, perceptual and functional in the unity of the factual activities, and it is the source and basis of Purusha, the person or constituted existence.

There are seven-fold layers of the seven-fold constitution of Agni. Every creature accompanies Agni and passes through all the strata of his constitution and is refreshed with every renewal of every cycle of movement. Even the splendours of the visible sun are the unfolding into visible light of the latent splendours of Agni known only to the perceivers of facts in the extensive darkness. The seen truth is only a fourth and that seen by the mind has extension three-fold greater than the seen. We have to meditate with concentrated attention on the implicit glories of Agni for close scrutiny and understanding to make them explicit.

Agni refreshes the persons, renews the tissues and thoroughly reforms the whole constitution of all cre-
atures out of himself, the inexhaustible and immortal soul of all beings, Manus, Rishies, Devas, Gandharvas and Mortal beings. He is the supreme soul, the sole creator of all forms and frames, and is the potent background within and around all forms of individuals and of the universe. Agni is the potent soul of the creative waters of infinite existence, and the creative waters are known as Prajapathi, the creative lord and soul of all individuals, who emerge out of and merge again into the waters and thus ever continue to live, move, and have their being, as infinitesimals in the living and ever running waters of the flood of time. Restus is the living flood of Pranas and is the brilliant universal soul of individuals. The waters of Prajapathy, called (Kaha) are the Hiranya Garbha, the soul of the condensing form of the egg in the watery home. It is this Agni or Hiranya Garbha that holds, releases and takes back all into his embrace either to refresh, renew or transform all individuals in their turn into fresh jems when voluntarily entered into the Agni, in the spirit of the highest sacrifice. Among all Gods, the dear name of the one God, whose name is to be remembered and meditated upon for the survival and renewal of individuals through the parents, is searched for and is found out to be Agni. Among all the gods, the name of Agni is Brahma, the creator, and the name of Agni is Vishnu, the preserver. Among all the gods, the name of Agni is Shiva, the destroyer. Among all the gods, the name of Agni is Brahma, the creator, and the name of Agni is Vishnu, the preserver. Among all the gods, the name of Agni is Shiva, the destroyer.

Agni is the centre of Vishnu, the Viswa Rupa, and Vishnu is the all enveling circumference of the three extended spheres of Agni in the three intra-cosmic regions. Agni is therefore said to be fit for being noticed and meditated to be developed in the central nave or Nabhi of Vishnu. The waters are
the Prajapathy that gradually become denser and denser to form the Anda as the result of the cosmic metabolism (or Brahmondana Pachana) or Havirdhana in order to seed region after region and to reproduce the beings thoroughly reorganised in the warmth of the fire of the embrace of the Pradhivi and Diva, the mother and father. The waters अव: are the sources of the individualising Andas just as Agni is the soul of the universe, or as Viswakarma is of the Viswarupa. The Agni and the waters are the universal soul and the universal constitution, the resident and residence, the frame of the original Home; and they, the soul and the Home, are inseparable either in their atomic or mighty states of existence just as the centre and circumference of a circle are inseparable and always go together, implying one in the other of the two component aspects of only one. The soul and its skill build the web, i.e., the garment. They always remain together and are inseparable, as the Githa too puts it. क्षेत्रः क्षेत्रः संपर्यायत तद्विधः. It is difficult to cognise the soul in its many moves whether in the developing state of its tangible fresh constitution or in the stage of throwing off of the old one उद्भासंते तित्ते बापि मुनानवम् गुणान्विते विनुमाख्ये नातु पश्चात् पश्चात् ज्ञानिकरः। The soul always moves along with its constitutional roots and rudiments of its ever developing and ever accompanying Thamu. भूरं शत्रुपातिक वनपालिकोल युद्धस्वालिक संत्वानी रिपेयति कहुऽपि निरक्षायत्। The soul is in fact the potent source of life, its constitution and activity. Agni is always in one or other of his residences. वत्तुदं भवति which are extentions of the soul. कल्यू of शितः. It is only the living body that grows and works, not the dead and discarded sheath. The soul has power to weave for itself sheaths after sheaths of the body to suit its changing requirements. As the body daily
wears off its superfluities of hair, nail and skin, it can make good the loss by a regenerative process, just as a live tree alone puts forth its new crop of foliage, flower, fruit and seed, year after year, as the old ones drop off. The soul is therefore spoken of as ever accompanied by its Thana or constitution, माहनरूप स्वाति । The universe is the constitution of the cosmic soul as the tangible body is the web and garment of the individual soul. The soul and the constitutions continue to coexist even in the finest states pervading the oceans of the creative waters or Prajapathi. The homogeneous potent flood of the Retus is thus referred to as the form of Prajapathi, the Creative soul of individual existence. The Maha Bharata also puts it as आत्मायूपोकायुपिदिभमं देवस्व महत्त तस्मात सर्वज्ञरूप विद्यायत शुक्लसम्पन्नः । Retus is the God of all Gods and is therefore held pure and secure, being the nearest and dearest to all kinds of relationship either of the consort or of the offspring, even in the future distant generations, आत्मा पुष्पस्व विशेषः आत्मावै पुष्पनामकं विशारदात दंकल्कै । The potential powers of the Retus i.e., the Viswe Devas inhere in it as many Pranas in the one Prana of Agni and multiplies into manifold Pranas in a flood or Angirasas, gradually forming into specific groups of what are known as cows and horses गुस्मितिश्च गृह्यात् उक्षणो क्षामिषया अद्वृत्ताय महताः: as also the Saptagwas, Navagwas, Dasagwas etc. Every act and fact of perception, intelligence and all other principles of life, have a place in Dharma, provided they contribute to the security, elevation and realisation of the soul of the individual, amidst society, family, friends and children of even distant generations. Every item is dear to the soul as long as it is contributive but not detrimental to the progress of the soul as Yajnavalkya put it in Brihadaranyya. The wife is dear not by the desire
of wife, but for the sake of the soul. नव वर जापान क्रामां जाप प्रिया निरति, आत्मतपत्र क्रामां जाप प्रिया निरति। In this way children, knowledge, strength, spheres, Devas, creatures and all become dear to the soul if they contribute to the soul-progression. Retus being thus considered as the soul, its purity and progress are the aim of Vedic Kratus of the sowing, rearing and developing i.e., of Adhana. Hothra and Chayana of Agni so that the purity runs continuously through generations, of unfailing continuity in the flood current of pure knowledge. The Kratus preserve life, its purity, continuity and wisdom gradually expressed into Vak, the word of knowledge in unabated and undaunted expression.

Prajapathi as the waters is addressed as the all-powerful having in him everything that is to emanate, and capable of bestowing on us whatever is desirable to make and keep us masters of all possessions of real wealth. There is nothing in the world that has not its place in Prajapathi. प्रजापति तन्नविदेशायन्यो दिशानादानी परिता भवेत् धनस्मृति जुहुमस्थानो शस्त्र कृति धार्म परम रखोधम्। He gives soul and power, and his Government is devoutly attended upon by the Viswe Devas. व जातेदा विस्व देवस विषय उपासने प्राविषय देवस वेता। Life and death are his shades of immortality and mortality, and we give our offering to that God. स्वयं वानासुते नर्त्म मृत्यु: क्षेत्रस्थाय हरिया धिशेम। He supervises the waters that contain Daksha, and brings out Yajna i.e., the skill that creates systematically. वाहिनी हरिया पूर्वप्रांत देव दधान्त अन्यन्तैः द्वार्षम्। Let us give our offering to him who is the only God above all Gods. ते देवपावो देव एक आदि: क्षेत्रस्वाय हरिया धिशेम। The great waters, that produce Agni, spread and increase, being pregnant, and they contain the one life of the Devas, Hiranya Garbha or Hiranya Retus. There is one God who is the life of the life of the Devas. To Him we give our offerings. आपी स्वरहस्ती हिन्न
Prajapathy is the one life of the waters that are plenipotent and he is said to be the soul or Atma of the waters even in the individuals. Agni is the soul of the waters which serve as the many-sided home and body of Agni. Agni in the waters is said to be ever accompanied by Thanus or extensions. for the waters are the flowing waters of Pranas that reside in all beings, animate and inanimate. Devas, Rishies, Pithru etc. The Pranas are also known as Angiras or the floods of fire or. The Devas attend on Prana and the offsprings depend upon and follow Pranas. Ayu is the supreme protector. The eight-fold flood of Apaha or waters are the seven great floods, and the eighth is the flood of their powers or Apasaha. They are said to be chaste Matrons as well as Patrons. The seer understands this but the blind one does not. The wise son who understands original conception becomes the father of the father. The eight fold Apaha sustain themselves using the bones as their fuel. The Devas have made their union in Retus, the seed, and entered man. What are known as the essential waters have entered the body as Pajapathy and are within the body. The Devas have made the mortal as their home and entered man. Under the covering of the skin, everything of the vast universe is held together residing within the body. Th body is the human chariot and the Agni in it is the Divine charioteer. The chariot when used for pleasure is human only but when used for purification,
elevation and progress the chariot is divine. We therefore employ Agni for strength and friendliness. अग्नि विविध तरीको समय रस्तो। अधिज्ञानप्रमा शक्ति प्रदाय। Agni is therefore set up and developed by the methods of Adhana and Chitthi, each of which is repeated thrice for surer effects. युधाय धनय संयुक्ति योग अधिज्ञानप्रमा नारोपी तुलनेय सामान्य यद्यापि नित्येव नारुयातु पुनःधाय विश्वेत प्रभुत्व। The first Chitthi is for the uplift of the self, the second for that of the offspring, and the third is for the progress of the third generation, अत्तरस्य एवं एवं एवं विरङ्गेन नायायि तुलनेय सामान्य यद्यापि नित्येव नारुयातु पुनःधाय विश्वेत प्रभुत्व। After the first Chitthi is performed, the Yajamana should not approach his wife. After the second, he should not touch any other woman, and after the third Chitthi, man should not show or lose his seed anywhere. ज्ञितवृत्ति न रामा सुप्रेयात द्वितीयेव नित्ये नायायिन्य नृत्येतिविक्ता न भंव रेतीवा एत्वेचिदीष्यते।

These aims and methods clearly indicate that the Atma is protected and saved with discipline for progress and is sown for the sake of the second generation to proceed into the third and so on. Thus the Yajamana is one who goes on performing the Yajna of life, developing the fire with fuel into more and more progress. The Vedic injunction therefore states that the Yajamana feeds the fire. ज्ञितावृत्ति नायायिन्य सुप्रेयात When the Brahmavadins are pressed and asked for stating the ultimate objective Devatha, for whose satisfaction the Chitti is performed, the Devata is then stated to be Prajapathi, and that the offering for Prajapathi is of Atma i.e. of itself, अग्नि विविध तरीको समय रस्तो। When everthing remains as the pulsating waters, it is Prajapathi. ज्ञितवृत्ति नायायिन्य सुप्रेयात एवं तथा नायायिन्य सुप्रेयात। In the sheaths of the lotus, the Prajapathi became Vayu grew very impulsive and agitating, and knew no stability. ज्ञितवृत्ति नायायिन्य सुप्रेयात एवं तथा नायायिन्य सुप्रेयात। He
found the nest, the abode of the waters से देवमण्डित दुनाय दपाधीत। The Prajapathi then put the Agni in the centre of the waters and developed him. नायं जगामिति राजस्थाने दुनाय निदित्त। This is Agni who resides in the waters. येव नायिनि। The Devas have reached heaven in the company and aid of Agni आत्मा। देवस्तनां दुनायां लोकवासन। When they returned devilish parasites pursued and harassed them. तन्नु चर्च ज्ञानान व्याप्ताशे दुनायां देवान्न दुनायां। So the Devas invented the Yajna called Vithrunna and drove away the devilish parasites. तेवा एतां चित्तिणां राजस्व तामी राजस्व अपाधीत। They did it with the purpose of protecting their home or constitutions of their own bodies or their offspring or of a distant lineage सहस्यादि किदुम्भं वा अपाधीत। This method of improving the fire is performed with one's own soul, सहस्यादि चित्तिणां सहस्यान निदित्त। for the soul, given as an offering, into the fire, improves also and continues safely in the constitutions and then moves into the constitutions of the future generations, through the offspring, in the form of the homes of the soul. If Chayana of Agni is performed in all its detailed perfection and if woman is approached, one would only dissipate and not prosper potentially, यदाचित्तिणां सहस्यानं तामसम्बन्धी अपाधीत। The soul prospers and becomes improved along with Agni if Chitti is observed in strict accordance with the nature and form of the life-constitution of Pranas in the measured terms of Pasus or the measure of Pranas of knowledge i.e. in the measures of the metres of Veda सत्त्वम नामिन्यां। Then the Yajamana develops in the perfect manner and he will not develop irregular forms and constitutions नामिन्यां जाबाटी। The stages of development follow the measured paths of Pranas of Gayathry, ठरिश्तूप, जागत्य, अनुश्ठूप and Pankthi गयान्त्रयस्पतिचित्र निर्मित्ति। द्वितीया श्रेष्ठूम निर्मित्ति। उत्तमवां अनुस्पदवां श्रेष्ठ वेदां वेदां निर्मित्ति। These are really the five life
pulsation known as Prana, Vyana, Apana etc. Prāṇaḥ
prakāsaḥ: यानो हिर्निरायाय स्तुतिया। The developments of Prana
and Apana grow into Ida or sounds of speech. The
Pasus are known as Ida, and with Pasus Prajapathy is
improved and (increased): प्राणमांते रेतेर मम्मास्वाड़या ते एक विमाति:
प्राणं इत्यं प्रमाणिरिव विनभुं। Agni is to be increased after the
increased Prajapathy is informed in expression, प्रजापतिः प्रेममानुष्यो भो। The Aswa or movement of Prana is of Pra-
japathy प्राजापत्यः। Therefore the horses in the front and
at the back, represented by the bricks placed in Cha-
yana indicate the form of Prajapathy. अस्य अभित्तियोऽवाय शाब
उत्तरात्र धेती दक्षणः ता अल्पममियः सुप्रस्थायः। The golden vessel
full of sweet Nectar is offered to Brahma and it becomes
fully sweet हिर्णियाण्यं मधोः पूर्ण क्राणेः धातिः। The Yajamana be-
comes sweet, like nectar, and he gains long life of many
years with many powers, for Ayu alone holds the many
powers: सच्चिन्तामण्डलाकेन शास्त्रुः पुम्प अस्तःस्त्रीयः अपुर्वीयः हीयः समस्ये। Ayu
is the highest of Pranas अयु: अयुष्मानुः। The Pranas are
the Viswe Devas and with Pranas, one has to keep him-
self ready to give. प्राणं दिश्येदया: प्राणीरेवमनुमुन्येत। The Pranas
are the purifiers, and the Pasus or sounds :-expressions
are born of Pranas प्राणीं पक्षिन्तः प्राणादिब्धः परः प्रजायन्ति। The
waters are the purifiers and from the waters, creatures
are created अपाने पक्षाः अन्धे: अग्नि: प्रजा: प्रजायन्ति। for waters create
children from Agni, the one purifier. यद्यपिं शास्त्रुः प्रबधानात्सः
tेन प्रजायन्ति।

The Devas approached Agni when they had to fight
the Asuras. Agni then entered into the accomplished
and arranged himself in three ways, partly in Pasus or
Pranas, partly in the waters of knowledge, and partly
in the Aditya आदित्य शुक्कवल्ल शुक्कवल्लेष्मणायाधिते। Since Havis
is offered to these constitutions of Agni, they are fed
and replenished and kept continuous. सद्याः दशाः सिद्धमते
Agni is ever accompanied by his constitutions and he is ever established in all his splendours which are: the spheres of existence and the foods that fully feed the spheres. सत्तनू रंचलात सत्तत्त्व आक्षेपाते इच्छे मोक्षे: प्रतानि हृदौऽियि हृभाव सोऽिधार्थाति। The various spheres and regions of cosmic existence are always on the shifts of cosmic metabolism, each acting as the food of its next, and all remaining in the states of preparation of food or Harihanna in the total process of cosmic transformations or Brahmanandana Pachana. Agni therefore extends with his worshipable forms and they are pure and purifying in the series of their cyclic emanations आहएं तामिस्तकाते ता एता पदामाना पाकः छुबः। They are pure, purifying, and brilliant.

Yajna is the vehicle of Agni i.e. the first outer manifestation of Agni निि अमेिवी। Agni has entered the horse आमिं अके प्राधिकत and has come here after taking the dark imperceptible form within beings, wood and stone etc. कृणिङ्गोविषा सो अगार्णण्ड। The setting up of Agni is the beginning or commencement of Yajna यामृल मन्न्यालेम। Agni is set up by bringing the Arani and churning him out of the oceans of existence अऽणी अादाय अमि मौलाप्लाम।

When Agni is created, Agni Hotra is also created as a consequence अमिन हैकः मौलिहोऽि मन्न्याज्ञयः। Oh Agni । Your developments are seven. You have seven fuels, seven tongues, seven seers, seven loving regions. You know seven invokers and have seven mothers. May you be ever full with the integrity of unity। यम हे अभि सिमिन सन जिहि सांतवः। शम्प्राम व्यावसि सांहोऽि कुलिहिन, सांहोऽि राःणिन्या श्रेणः। These were the frames of Agni and he always moved out with them। एतात्तीर्थन अभि लाखः असान्दु तामिल दक्षालम। His pure and purifying frames are the pure and purifying Pranas, waters and Pasus। ता पदामाना पाकः छुबः। अमि: तैय या पदामाना पाकः तमुर्रामीतः।
Atma is the essence of sincere offering, and in all offerings the Atma is purified.

Agni is the undeteriorating essential Rasa that upholds and sustains all with his essence. विश्वरूपं जयंति ऋशि रत्नभुति। तस्मान ऋशिः सर्वेऽपि। So the supreme soul is Agni, the light of the world. He is Vayu in the middle region and is also the sun in the sky. एक ज्ञानमेव त्यों ज्ञातिभक्तिः वायुर्नायके शरीम मित्र। Atma is his cousin intelligence, wisdom to be invoked and meditated upon. आत्मामाहात्मिको अत्यन्तर्विश्वासोऽयंतरिकेष्यो। Together are these Vaiswanara who digests, in the Anathariksha, with Garhapatya, and Ahavaniya his belongings. All these are the constitutions of Agni. They remain together and are inseparable. He is then untouched by any filth for Agni, the Rudra and destroyer of filth is with him. शाह व इसे अमोकतं द्यभोवन परमो अन्तरिकम् गाक्ष्यो यी राह सोमो यीवा अभ्येता अव्याहूः प्रस स पान्तवा व्याहितो।

Therefore after an individual soul has entered into the universal Agni of the waters, the source and back ground of all creation, he is again born from the same Agni completely refreshed for renewed life, like a fresh and pure jem. The universal Agni is unindividualised and is integral and it is therefore said to be even and calm until there is the stir of the sweet will to create. अमोकतं एततं ग्रिहस्थानं साध्वम् अन्तरिकम् गाक्ष्यो यी राह सोमो यीवा अभ्येता अव्याहूः प्रस स पान्तवा व्याहितो। Sheltered is the home of Agni and soma is the container of the seed. श्वस्तितं आत्मानं यीवम् रत्नभुति। Agni is sown in the measured shelter and transported gently. The seed is re-arranged in the home. Hence the foetus develops in the home or abode. वज्रस्मृतं नाश्वयं ब्रह्मविनिविकाशस्त्वां स्मृति तस्मात्तो। They are evenly held and maintained. The creature is also of Agni, and Agni is the abode of all the creatures. पद्माभिर प्रत्येक प्रजानिविकाशस्तं। The seed is
living and active. Since life grows under closed shelter, the essence is said to be held in the abode. When innocent creatures are being developed for birth, they are held under shelter. Varuna must be received in the wake of active power and then the centres of life are laid and assorted. Hence the creature is born living, seeing, hearing and crying. Those parts that possess important life pulsations i.e. the life centres of Pranas are placed foremost, indicating that they are first formed. That which is the first develops Vasishta. Bharadwaja's is developed by the Pranas on the right. Jamadagni by the rear ones. Viswamitra by the superposed ones and the central Pranas holds the undivided all potential Viswakarma. All the developments run concurrently along similar and parallel lines in the march of seasons and thus grow full i.e. the material growth in space accompanies the rounds of time-rythm. They are therefore said to be held in equity since they are equally active. They are all brought into action in one pulsation of the Prana of vocal expression. Therefore the many aspects of the year are held in the one equal measure of the year's composite round. This implies that the seasons are held entire in the essential flow of the offspring i.e. in the constitutional set up or arrangement of the seed, the Retus. Therefore when the seed is sown, it is
both in accordance with the flow or march of seasons. The Vayus or pulsations of life follow the flood of seasons, being held in them. Therefore the seasons contain the life of time. Thus all go round and round undying. The showers are held in and carried by the Vayus. Hence what is called as the Apaha is the permanent knowledge that is in all creatures as the background and foundation of all creation. Adhana and Chayana are the formulated principles of the methods of sowing and developing of life which implies the sowing and developing of the fire of knowledge, the concurrent background of life. The details of the rituals of Adheya and Chitti proclaim the principles of life operating in the emanations tangibly into life-forms from Agni, the soul of all existence through its constant constitutings into the web of the matrix, as also its constituent strands of space and time. This is the inherent and permanent play of creation consciously carried on and warmly enjoyed by Agni, the soul of reality, from whom we emerge and into whom we merge for renewed emergence, with the innate purity and effulgence of a “Jem”. The bricks called Prana Bhrutaha, the carriers of life pulsation, are advised to be laid as ten for the secure continuity of life. But the greatest splendour of life is the voice. The others belong to the different regions of Angirasas in the front and of
Adityas in the rear. The Pranas of the lower region form a useful support for the upper ones and they all work in unity. Prajapathi, having created the offspring, wanted to be their head and brain. He moved on with them and became the brain of those Pranas. The entire number of Pranas in the person are twenty one by whose unity, the soul is represented and the covering of be ant-hill represents it as seven fold. The Pranas in the head are seven fold and the entire person is sustained and supplied by the Pranas. The Pranas in the head are the source of strength of the eye, ear and voice. This is the division of Indriyas and when separated and divided, is known as the unintelligent dead brain. The intelligent is the essence and is fed by essential fragments. It is fed within the covering of the pot which gives it security and steadiness and serves creatures with Pranas. The brain is thus the active part. for it is on the brain that the development of creatures depends, In its form, it hold both the sky and the earth, and hence the Manthra says. Just as there is oneness in the functioning of the several spheres of the outer world, there is also a united functioning in the several regions of every body by the total unity of the several Pranas under the spur of the one Agni. The Pranas of the superior regions
are assisted and maintained by the lower Pranas, and there is a continuous co-operation between their different performances, all directed by the central soul of the Agni. Of them, two main functions take different forms in all classes of beings as well as in the human beings, in the masculine and the feminine forms. Between them there is the functioning of one united course of life for carrying on the creative process which is deep and innate but quite unaware automatic in its outward recognition of action. Being separate in two bodies, the powers of the waters of the one attract the powers of the waters of the other, until both undergo mutual sacrifice to form into one Anda by their perfect union. Agni is born a fresh gem of a soul in the form of a child or Kumara. 

The soul of a wise man is cheerfully sacrificed and is offered into the fire of the waters of the woman. The individual is then reborn with the birth of the fire of Kama. Marriage thus is sacred and a sacrament dedicated for the pure revival of the soul. Every man is a link between two streams of existence running within and around him. One is Adhyatma and the other is Adhi Bhutha. He has to strive for and effect a harmonious union of the two streams in him. The world with all its essential constitutional belongings is one, the other is the inner psychological constitution of man. When we can bring about their perfect harmony, we gain spiritual peace and even the constitution will be realised to be the vehicle of the knowledge of creation of the kind of the speech and of knowledge which guides and reigns individual lives with its sway of control and spur. We would be able to understand the unity of all existence, if we make
ourselves pure with the scientific guidance of the Vedic Samskaras and of their renewals for reorganising. Reality is really integral, one infinity of infinitesimals, each forcing the others, and all fusing into the one mould and pattern of facts, realisings in themselves again, the Original Integrity of Reality by the inherent compulsion of Unity. The process of creation is a continuous mighty churning out, of the latent life of the oceans of the knowledge of existence to form and dissolve, again and again, for fresher forms through the deathless process of evolving, forms in the endless process of perfection inherent in the intelligence of reality. Reality is therefore existence being or becoming, in evolution or involution. The basic, primal existence is endless and infinite, raising, rearing and fusing all infinitesimals into the frame of form of the self-conscious, realising the unity of reality, whose cogency is beyond the range of the comprehension of the vision or division of time and its measure of space and its sections, of Day and Night, and of Sath or Asath as the Nasdiya Suktha puts it: नासद्रस्तोन्न, नासदोत्रात्मः. Reality is entirety. It is not merely the extremes of existence of manifestation or non-manifestation i.e. Sath or Asath. Reality is subtle and is far above the divisions of Sath and Asath as Githa also records it, तदाःस्तः अभ्यः. The Maha Bharata too states that the ultimate is endless and is conceived neither in terms of Sath nor of Asath. अनाधिन्तम परं बद्ध नस्त मनं स्नातुपाति. The state of existence is a continuous tumult of oceanic churning of the infinite waters in the undivided ocean of existence with centripetal and centrifugal activity, to evolve and resolve the concentric and coexisting sheaths of forms, emerging into individuality and merging again into the universal flood of the waters
of existence that is both within and around individual formations. The universal flood continues to move in and around the constitutions, and maintaining the balance between the centres and circumferences of individualities in the self-realising process of the never ending and ever increasing play of unlimited bliss, which, for purposes of our mental conception and understanding, we try to discriminate into the terms of a beginning, middle and end of time or space, while the whole march is endless Adithi of knowledge, the mother of all, and is known as the indivisible time which, without wink or sleep in its march, cooks up events and is not at all cooked up by events. Eternity is conceived as one permanent ocean of knowledge and is referred to in terms of its primary aspects of time and space, both being conceived by the waking mind as unity or Adithi.

The several names of the states of existence of the one divine are called Prakruthies but in Vedic terms, they are all referred to as belonging to the same fundamental nature of kinetic activity of आत्म and dynamic आत्म, i.e. the Maruts, Vayus, Gharma, Agni etc., and these names are mentioned in the Brahma Sutras also explaining them to refer to the many aspects of the one ultimate, on the basis of their connotative sense, never forgetting the original meaning. There is no hard and fast distinction between what are later known as matter and spirit. Matter is concretised spirit, and spirit is sublimated matter. The soul and source of the material world is spirit. Movements and impulses, conscious and unconscious, are all commonly known by any name Agni, Apaha, Gharma Vayavaha, Gavaha etc and there are whole Suktas which are supposed to be devoted to each of the Devas adre-
asses of prayer for gifts, propitiations, incantations, invocations to particular Devatas arranged and assorted by Saunaka. Even objects and their properties, as well as the powers of the mind are addressed in terms of Devatas. There can be no doubt that the objects, physical and of the mind, their properties and powers are always referred to in their super fine, fundamental divine states of existence as Devatas whose embodiments are the more and more concrete forms of persons and things but whose fundamental existences are traced to be the minute particles of light, sound, smell and movement up to their original pulsation of Pranas in self-consciousness which could be posited as the very foundation and primal state of original existence. The Devas are always referred to their pristine status whatever be the abstract or concrete state in which they are addressed at any given moment. Therefore their names are always the same and they hold good in all their tangible or intangible states and forms whether macrocosmic, physiological, psychological or Biological or even in the states and forms of living matter or in the anatomical structures in the regions of the cerebrum, thorax and pelvis or of their corresponding counterparts in the terrestrial, atmospheric or stellar existences. Hence arise the variety and range of the potencies and performances of the Devas, the confoundings and perplexities in locating and understanding them in the different Suktas, especially, when the descriptions are transferred to the realm of legends, full with the exploits of the Devas as personified heroes.

The constituents, constitution and functions of the macrocosmic or microcosmic foundation in Brahma or self-aware knowledge are known as Devas, Ya.
jnàs, Dharmas. It must be kept in mind that the Devatas are always known as Divine powers of the soul, the Atma. They are referred to in the original states of their minute, subtle existences as powers of light, sound, consciousness in the several constitutions of the earth, water, air, heat, light, ether. Vidyuth or as idea, thought, will, feeling, instinct or reflex. All that constitutes in every form is self-conscious and self aware knowledge, with the power of the free will, moving at its sweet pleasure, through the infinite stages of the infinitely rich variety of individual forms.

The activities of intelligence in the constitution of the human being or of the family, of society, and polity are so constituted and organised as to protect the survival, continuity and progress of knowledge, culture, intelligence, skill, plan and work, known in Vedic terms as Brahma or wisdom, which suggests urges and compels the process of Yajna, willed as Dichnya, planned and co-ordinated into activity as Krathu, with the persistent determination of Vratha.

The brain is known as Kurma, the activity, thought or intellect, the Karma of working knowledge which urges intelligence to help physical work, and impels work of labour to sustain the intelligence that guides and directs the community of the human society though differentiated into nationalities.

In the development of all the forms of life, physical or mental, from the organisations of Daksha or thought onwards to their material constitutions of Adithi are passing through the activities of thought, feeling, sense and the pulsations of life, light, sound, movement and form, all inter-twinning themselves into various varieties of tangible and objective, physical states. Thus the
processes of the cosmic are linked up again with those of other cosmic existences forming a system of inter-
cosmic relations which require and undergo readjust-
ments in their continuous living.

It is interesting to note how the Vedic Wisdom of
sciences is conceived and how everything, in form,
phenomena and performance is expressed as a eulogy
of the great concept the Yajna of constituted existence,
and how the homogeneous, general and universal is
transforming into the heterogeneous, particular and
individual, and is again composing into the homo-
geneous, for never-ending adjustments of infinite pro-
gress, in terms of the great notion of the active flow of
the waters of existence, containing unlimited possibili-
ties of capacity known as the work of intelligence.
Since all work is creative, the work of wisdom is called
Yajna, and the time-space complex is referred to as
Brahma, the ever-increasing and active intelligence
into the consolidation of nature or Brahma. This in
the tangible form is called Pradhana, the seed and
basis of life or protoplasm in the organic forms of the
fundamental substance which is instinct with the
intelligence and capacity necessary to manifest in ma-
nifold forms into finer and subtler shapes, realising
itself more and more into highly evolved forms; and
since the capacity for it resides inherent in it, the soul
of the waters is called Agni, and the culture of Agni is
the foundation of Vivaswan’s Yoga, the Culture of the
Resident of the Home. The original cogent living state
is also known as Brahma, the great and immortal
being, full with the capacity of every developed sense
स्वनिदिः भुता भागम् स्वनिदिः विशिष्टम्। It is called Kachapa or
tortoise which can withdraw or project its own exten-
sions. As a self-conscient and all perceiving one, it
is called Kasyapa or Pasyaka, the seer. It may be taken as the amoeba or the embryo of animal or human life, being at first a homogeneous round mass, living in the waters of the universe or of the uterus, gradually differentiating into the frame of each species. It may also be found to be multiplying itself into many, each with a life of its own, forming into a constitution of various contents. The whole of existence or Brahmanda may be said to be an independent living Being, or cell, full of the waters of life within and without the individual, but with a limiting covering of sheath like the Ulba or the cell wall. This may also be said to be Brahma or brain even in miniature individuals. The essential nature of Brahma or wisdom of existence, whether cosmic or microcosmic, or even supra-cosmic, is permanence, subsisting for ever through all the variations of its generations but which is original and is neither created nor dying. That which has no reality has no existence at all. But that which has existence can never become unreal or non-existent as the Githa says.

Reality, then, is existence, being or becoming, either in evolution or involution. In the process of its projections into manifestations, it evolves and transforms itself into the materials of its frame, just as a spider weaves the web of its net, from the concrete material exude of its growing vital constitution. The living corpuscle, though a solid particle, pulsates with life—Prana and it multiplies and manifests the varied materials necessary to build and keep up a whole constitution for absorbing necessary food from the surrounding waters of existence. Thus, the soft cell of the body builds a huge bony frame because it holds within it the warm soul of Fire. The corpus-

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ele also contains Prana which creates, builds, feeds and keeps clean because of the fire as its soul, called the Vaiswanara or all-powerful. That is why the corpuscle is called Prana, the builder by virtue of the atomic Atma in it. Even the state of matter is of the spirit within, whether it be living or non-living. Matter is thus spiritual in origin emanating from the background of Brahma. Reality is existence in knowledge, the permanent background in which the born individuals rise again, progressing until they fully realise and co-operate with the truth of its operations. The corpuscle is not a mere minute, material particle but it is the vehicle of life-pulsation exhibiting form, structure, movement into the modifications of colour, sound, mind, all growing out of its basic consciousness derived into its individuality from the universal consciousness that pervades. Everything is of spiritual illumination गौत्मि प्रत्यय विश्व मात्रा whose infinitesimals represent and maintain the divine state of existence in the rays of the Savitha and the Akasa, manifesting into the more and more tangible and concrete states of Vayus, Tejas, Apaha and Pridhivi, the Divya state being the permanent nature of the soul, i.e. the Tejo-Rupa of all objects and of the objective world are said to be parts of an integral working system of a wise Yajna by virtue of whose intelligence, it is called विज्ञानम् Even Daksha is said to be the intelligent soul of Adithi the one Anda.

The one wide, energetic and active father as well as the son of the potent waters is the ultimate Agni emanating himself into Indra, ribspathy, Soma, and many other Devas for their many growing powers and functions, constituting in himself, the soul of all into the co-ordination of the Vasus, Rudras and Adithyas in
Yajna, the functioning wisdom of Agni. Of what use is Agny's wisdom to the ignorant. He himself should undertake to carry on Yajna as his own regular work of framing the forms of Devas and employing them in work through periods. 

Agni, whom the wise praise in Yajna, shines without oil or fuel in the waters. He is the protecting child of the waters with which Indra grows in power. Soma is pleased and delighted with the waters as men do with their good and young women. Coextensive within the infinite waters, remaining immanent and all-powerful in them as their very soul, the great seer stirs within a shiver of his own free will. The holy waters are flowing unobstructed, and we become pure with them. The cow remains pregnant carrying the calf both by the fore and the rear of its legs. How can the cow stray away on any account and beget anywhere else, other than the herd. He who sympathises with his younger ones understands the elders as well as the younger ones. Is there anyone who with his growing knowledge has found where-from
the mind is born. ततोभिषिष्ठि: त: इह श्रवः स्वहिः मनः सुनामिषिष्ठि प्रजातम्। Those that are younger (later) are also said to be the older (former), just as the older (former) ones are also said to be the younger (later) ones. ते अथवापि स्ता द परा न आहु ये सरस्वत स्ता द अवस्था माहु। Both Indra and Soma have done the same deeds as if they are tied to the yoke of space. इन्द्रवं वा कः कहूः सौभाग्यं सुरा न गुणं रजस्वं दहिति।

The waters are the basis and food of Mitra and Varuna for their widespread conquest and control over the purity of their extensions. मही निबेद रक्षय सामां सुखश्रम जलसृष्टि। May the Yajnies possess the 'Havis'. ते अस्वस्य विद्वतात् हि मुनोऽस्य इत्यक्षरायि। The pure waters of pristine innocence, seen by the ruddy Suparnas at dawn, are cheerful and are eager. अर्धिश्रम सत्येन ज्वलय स्तुतं दश्यं पत्तं दश। Let those that have clean hands taste from this flood of the waves. अर्धिश्रम तस्माण नानायथ्य गंिय स्तुतं दश्यं पत्तं दश। King Varuna, the controller of purity, kept the trunk of his tree in Anhariksha: the middle region, with its root above in the waters. अर्धिश्रम सत्येन ज्वलय स्तुतं दश्यं पत्तं दश। Downward are its banners, the branches, at the bottom, and hidden from us. नीण्याः शुलशिरहुणाय मस्तम अन्त निम्नलं केलं: शु:। Two suparnas united in the embrace of companionship remain on the same tree. नीण्याः शुलशिरहुणाय मस्तम अन्त निम्नलं केलं: शु:। One of them enjoys the sweet fruit and the other shines and enjoys even without eating. नीण्याः शुलशिरहुणाय मस्तम अन्त निम्नलं केलं: शु:।

There the suparnas are continuously sounding: the immortal wisdom as cheerful guardians of the whole world. तस्य तस्य शुलशिरहुणाय मस्तम अन्त निम्नलं केलं: शु:। Their hero with all his wisdom entered into me here. तस्य तस्य शुलशिरहुणाय मस्तम अन्त निम्नलं केलं: शु:। Of the tree on which all the suparnas live breeding, and also feeding on its sweet honey, it is said that the first sweet fruit destroyed or ruined him who did not recognise the father.
Yajnics know in their minds of the Divine waters and of the divine will. Let the waters, the divine guardians come to us as the floods of Saraswathi in the measures of the Veda to be used by us for the true and hearty singing. The tree of existence with its roots in Diva, trunk in Anthariksha and branches on earth, with its leaves as the measures of Veda, is mentioned in the Githa also in the 15th chapter, the Purushottama Prapthi Yoga, wherein we find the mention of Akshara Purush and Purushottama also on the tree of existence, in its miniature in every being. The two Purushas are the two Suparnas of Veda, i.e. the individual and the universal souls together as companions on the same tree. The universal Purusha, ever remains as the background of the individual Purusha. If the individual is seperated from the universal parent, there is the scope for the dark ego to develop prominently and to dominate. The deviation from the Daivi Prakriti into the Asuri Prakriti is possible when the ego, Ahamkara, emerges. But if it is at once overcome by Indra, the Daivi Prakriti progresses, for the Vrithra is destroyed, partly by his own development and partly by Indra with the heip of the other Gods, Brihaspathy, Soma etc. Ahamkara or Vrithra, like Indra, is also born of the waters; and being the first born, pride devours him and ruins him completely, only for the safety of the second born virtuous and disciplined ones of Indra and other Devas. In many aspects, the Bhagavad Githa alone touches the basic secrets of Vedas and it is really the quintessence of Veda, and Veda's real soul, the Vedantha. When we note that we are surrounded
by the active waters both around and within ourselves, we find that our life and activities are founded on deeper springs and spread around us far beyond our physical existence by means of our contact with the Divine waters, in which the Devas, Vasus, Rudras and Adithyas are working out the Yajna of life by formings, reformings, transformings. We realise that all activities and works are of the Gods, the servants of the Divine will. We raise our will, thought, feelings, and develop ourselves into the conscious and voluntary membership of the community of the Devas in ourselves, our family, society, polity and humanity, though man requires only a square foot of ground to stand upon physically.

The very human constitution is said to be the column of Varuna, the consolidation of the active powers of the Devas, the offsprings of Agni. The column is the trunk of the tree of Varuna, the Aṣvattha, on which two suparnas, the individual and the universal souls reside in harmony, the one enjoying the sweet fruit of the tree and the parent suparna enjoying all the enjoyment of all the offsprings. We realise that the waters are divinely active, and instead of binding individuals, they assist them to grow rich in the employment of life, light, work and knowledge. Just as the waters are the home of Agni, Devas, Rishis and Pitkas, men also contain the waters in themselves. By our understanding and willing co-operation with them, we make ourselves not only their companions and associates, but also grow devoted to the Divine will. Then are easily achieved the objectives of individuals or Purnushrdhas as well as the objectives of the cosmic Yajna for which the supreme Agni, the one soul of all, is the real Yajamana.
Agni is thus the inmost centre and Vishnu the utmost circumference of the threefold existence of the grand frame of the universe, the constitution of the Visva Devas. विष्णु: यथार्थ न्यायम्, विनाश: परम्, नन्दन्तरेण सकृदेवता। Agni is also Rudra, the life power of the roaring Pranas and guard the life impulses or Pasus of Pasupathiti Indra is individuality improving into the sovereignty and rule of his own constituted being individually and universally. The activities of Yajna unite and intertwine all regions and provide for full developments of the present from the past as well as those of the future. Without the cooperating activities of the comprehending Yajna, there is no hope and means of success in the present or in the next existence नागो ऊष्मे सम्भवेकता कि ती अग्नि। With our voluntary cooperation in the activities of Yajna we can fulfill life, repay the threefold indebtedness of our existence to the past, and freely work out our services to the demands and needs of Yajna, for the Yajna’s objective i.e. Yajnardha. The cosmic team work is the ultimate aim of Vedic Wisdom. यज्ञारूपः क्रमाः as Githa too puts it. Leaving off all pettiness and growing great man has to serve Yajna. नागों क्रमां दृष्टियौ चुकन्तं स्थायिन्त: Karma is not the activity of individuals but it is the activity of divine creation. भूतमानवेकाण्तो हितम् क्रमं स्थिरितः Karma or work is never for bondage and the march of Karma is deeply and firmly rooted गढ़ना क्रमेण भविष्यत: and even seers are confounded over it. क्रमां पन्न मोहितः Karma is divine activity used freely by pure souls.

It is in the oceans of the Divine and powerful waters that the Visva Devas reside and churn out the cosmic sphere which exhibits again the plan of Daksha the father and Adithi, the matrix the mother, and both are the parents of creation in one Yajna. The oceans are the floods of the infinitesimal particles of
dust, mist, fire, air, ether, possessing mass, colour, sound, impulse, feeling, consciousness, and moving up and down the waves of unfolding and infolding activities of all their powers of work and skill. The waters are the floods of energy, activity and wisdom. They are powerful and creative and exhibit the wisdom of the flood of Saraswathi, from the eternal basic oceans of knowledge. The powerful and creative waters are not only the mother of Agni and other Devas, but also of Rishies the Saptagwas, Pitrus, the Navagwas and of Manus, the children of the mind, the Dasagwas. All these things exist and operate even in the waters of men's constitutions i.e. in the current of the life flood. Indra and others thus operate in all men and carry on their work. It is to this Indra in the flood of living waters in man that we address and invoke to develop his powers to the full for achieving the best in the life of every man: "Oh mighty one, keep your brave mind compact. Power is latent in you. The powerful waters, the matrons are strongly urging you. Fight the besieger and gain light. Now that you are born specially gifted for fighting the enemy, you increase and uphold the earth and sky. The Yajna, the sun and all cheerful things are created for you. You surpass all that was and will be. Keep up the sun firm in the firmament, and ripen the unripe in you. May you warm up with benign warmth, pleased with the great honour of eulogy and offering.

The trunk of the tree of Varuna is truly the post or Yupa, set up in all Yajnas. Its roots are upwards in heaven; its branches and foliage are down on the earth; and along the levels of its trunk remain the different
regions of Gandharvas, Yakshas, Rishis etc. The 
Yupa represents the spine, the back bone and mainstay 
of life in man and in the cosmos, it is the unchangable 
axis of the cosmic globe. It is on this tree of Varuna 
that the twins, the Aswins, reside, and the Creator 
keeps all the regions along the heights of this Yupa, 
the immortal axis that supports all creation.

Savittha, the creator is the upholder of this support 
of the earth and sky etc with his powers in the great im-
mensity. वहिता वन्मे; पृथिवी मर्म्या दर्शणमे सहिता गोमयंत्तु। Like a 
power horse, he shakes the intervening region of the 
atmosphere, and he securely holds the world in the 
universe of life in his grip. एकानंदिवंशुन नि भन्तरिक मन्त्रवंश सहिता 
सन्ध्यम्। Where the complete ocean of existence is deple-
ted and fixed for manifest creation, is known only to 
that Savitna, that original creator who is the child of 
the waters. यम समुद्र: स्थलोत्स्वीन दर्शणत महिता तस्म वेद। From it 
is raised the creation, the space etc. Let the earth and 
heaven, born of it, be increased. अते भूतम जा दर्शिते रजोजन्ते याव 
पृथिवी अन्त्यिताम। From that being of reality is brought out 
this other Yajnna for the birth of the immortal creation. 
पश्चात्मन दर्शन्यां मममयम भूतम भूतम। Verily, this winged be-
auty. Suparna is born prior even to Savitha and he too 
pursues the Dharma of this one. मुपर्यान्त सिद्ध सहित गंगरासन; पृथिवीतत: 
स न अमातु धर्मम्।
“A book that is shut is but a block.”

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