

सारांश

इस सूक्त में भौतिक अग्नि को परम् पिता परमेश्वर का स्वरूप बताया गया है । वह परमेश्वर जो इस संसार का पालनकर्ता है, जो अपने सर्वश्रेष्ठ ज्ञान के प्रकाश द्वारा हमें सद् कर्म की ओर प्रेरित करता है ताकि हम दिव्य धनादि प्राप्त कर खुशहाल बने और मोक्ष प्राप्त करें ।

Synopsis

This composition identifies *Agni* the radiant fire as a manifestation of God, the Universal Father, who sustains this universe, provides illumination in form of best of the best universal knowledge in order to help us perform noble deeds and attain righteous wealth, prosperity and bliss.

मधुच्छन्दा ऋषिः। अग्निर्देवता। गायत्री छन्दः। षड्जः स्वरः।

Madhuchchhanda Rishiḥ. Agniḥ Devataa. Gaayatree chhandah. ṣaḍjah swarah

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥ १ ॥

अग्निम् ईळे पुरःहितम् यज्ञस्य देवम् ऋत्विजम् । होतारम् रत्नधातमम् ॥

**1 Om Agnim-eeḷe purohitañ yajñasya devam-ritvijam.**

**Hotaaraṇ ratna-dhaatamam**

(Eeḷe) We pray to God, (*agnim*) the embodiment of knowledge, (*devam*) one with divine qualities, (*ritvijam*) to be worshipped in all seasons i.e. all the time, (*purohitam*) who existed even before the creation for the benefit of every being, (*hotaaram*) who is the provider and sustainer of (*yajñasya*) all kinds of knowledge and (*ratna-dhaatamam*) all the jewel-like planets that decorate the Cosmic Drama.

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत । स देवाँ एह वक्षति ॥ २ ॥

अग्निः पूर्वेभिः ऋषिभिः ईड्यः नूतनैः उत । सः देवान् आ इह वक्षति ॥

**2 Om Agniḥ poorvebhir-rishibhir-eeḍyo nootanair-uta.**

**Sa devaam eha vakshati**

(Agniḥ) the lord of light and power (eeḍyo) worthy of our worship and to be found in meditation (nootanair) by virtuous vaidik scholars through new ideas as well as (poorvebhir) through age old principles established (rishibhir) by sages. (Sa uta) May that God (vakshati) bless us with (devaam) divine vision, knowledge and power (eha) in this world.

अग्निना रयिमश्नवत्पोषमेव दिवेदिवे । यशसं वीरवत्तमम् ॥ ३ ॥

अग्निना रयिम् अश्नवत् पोषम् एव दिवेऽदिवे । यशसम् वीरवत्तमम् ॥

**3 Om Agninaa rayim-ashnavat-poṣhameva dive-dive.**

**Yashasam veera-vat-tamam**

By the virtue of (Agninaa) the light and energy of the universe, may (dive-dive) everyday (poṣhameva) for the nourishment of our body and soul (ashnavat) we attain (rayim) the never depleting righteous wealth, that can (veera-vattamam) make us brave and (Yashasam) lead us towards honor and fame.

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इद्देवेषु गच्छति ॥ ४ ॥

अग्ने यम् यज्ञम् अध्वरम् विश्वतः परिभूः असि । सः इत् देवेषु गच्छति ॥

**4 Om Agne yañ yajñam-adhvaram vishvataḥ pari-bhoor-asi.**

**Sa id-deveṣhu gachchhati**

(Agne) O Lord! Through your (vishvataḥ) omnipresence you (asi) have (paribhoor) created and sustained (yam) the (yajñam) beneficial knowledge (adhvaram) devoid of any flaws. (Sa id) That knowledge expanded by (deveṣhu) the noblest scholars (gachchhati) spreads happiness and prosperity.

अ॒ग्नि॒र्हो॒ता॑ क॒वि॒क्र॑तुः स॒त्यश्चि॒त्रश्र॑वस्तमः । दे॒वो दे॒वेभि॑रा ग॒मत् ॥ ५ ॥

अ॒ग्निः हो॒ता॑ क॒विऽक्र॑तुः स॒त्यः चि॒त्रश्र॑वः॒ऽतमः॑ । दे॒वः दे॒वेभिः॑ आ ग॒मत् ॥

5 Om Agnir-hotaa kavi-kratuḥ satyash-chitrashravas-tamaḥ.

Devo devebhir-aa gamat

(Agnir) Self-refulgent lord of the universe (hotaa) sustainer and (kavi-kratuḥ) poetic creator of cosmos, (satyash) indestructible (chitrashravas-tamaḥ) with divine hearing capabilities, listening to all, whose (devo) divine blessings are (aa gamat) obtained through (devebhir) company of the virtuous scholars.

य॒द॒ङ्ग दा॒शु॒षे त्वम॑ग्ने॒ भ॒द्रं क॑रिष्यसि॑ । तवे॒त्तत्स॒त्यम॑ङ्गि॒रः ॥ ६ ॥

यत् अ॒ङ्ग दा॒शु॒षे त्वम् अ॑ग्ने॒ भ॒द्रम् क॑रिष्यसि॑ । तव॑ इत् तत् स॒त्यम् अ॒ङ्गि॒रः ॥

6 Om Yad-aṅga daashuṣhe tvam-agne bhadraṁ kariṣhyasi.

Tavet-tat-satyam-aṅgiraḥ

(Agne) O Light of life! (aṅga) O Friend of all! (tvam) You Bless (Yad) that person who (kariṣhyasi) does (bhadraṁ) benevolent deeds through (daashuṣhe) selfless giving. (aṅgiraḥ) Dear as breath of life (tat) this is (tavet) your (satyam) true nature.

उ॒प॑ त्वाग्ने दि॒वेदि॑वे॒ दोषा॑वस्त॒र्धिया॑ व॒यम् । नमो॑ भ॒रन्त॑ ए॒मसि॑ ॥ ७ ॥

उ॒प त्वा॑ अ॒ग्ने दि॒वेऽदि॑वे॒ दोषा॑वस्तः॒ धिया॑ व॒यम् । नमः॑ भ॒रन्तः॑ आ इ॒मसि॑ ॥

7 Om Upa tva-agne dive-dive doṣhaa-vastar-dhiyaa vayam.

Namo bharanta emasi

(agne) Lord omniscient, worshipped by everyone (dive-dive) everyday (doṣhaa-vastar) night and day, (vayam) we (upa) come to (tva) you and (emasi) seek thy refuge (namo) bowing (bharanta) prayerfully with (dhiyaa) our thoughts and actions.

राज॑न्तम॒ध्व॒राणां॑ गो॒पामृ॑तस्य॒ दीदि॑विम् । वर्ध॑मानं॒ स्वे दमे॑ ॥ ८ ॥

राज॑न्तम् अ॒ध्व॒राणां॑ गो॒पाम् ऋ॑तस्य॒ दीदि॑विम् । वर्ध॑मानम् स्वे दमे॑ ॥

**8 Om Raajantam-adhvaraanaaṅ gopaam-ritasya deedivim.**

**Vardhamaanam sve dame**

(gopaam) O! Protector of earth and environment, through (sve) self (raajantam) luminous (ritasya) divine word and universal law, you (deedivim) illuminate and guide us towards (adhvaraanaaṅ) noble actions devoid of any flaws in order to attain (Vardhamaanam) ever growing (dame) bliss.

स नः॑ पि॒तेव॑ सू॒नवे॑ऽग्ने॑ सू॒पाय॑नो भ॒व । सच॑स्वा नः स्व॒स्तये॑ ॥ ९ ॥

सः नः॑ पि॒ताऽइ॒व सू॒नवे॑ अ॒ग्ने सू॒पाय॑नः भ॒व । सच॑स्व नः स्व॒स्तये॑ ॥

**9 Om Sa naḥ piteva soonave-’gne soopaayano bhava.**

**Sachasvaa naḥ svastaye**

(agne) O! Embodiment of knowledge (piteva) as a father (soonave) imparts best knowledge to his children (sa) you also (bhava) become the provider of the (soopaayano) knowledge to attain righteous wealth and prosperity for (naḥ) us. Please (Sachasvaa) unite (naḥ) us with such knowledge (svastaye) for universal happiness.