

I

YAJUR VEDA

II

THE SAMA VEDA

III

THE ATHARVAN VEDA

IV

SRI BRAHMA SAMHITA

V

MANTHRAS

**THE VEDA OF THE
BLACK YAJUS SCHOOL**

entitled

TAITTIRIYA SANHITA

TRANSLATED FROM THE ORIGINAL SANSKRIT

PROSE AND VERSE

BY

ARTHUR BERRIEDALE KEITH, D.C.L., D. LITT.

OF THE INNER TEMPLE, BARRISTER-AT-LAW, AND OF

HIS MAJESTY'S COLONIAL OFFICE

SOMETIME ACTING PROFESSOR OF SANSKRIT AT THE UNIVERSITY OF OXFORD

AUTHOR OF 'RESPONSIBLE GOVERNMENT IN THE DOMINIONS'

CAMBRIDGE, MASSACHUSETTS

[1914]

CONTENTS OF TRANSLATION

Kanda I

Prapathaka 1. The new and full moon sacrifices

1. The driving away of the calves
2. The taking of the strew
3. The milking
4. The making of the offering
5. The preparation of the grain
6. The pounding
7. The placing of the potsherds
8. The cooking of the cake
9. The altar
10. The offering of the oblation
11. The sprinkling and the enclosing-sticks
12. The libations of butter
13. The interchange of the ladles
14. The special sacrifices

Prapathaka 2. The Soma sacrifice

1. The preparation of the sacrificer
2. The consecration of the sacrificer
3. The place of sacrifice
4. The sacrificial cow
5. The footprints of the cow
6. The measuring of the Soma
7. The buying of the Soma
8. The placing of the Soma on the cart
9. The taking of the Soma to the hall
10. The guest-offering to the Soma
11. The Upasads
12. The high altar
13. The sacrificial carts and the shed
14. The special sacrifices

Prapathaka 3. The Victim for Agni and Soma

1. The making of the Sadas
2. The making of the sound-holes
3. The adoration of the altars
4. The adoration of the altars
5. The cutting of the sacrificial post
6. The placing of the post
7. The driving up of the victim
8. The slaying of the victim

9. The cutting out of the omentum
10. The offering of the fat
11. The supplementary offering of the intestines
12. The Vasativari waters
13. The descent of the Soma from the cart
14. The special sacrifices

Prapathaka 4. The Soma cups

1. The making ready of the Soma
2. The Upançu cup
3. The Antaryama cup
4. The cup for Indra and Vayu
5. The cup for Mitra and Varuna
6. The cup for the Aṣvins
7. The cup for the Aṣvins
8. The Çukra and Manthin cups
9. The Çukra and Manthin cups
10. The Agrayana cup
11. The Agrayana cup
12. The Ukthya cup
13. The Dhruva cup
14. The Seasonal cups
15. The cup for Indra and Agni
16. The cup for the All-gods
17. The cup for the Maruts
18. The cup for the Maruts
19. The cup for the Maruts
20. The cup for Mahendra
21. The cup for Mahendra
22. The cup for the Adityas
23. The cup for Savitr
24. The cup for Savitr
25. The cup for Savitr
26. The cup for the All-gods
27. The cup for Agni with the wives of the gods
28. The cup for the yoker of the bays
29. The supplementary cup for Agni
30. The supplementary cup for Indra
31. The supplementary cup for Sarya
32. The fire ritual
33. The fire ritual
34. The fire ritual
35. The horse sacrifice
36. The horse sacrifice
37. The Sodaçin cup
38. The Sodaçin cup
39. The Sodaçin cup
40. The Sodaçin cup

41. The Sodaçin cup
42. The Sodaçin cup
43. The Daksina offerings
44. The Samistayajus offerings
45. The concluding bath
46. The special sacrifices

Prapathaka 5. The Rekindling of the Fire

1. The mode of rekindling the fire
2. Details of the rekindling
3. The Mantras for the rekindling
4. The explanation of the Mantras
5. The Mantras for the adoration of the Ahavaniya
6. The Mantras for the adoration of the Garhapatya
7. The explanation of the Mantras in i. 5. 5
8. The explanation of the Mantras in i. 5. 6
9. The Agnihotra in the rekindling
10. The reverence of the fire before a journey, i. 5. 10 a-f
- The Sacrificer's part in the new and full moon sacrifices, i. 5. 10 g-n**
11. The special sacrifices

Prapathaka 6. The sacrificer's part in the new and full moon sacrifices

1. The taking of the butter
2. The offering of the oblation
3. The portions of the sacrifice, &c.
4. The supplementary offerings
5. The filling of the Dhruva and the striding of the sacrificer
6. The reverence of the sun and the altars
7. The putting of the sticks on the fire and the vow
8. The bringing together of the sacrificial implements
9. The twelve pairs in the sacrifices
10. The depositing of the oblation
11. The explanation of the Mantras of invocation
12. The special sacrifices

Prapathaka 7. The sacrificer's part in the new and full moon sacrifices

1. The invocation of the Ida
2. The celebration of the Ida
3. The mess of food for the priests
4. The offerings to the gods and the Brahmins
5. The explanation of the filling of the Dhruva
6. The explanation of the reverence of the sun and the altars
- The Vajapeya, i. 7. 7-12**
7. The preparation of the chariot
8. The chariot race

9. The mounting of the sacrificial post
10. The offerings of food
11. The proclaiming of victories
12. The Atigrahya cups
13. The special sacrifices

Prapathaka 6. The Rajasuya

1. The offerings to Nirrti and others
2. The Vaiçvadeva offerings
3. The Varunapraghasa offerings
4. The Sakamedha offerings
5. The offering to the Pitrs at the Sakamedhas
6. The cakes for Tryambaka at the Sakamedhas
7. The offerings to Çunasira and others
8. The offerings to various deities
9. The offerings in the houses of the Ratnins
10. The Devasu oblations
11. The drawing of the waters of consecration
12. The preparation of the waters of consecration
13. The mounting of the quarters
14. The consecration
15. The progress with the chariot
16. The adoration of the king
17. The offerings to the Samsrps
18. The Daçapeya
19. The propitiation of the quarters and offerings to the Satyadatas
20. The offerings to the Prayuja
21. The Sautramani
22. The special sacrifices

Kanda II

Prapathaka 1. The special animal sacrifices

1. Offerings for those desiring wealth, &c.
2. Offerings for those desiring freedom from disease, &c.
3. Offerings for those desiring victory, &c.
4. Offerings for those desiring splendour, &c.
5. Offerings for those desiring cattle, &c.
6. Offerings for those desiring villages, &c.
7. Offerings for those desiring splendour, &c.
8. Offerings for those desiring splendour, &c.
9. Offerings for those desiring food, &c.
10. Offerings for certain eventualities
11. Mantras for the special sacrifices

Prapathaka 2. The special sacrifices

1. Offerings for those desiring children, &c.
2. Offerings to Agni as path-maker, &c.
3. Offerings to Agni as desire, &c.
4. Offerings to Agni as possessed of food, &c.
5. Offerings to Vaiçvanara, Dadhikravan, and the Maruts
6. Offerings to Aditi, Vaiçvanara, and Varuna
7. Offerings to Indra
8. Offerings to Indra, who goes straight forward, &c.
9. Offerings to Agni and Visnu, and to Sarasvati
10. Offerings to Soma, Rudra, and Agni
11. Offerings to Indra with the Maruts
12. Mantras for the special sacrifices

Prapathaka 3. The special sacrifices (*continued*)

1. Offerings for the Adityas and the Maruts
2. Offerings for those afraid of death, &c.
3. Offerings for those who are parted from the sacrifice, &c.
4. Offerings for those desiring heaven, &c.
5. Offerings for one seized by disease
6. Offering for power to eat food
7. Offering with all the Prsthas for strength.
8. Offering for one desiring sight
9. Offering for one desiring a village
10. Mantras of the offering for one desiring life
11. Offerings for one long diseased and for one desiring life
12. Offering for one who receives a horse
13. Offering for one seized by misfortune
14. Mantras for the special sacrifices

Prapathaka 4. The special sacrifices (*continued*)

1. Offering for one contending with foes
2. The victorious offering for one contending with foes
3. The Samvargesti
4. Oblation of beans to Prajapati
5. The Mantras for the Citra sacrifice
6. The Citra sacrifice
7. The Mantras for the Kariristi, first part
8. The Mantras for the Kariristi, second part
9. The explanation of the Mantras in ii. 4. 7
10. The explanation of the Mantras in ii. 4. 8
11. The offering of three constituents
12. The deity of the offering of three constituents
13. The oblation to Indra and Brhaspati
14. Mantras for the special sacrifices

Prapathaka 5. The now and full moon sacrifices

1. Indra and Viçvarupa, son of Tvastr
 2. The slaying of Vrtra by Indra
 3. The offering of the Samnayya at the new moon
 4. Offerings to Agni, Visnu, &c.
 5. The Samnayya as equivalent to a Soma sacrifice
 6. The new and full moon sacrifices as compared with Soma sacrifices
- The part of the Hotr at the new and full moon sacrifices, ii. 5. 7-11. 1-3**
7. The kindling-verses
 8. The kindling-verses
 9. The Pravara and the Nivids
 10. Optional recitations of the Samidhenis
 11. Rules for the conduct of the Hotr, ii. 5. 11. 1-3
- Rules for the conduct of the Adhvaryu, ii. 5. 11. 3-9**
12. Mantras for the special sacrifices

Prapathaka 6. The now and full moon sacrifices

1. The fore-sacrifices
 2. The portions of butter
 3. The cake for Agni
 4. The measuring out of the altar
 5. The preparation of the strew
 6. The Upançu and Svistakrt offerings
- The part of the Hotr at the new and full moon sacrifices, ii. 6. 7-10**
7. The invocation of the Ida
 8. The eating of the Ida and the Praçitra
 9. The after-sacrifices, the Suktavaka and Namovaka
 10. The Çanyuvaka and Patnisamyajas
 11. The Mantras of the Hotr at the Samvargesti
 12. The Mantras of the Hotr at the sacrifice to the Pitrs

Kanda III

Prapathaka 1. The supplement to the Soma sacrifice

1. The Mantras used by the Diksita
2. The Mantras for the placing of the Soma
3. The anointing of the carts and the making of the fire
4. The Mantras for the slaying of the victim
5. The explanation of the Mantras in iii. 1. 4
6. The stroking of the implements
7. The rivalry of sacrificers
8. The Nigrabhya waters
9. The offerings at the end of the pressings
10. The Pravrtahoma and Vipruddhoma
11. The special sacrifices

Prapathaka 2. The supplement to the Soma sacrifice (*continued*)

1. The Pavamana Stotras
2. The three pressings
3. The gazing on the Soma
4. The Mantras for the creeping to the Sadas
5. The Mantras for the drinking of the Soma
6. The speckled butter
7. The Stotra and the Çastra.
8. Miscellaneous Mantras for the midday and evening pressings
9. The Pratigara
10. The Pratinirgrahya cups
11. The special sacrifices

Prapathaka 3. The supplement to the Soma sacrifice (*continued*)

1. The Mantras for the supplementary cups
2. The Mantras for beginning the Stotra and the Pratigara
3. The Mantras for the Ançu and Adabhya cups
4. The explanation of the Mantras in iii. 3. 3
5. The Mantras for the Prçni cups at the Dvadaçaha
6. The Atigrahya cups at the Gavam Ayana
7. The formulae of invocation at the Soma sacrifice
8. The concluding ceremonies
9. The offering of an aged bull
10. The expiation for the slaughter of a victim with embryo
11. The special sacrifices

Prapathaka 4. The optional and occasional offerings

1. The explanation of the Mantras in iii. 3. 10
2. The Mantras for the offering of a goat
3. The explanation of the Mantras in iii. 4. 2
4. The Mantras of the Jaya offerings
5. The Mantras of the Abhyntana offerings
6. The exposition of the Mantras in iii. 4. 4, 5, and 7
7. The Mantras of the Rastrabhrt offerings
8. The use of the Ristrabhrt offerings
9. The oblations to the goddesses and Dhatri
10. The offering to Vastospati before travel
11. The special sacrifices

Prapathaka 5. Miscellaneous supplements

1. The introductory rite of the new and full moon sacrifices
2. The Stomabhagas
3. The Visnvatikramas
4. The Atimoksa Mantras

5. The Aditya cup in the third pressing
6. Mantras connected with the wife of the sacrificer
7. The wood for the ladles in the new and full moon sacrifices
8. The Dadhi cup
9. The explanation of the Mantras in iii, 5. 8
10. The Atigrahya and Prana cups at the Gavam Ayana
11. The Mantras of the Hotr in the animal sacrifice

Kanda IV

Prapathaka 1. The placing of the fire in the fire-pan.

1. The taking up of the spade
2. The obtaining of the clay
3. The digging up of the clay
4. The taking of the clay
5. The fashioning of the pan
6. The preparing of the pan
7. The Samidheni verses with the offering of five victims
8. The Apri verses for the fire sacrifices
9. The kindling of the fire in the pan
10. The carrying of the fire
11. The Mantras for the offerings at the Vaiçvadeva,

Prapathaka 2. The preparation of the ground for the fire

1. The placing of the fire-pan on the throne
2. The adoration of the fire
3. The taking of the fire to the place of piling
4. The piling of the Garhapatya
5. The ploughing of the earth for the Ahavaniya
6. The sowing of the earth
7. The casting of lumps of earth
8. The depositing of the gold plate
9. The depositing of the naturally perforated brick, &c.
10. The placing of the heads of the victims
11. The Mantras for the offerings at the Varunapraghsas.

Prapathaka 3. The five layers of bricks

1. The Apasya bricks of the first layer
2. The Pranabhrt bricks of the first layer
3. The Apanabhrt bricks of the first layer
4. The Açvini bricks of the second layer
5. The Vayasya bricks of the second layer
6. The naturally perforated and other bricks of the third layer
7. The Brhati bricks of the third layer
8. The Aksnayastomiya bricks of the fourth layer

9. The Aksnayastomiya bricks of the fourth layer
10. The Srsti bricks of the fourth layer
11. The Vyusti bricks of the fourth layer
12. The Asapatna and other bricks of the fifth layer
13. The Mantras for the offerings at the Sakamedhas

Prapathaka 4. The fifth layer of bricks

1. The Stomabhaga bricks
2. The Nakasad bricks
8. The Pañcacoda bricks
4. The Metre bricks
5. The Sayuj bricks
6. The Viçvajyotis bricks
7. The Bhuyaskrt bricks
8. The Indratanu bricks
9. The Yajñatanu bricks
10. The Naksatra bricks
11. The seasonal bricks
12. The Mahaprstha Mantras in the horse sacrifice

Prapathaka 5. The offerings to Rudra

1. The appeasing of Rudra
2. The double offering of homage to Rudra
3. The double offering of homage to Rudra
4. The double offering of homage to Rudra
5. The single offering of homage to Rudra
6. The single offering of homage to Rudra
7. The single offering of homage to Rudra
8. The single offering of homage to Rudra
9. The single offering of homage to Rudra
10. Reverses to Rudra
11. Rc and Yajus verses to Rudra

Prapathaka 6. The preparation of the fire

1. The besprinkling and dragging over
2. The offering to Viçvakarman
3. The leading forth of the fire
4. The Apratiratha hymn
5. The placing of the fire
- The horse sacrifice, iv. 6. 6-9
6. The equipment of the sacrificer
7. Verses in praise of the steed
8. Verses in praise of the steed
9. Verses in praise of the steed

Prapathaka 7. The piling of the fire (*continued*)

1. The Vasor Dhara offerings
2. The Vasor Dhara offerings
3. The Vasor Dhara offerings
4. The Vasor Dhara offerings
5. The Vasor Dhara offerings
6. The Ardhendrani formulae
7. The Vasor Dhara offerings
8. The Vasor Dhara offerings
9. The Vasor Dhara offerings
10. The Vasor Dhara offerings
11. The Vasor Dhara offerings
12. The Vajaprasaviya offering
13. The yoking of the fire
14. The Vihavya bricks
15. The Mantras for the Mrgaresti of the horse sacrifice

Kanda V

Prapathaka 1. The placing of the fire in the fire-pan

1. The libation to Savitr and the taking of the spade
2. The going for the clay
3. The preparation of the ground
4. The gathering of the clay for the altar
5. The depositing of the clay
6. The making of the fire-pan
7. The preparation of the pan
8. The heads of the victims
9. The production of fire in the pan
10. The fire in the pan
11. The Apri hymn for the horse sacrifice

Prapathaka 2. The preparation of the ground for the fire

1. The placing of the fire on the throne and its adoration
2. The carrying of the fire in the pan
3. The piling of the Garhapatya
4. The mingling of the fires
5. The ploughing of the sacrificial ground
6. The casting on of sand
7. The depositing of the gold plate
8. The placing of the naturally perforated brick
9. The putting down of the pan, &c.
10. The bricks of the first layer

The horse sacrifice (*continued*), v. 2. 11 and 12

11. The marking out of the lines of the horse
12. The flaying of the horse

Prapathaka 3. The second and later layers of bricks

1. The bricks of the second layer
2. The bricks of the third layer
3. The Aksnayastomiya bricks of the fourth layer
4. The Srsti and Vyusti bricks of the fourth layer
5. The Asapatna and Viraj bricks of the fifth layer
6. The Stomabhaga bricks of the fifth layer
7. The Nakasad and other bricks of the fifth layer
8. The Metre bricks of the fifth layer
9. The Sayuj and other bricks
10. The Vrstisani and other bricks
11. The Bhuyaskrt bricks
12. The horse sacrifice (*continued*)

Prapathaka 4. The piling of the fire altar (continued)

1. The Indratanu, Yajñatanu, and Naksatra bricks
2. The Rtavya bricks, &c.
3. The explanation of the Çatarudriya
4. The besprinkling and dragging over
5. The anointing with butter and the libation to Viçvakarman
6. The putting on of the kindling-sticks and the taking forward of the fire
7. The placing of the fire on the altar
8. The Vasor Dhara
9. The Vajaprasaviya
10. The yoking of the fire and the re-piling
11. The Vihavya bricks
12. The horse sacrifice (*continued*)

Prapathaka 5. The piling of the fire altar (continued)

1. The Diksaniyesti
2. The piling of the fire and the keeping in the pan
3. The pan, the head of the man, and the Vamabhrt brick
4. The Viraj and the Retahsic bricks
5. The gold and the naturally perforated bricks
6. The form of the days and space-filler bricks
7. The rule as to the number of stakes, &c.
8. The reverence of the fire and the Atmestakas
9. Miscellaneous rites
10. The serpent and other offerings
- The horse sacrifice** (*continued*), v. 5. 11-24
11. List of victims
12. List of victims

13. List of victims
14. List of victims
15. List of victims
16. List of victims
17. List of victims
18. List of victims
19. List of victims
20. List of victims
21. List of victims
22. List of victims
23. List of victims
24. List of victims

Prapathaka 6. The piling of the fire altar (continued)

1. The Mantras for the pot bricks
2. The pot bricks and the oblation to Brhaspati
3. The Bhutestakas
4. The offerings on the Darbha grass
5. Certain offerings in the Abhijit
6. Explanation of certain points in the ritual in v. 6. 5
7. Variant lengths of the Diksa
8. Miscellaneous points of ritual
9. Further points of ritual
10. The merits of the fire-piling

The horse sacrifice (continued), v. 6.11-23

11. List of eighteen victims
12. List of eighteen victims
13. List of eighteen victims
14. List of eighteen victims
15. List of eighteen victims
16. List of eighteen victims
17. List of eighteen victims
18. List of eighteen victims
19. List of eighteen victims
20. List of eighteen victims
21. The pairs of victims
22. The victims on the last Atiratra day
23. The seasonal victims

Prapathaka 7. The piling of the fire altar (continued)

1. The mode of piling the fire
2. The Ajyani bricks
3. The Vajrini bricks and the Vasor Dhara
4. The Rastrabhrt bricks
5. The restoration of the extinguished fire
6. Miscellaneous rules regarding the fire

7. The Akati libations
8. The self-piling of the fire
9. The taking of the fire
10. The putting down of the heads of the victims
- The horse sacrifice** (*continued*), v. 7. 11-26
11. Offerings with the parts of the victim
12. Offerings with the parts of the victim
13. Offerings with the parts of the victim
14. Offerings with the parts of the victim
15. Offerings with the parts of the victim
16. Offerings with the parts of the victim
17. Offerings with the parts of the victim
18. Offerings with the parts of the victim
19. Offerings with the parts of the victim
20. Offerings with the parts of the victim
21. Offerings with the parts of the victim
22. Offerings with the parts of the victim
23. Offerings with the parts of the victim
24. The Açvastomiya
25. Mantras said over the head of the horse
26. The smelling of the food by the horse

Kanda VI

Prapathaka 1. The exposition of the Soma sacrifice.

1. The entrance into the hall
2. The consecration libations
3. The garment of black antelope skin, the girdle, the horn
4. The obligations of the consecrated
5. The preliminary offering
6. The purchase of the Soma
7. The treatment of the Soma cow
8. The offerings in the footprints of the cow
9. The measuring of the Soma
10. The purchase price of the Soma
11. The carrying of the Soma in a cart

Prapathaka 2. The exposition of the Soma sacrifice (*continued*)

1. The guest offering to the Soma
2. The Tanunaptra
3. The Upasads
4. The altar
5. The milk drink
6. The form of the place of sacrifice
7. The high altar
8. The anointing with butter

9. The oblation-receptacle
10. The Sadas
11. The sounding-holes

Prapathaka 3. The exposition of the Soma sacrifice (*continued*)

1. The altars
2. The Vaisarjana offerings
3. The cutting of the sacrificial post
4. The placing of the post
5. The production of fire
6. The yoking of the victim
7. The Samidhenis, anointing with the butter, the fore-sacrifices
8. The slaying of the victim
9. The offering of the omentum
10. The cutting off of portions
11. The after-sacrifices

Prapathaka 4. The exposition of the Soma sacrifice (*continued*)

1. The offering of the intestines
2. The Vasativari water
3. The descent of the Soma
4. The measuring of the Soma
5. The Upançu cup
6. The Antaryama cup
7. The cup for Indra and Vayu
8. The cup for Mitra and Varuna
9. The cup for the Aṣvins
10. The Çukra and Manthin cups
11. The Agrayana cup

Prapathaka 5. The exposition of the Soma sacrifice (*continued*)

1. The Ukthya cup
2. The Dhruva cup
3. The seasonal cups
4. The cup for Indra and Agni
5. The cups for the Maruts and Mahendra
6. The cup for Aditi
7. The cups for Savitr and the All-gods
8. The cup for the wives of the gods
9. The cup for the yoker of the bays
10. The renewed taking of the Agrayana cup, &c.
11. The praise of the Soma vessels

Prapathaka 6. The exposition of the Daksina and other offerings

1. The Daksina offerings
2. The Samistayajus
3. The concluding bath
4. The eleven posts
5. The eleven victims
6. The victim for Tvastr with the wives of the gods
7. The Soma oblation, &c.
8. The Atigrahya cups
9. The Adabhya cup
10. The Ançu cup
11. The Sodaçin cup

Prapathaka 1. The Ekaha and Ahina Sacrifices

1. The Agnistoma
2. The praise of the Stomas
3. The Atiratra
4. The Dviratra of the Angirases
5. The origin of the Triratra of Garga
6. The Soma cow
7. The giving of the cow
8. The Caturatra of Atri
9. The Caturatra of Jamadagni
10. The Pañcaratra

The horse sacrifice (*continued*), vii. 1. 11-20

11. The sprinkling of the horse
12. The names of the horse
13. The springing of the horse
14. The first offerings
15. The first offerings
16. The first consecration
17. The Ekaviñçini consecration
18. The seasonal consecrations
19. The movements of the horse
20. The Savitras

Prapathaka 2. The Ahina sacrifices (continued)

1. The Sadratra
2. The Saptaratra
3. The Astaratra
4. The Navaratra
5. The Daçaratra
6. The Ekadaçaratra

The Dvadaçaratra, vii. 2. 7-10

7. Various arrangements of the cups

8. The order of the cups
9. The first eleven days
10. The twelfth day

The horse sacrifice (*continued*)

11. The offerings to the numbers in sequence
12. The offerings to the uneven numbers
13. The offerings to the even numbers
14. The offerings to the numbers 3, 5, &c.
15. The offerings to the numbers 4, 8, &c.
16. The offerings to the numbers 5, 10, &c.
17. The offerings to the numbers 10, 20, &c.
18. The offerings to the numbers 20, 40, &c.
19. The offerings to the numbers 50, 100, &c.
20. The offerings to the numbers 100, 1000, &c.

Prapathaka 3. The Sattras.

1. The last day of the Dvadaçaha
2. The praise of the sacrificer with the Dvadaçaha
3. The Trayodaçaratra
4. The Caturdaçaratra
5. The second Caturdaçaratra
6. The Pañcadaçaratra
7. The second Pañcadaçaratra
8. The Saptadaçaratra
9. The Vinçatiratra
10. The Ekavinçatiratra

The horse sacrifice (*continued*), vii. 3. 11-20

11. The Apti Mantras
12. The Paryapti Mantras
13. The Abhu Mantras
14. The Anubhu Mantras
15. The Mantras for the Vaiçvadeva libation
16. The Mantras for the offering of the members
17. The Mantras for the offering to the forms
18. The Mantras for the offering to the colours
19. The Mantras for the offering to the plants
20. The Mantras for the offering to the trees

Prapathaka 4. The Sattras (*continued*)

1. The Caturvinçatiratra
2. The second Caturvinçatiratra
3. The Trinçadratra
4. The Dvatrinçadratra
5. The Trayastrinçadratra
6. The Sadtrinçadratra
7. The Ekonapañçaçadratra

The Year Sattra, vii. 4. 8-11

8. The time for the consecration
9. The consecration And the Upasad days
10. The Prayaniya day
11. The days of the months

The horse sacrifice (*continued*), vii. 4. 12-22

12. The Mantras for the Apavya. Offering
13. The Mantras for the offerings to the waters
14. The Mantras for the offerings to the waters
15. The Mantras for the smiting of the dog
16. The Mantras for the Yavyahoma
17. The Gavya Mantras
18. The riddle
19. The queen and the dead horse
20. The treatment of the living horse
21. The Mantras for the Samtatihoma
22. The Mantras for the Pramuktihoma

Prapathaka 5. The Gavam Ayana

1. The Gavam Ayana
2. The length of the Gavam Ayana
3. The omission of the Prsthas
4. The peculiarities of the second half of the rite
5. The form of competing rites
6. The omission of a day
7. The Utsarginam Ayana
8. The specialities of the Samans of the Mahavrata
9. The ceremonial of the Mahavrata
10. The dance of the female slaves

The horse sacrifice (*continued*), vii. 5. 11-25

11. The Mantras for the Annahoma
12. The Mantras for the Çarirahoma
13. The Mantras for the placing of the Paridhis
14. List of various oblations
15. Explanation of the oblations in vii. 5. 14
16. The Mantras for the first Mahiman cup
17. The Mantras for the second Mahiman cup
18. The Mantras for the Annahoma
19. The Mantras for addressing the horse
20. Further Mantras for the Annahoma
21. Expiatory offerings
22. The Mrgarestis
23. The Mantras for the Samnatihomas
24. The Mantras of the Sacrificer
25. The horse as the microcosm

KANDA I

PRAPATHAKA I

The New and Full Moon Sacrifices

i. 1. 1.

- a For food thee, for strength thee!
- b Ye are winds, ye are approachers.
- c Let the god Savitr impel you to the most excellent offering.
- d O invincible ones, swell with the share for the gods,
Full of strength, of milk, rich in offspring, free from sickness, from disease.
- e Let no thief, no evil worker, have control over you.
- f Let Rudra's dart avoid you.
- g Abide ye, numerous, with this lord of cattle.
- h Do thou protect the cattle of the sacrificer.

i. 1. 2

- a Thou art the substance of the sacriflee.
- b The Raksas is burned up, the evil spirits are burned up.
- c The Vedi hath come to the sacrificial straw,
Made by Manu, fashioned with the Svadha call.
The sages fetch it from in front,
The delightful straw for the gods to sit on here.
- d Thou art impelled by the gods.
- e Thou art made to grow by the rains.
- f O divine straw, let me not hit thee either across or along,
- g Let me hit thy joints,
- h Let me come to no harm in cutting thee.
- i O divine straw, rise with a hundred shoots,
Let us rise with a thousand shoots.
- k Guard from the contact of earth.
- l I gather thee with good gathering.
- m Thou art the girdle of Aditi, the cord of Indrani.
- n Let Pusan tie a knot for thee, that knot shall mount me.
- o I hold thee up with the arms of Indra, I seize thee with the head of Brhaspati.
- p Fare along the wide atmosphere.
- q Thou art going to the gods.

i. 1. 3.

- a Be ye pure for the divine rite, the sacrifice to the gods.
- b Thou art the cauldron of Matariçvan.
- c Thou art the heaven, thou art the earth.
- d Thou art the all-supporting with the highest support.

THE YAJUR VEDA

- e Be firm, waver not.
f Thou art the strainer of the Vasus, of a hundred streams, thou art that of the Vasus, of a thousand streams.
g The spot (*stoka*) has been offered, the drop has been offered.
h To Agni, to the mighty firmament!
i Hail to sky and earth!
k This is she of all life, this is the all-encompassing, this is the all-doing.
l Be ye united, that follow holy orders,
Ye that wave and are fullest of sweetness,
Delightful for the gaining of wealth.
m With Soma I curdle thee, curds for Indra.
n O Visnu, guard the offering.

i. 1. 4.

- a For the rite you two, for the gods may I be strong.
b Thee for accomplishment!
c The Raksas is burnt up, the evil spirits are burnt up.
d Thou art the yoke.
e Injure him who injures us, injure him whom we injure.
f Thou art of gods the most firmly jointed, the most richly filled,
the most agreeable, the best of carriers, the best caller of the gods.
g Thou art the oblation-holder that wavers not.
h Be firm, waver not.
i I gaze on thee with the eye of Mitra.
k Be not afraid, be not troubled, let me harm thee [1] not.
l (Be thou) wide open to the wind.
m On the impulse of the god Savitr, with the arms of the Açvins,
with the hands of Pusan, I offer thee dear to Agni, to Agni and Soma.
n This of the gods, this of us too.
o For prosperity thee, not for misfortune.
p May I behold the light, the radiance for all men.
q May they that have doors stand firm in heaven and earth.
r Fare along the wide atmosphere.
s I place thee in the lap of Aditi.
t O Agni, guard the offering.

i. 1. 5.

- a Let the god Savitr purify you, with a filter that has no flaw,
with the rays of the bright sun.
b Ye divine waters, that go in front and first purify, forward lead
this sacrifice, place in front the lord of the sacrifice.
c You Indra chose for the contest with Vrtra, ye chose Indra for
the contest with Vrtra.
d Ye are sprinkled.
e I sprinkle you agreeable to Agni, to Agni and Soma.
f Be ye pure for the divine rite, for the sacrifice to the gods.

THE YAJUR VEDA

- g The Raksas is shaken off, the evil spirits are shaken off.
- h Thou art the skin of Aditi, may the earth' recognize thee [1].
- i Thou art the plank' of wood, may the skin of Aditi recognize thee.
- k Thou art the body of Agni, loostener of speech.
- l I grasp thee for the joy of the gods.
- m Thou art the stone of wood.
- n Do thou with good labour elaborate this offering for the gods.
- o Utter food, utter strength;
- p Make ye glorious sounds.
- q May we be victorious in contest.
- r Thou art increased by the rain.
- s May that which is increased by the rain recognize thee.
- t The Raksas is cleared away, the evil spirits are cleared away.
- u Thou art the share of the Raksases.
- v Let the wind separate you.
- w Let the god Savitr of golden hands, seize you.

i. 1. 6.

- a The 7 Raksas is shaken off, the evil spirits are shaken off.
- b Thou art the skin of Aditi, may the earth recognize thee.
- c Thou art the supporter of the sky, may the skin of Aditi recognize thee.
- d Thou art a bowl of rock, may the supporter of the sky recognize thee.
- e Thou art a bowl made of the rock, may the rock recognize thee.
- f On the impulse of the god Savity, with the arms of the Açvins, with the hands of Prisan, I pour thee out.
- g Thou art stimulating, stimulate the gods.
- h For expiration thee, for inspiration thee, for through-breathing thee (I pound).
- i May I extend for long the life (of the sacrificer).
- k Let the god Savitr, of golden hands, seize you.

1. 1. 7

- a Bold art thou, support our prayer.
- b O Agni, drive off the fire that eats raw flesh, send away the corpse-eating one, bring hither the fire that sacrifices to the gods.
- c The Raksas is burnt, the evil spirits are burnt.
- d Thou art firm; make firm the earth, make life firm, make offspring firm, make his fellows subordinate to this sacrificer.
- e Thou art a supporter, make firm the atmosphere, make expiration firm, make inspiration firm, make his fellows subordinate to this sacrificer.
- f Thou are supporting, make the heaven firm, make the eye [1] firm, make the ear firm, make his fellows, &c.
- g Thou art a support, make the quarters firm, make the organ firm, make offspring firm, make his fellows, &c.
- h Ye are gatherers, bring offspring to this sacrificer, wealth to him, make his fellows, &c.
- i Be ye heated with the heat of the Bhrgus and the Angirases.

THE YAJUR VEDA

k The potsherds which wise men collect for the cauldron, these are in Pusan's guardianship. Lot Indra and Vayu set them free.

i. 1. 8.

- a I pour together.
- b The waters have joined with the waters, the plants with sap.
- c Join ye rich ones with the moving ones, sweet ones with the sweet.
- d From the waters ye are born, be united with the waters.
- e For generation I unite thee.
- f For Agni thee, for Agni and Soma.
- g Thou art the head of Makha.
- h Thou art the cauldron that contains all life.
- i Be extended wide, let the lord of the sacrifice be extended wide.
- k Grasp the skin.
- l The Raksas is obstructed, the evil spirits are obstructed.
- m Let the god Savitr make thee ready on the highest firmament.
- n May Agni burn not too much thy body.
- o O Agni, guard the offering.
- p Be united with our prayer.
- q Hail to Ekata, hail to Dvita, hail to Trita.

i. 1. 9.

- a I grasp (thee).
- b Thou art Indra's right arm with a thousand spikes, a hundred edges.
- c Thou art the wind of sharp edge.
- d O earth whereon sacrifice is offered to the gods, let me harm not the root of thy plant.
- e Araru is smitten away from the earth.
- f Go to the fold where the cattle are.
- g May heaven rain for thee.
- h O god Savitr, bind thou in the furthest distance with a hundred fetters him who hateth us and whom we hate, thence let him not free.
- i Araru is smitten away from the earth, the place of sacrifice.
- k Go to the fold [1] where the cattle are.
- l May heaven rain for thee.
- m O god Savitr &c.
- n Araru is smitten away from the earth, he that sacrifices not to the gods.
- o Go to the fold where the cattle are.
- p May heaven rain for thee.
- q O god Savitr, &c. [2]
- r Let not Araru mount the sky for thee.
- s Let the Vasus grasp thee with the Gayatri metre, let the Rudras grasp thee with the Tristubb. metre, let the Adityas grasp thee with the Jagati metre.
- t On the impulse of the god Savitr wise ones perform the rite.
- u Thou art the right, thou art the seat of right, thou art the glory of right.
- v Thou art the holder, thou art the self-holder.
- w Thou art broad, and wealthy art thou.

THE YAJUR VEDA

x Before the cruel foe slips away, O glorious one,
Taking up the earth, with plenteous drops,
The earth which they place in the moon by their offerings,
Which wise men use to guide them in the sacrifice.

i. 1. 10.

a The Raksas is burnt up, the evil spirits are burnt up.
b With Agni's keenest flame I burn you.
c May I not brush the place of the cattle, I brush thee that art strong and overcomest foes.
d Speech, breath, eye, ear, offspring, the organ of generation may I not brush, I brush thee that art strong and overcomest foes.
e Beseeching favour, offspring, prosperity, in devotion to Agni,
I gird my body for good action.
f With fair offspring, with noble husbands,
We are come to thee,
O Agni, to thee that deceivest the foe,
The undeceivable, we that are not deceived.
g I loosen this bond of Varuna,
Which Savitr the kindly hath bound,
And in the birthplace of the creator, in the place of good action,
I make it pleasant for me with my husband.
h With life, with offspring,
O Agni, with splendour again,
As wife with my husband I am united.
United be my spirit with my body.
i Of the great ones thou art the milk, of plants the sap. Of thee that art the imperishable I make the offering.
k Thou art the milk of the great ones, of plants the sap; with undeceived eye I gaze on thee for fair offspring.
l Thou art brilliance; follow thou brilliance; may Agni not take away the brilliance.
m Thou art the tongue of Agni, the good one of the gods.
n Be thou (good) for every sacrifice, for the gods, for every prayer.
o Thou art the shining, the radiance, the brilliance.
p May the god Savitr purify you
With a flawless strainer,
With the rays of the bright sun.
q I grasp thee shining in the shining, for every sacrifice, for the gods, for every prayer.
r I grasp thee radiance in the radiance, thee resplendent in the resplendence for every sacrifice, for the gods, for every prayer.

i. 1. 11.

a Thou I art a black deer, living in the lair, to Agni thee, hail!
b Thou art the altar, to the strew thee, hail!
c Thou art the strew, to the ladles thee, hail
d To the sky thee, to the atmosphere thee, to the earth thee!
e Be thou refreshment to the fathers, strength to those that sit on

THE YAJUR VEDA

the strew.

f With strength go ye to the earth.

g Thou art the hair-knot of Visnu.

h Soft as wool I strew thee, offering a good seat to the gods.

i Thou art the Gandharva, Viçvavasu (possessing all wealth), the fence of the sacrificer from every attacker, praised and to be praised.

k Thou art the right arm of Indra, the fence of the sacrificer, praised and to be praised.

l May Mitra and Varuna lay thee around in the north with firm law, thou art the fence of the sacrificer, praised and to be praised.

m May the sun in the east protect thee from all evil.

n May we kindle thee, O wise one,

That dost invite to the sacrifice, the radiant one,

O Agni, thee that art mighty at the sacrifice.

o Ye two are the props of the people.

p Sit on the seat of the Vasus, Rudras, Adityas.

q Thou art named *juhu*, *upabhrt*, *dhruva*, loving the ghee, sit on thy dear seat with thy dear name.

r These have sat down in the world of good action.

s Protect them, O Visnu.

t Protect the sacrifice, protect the lord of the sacrifice, protect me that conduct the sacrifice.

i. 1. 12.

a Thou art the world, be extended.

b O Agni, sacrificer, this reverence.

c O *juhu*, come hither, Agni summons thee for the sacrifice to the gods.

d O *upabhrt*, come hither, the god Savitr summons thee for the sacrifice to the gods.

e O Agni and Visnu, let me not step down upon you.

f Be ye parted, consume me not.

g Make ye a place for me, ye place-makers.

h Thou art the abode of Visnu.

i Hence Indra wrought mighty deeds.'

k Great, grasping the sky, imperishable.

l The sacrifice of the lord of the sacrifice is undisturbed.

m Offered to Indra, hail!

n Great light.

o Guard me, O Agni, from misfortune, place me in good fortune.

p Thou art the head of Makha, be light united with light.

i. 1. 13.

a With the impulse of strength,

With elevation he hath lifted me up;

Then Indra hath made my enemies

Humble by depression.

b The gods have increased my prayer.

What is elevation and depression;

Then do ye, O Indra and Agni,

THE YAJUR VEDA

Scatter my foes on every side.

c To the Vasus thee, to the Rudras thee, to the Adityas thee!

d Licking the anointed lot the birds go asunder.

e May I not brush offspring and the organ.

f Swell, ye waters and plants.

g Ye are the spotted steeds of the Maruts.

h Fare to the sky [1], thence bring us rain.

i Guardian of life art thou, O Agni, guard my life.

k Guardian of the eye art thou, O Agni, guard my eye.

l Thou art the secure one.

m The fence which thou didst put round thee

When thou wast beset by the Panis, O god Agni,

That do I bring here to thee that thou mayst rejoice in it,

That it be not removed from thee.

n Go ye two to the place of the gods.

o Ye are sharers in the remains (of the oblation), well nourished, mighty

Ye gods that are on the *prastara* and sit on the strew [2].

Accepting this supplication, do ye all,

Seated on this strew enjoy yourselves.

p I set thee in the seat of Agni whose abode is secure.

q For goodwill, O ye two with goodwill, place me in goodwill.

r Guard ye the yoke-horses at the yoke.

s O Agni, with life unhurt, with not-cool body, guard me this day from the sky, guard from bondage,

guard from error in sacrifice, guard from evil food, guard from ill deed.

t Make our food free from poison, the lap pleasant to sit in; hail!

u O ye gods that know the way, knowing the way, go ye the way.

v O lord of mind, this sacrifice for us place among the gods, O god,

hail! in speech, hail! in the wind, hail!

i. 1. 14.

a Ye twain shall be summoned, O Indra and Agni.

Ye twain shall rejoice together in the offering.

You both givers of food and riches,

You both I summon for the winning of strength.

b For I have heard that ye both are more generous

Than a worthless son-in-law or a wife's brother.

So with the offering of Soma I make for you,

O Indra and Agni, a new hymn of praise;

c O Indra and Agni, ninety forts

Of which the Dasas were lords ye overbrow

Together in one deed.

d This pure new-born hymn of praise this day,

O Indra and Agni, slayers of Vrtra, accept with joy [1].

For on you both I call that are ready to listen,

You that are ever readiest to give strength to the eager.

e We thee, O lord of the path,

As a chariot to win the prize,

Have yoked for our prayer, O Pusan.

THE YAJUR VEDA

f Lord of each way with eloquence;
Driven by love he went to Arka;
May he give us the comfort of gold,
May Pusan further our every prayer.
g By the lord of the field
As by a friend may we win
What nourishes our kine and horses;
May he be [2] favourable to such as we are.
h O lord of the field, the honey-bearing wave,
As a cow milk, so for us milk;
May the lords of right graciously accord us
That which drops honey and is well purified like ghee.
i O Agni, lead us by a fair path to wealth,
O god, knowing all the ways;
Keep away from us the sin that makes us wander;
We will accord to thee most abundant honour.
k We have come to the path of the gods
To accomplish that which we have power to do;
Let wise Agni sacrifice [3], let him be Hotr
Let him arrange the offerings him the seasons.
l What carrieth best is for Agni;
Sing aloud, O thou of brilliant radiance.
From thee wealth, like a cow,
From thee strength riseth forth.
m O Agni, once more lead us
With thy favour over every trouble.
Be a broad, thick, wide fortress for us,
Health and wealth for our children and descendants.
Thou, O Agni, art the guardian of law,
Among the gods and mortals;
Thou art to be invoked at the sacrifices.
o If laws of you wise ones, O gods,
In our ignorance we transgress,
May Agni make good all that,
He that knoweth the seasons wherein he may satisfy the gods.

PRAPATHAKA II

The Soma Sacrifice

i. 2. 1.

a May I the waters wet (thee) for life,
For length of days, for glory.
b O plant, protect him.
c Axe, hurt him not.
d Obedient to the gods I shear these.
e With success may I reach further days.

THE YAJUR VEDA

f Let the waters, the mothers, purify us,
With ghee let those that purify our ghee purify us,
Let them bear from us all pollution,
Forth from these waters do I come bright, in purity.
g Thou art the body of Soma, guard my body.
h Thou art the milk of the great ones, thou art the giver of splendour; splendour [1] place in me.
i Thou art the pupil of Vrtra's eye, thou art the guardian of the eye, guard my eye.
k Let the lord of thought purify thee, let the lord of speech purify thee, let the god Savitr purify thee
With the flawless purifier,
With the rays of the bright sun.
l O lord of the purifier, with thy purifier for whatsoever I purify myself, that may I have strength to
accomplish.
m We approach you, O gods,
Ye that have true ordinances at the sacrifice
What O gods ye can assent to,
For that we ask you, O holy ones.'
n Indra and Agni, heaven and earth, waters, plants.
o Thou art the lord of consecrations, guard me that am here.

i. 2. 2.

a To the purpose, to the impulse, to Agni, hail! To wisdom, to thought, to Agni, hail! To
consecration, to penance, to Agni, hail! To Sarasvati, to Prisan, to Agni, hail!
b O ye divine, vast, all-sootbing waters!
Heaven and earth, wide atmosphere! May Brhaspati rejoice in our oblation, hail!
c Let every man choose the companionship
Of the god who leadeth.
Every man prayeth for wealth;
Let him choose glory that he may prosper, hail!
d Ye are images of the Rc and the Saman. I grasp you two; do ye two [1] protect me until the
completion of this sacrifice.
e O god, Varuna, do thou sharpen this prayer of him who implores thee,
Sharpen his strength, his insight;
May we mount that safe ship
Whereby we' may pass over all our difficulties.
f Thou art the strength of the Angirases, soft as wool; grant me strength, guard me, harm me not.
g Thou art the protection of Visnu, the protection of the sacrificer, grant me protection.
h Guard me from the lustre of the Naksatras.
i Thou art the birthplace of Indra [2]; harm me not.
k For ploughing thee, for good crops,
l For the plants with good berries thee!
m Thou art of easy access, divine tree. Being erect, guard me until the completion (of the sacrifice).
n Hail! with my mind the sacrifice (I grasp); hail! from heaven and earth, hail! from the broad
atmosphere, hail! from the wind the sacrifice I grasp.

i. 2. 3.

- a The thought divine we meditate,
Merciful, for our help,
That giveth glory, and carrieth the sacrifice.
May it guide us safely according as we will.
- b The gods, mind-born, mind-using,
The wise, the sons of wisdom,
May they guard us, may they protect us,
To them honour! to them hail!
- c O Agni, be thou wakeful;
Let us be glad;
Guard us to prosperity;
Grant to us to wake again.
- d Thou, O Agni, art the guardian of vows,
Among the gods and men.
Thou [1] art to be invoked at our sacrifices.
- e All the gods have surrounded me,
Pusan with gain, Soma with a gift,
The god Savitr the giver of brightness.
- f O Soma, give so much, and bear more hither.
- g May he that filleth never miss of fullness. Let me not be parted with life.
- h Thou art gold; be for my enjoyment. Thou art raiment; be for my enjoyment. Thou art a cow; be for my enjoyment. Thou art a horse; be for my enjoyment [2]. Thou art a goat; be for my enjoyment. Thou art a ram; be for my enjoyment.
- i To Vayu thee; to Varuna thee; to Nirrti thee; to Rudra thee!
- k O divine waters, son of the waters, the stream
Fit for oblation, mighty, most exhilarating,
That stream of yours may I not step upon.
- l Along an unbroken web of earth may I go.
- m From good to better do thou advance.
- n May Brhaspati be thy leader;
Then set him free, on the chosen spot of earth;
Drive afar the foes with all thy strength.
- o We have come to the place on earth for sacrifice to the gods,
Wherein aforetime all the gods rejoiced.
Accomplishing (the rite) with Rc, Saman, and Yajus,
Let us rejoice in fullness of wealth, in sustenance.

i. 2. 4.

- a This is thy body, O pure one. This is thy splendour. With it be united. Win brightness.
- b Thou art the strong, grasped by mind, acceptable to Visnu.
- c In the impulse of thee, of true impulse, may I win a support for my speech. Hail!
- d Thou art pure, thou art nectar, thou art the sacrifice for all the gods.
- e I have mounted the eye of the sun.
The pupil of the eye of Agni,
When thou goest with thy steeds,

THE YAJUR VEDA

Blazing with the wise.

f Thou art thought, thou art mind, thou art meditation, thou art the gift (to the priests) [1], thou art of the sacrifice, thou art of kingly power, thou art Aditi, double-headed.

g Be thou successful for us in going, successful in returning.

h May Mitra bind thee by the foot.

i May Pusan guard the ways,

k For Indra, the overseer!

l May thy mother approve thee, thy father, thy brother sprung of the same womb, thy friend in the herd.

m Go, goddess, to the god, to Soma for Indra's sake.

n May Rudra guide thee hither in the path of Mitra.

o Hail! Return with Soma as thy comrade, with wealth.

i. 2. 5.

a Thou art a Vasvi, thou art a Rudra, thou art Aditi, thou art an Aditya, thou art Çukra, thou art Candra.

b May Brhaspati make thee rejoice in happiness. May Rudra with the Vasus be favourable to thee.

c I pour thee on the head of the earth, on the place of sacrifice, on the abode of the offering, rich in ghee; hail!

d The Raksas is enclosed, the evil spirits are enclosed. Thus I cut the neck of the Raksas.

e Thus I cut the neck of him who hates us and whom we hate [1].

f With us be wealth, with thee be wealth, thine be wealth.

g Gaze, O goddess, together with the goddess Urvaçi.

h Let me attend on thee, with Tvastr's aid; rich in seed, bearing seed, may I find a hero in thy presence.

i May I not be separated from abundance of wealth.

i. 2. 6.

a Let thy shoot be joined with shoot, joint with joint, let thy scent further desire, let thy savour which falls not cause rejoicing. Thou art a home dweller, thy libation is bright.

b Unto that god, Savitr, within the two bowls,

The sage, I sing, him of true impulse,

The bestower of treasures, unto the wise friend;

He at whose impulse the resplendent light shone high,

The golden-banded sage hath measured the heaven with his form.

c For offspring thee! For expiration thee! For cross-breathing thee! Breathe thou after offspring. Let offspring breathe after thee.

i. 2. 7.

a I buy Soma from thee, strong, rich in sap, full of force, overcoming the foe, the pure with the pure I buy, the bright with the bright, the immortal with the immortal, to match thy cow.

b With us be the gold.

c Thou art the bodily form of penance, Prajapati's kind, I buy (Soma) with the last offspring of thee that best a thousandfold prosperity.

d With us be union with thee; with me let thy wealth abide.

THE YAJUR VEDA

e With us be light, darkness be on the Soma-seller.
f Come as a friend to us, creating firm friendships.
g Enter the right thigh of Indra, glad the glad, tender the tender.
h O Svana, Bhraja, Anghari, Bambhari, Hasta, Suhasta, and Kṛṣṇanu, here are your wages for Soma; guard them, let them not fail you.

i. 2. 8.

a Up with life, with fair life,
Up with the sap of plants,
Up with the force of Parjanya,
Up have I arisen along with the immortals.
b Fare along the wide atmosphere.
c Thou art the seat of Aditi.
d Sit on the seat of Aditi.
e The bull hath stablished the sky, the atmosphere;
Hath meted the breadth of the earth;
Hath set him in all worlds as king.
All these are Varuna's ordinances.
f He hath stretched out the sky over the woods;
He hath placed strength in horses, milk in kine;
Varuna hath set skill in the heart [1], Agni in dwellings,
The sun in the sky, the Soma on the hill.
g Thee, all-knowing god,
Thy rays bear upwards,
The sun for all to see.
h Come hither, ye oxen, strong to bear the yoke,
Tearless, slaying not man, furthering the prayer.
i Thou art the pillar of Varuna.
k Thou art the prop of Varuna's pillar.
I Varuna's noose is tied.

i. 2. 9.

a Move I forward, O lord of the world,
To all thy stations.
Let no opponent find thee,
Let not robbers find thee;
Let not the evil-working wolves (find) thee;
Nor the Gandharva, Viçvavasu, injure thee.
b Become an eagle and fly away to the place in the house of the sacrificer which we have prepared with the gods (for thee). Thou art the good luck of the sacrificer.
c We have reached the path
Which leadeth to bliss, without a foe,
Whereby a man defeateth all his foes and winneth wealth.
d Honour to the radiance of Mitra and Varuna.
This worship, this reverence offer to the god;
To the far seeing, god-born, the banner,

THE YAJUR VEDA

The son of the sky, the sun, do ye sing.
c Thou art the pillar of Varuna.
f Thou art the prop of Varuna's pillar.
g Varuna's noose is loosened.

i. 2. 10.

a Thou art the hospitality of Agni. For Visnu thee! Thou art the hospitality of Soma. For Visnu thee! Thou art the hospitality of the stranger. For Visnu thee! For Agni thee, giver of wealth, for Visnu thee; for the eagle, bringer of the Soma, thee, for Visnu thee!
b Thy powers which they honour with oblation,
May they all envelop the sacrifice!
Giver of wealth, impeller, rich in heroes,
Slaying not heroes, O Soma, enter the dwellings.
c Thou art the seat of Aditi; sit on the seat of Aditi [1].
d Thou art Varuna who guardeth law; thou art of Varuna.
e Be prosperity ours from our friendship with the gods. May we be not severed from our service of the gods.
f For him who rushes on I seize thee; for him who rushes around I seize thee; for Tanunapat I seize thee; for the mighty I seize thee; for the mightiest in strength I seize thee.
g Thou art unapproached, the unapproachable might of the gods, guarding from imprecations, impervious to imprecations.
h May the lord of consecration approve my consecration, the lord of penance my penance. Speedily may I attain truth. Place me in good fortune.

i. 2. 11.

a May thy every shoot, O god Soma, swell,
For Indra who gaineth the chiefest wealth;
May Indra swell for thee;
Do thou swell for Indra.
b Make thy comrades to swell with wealth and skill; with good fortune
may I accomplish thy pressing, O god Soma.
c Desired are riches exceedingly for food, for prosperity. Be right to the proclaimers of right. Honour to the sky, honour to the earth!
d Agni, lord of vows, thou art the vow-lord of vows; this body of mine be in thee [1], that body of thine be in me. Together, O lord of vows, be the vows of us two that keep vows.
e Thy dread form, O Agni, with that protect us; hail to that form of thine!
f That form of thine, O Agni, which rests in iron, which rests in silver, which rests in gold, the highest, that dwells in the cleft,
g (By it) I have driven away harsh speech, (by it) I have driven away angry speech. Hail!

i. 2. 12.

a Thou I art the abode of riches for me; thou art the resort of the afflicted for me; protect me when in want; protect me when afflicted.
b May Agni, named Nabhas, know (thee).
c Agni Angiras, thou who art in this earth, come with the name of Ayus. Whatsoever unapproached,

THE YAJUR VEDA

holy name is thine, [1] therewith I take thee up.

d Agni Angiras, thou who art in the second (the third) earth, come with the name of Ayus. Whatever inviolate, holy name is thine, therewith I take thee up.

e Thou art a lioness; thou art a buffalo.

f Extend wide; let the lord of the sacrifice extend wide for thee.

g Thou art firm.

h Be pure for the gods; be bright for the gods.

i May the cry of Indra guard thee in front with the Vasus; may the swift of mind guard thee on the right with the Pitrs; may the wise one guard thee behind with the Rudras; may Viçvakarman guard thee on the left with the Adityas.

k Thou art a lioness, overcoming rivals; hail! Thou art a lioness, bestowing fair offspring; hail! Thou art a lioness, [2] bestowing increase of wealth; hail! Thou art a lioness, winning (the favour of) the Adityas hail! Thou art a lioness; bring the gods to the pious sacrificer; hail!

l To beings thee!

m Thou containest all life, strengthen the earth; thou retest firm, strengthen the atmosphere; thou retest inviolable, strengthen the heaven.

n Thou art the ashes of Agni; thou art the rubble of Agni.

i. 2. 13.

a They yoke their minds, and yoke their thoughts,

The priests of the mighty wise priest;

He alone, who knows the way, ordains their priestly functions;

Great is the praise of the god Savitr.

b With fair voice, O god, do thou address the dwelling.

c Ye two, famed among the gods, make proclamation among the gods.

d For us be born a hero of great deeds,

On whom we may all depend,

Who shall be ruler over many.

e Over this Visnu strode;

Thrice did he set down his foot;

(All) is gathered [1] in its dust.

f So then be ye two rich in food, in cows,

In good grass, ye that are famous, for man

These two firmaments Visnu held asunder;

He holdeth the earth on all sides with pegs.

g Come ye two then forward, ordaining the offering; bring upward the sacrifice; do not falter; there rest on the height of the earth.

h From the sky, O Visnu, or from the earth,

Or from the great (sky), or from the atmosphere,

Fill thy hands with many good things,

Give to us [2] from right and from left.

i I shall proclaim the mighty deeds of Visnu

Who meted out the spaces of the earth,

Who established the highest abode,

Stepping thrice, the far-goer.

k Thou art the forehead of Visnu; thou art the back of Visnu.

l Ye two are the corners' of Visnu's mouth.

m Thou art the thread of Visnu.

n Thou art the fixed point of Visnu.
o Thou art of Vishu; to Visnu thee!

i. 2. 14.

a Put forth thy strength like a spreading net;
Come like a mighty king with thy retainers;
Hurling thy swift net thou shootest arrows;
Pierce the Raksases with thy keenest (darts).
b Swiftly thy whirling flames descend;
bring upward Follow them, glowing in thy fury;
Thy heat, O Agni, thy winged (flames) with thy tongue,
Unfettered, on all sides spread thy firebrands.
c Send forth thy spies, swiftest in thy motion;
Be an unfailing guardian to this folk,
From him who afar plans evil [1], from him who near;
O Agni let no trouble from thee overwhelm us.
d Arise, O Agni; spread thyself out;
Burn up our foes, O thou of keen dart;
Him who hath wrought evil for us, O blazing one,
Do thou consume utterly like dry stubble.
e Arise; drive from us (our foes);
Reveal thy heavenly strength, O Agni,
Slacken the strung (weapon) of the demon-driven;
Crush our foes, kin or not kin.
f He knows thy [2] loving kindness, O most youthful one,
Who hath given furtherance to this devotion;
All happy days for him, glory, and wealth
--Opening the doors of the miser--he hath revealed.'
g Let him, O Agni, be fortunate and munificent,
Who with constant oblation, who with praise,
Seeks to delight thee in his life in his house;
May all days be happy for him; be that the will.
h I praise thy loving kindness; loud sounding (thou singest) a reply;
Let this song of mine, beloved of thee, sing with thee [3]
With good steeds and fair chariots may we adorn thee;
Maintain for us the lordly power as the days go by.
i Here let each serve thee readily,
That shinest in the darkness, as the days go by;
Happy and joyous may we attend thee
That dost surpass the glories of men.'
k He who with good steeds and rich in gold
Approacheth thee, O Agni, with a rich chariot,
His protector thou art, the comrade of him
Who duly offereth thee glad reception.
l The great I overcome [4] through kinship and my songs;
That hath descended to me from Gotama, my sire;
Pay heed to this song of ours,
O Hotr, most youthful, skilful, friend of the house.

THE YAJUR VEDA

m Sleepless, speedy, propitious,
Unwearied, never hostile, unexhausted,
May thy guardians, O Agni, taking their places here united,
Protect us, O wise one.
n In Thy guardians, O Agni, who seeing,
Guarded from ill the blind Mamateya,
He of all wisdom guarded these kindly ones;
The foes that were fain to deceive could not [5] deceive.
o In unison with thee, aided by thee,
Under thy leadership, let us gain strength;
Fulfil both our desires, O truthful one;
Perform it forthwith, O fearless one.
p With this fuel, O Agni, will we serve thee;
Accept the song of praise recited for thee;
Burn those that revile, the Raksases; guard us,
From the foe, the reviler, O rich in friends, from blame.
I touch the steed that slayeth the Raksases;
I go for shelter to the friend most spreading;
May Agni, enkindled with our offerings, sharpening (his dart)
Guard us by day, [6] from harm and by night.
r With great radiance Agni shineth;
All things doth he reveal by his might;
He overcometh godless and malign enchantments
He sharpeneth his horns to pierce the Raksas.
s Let the roarings of Agni rise to the heaven,
Sharp weapons to slay the Raksas;
In the carouse his radiance bursteth forth
The godless assailers cannot restrain him.

PRAPATHAKA III

The Victim for Agni and Soma

i. 3. 1.

a On the impulse of the god Savity, with the arms of the Aṅvins, with the hands of Pusan, I take thee;
thou art the spade, thou art the
woman.
b The Raksas is encompassed, the evil spirits are encompassed, here do I cut off the neck of the
Raksas.
c He who hates us and whom we hate, here do I cut off his neck.
d To sky thee, to atmosphere thee, to earth thee!
e Pure be the world where the Pitrs sit.
f Thou art barley (*yava*); bar (*yavaya*) from us foes, bar evil spirits.
g Thou art the seat of the Pitrs.
h Support the sky, fill the atmosphere, make firm the earth.
i May Dyutana Maruta set thee up according to the established law of Mitra and Varuna.
k Thee that art winner of Brahmans, winner of nobles, winner of fair offspring, winner of increase of

THE YAJUR VEDA

wealth, I close in.

l Strengthen the Brahmans, strengthen the nobles, strengthen offspring, strengthen increase of wealth.

m With ghee, O sky and earth, be filled.

n Thou art the seat of Indra, the shade of all folk.

o May these our songs, O lover of song,

Encompass thee on all sides,

Strengthening thee whose life is strong;

May they be dear delights.

p Thou art the string of Indra; thou art the fixed point of Indra.

q Thou art of Indra.

r To Indra thee!

i. 3. 2.

a I dig those which slay the Raksas, which slay the spell, which are of Visnu.

b Here do I cast out the spell which an equal or an unequal hath buried against us.

c Here do I overthrow him who equal or unequal is ill-disposed to us.

d The spell is overcome by the Gayatri metre.

e What is here? Good. Let it be ours.

f Thou art Viraj, slaying our rivals; thou art Samraj, slaying our foes; thou art Svaraj, slaying the enemy; thou art Viçvaraj, slayer of all destructive things [1].

g I sprinkle those which slay the Raksas, which slay the spell, and which are of Visnu.

h I pour down those which slay the Raksas, which slay the spell, and which are of Visnu.

i Thou art barley (*yava*); bar (*yavaya*) from us foes, bar evil spirits.

k I bestrew those which slay the Raksas, which slay the spell, and which are of Visnu.

l I pour the libation over those which slay the Raksas, which slay the spell, and which are of Visnu.

m I lay down the two Which slay the Raksas, which slay the spell, and which are of Visnu.

n I surround the two which slay the Raksas, which slay the spell, and which are of Visnu.

o I bestrew the two which slay the Raksas, which slay the spell, and which are of Visnu.

p The two which slay the Raksas, which slay the spell, and which are of Visnu.

q Thou art great, with a great pressing stone; call forth to Indra with a great voice.

i. 3. 3.

a Thou I art the expanding, the carrier.

b Thou art the bearer which carrieth the offering.

c Thou art the savoury, the wise.

d Thou art Tutha, the all-knower.

e Thou art Uçij, the wise.

f Thou art Anghari, Bamhhari.

g Thou art the seeker of aid, the worshipper.

h Thou art the bright, the Marjaliya.

i Thou art the king, Kyçanu.

k Thou art the purifying, around which men must sit.

l Thou art the impetuous, the cloudy.

m Thou art the untouched, the preparer of the offering.

THE YAJUR VEDA

- n Thou art be whose home is right, whose light is the heaven.
- o Thou art be whose light is the Brahman, whose home is the heaven.
- p Thou art the goat with one foot.
- q Thou art the dragon of the deep.
- r With thy dread countenance guard me, Agni; content me; hurt me not.

i. 3. 4.

- a Thou, O Soma, art the giver of wide protection from hostility, brought about by ourselves or by others; hail!
- b May the active one gladly partake of the ghee.
- c May Agni here make room for us;
May he go before us cleaving the foe;
Joyously may he conquer our foes;
May he win booty in the contest for booty.
- d Step widely, O Visnu;
Give us broad space for dwelling in;
Drink the ghee, thou whose birthplace is in the ghee;
Lengthen (the years) of the lord of the sacrifice.
- e Soma goeth, who knoweth the way;
He approacheth the place of the gods,
To sit on the birthplace of Order .
- f Thou art the seat of Aditi.
- g Do thou sit on the seat of Aditi.
- h This, god Savitr, is the Soma of you (gods); guard it; let it escape you not.
- i So, O Soma, god to the gods, hast thou gone, and I here man to man, with offspring, with increase of wealth.
- k Honour to the gods I Homage to the Pitrs!
- l Here (may) I (be free) from Varuna's noose; may I gaze on the heaven, on the light that is for all men,
- M Agni, lord of vows, thou art the vow-lord of vows.
- n May my body that bath been in thee be here in me; may thy body that hath been in me be there in thee.
- o Be aright the vows, O vow-lord, of both of us votaries.

i. 3. 5.

- a I have passed by some, I have not approached others.
- b I have found thee nearer than the farther, farther than the near.
- c So I welcome thee, that art of Visnu, for the sacrifice to the gods.
- d Let the god Savitr anoint thee with honey.
- e O plant, guard it.
- f O axe, harm it not.
- g With thy top graze not the sky, with thy middle harm not the atmosphere, with earth be united.
- h O tree, grow with a hundred shoots; may we grow with a thousand shoots.
- i Thou, whom this sharp axe hath brought forward for great good fortune, uncut, with wealth of heroes, (give us) riches.

THE YAJUR VEDA

i. 3. 6.

- a To I earth thee! To atmosphere thee! To sky thee!
b Pure be the world where the Pitrs sit.
c Thou art barley (yava); bar (yavaya) from us foes, bar evil spirits.
d Thou art the seat of the Pitrs.
e Thou art easy of approach, first among leaders; the tree will mount thee, be aware of it.
f Let the god Savitr anoint thee with honey.
g For the plants with good berries thee!
h Support the sky, fill the atmosphere, with thy base make firm the earth.
i To these dwellings of thine are we fain to go,
Where are the many-horned active kine;
There is resplendent the highest step
Of the wide-stepping Visnu, the mighty!
k Behold the deeds of Visnu
Wherein he displayed his laws,
Indra's true friend.
l That highest step of Visnu
The singers ever gaze upon
Like an eye stretched in the sky.
m Thee that art winner of Brahmans, winner of nobles, winner of fair
offspring, winner of increase of wealth, I close in.
n Strengthen the Brahmans, strengthen the nobles, strengthen offspring,
strengthen increase of wealth,
o Thou art invested; let the clans of the gods invest thee; let increase
of wealth, let (the clans) of men invest the sacrificer here.
p On the slope of the atmosphere I conceal thee.

i. 3. 7.

- a For striving thee!
b Thou art the impeller.
c To the gods the servants of the gods have come, the priests, the eager
ones.
d O Bihaspati, guard wealth.
e Let thy oblations taste sweet.
f O god Tvastr make pleasant our possessions.
g Stay, ye wealthy ones,
h Thou art the birthplace of Agni.
i Ye are the two male ones.
k Thou art Urvaçi, thou art Ayu, thou art Pururavas.
l Anointed with ghee, do ye produce a male.
m Be born with the Gayatri metre, with the Tristubh metre, be born with the Jagati metre.
n Be ye of one mind for us, one dwelling, spotless.
o Harm not the sacrifice nor the lord of the sacrifice, O all-knowing;
be ye two auspicious to-day with us.
p The fire moveth entering into the fire,
The son of the Rsis, the overlord he;

THE YAJUR VEDA

With the cry of Hail! I offer to thee with devotion;
Do thou not spoil the share of the gods.

i. 3. 8.

- a I grasp thee.
- b Offering to the gods, I seize thee with the noose of sacred order.
- c Fear not men.
- d For the waters thee, for the plants thee, I sprinkle.
- e Thou art a drinker of the waters.
- f Ye divine waters, make it palatable, a very palatable offering for the gods.
- g Let thy breath be united with the wind, thy limbs with the sacrificial, the lord of the sacrifice with his prayer.
- h Anointed with ghee, do ye guard the beast.
- i Ye wealthy ones, do ye kindly I resort to the lord of the sacrifice.
- k O broad atmosphere, in unison with the god [1] wind, sacrifice with the life of this offering; be united with its body; extending more broadly, make the sacrifice of the lord of the sacrifice most successful.
- l Guard from contact with earth.
- m Homage to thee, O extended one.
- n Come forward, irresistible, along the stream of ghee, with offspring, with increase of wealth.
- o O ye waters, goddesses, purifying and pure, do ye bring the gods; may we, pure and served (by you), be servers upon you.

i. 3. 9.

- a Let thy speech swell, let thy breath swell, let thine eye swell, let thine ear swell.
- b The pain that hath reached thy vital airs, that (hath reached) thine eye, that (hath reached) thine ear, what is harsh in thee, what is in its place,--let that swell, let that hereby be pure.
- c Let thy navel swell, let thine anus swell.
- d Be thy feet pure.
- e Hail to the waters [1]! Hail to the plants! Hail to earth! Hail to night and day!
- f O plant, protect him.
- g O axe, harm him not.
- h Thou art the share of the Raksases.
- i This Raksas here I lead to the lowest darkness.
- k Him who hateth us and whom we hate, here him I lead to the lowest darkness.
- l For food thee!
- m In ghee, O sky and earth, be covered.
- n Uncut, with wealth of heroes, (give us) riches.
- o Fare along the broad atmosphere.
- p O Vayu, taste the drops.
- q Hail! go to Urdhvanabhas, offspring of the Maruts.

THE YAJUR VEDA

i. 3. 10.

- a Let thy mind with the mind, let thy breath with the breath (of the gods be united).
b Be this offering rich in ghee pleasing to the gods; hail!
c May Indra's expiration be set in every limb;
May Indra's inspiration be in every limb.
d O god Tvastr, let mind be united for thee,
When ye that are various become of one form;
Over thee as thou goest among the gods for help let thy comrades
And thy father and mother rejoice.
e Thou art fortune (*çri*).
f Let Agni cook (*çrinatu*) thee.
g The waters are come together.
h For the whirl of the wind [1] thee, for the rush of Pusan, for the growth of the waters, of the plants.
i Drink ghee, ye drinkers of ghee; drink fat, ye drinkers of fat.
k Thou art the oblation of the atmosphere.
l Hail! thee to the atmosphere!
m The quarters, the Pradiçes, the Adiçes, the Vidiçes, the Uddiçes.
n Hail to the quarters!
o Homage to the quarters.

i. 3. 11.

- a Go to the ocean, hail! Go to the atmosphere, hail! Go to god Savitr, hail! Go to day and night, hail!
Go to Mitra and Varuna, hail! Go to Soma, hail! Go to the sacrifice, hail! Go to the metes, hail! Go to
the sky and the earth, hail! Go to the clouds of the sky, hail! Go to Agni Vaiçvanara, hail!
b To the waters thee! To the plants thee!
c Give me mind and heart!
d May I acquire body, skin, son, and grandson.
e Thou art pain; pain him who hateth us and whom we hate.
f From every rule of thine, O King Varuna, set us free;
From whatever oath by the waters, by the kine, by Varuna, we have sworn,
From that, O Varuna, set us free.

i. 3. 12.

- a These waters are rich in oblation,
Rich in oblation is the divine sacrifice,
Rich in oblation he seeks to win (the gods?),
Rich in oblation be the sun.
b In the seat of Agni whose home is abiding I set you down, kindly
for kindness, accord to me kindness.
c Ye are the share of Indra and Agni; ye are the share of Mitra and
Varuna; ye are the share of the all-gods.
d Be watchful over the sacrifice.

i. 3. 13.

a To the heart thee! To mind thee! To the sky thee! To the sun thee!
b Raise aloft the sacrifice; in the sky guide to the gods the prayers.
c O King Soma, come hither, descend.
d Fear not, tremble not.
e Lot me not harm thee.
f Do thou descend to creatures; let creatures descend to thee.
g Let Agni (kindled) with the kindling-stick hear my appeal,
Let the waters hear, and the divine Dhisanas;
Hearken, ye pressing stones, to the sacrifice of me the wise one,
Let the god Savitr hearken to my appeal.
h Ye divine waters, child of the waters, that wave,
Which is rich in oblation, powerful and sweetest,
Give to the gods among the gods,
Pure to the drinkers of the pure, (to them) whose share ye are; hail
i Thou art the dragger; do thou (drag) away the foe of the waters.
k I draw you for the sustenance of the waters.
l That mortal, O Agni, whom thou hast helped in the battles,
Whom thou hast strengthened in the contest for booty,
He winneth I abiding strength.

i. 3. 14.

a Thou, O Agni, art Rudra, the Asura of the mighty sky,
Thou art the host of the Maruts, thou art lord of food;
Thou farest with ruddy winds, blessing the household;
Thou, as Pasan dost, protectest thy worshippers with thyself.
b Rudra, king of the sacrifice,
True offerer, priest of both worlds,
Agni before the dreadful thunder,
Of golden colour, win ye for help.
c Agni hath set him down as priest, good sacrificer,
On the lap of his mother, in the fragrant place,
The youthful, the wise, pre-eminent among men [1], righteous,
Supporter of the folk in whose midst he is kindled.
d Good hath he made our sacrifice this day;
The hidden tongue of the sacrifice have we found
He hath come, fragrant, clothed in life;
He hath made our sacrifice this day to prosper.
e Agni hath cried like Dyaus thundering,
Licking the earth, devouring the plants;
Straightway on birth he shone aflame;
He blazeth with his light within the firmaments.
In thee, O many-faced sacrificer [2],
Morning and evening, the sacrificers place their treasures,
In whom, purifying, good things are placed, even as the heaven and earth (support) all beings.
q To thee, best of Angirases,

THE YAJUR VEDA

All folk with fair dwellings severally,
O Agni, have turned to gain their wish.
h May we win by thy help, O Agni, our wish,
Wealth with fair offspring, O wealthy one:
May we win booty, seeking for booty;
May we win, O deathless, undying glory.
i O Agni, of the Bharatas, youngest,
Bear to us excellent, glorious wealth, [3]
O bright one, wealth which many desire.
k White robed is he, thundering, standing in the firmament.
Youngest, with loud-sounding immortal ones,
Who, purifying, most manifold,
Agni, marcheth devouring many broad (forests).
l May he give thee life on every side,
Agni here, the desirable.
Let thy breath come back to thee;
I drive away the disease from thee.
m Giving life, O Agni, rejoicing in the oblation
Be thou faced with ghee, and with birthplace of ghee
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son [4], do thou protect him.
n To thee, the eager one,
O knower of all, O active one,
Agni, I offer this fair praise.
o From the sky was Agni first born,
From us secondly he who knoweth all,
In the waters thirdly the manly;
The pious man singeth of him, the undying, as he kindleth him.
p Pure, O purifying one, to be lauded,
O Agni, mightily thou shinest,
To whom offering is made with ghee.
q Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength [5],
What time prolific Dyaus begat him.
r What time his glory urged the lord to strength,
Then (did) Dyaus (let) the pure seed be sprinkled openly;
Agni begot the host, the blameless, the youthful,
The worshipping, and gave it impulse.
s He (flourishes) with keener mind, aided by thee.
O giver! give (us wealth) in good offspring;
O Agni, may we enjoy wealth richest in heroes;
(Wealth) that is excellent, uttering praises to thee.,'
t O Agni, bring us strong wealth,
By the force of thy glory,
That is above [6] all men
And openly prevaieth in contests for booty.
u O Agni, mighty one, bring to us
That wealth which prevaieth in contests;

THE YAJUR VEDA

For thou art true, wondrous,
The giver of booty of kine.
v To Agni let us make service with hymns,
Who feedeth on bull and cow,
The disposer, backed with Soma.
w For thou art, O son, a singer, seated at the feast;
Agni made at birth a path and food;
Do thou, O giver of strength, bestow strength upon us;
Be victorious like a king; thou rulest within without a foe.
x O Agni, thou purifiest life [7];
Do thou give food and strength to us;
Far away drive ill-fortune.
y O Agni, good worker, purify for us
Glory in good heroes;
Giving increase and wealth to me.
z O Agni the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods and sacrifice.
aa Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.
bb Agni, of purest vows,
Pure sage, pure poet,
Shineth in purity, when offering is made.
cc O Agni, thy pure,
Bright, flaming (rays) arise,
Thy lights, thy flames.

PRAPATHAKA IV

The Soma Cups

i. 4. 1.

a I take thee. Thou art the stone which maketh the sacrifice for the gods; make this sacrifice deep, with thy highest edge, (make) the Soma well pressed for Indra, rich in sweetness, in milk, bringing rain.
b To Indra, slayer of Vrtra, thee! To Indra, conqueror of Vrtra, thee! To Indra, slayer of foes, thee! To Indra with the Adityas, thee! To Indra with the all-gods, thee!
c Ye are savoury, conquerors of Vrtra, delightful through your gifts, spouses of immortality, Do ye, O goddesses, place this sacrifice among the gods
Do ye, invoked, drink the Soma;
Invoked by you [1] let Soma drink.
d With thy light which is in the sky, on the earth, in the broad atmosphere, do thou for this sacrificer spread wealth broadly; be favour able to the giver.
c Ye Dhisanas, that are strong, be strengthened; gather strength, and give me strength; let me not harm you, harm me not.

THE YAJUR VEDA

f Forward, backward, upward, downward, let these quarters speed to you; O mother, come forth.
g Thy unerring, watchful name, O Soma, to that of thee, O Soma, to Soma, hail!

1 4. 2.

a Be pure for the lord of speech, O strong one; male, purified by the arms with the shoots of the male;
thou art the god purifier of gods; to those thee whose portion thou art!
b Thou art he who is appropriated; make our food full of sweetness for us; to all the powers of sky
and earth thee!
c May mind enter thee.
d Fare along the broad atmosphere.
e Hail! Thee, of kindly nature, to the sun!
f To the gods that drink the rays thee f
g This is thy birthplace; to expiration thee!

i. 4. 3.

a Thou art taken with a support.
b O bounteous one, restrain (it), protect Soma, guard wealth, win food by sacrifice, I place within
thee sky and earth, within thee the broad atmosphere; in unison with the gods, the lower and the
higher, O bounteous one, do thou rejoice in the Antaryama (cup).
e Thou art he who is appropriated; make our food full of sweetness for us; to all the powers of sky
and earth thee!
d May mind enter thee.
e Fare along the broad atmosphere.
f Hail! Thee, of kindly nature, to the sun!
g To the gods that drink the rays thee!
h This is thy birthplace; to inspiration thee!

i. 4. 4.

a O Vayu, drinker of the pure, come to us;
A thousand are thy teams, O thou that hast all choice boons.
For thee this sweet drink hath been drawn,
Whereof, O god, thou hast the first drink.
b Thou art taken with a support; to Vayu thee!
c O Indra and Vayu, these draughts are ready;
Come ye for the libations,
For the drops desire you.
d Thou art taken with a support; to Indra and Vayu thee! This is
thy birthplace; to the comrades thee!

i. 4. 5.

a This Soma is pressed for you, O Mitra and Varuna,
Who prosper holy order;
Hearken ye now to my supplication.

THE YAJUR VEDA

b Thou art taken with a support; to Mitra and Varuna thee! This is thy birthplace; to the righteous thee!

i. 4. 6.

a That I whip of yours which is rich in sweetness
And full of mercy, O Aṣvins,
With that touch the sacrifice.

b Thou art taken with a support; to the Aṣvins thee! This is thy birthplace; to the sweet thee!

i. 4. 7.

a Ye that yoke early be unloosed
O Aṣvins, come ye hither,
To drink this Soma.

b Thou art taken with a support; to the Aṣvins thee! This is thy birthplace; to the Aṣvins thee!

i. 4. 8.

a Vena hath stirred those born of Prṇi,
He enveloped in light, in the expanse of the welkin;
Him in the meeting-place of the waters, of the sun,
Like a child, the priests tend with their songs.

b Thou art taken with a support; to Çanda thee! This is thy birthplace; guard the folk.

i. 4. 9.

a Him, as aforetime, as of old, as always, as now,
The prince, who hath his seat on the strew and knoweth the heaven,
The favouring, the strong, thou milkest with thy speech,
The swift who is victor in those among whom thou dost wax.

b Thou art taken with a support; to Marka thee! This is thy birthplace; guard offspring.

i. 4. 10.

a Ye gods that are eleven in the sky,
Eleven on the earth,
Who sit mightily in the waters, eleven in number,
Do ye accept this sacrifice.

b Thou art taken with a support; thou art the leader, thou art the good leader; quicken the sacrifice, quicken the lord of the sacrifice; guard the pressings; let Visnu guard thee, do thou guard the folk with thy power; this is thy birthplace; to the All-gods thee!

i. 4. 11.

a Three and thirty in troops the Rudras
Frequent the sky and earth, the destructive ones,
Eleven seated on the waters;
May all of them accept the Soma pressed for the pressing.
b Thou art taken with a support; thou art the leader, thou art the good leader; quicken the sacrifice,
quicken the lord of the sacrifice; guard the pressings; let Visnu guard thee, do thou guard the folk
with thy power; this is thy birthplace; to the all-gods thee!

i. 4. 12.

a Thou art taken with a support.
To Indra thee, to him of the Brhat (Saman),
The strong, eager for praise.
Thy great strength, O Indra,
To that thee!
To Visnu thee! This is thy birthplace; to Indra, eager for praise, thee!

i. 4. 13.

a The head of the sky, the messenger of earth,
Vaiçvanara, born for holy order, Agni,
The sage, the king, the guest of men,
The gods have produced as a cup for their mouths.
b Thou art taken with a support; to Agni Vaiçvanara thee! Thou art
secure, of secure foundation, most secure of the secure, with securest
foundation of those which are secure. This is thy birthplace; to Agni
Vaiçvanara thee!

i. 4. 14.

a Thou art Madhu and Madhava; thou art Çukra and Çuci; thou art Nabha and Nabbasya; thou art Isa
and Urja; thou art Saha and Sahasya; thou art Tapa and Tapasya.
b Thou art taken with a support.
c Thou art Samsarpa.
d To Anhaspatva thee!

i. 4. 15.

a O Indra and Agni, come
For our prayers to the pressed drink, the delightful fumes
Drink ye of it, impelled by our prayer.
b Thou art taken with a support; to Indra and Agni thee! This is thy birthplace; to Indra and Agni
thee!

i. 4. 16.

a Ye dread ones, guardians of men,
O All-gods, come ye,
Generous, to the pressed drink of the generous one.
b Thou art taken with a support; to the All-gods thee! This is thy birthplace; to the All-gods thee!

i. 4. 17.

a Him with the Maruts, the mighty bull,
The bountiful, the divine ruler, Indra,
All-powerful, the dread, giver of strength,
For present aid let us invoke.
b Thou art taken with a support; to Indra with the Maruts thee! This is thy birthplace; to Indra with the Maruts thee!

i. 4. 18.

a O Indra with the Maruts drink here the Soma,
As thou didst drink the pressed drink with Çaryata
Under thy guidance, in thy protection, O hero,
The singers skilled in sacrifice are fain to serve.
b Thou art taken with a support; to Indra with the Maruts thee!
This is thy birthplace; to Indra with the Maruts thee!

i. 4. 19.

a Indra with the Maruts, the bull, for gladness,
Drink the Soma, for joy, to thy content;
Pour within thy belly the wave of sweetness;
Thou art from of old the king of the pressed drinks.
b Thou art taken with a support; to Indra with the Maruts thee,
This is thy birthplace; to Indra with the Maruts thee!

i. 4. 20.

a Great is Indra who through his might
Is like Parjanya with the rain;
He waxeth with the praises of Vatsa.
b Thou art taken with a foundation; to Mahendra thee! This is thy
birthplace; to Mahendra thee!

i. 4. 21.

a Great is Indra, manfully controlling men,
Unfailing in strength, of double force;
Towards us for strength doth he wax;

THE YAJUR VEDA

Broad and wide hath he been adorned by the offerers.

b Thou art taken with a foundation; to Mahendra thee! This is thy birthplace; to Mahendra thee!

i. 4. 22.

a Never art thou barren, O Indra,
Never dost thou fail thy worshipper;
Now more and more is thy divine gift increased,
O bountiful one.

b Thou art taken with a support; to the Adityas thee!

c At no time art thou heedless,
But dost guard the two generations;
The pressing is thy strength, O fourth Aditya
The ambrosia is ready in the sky.

d The sacrificer seeketh the favour of the gods;
Be ye kindly, O Adityas;
May thy lovingkindness come hither,
That it may the more free us from affliction.

e O bright Aditya, this is thy Soma drink,
Delight in it, have gladness in it; may we that gladden thee have gladness;
With the rain of the sky I mix thee.

i. 4. 23.

a Prosperity to-day, O Savitr, prosperity to-morrow,
Day by day prosperity mayst thou procure for us;
Through this prayer may be won the prosperity
Of many a prosperous dwelling, O god.
b Thou art taken with a foundation; to the god Savitr thee!

i. 4. 24.

a O Savitr with unfailing guardians,
Propitious, do thou to-day guard our house;
Golden-tongued do thou protect us for new prosperity;
May no plotter of evil overpower us.
b Thou art taken with a support; to the god Savity thee

i. 4. 25.

a To help us I summon
The golden-handed Savitr
He as a god knoweth the place.
b Thou art taken with a support; to the god Savitr thee!

i. 4. 26.

- a Thou givest good protection, and art well established.
- b Homage to the great bull!
- c This is thy birthplace; to the All-gods thee!

i. 4. 27.

- a Of thee, O drop, pressed by Brhaspati, and possessing power, I draw the cup connected with the wives.
- b O Agni, with the wives, in unison with the god Tvastr, drink the Soma, hail.

i. 4. 28.

- a Thou art a bay, yoker of bays, mounter on the bays, bearer of the bolt, lover of Prṇi; to thee, O god Soma, for whom the formula of sacrifice is uttered, the song sung, the hymn recited, I draw the cup connected with the bays.
- b Ye two are bays; ye are the grains for the bays, mixed with Soma.
- c To Indra hail!

i. 4. 29.

- a O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill fortune.
- b Thou art taken with a support; to Agni the radiant thee! This is thy birthplace; to Agni the radiant thee!

i. 4. 30.

- a Arising in might,
Thou didst move thy jaws, O Indra,
When thou hadst drunk the cup-pressed Soma.
- b Thou art taken with a support; to Indra the mighty thee! This is thy birthplace; to Indra the mighty thee!

i. 4. 31.

- a Overcoming, seen of all,
Light-making art thou, Surya;
Thou dost illumine all the firmament.
- b Thou art taken with a support; to Surya the radiant thee! This is thy birthplace; to Surya the radiant thee!

i. 4. 32.

a Swell, O sweetest Soma,
With all thy aids,
Be fullest of help for us.

i. 4. 33.

a Departed are those mortals who in days gone by behold
An earlier dawn of morning;
Dawn now hath become visible to us;
They come who shall behold her in days to come.

i. 4. 34.

a I place thee that hast light.
b I place thee that makest light.
c I place thee that findest light.
d I place thee that shinest.
e I place thee that burnest.
f I place thee that flashest.
g I place thee that art aflame.
h I place thee that blazest.
i I place thee that art immortal.
k I place thee that hast great light.
l I place thee that awakenest.
m I place thee that art awake.

i. 4. 35.

a To energy hail! To effort hail! To distraction hail! To attempt hail! To endeavour hail! To striving hail! To heat hail! To burning hail! To heating hail! To the hot hail! To the slaying of a Brahmin hail! To all hail!

i. 4. 36.

a Çitta with the sinew, Bhava with the liver, Rudra with the *taniman*, Paçupati with the thick heart, Agni with the heart, Rudra with the blood, Çarva with the kidneys, Mahadeva with the intestinal flesh, him that slayest most quickly with the entrails.

i. 4. 37.

a Mount thy car, O slayer of Vrtra;
Thy steeds are yoked by our prayer;
May the pressing-stone with its voice
Incline thy mind towards us.
b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 38.

a Indra his two steeds bear,
Him of unequalled strength,
To the praises of the Rsis and the sacrifice of men.

b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 39.

a The Soma hath been pressed for thee O Indra;
O most strong, O impetuous one, come hither;
Let power encompass thee,
Even as the sun encompasses the atmosphere with its rays.

b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 40.

a Earth, covering all,
Hath placed thee in her lap;
Be gentle and rest kindly on him
Grant him protection, extending wide.

b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 41.

a Great is Indra of the Sodaçin,
With the bolt in his arm, may he grant protection;
May the bountiful give us prosperity,
May he smite him who hateth us.

b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 42.

a In unison and in fellowship with the Maruts, Indra,
Drink the Soma, O slayer of Vrtra, O hero, O wise one;
Slay our foes, drive away the enemies,
And thus make for us on all sides security.

b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 43.

a His rays bear up the god

Who knoweth all,

The sun for all to see.

b The radiant countenance of the gods hath risen,

The eye of Mitra, Varuna, Agni;

He hath filled the sky and earth and atmosphere;

The sun is the self of all that moveth and standeth.

c O Agni, lead us by a fair path to wealth,

O god, knowing all the ways;

Drive from us the sin that maketh us wander;

We will accord to thee most abundant honour.

d Go to the sky, fly to heaven.

c With my form [1] I approach your form; with my age your age.

f May Tutha, all knowing, allot to you in the highest firmament.

g This gift of thine, Agni, cometh, impelled by the Soma.

h Lead it by the path of Mitra.

i Go ye on by the path of holy order, of brilliant gifts,

Leading prosperity by the path of the sacrifice.

k May I win a Brahman to-day, a seer and sprung from seers, of (famous) father and grandfather, fit for the sacrificial gift.

l Gaze on the heaven, gaze on the atmosphere.

m Join those in the seat.

n Given by us, go to the gods, full of sweetness; enter the giver; without leaving us fare by the path leading to the gods; sit in the world of the righteous.

o Be this complete for us.

i. 4. 44.

a May Dhatr the giver, may Savitr, rejoice in this,

Prajapati, the lord of treasures, and Agni, for our sake;

May Tvastr, Visnu, accord generously

Wealth with offspring to the sacrificer.

b O Indra, unite us in heart, with cattle,

O bountiful one, with generous ones, with prosperity;

With the holy power that is made by the gods,

With loving kindness of the gods to whom sacrifice is made.

c With glory, with milk, with ourselves,

Are we united, with auspicious hearts;

May Tvastr make fortune for us [1];

May he set right whatever is amiss in our bodies.

d In that to-day, O Agni, we choose thee

As Hotr as our sacrifice proceeded,

Prosperously hast thou sacrificed,

Prosperously hast thou laboured;

Come wise and foreseeing one to the sacrifice.

e With Hail! to you, O gods, have we made this seat,

THE YAJUR VEDA

Ye who have come hither rejoicing in this as the pressing;
When ye have eaten and drunken,
Ye all, give to us, wealthy ones, wealth.
f The gods whom eager thou didst bring hither, O god,
Them [2], O Agni, do thou incite in their own abode;
Bearing and bringing oblations,
The rich draught, do ye mount the sky.
g O sacrifice, go to the sacrifice; go to the lord of the sacrifice; go to thine own birthplace; hail!
h This is thy sacrifice, O lord of the sacrifice, with its utterance of hymns and producing noble
heroes; hail!
i Ye gods that find the way, finding the way, go on the way.
k O lord of mind, place this sacrifice, O god, for us among the gods, hail! or speech, hail! or the wind,
hail!

i. 4. 45.

a King Varuna hath made a broad path
For the sun to travel;
He hath made him set his feet in the pathless way;
He driveth away whatever woundeth the heart.
b A hundred remedies are thine, O king, a thousand;
Broad and deep be thy loving kindness.
Overcome the enmity, the hostility;
Remove from us whatever sin hath been committed.
c The noose of Varuna is overcome.
d The face of Agni hath entered the waters,
The child of the waters guarding against the demons' power,
In each home [1] do thou offer the kindling-stick, O Agni;
Let thy tongue seek the ghee.
e In the sea is thy heart, within the waters;
Let the plants and the waters enter thee;
With the offerings of the sacrifice, O lord of the sacrifice,
Let us worship at the utterance of the hymn, at the utterance of homage.
f O bath, O flood, thou glidest, O flood; thou hast removed by sacrifice the sin committed by the
gods, through the gods, the sin committed by mortals, through mortals; guard us, O god, from wide
hostility.
g Be the water and plants friendly to us [2]; be they hostile to him who hateth us and whom we hate.
h Ye divine waters, this is thy foetus, glad and well tended have we made it for you; proclaim us as
doers of good deeds among the gods.
i The noose of Varuna is tied, the noose of Varuna is loosed.
k Thou art fuel; may we prosper; thou art kindling; thou art brilliance, grant me brilliance.
l I have penetrated to the waters;
We are united with the sap;
I have come rich in milk, O Agni;
Do thou unite me with radiance.

i. 4. 46.

a I who deeming thee immortal,
Mortal myself, call on thee with prayerful heart.
Upon us, O wise one, bestow glory;
O Agni, through offspring may I attain immortality.

b He, for whom, O Agni, thou dost make, O wise one,
For his good deeds a kindly world,
Shall win prosperity and wealth,
Rich in sons, in heroes, in kine.

c To thee, O son of strength, they turn
Who have desires to be fulfilled;
None excelleth thee, O Indra.

d At each hymn the Soma delighteth Indra,
The pressed (juices), the bountiful one [1],
What time in unison with equal effort
They call him to aid, like sons a father.

e O Agni, O wise one, with sap,
With brilliance thou shinest,
Slayer of Raksases, suppressor of demons.

f I have penetrated to the waters
We are united with the sap;
I have come rich in milk, O Agni;
Do thou unite me with radiance.

g Rich art thou, lord of riches,
O Agni, rich in radiance;
May we enjoy thy loving kindness.

h Thou, O Agni, riches-lord of riches,
I hail [2], O lord in the sacrifices;
Through thee in strife may we be victorious;
May we overcome the hostilities of mortal men.

i Thee, O Agni, best gainer of booty,
The sages nourish, well lauded;
Do thou give us wealth of heroes.

k May Agni here make room for us;
May he go before us cleaving the foe
Joyfully may he conquer our foes;
May he win booty in the contest for booty.

l By Agni is Agni kindled,
The wise, the young, the lord of the house,
The bearer of the oblation, with ladle in his mouth.

m Thou, O Agni, by Agni,
The sage by the sage, the good by the good,
The comrade by the comrade, art kindled.

n O Agni, thy pure.

o With radiance.

PRAPATHAKA V

The Rekindling of the Fire

i. 5. 1.

The gods and the Asuras were in conflict; the gods, in anticipation of the contest, deposited in Agni their desirable riches (thinking), 'This will still be ours, if they defeat us. Agni desired it and went away with it. The gods having defeated (the Asuras) pursued (Agni) desirous of recovering it. They sought violently to take it from him. He wept; in that he wept (*arodit*), that is why Rudra has his name. The tear that [1] was shed became silver; therefore silver is not a suitable gift, for it is born of tears. He who gives on the strew, in his house before the year is out they weep; therefore one should not give on the strew. Agni said, 'Let me have a share; then this will be yours.' They replied, 'The re-establishing shall be thine alone.' 'He shall prosper', he said, who shall establish the fire with me as its divinity.' Pusan established it; therefore [2] did Pusan prosper; therefore cattle are said to be Pusan's. Tvastr established it; therefore did Tvastr prosper; therefore cattle are said to be Tvastr's. Manu established it; therefore did Manu prosper; therefore offspring are said to be Manu's. Dhatr established it; therefore Dhatr prospered; Dhatr is the year; therefore offspring and cattle are born in the course of the year. He who knows thus the prosperity of the re-establishing [3] prospers. He who knows his connexions becomes possessed of connexions himself. Agni desiring a share after being established assailed the offspring and cattle of the sacrifice. Having removed it, one should re-establish it; thus he unites him with his own portion; verily he is appeased. He should establish under Punarvasu; Punarvasu is the Naksatra for the re-establishing; verily by establishing it under its own deity he becomes resplendent. He establishes with Darbha grass, for variety. He establishes with Darbha; verily winning it from the waters and the plants he establishes it. The sacrificial cake is offered on five potsherds; the seasons are five; verily he wins it from the seasons and establishes it.

i. 5. 2.

He who removes the fire casts away the sacrifice and cattle. The sacrificial cake is offered on five potsherds; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. Now he who removes the fire is the slayer of the hero among the gods; Brahmans desirous of holiness did not aforesaid eat his food; the Yajyas and Anuvakyas are in the Pankti metre; the sacrifice is fivefold, man is fivefold; verily making recompense to the gods for the hero he re-establishes the fire [1]. They are of a hundred syllables; man lives a hundred years and has a hundred powers; verily he rests on life and power. In that Agni when established does not prosper, (it is that he is) desiring a greater portion; in that it is all Agni's, that is his prosperity. Speech is uttered together in the house of him who removes the fire; the sacrificer is liable to perish on account of the uttering together of speech. There are discriminations, to sever speech and preserve the sacrificer [2]. He makes a discrimination; verily he makes the holy power (Brahman). He speaks the Yajus, muttering; it is as if one who has found a rich treasure hides it. To Agni Svistakrt he speaks aloud; it is as if one who has found a rich treasure is fain to go openly. Uttering the discrimination he makes the Vasat cry with the foresacrifice; verily he leaves not his abode. The sacrificial cake is the sacrificer, the oblations are cattle; in that he offers these libations on either side of the cake [3], he thus surrounds the sacrificer on either side with cattle. 'After performing the Yajus and collecting the apparatus', they say: 'the apparatus should not be collected, the Yajus should not be performed,' they say: the apparatus should be collected and the Yajus performed, for the prosperity of the sacrifice. The sacrificial fee is a renovated chariot, a newly-sewn garment, a draught ox let loose again, for the prosperity of the re-

THE YAJUR VEDA

establishing. 'Seven are thy kindling-sticks, O Agni, seven thy tongues'; (with these words) he offers the Agnihotra. Wherever there is anything of his nature, thence [4] does he win him. Now he who removes the fire is the slayer of the hero among the gods, Varuna is the exactor of the recompense; he should make an offering on eleven potsherds to Agni and Varuna; him whom he slays and him who exacts the recompense he delights with their own portion; the sacrificer is not ruined.

i. 5. 3.

a (Thou I art) earth in depth, sky in breadth, atmosphere in greatness;

In thy lap, O goddess Aditi, Agni

I place, food-eater for the eating of food.

b The spotted bull hath come

And reached again the mother

And the father, faring to the heaven.

c Thirty places be ruleth;

Speech resorteth to the bird

Bear it with the days.

d With her inspiration from his expiration,

She wandereth between the worlds;

The bull discerneth the heaven.

e If thee [1] in anger I have scattered,

In rage or through misfortune,

That of thee, O Agni, be in good order,

Again thee we relight.

f Whatever of thee scattered in rage

Was spread over the earth,

That the Adityas, the All-gods

And the Vasus gathered together.

g Mind, light, rejoice in the oblation.

May be unite this scattered sacrifice;

May Brhaspati extend it;

May the All-gods rejoice herein.

h Seven are thy kindling-sticks, O Agni, seven thy tongues;

Seven seers [2], seven dear abodes,

Seven priesthoods sevenfold sacrifice to thee;

Seven birthplaces with ghee do thou fill.

i Return with strength, return,

O Agni, with food and life;

Again guard us on all sides.

k Return with wealth, O Agni,

Fatten with the stream,

All gaining on every side.

l Leka, Salekha, Sulekha, may these Adityas rejoicing partake of our oblation; Keta, Saketa, Suketa,

may these Adityas rejoicing partake of our oblation; Vivasvan, Aditi, Devajuti, may these Adityas

rejoicing partake of our oblation.

i. 5. 4.

'Earth in depth, sky in breadth,' he says; with this benediction he establishes it. The serpents thought that they were growing worn out; Kasarnira Kadraveya beheld this Mantra; then did they strike off their worn-out skins. With the verses of the queen of serpents he establishes the Garhapatya, and so renewing it he establishes it as immortal. Pure food did not come to the earth; she [1] beheld this Mantra; then food came to her. In that he establishes the Garhapatya with the verses of the serpent queen (it serves) for the winning of food; verily he establishes it firm in the (earth). 'If thee in anger I have scattered', he says; verily he conceals it from him. 'Again thee we relight', he says; verily he kindles him all together. 'Whatever of thee scattered in rage', he says; verily by means of the deities [2] he unites him. The sacrifice of him who removes the fire is split; he pays reverence with a verse containing the word Brhaspati; Brhaspati is the holy power (Brahman) of the gods; verily by holy power (Brahman) he unites the sacrifice. 'May he unite this scattered sacrifice', he says, for continuity, 'May the All-gods rejoice herein', he says; verily continuing the sacrifice he points it out to the gods. 'Seven are thy kindling-sticks, O Agni, seven thy tongues' [3], he says, for sevenfold in seven-wise are the dear forms of Agni; verily he wins them. 'Return with strength', 'Return with wealth', (with these words) he offers oblations on either side of the sacrificial cake; verily with strength and with wealth he surrounds on either side the sacrificer. The Adityas went from this world to yonder world, they were thirsty in yonder world, having returned to this world and having established the fire, they offered these oblations; they prospered, they went to the world of heaven. He, who establishes a fire after the second establishment, should offer these oblations; he prospers with the prosperity where with the Adityas prospered.

The Reverence of the Fire

i. 5. 5.

a As we approach the sacrifice,
Let us utter a hymn to Agni,
Who heareth us, even from afar.
b After his ancient splendour,
The bold ones have drawn the white milk
From the seer who winneth a thousand.
c Agni is the head of the sky, the height,
Lord of the earth here,
He quickeneth the seed of the waters.
d Here hath he first been established by the establishers,
Youngest Hotr to be invoked at the sacrifices,
Whom Apnavana and the Bhrgus caused to shine,
Bright in the woods, spreading from house to house.
e Ye twain shall be summoned, O Indra and Agni [1],
Ye twain shall rejoice together in the offering
You both, givers of food and riches,
You both I summon for the winning of strength.
f This is thy due place of birth,
Whence born thou didst shine;
Mount it, O Agni, knowing it,
And make our wealth increase.

THE YAJUR VEDA

g O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill-fortune.
h O Agni, good worker, purify for us
Glory in good heroes,
Giving increase of wealth [2] to me.
i O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods and sacrifice.
k Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.
l Agni, of purest vows,
Pure sage, pure poet,
Shineth in purity when offering is made.
m O Agni, thy pure,
Bright, flaming (rays) arise,
Thy lights, thy flames.
n Thou art giver of life, O Agni; give me life [3]. Thou art giver of radiance, O Agni; give me
radiance. Thou art guardian of the body, O Agni; guard my body.
o O Agni, whatever is deficient in my body, do thou make that good for me.
p O thou of various splendour, in safety may I reach the end of thee.
q Kindling thee may we kindle thee for a hundred winters, in radiance, strong the giver of strength,
famous the giver of fame, with good heroes, the undeceived, O Agni, the deceiver of foes in the
highest firmament.
r Thou, O Agni, hast attained the radiance of the sun, the praises of the Rsis, thy beloved abode.
s Thou, O Agni, hast the radiance of the sun; grant me life, radiance, and offspring.

i. 5. 6.

a I gaze on offspring,
Offspring of Ida, connected with Manu;
May they all be in our house.
b Ye are water; may I share your water. Ye are greatness, may I share your greatness; ye are might,
may I share your might; ye are strength, may I share your strength.
c Ye wealthy ones, stay in this place, this fold, this dwelling, this birthplace; be ye here; go not hence;
be many for me [1].
d Thou art composed of every form; enter me with strength, with lordship of kine, with increase of
wealth.
e May I prosper with your thousandfold prosperity; may your wealth rest in me.
f To thee, O Agni, day by day,
That shinest in the darkness, with our devotion,
We come bearing honour.
g Lord of the sacrifices,
Guardian of holy order, shining,
Waxing in his own horne.
h O Agni, be of easy access to us,
As a father to his son;
Befriend us for prosperity.

THE YAJUR VEDA

i O Agni [2] be thou our nearest,
Our protector, kindly, a shield;
Thee, O shining and most radiant one,
We implore for favour, for our friends;
Agni, bright, of bright fame,
Come hither in thy greatest splendour and give us wealth.
k With strength I gaze on you; gaze on me with strength. With increase of wealth I gaze on you; gaze
on me with increase of wealth.
l Ye are food, making sweetness; kindly enter me, nourishment and drink; may I prosper with your
thousandfold prosperity [3], may your wealth rest on me,
m That excellent glory of Savitr
The god we meditate,
That be may stimulate our prayers.'
n Make famous the Soma-presser,
O lord of prayer,
Even as (thou did make famous) Kaksivant Auçija.
o Never art thou barren, O Indra,
Never dost thou fail thy worshipper;
Now more and more is thy divine gift increased,
O bountiful one.
p May we set thee around us, O Agni,
The sage, the strong, as a fort,
Of daring hue, day by day
Destroyer of that which may be broken.
q O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house;
through me as lord of the house, mayst thou be a good lord of the house; for a hundred winters, this
blessing I invoke, bringing light for the race; this blessing I invoke, bringing light for N. N.

i. 5. 7.

There is no sacrifice without a Saman. 'As we approach the sacrifice', he says; verily he yokes a Stoma with it. 'Approach', he says; offspring and cattle approach the world; verily he approaches cattle and offspring and this world. 'After his ancient splendour', he says; the ancient is the world of heaven; verily he mounts upon the world of heaven. 'Agni is the head of the sky, the height', he says; verily he makes him the head [1] of his equals, and verily from the world of the gods he rests in the world of men. 'Here hath he first been established by the establishers', he says; verily he makes him the principal. 'Ye twain shall be summoned, O Indra and Agni', he says; verily he wins might and force. 'This is thy due place of birth', he says; wealth is cattle; verily he wins cattle. With six (verses) he pays reverence; the seasons are six [2]; verily he rests on the seasons. With six subsequent (verses) he pays reverence; they make up twelve; the year has twelve months; verily he rests on the year. Just as a man, a horse, a cow, are worn out, so the fire when established wears out; at the end of the year he pays reverence with (verses) containing the words Agni and *pu*; verily he renews it and makes it unageing, and also purifies it. He pays reverence; that is his union. He pays reverence [3]; that is his bond. He pays reverence; that is his appeal. He pays reverence; that is as if an inferior brings (something) to a superior and pays him honour. 'Thou art giver of life, O Agni; give me life', he says, for he is a giver of life. 'Thou art giver of radiance, O Agni; give me radiance', he says, for he is a giver of radiance. 'Thou art guardian of the body, O Agni; guard my body', he says [4], for he is a guardian of the body. 'O Agni, whatever is deficient in my body, do thou make that good for me', he says; 'whatever is deficient in my offspring and cattle, do thou make that good for me', he says in

THE YAJUR VEDA

effect. 'O thou of various splendour, in safety may I reach the end of thee', he says; that of various splendour is the night. The Brahmans aforetime feared its not dawning; verily he wins the dawn. 'Kindling thee for a hundred winters' [5], he says; man lives a hundred years and has a hundred powers; verily he rests on life and power. This is a pipe with projections; by it the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this verse, the sacrificer hurls the hundred-slaying (verse) as a bolt against his enemy to lay (him) low without fail. 'Thou, O Agni, hast attained the radiance of the sun', he says; 'that thou art, thus may I be', he says in effect. 'Thou, O Agni, hast the radiance of the sun', he says; verily he invokes this blessing.

i. 5. 8.

'I gaze on offspring', he says; verily he wins all the domesticated animals. 'Ye are water; may I share your water', he says, for they are water. 'Ye are greatness; may I share your greatness', he says, for they are greatness. 'Ye are might; may I share your might', he says, for they are might. 'Ye are strength; may I share your strength', he says [1], for they are strength. 'Ye wealthy ones, stay', he says; the wealthy ones are cattle; verily he makes cattle stay with himself. 'Be ye here; go not hence', he says; verily he makes them constant, departing not. Now one fire is piled with bricks, one with cattle. 'Thou art composed Of every form', (with these words) he strokes the calf; verily he piles it up and makes it piled with cattle. He falls away [2] from this world who pays reverence to the Ahavaniya; he pays reverence to the Garhapatya; verily he rests on this world, and also he makes amends to the Garhapatya. He pays reverence with Gayatri verses; the Gayatri is brilliance; verily he confers brilliance upon himself; moreover in that he repeats the triad (of verses), (it serves) for continuity. Because of the Garhapatya men are born with two feet; to him who knowing thus pays reverence to the Garhapatya with (verses) of two feet [3], a hero son is born. 'With strength I gaze upon you; gaze on me with strength', he says; verily he invokes this blessing. 'That excellent glory of Savitr', he says, for instigation. 'Famous the Soma-presser', he says; verily he wins the Soma draught. 'Make, O lord of prayer', he says; verily he wins splendour. 'Never art thou barren', he says; no barren night does he pass [4], who knowing thus pays reverence to the fire. May we (set) thee around, O Agni, as a fort', he says; verily he sets around a barrier, that nothing be spilt. 'O Agni, lord of the house', he says; that is according to the text. 'For a hundred winters', he says; 'for a hundred winters may I kindle thee', he says in effect. He utters the name of his son; verily he makes him an eater of food. 'This blessing I invoke bringing light for the race', he should say, who has no son born; verily is born to him a son brilliant and resplendent. 'This blessing I invoke bringing light for N. N.', he should say who has a son born; verily he confers upon him brilliance and splendour.

i. 5. 9.

He offers the Agnihotra; whatever there is. of the Sacrificer's own, that is (still) his. In the generative organ he pours seed, for Agni is the generative organ. Then he burns at the end the plants; they then grow more numerous. In that he offers in the evening, he thus pours seed, and makes it productive by the morning (offering). Seed when poured does not prove fruitful unless modified by Tvastr; as many modifications of seed when poured [1] as Tvastr makes, in so many shapes does it become fruitful; the sacrificer is the divine Tvastr. He pays reverence with many (verses); verily he makes many modifications of the seed when poured. He is fruitful and day by day becomes greater, who knowing thus pays reverence to the fire. The day was the gods', the night the Asuras'. The Asuras entered night with all the precious wealth of the gods [2]; the gods thought that they were abandoned; they perceived, 'The night is Agni's, cattle are Agni's; verily let us praise Agni here; he being praised by us will restore our cattle.' They praised Agni; be praised by them delivered their cattle from night to day;

THE YAJUR VEDA

the gods having gained their cattle performed their desires. He who knowing thus pays reverence to the fire becomes possessed of cattle [3]. The sun went from this world to yonder world; he having gone to yonder world bethought him again of this world; having returned to this world he had fear of death, for this world is, as it were, yoked with death. He reflected, 'Let me praise Agni here; he, praised, will make me go to the world of heaven.' He praised Agni; he, praised, made him go to the world of heaven. He who [4] knowing thus pays reverence to the fire, goes to the world of heaven and lives all his days. He mounts these two fires who pays reverence to them; he acts according to the desires of one who has attained a higher place. He pays reverence at night, not in the morning, for vows are mingled at night, the bad and the good are on the same level, the fire is the light, the evening is the darkness; in that [5] he pays reverence by night, he overcomes the darkness by light. 'Should reverence be paid to the fire or not?' they say; 'he who day by day makes a present to a man and then begs of him assuredly molests him; and who then will day by day beg of the gods?' Then they say, 'The sacrificer sacrifices for the sake of the benediction.' The reverence of the fire is [6] the benediction of him who has established a fire; therefore reverence should be paid to the fire. Prajapati created cattle; being created they entered day and night; he recovered them by means of the metres. In that he pays reverence with the metres, he seeks to recover his own. 'There is not monotony then', they say, 'if one pays reverence day by day.' If a man pays reverence to the fire facing it, it burns him; if with averted (face), he is deprived of offspring and cattle; he should pay reverence with (face) somewhat to the side, then (the fire) does not burn him, he is not deprived of offspring or cattle.

i. 5. 10.

a The name that first, O all-knower,
My father and my mother bestowed upon me aforetime,
Do thou bear it until I return;
O Agni, may I bear thy name.
b My name and thine, O all-knower,
Which like men changing garments we bear,
Let us exchange again,
Thou for life, and we to live.
c Homage to Agni, the unpierced,
Homage to the unapproachable, homage to the king!
Irresistible is Agni [1], the very vigorous, all-conquering,
Powerful, the best, the Gandharva.
d O Agni, the gods have thee for father,
Offer to thee oblations, and have thee as an umpire
With life, with lordship of cattle (endow) me
And bestow on me good fortune.
e Agni here is of all the best,
He is most adorable,
Must ready to win (us) a thousand;
To him be all good strength.
f Mind, light, rejoice in the oblation
May he unite the scattered sacrifice;
The offerings at dawn and evening
I unite with oblation and ghee.
g Rich in milk are the plants [2],
The milk of the shoot is rich in milk,
With the milk of the milk of the waters,

THE YAJUR VEDA

O Indra, do thou unite me.

h O Agni, lord of vows, I shall perform this vow; may I accomplish it; may it be successful for me.

i Agni, the priest, I summon hither;

The gods worthy of sacrifice whom we invoke,

Let these gods come in kindly mind;

Let the gods enjoy this oblation of me.

k Who yoketh thee? Let him yoke thee.

l The potsherds for the cauldron [3],

Which wise men collect,

These are in Pusan's guardianship;

Indra and Vayu set them free.

m Unbroken is the cauldron, sprinkling abundantly,

It hath returned to that whence it came;

The kindling-wood, the Vedi, and all the enclosing-sticks

Attend the life of the sacrifice.

n The three and thirty threads that stretch,

That maintain in security the sacrifice,

Of these the broken one I restore; hail!

Let the cauldron go to the gods.

i. 5. 11.

a Let Vaiçvanara with succour for us

Come from afar,

Agni through the hymn which brings (him).

b The righteous Vaiçvanara,

Lord of right and of light,

The immortal cauldron we seek.'

c A greater than the marvels of Vaiçvanara

By his craftsmanship the sage hath performed alone;

Magnifying both parents, sky and earth,

Rich in seed, was Agni born.

d Desired in the sky, Agni, desired on earth,

Desired he entereth all the plants;

Agni Vaiçvanara eagerly desired,

May he by day [1] and night protect us from the foe.

e In that, when born, O Agni, thou didst survey the worlds,

Like a busy herd that goeth around his flock,

Do thou, O Vaiçvanara, find a way for the Brahman;

Do ye protect us ever with your blessings.

f Thou, O Agni, blazing with light,

Didst fill the firmament at thy birth;

Thou, O Vaiçvanara, wise one, by thy might

Didst free the gods from misfortune.'

g O Agni, among our bountiful lords, preserve

The lordship, uninjured, unageing, rich in heroes;

May we win booty a hundred, a thousandfold,

O Vaiçvanara [2], O Agni, through thy help.

h May we enjoy the loving kindness of Vaiçvanara,

THE YAJUR VEDA

For he is the king, the orderer of the worlds
Hence born be discerneth all the (earth),
Vaiçvanara vieth with the sun.
i Thine anger, O Varuna, would we avert with reverence,
With sacrifices, with oblations
Ruling, O wise Asura, O king,
Do thou unloose the sins we have committed.
k Unloose from us, O Varuna, the highest,
The lowest, the midmost knot;
Then may we, O Aditya [3], in thy rule,
Be guiltless before Aditi.
l Of Dadhikravan have I sung,
The swift strong horse;
May he make our mouths fragrant;
May he lengthen our days.
m Dadhikra with his glory hath overspread the five peoples,
As the sun with his light the waters;
May the strong steed, winning a hundred, a thousand,
Fill with boney these words of ours.
n Agni, the head.
o Thou art.
p O Maruts, what time seeking your favour
We call on you from the sky,
Do ye come unto us [4].
q The protections which ye have for the earnest worshipper,
Threefold do ye grant them to the generous giver,
To us, O Maruts, do ye accord them;
O strong ones, give us wealth rich in heroes:
r Let Aditi save us,
Let Aditi give us protection,
Let Aditi guard us from tribulation.
s The mighty mother of the righteous,
The spouse of holy order, let us invoke to aid us,
The powerful, the unageing, the wide
Aditi, who giveth good protection and good guidance.
t Earth strong to save, sky unrivalled,
Aditi who giveth good protection and good guidance,
The divine ship with good oars, the blameless,
Which leaketh not, let us mount for prosperity.
u Happily have I mounted this ship
With a hundred oars and a hundred spars,
Without leak, able to convey across.

PRAPATHAKA VI

The Part of the Sacrificer in the New and Full Moon Sacrifices.

THE YAJUR VEDA

i. 6. 1.

a By the Yajus I pour on thee
Offspring, life, and wealth.

Instigated by Brhaspati may the sacrificer here come to no harm.

b Thou art butter, thou art truth, thou art the overseer of truth, thou art the oblation of Vaiçvanara, of the All-gods, with pure strength, of true might; thou art power, overpowering; overpower hostility, overpower those who practise hostility; overpower enmity, overpower those who practise enmity; thou art of a thousandfold strength; do thou quicken me; thou art of butter the butter; thou art of truth the truth; thou hast true life [1]; thou hast true strength; with truth I besprinkle thee; may I share thee that art such.

c For a prop, a support, of the five winds I take thee.

d For a prop, a support, of the five seasons I take thee.

e For a prop, a support, of the five quarters I take thee.

f For a prop, a support, of the five five-peoples I take thee.

g For a prop, a support, of the pot with five holes I take thee.

h For the brilliance of the Brahman, for a prop, a support, I take thee.

i For the might of the ruling class, for a prop, a support, I take thee [2].

k For the people, for a prop, a support I take thee.

l For excellence of strength I take thee.

m For wealth of offspring I take thee.

n For increase of wealth I take thee.

o For splendour I take thee.

p The earth ours, the oblation the gods, the benedictions the sacrificers'; for the divinities of the gods I take thee.

q For desire I take thee.

i. 6. 2.

a Thou art secure; may I be secure among my equals, wise, a guardian, a granter of wealth.

b Thou art dread; may I be dread among my equals, dread, a guardian, a granter of wealth.

c Thou art overcoming; may I be overcoming among my equals, overcoming, a guardian, a granter of wealth.

d I yoke thee with the divine Brahman,
To bear this oblation, O wise one;
Kindling thee, may we live long with good children,
With good heroes, bearing thee tribute.

e Whatever, O Agni, in this sacrifice of mine may be spoiled [1],
Whatever of the butter, O Visnu, may be spilt,
Therewith do I smite the rival who is hard to slay;
I place him on the lap of destruction.

f Bhur, Bhuvah, Suvar!

g O Agni, do thou strengthen the sacrificer; weaken him who plotteth evil.,

h O Agni, kindled by the gods, kindled by Manu, with sweet tongue,

I touch the head of thee, the immortal, O Hotr, for increase of wealth, good offspring, strength.

i Thou art mind, derived from Prajapati; with mind in true existence do thou enter me.

k Thou art speech, derived from Indra, destroying the foe [2]; do thou enter me with speech, with power (*indriyena*).

THE YAJUR VEDA

l Of the seasons spring I delight; delighted may it delight me.
m Of the seasons summer I delight; delighted may it delight me.
n Of the seasons the rains I delight; delighted may they delight me.
o Of the seasons the autumn I delight; delighted may it delight me.
p Of the seasons the winter and the cool I delight; delighted may they two delight me.
q By sacrifice to the gods, Agni and Soma, may I be possessed of sight.
r By sacrifice to the god Agni, may I be an eater of food [3].
s Thou art a deceiver; may I be undeceived, may I deceive N. N.
t By sacrifice to the gods, Agni and Soma, may I be a slayer of foes.
u By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food.
v By sacrifice to the god Indra, may I be powerful.
w By sacrifice to the god Mahendra, may I attain superiority and greatness.
x By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, enjoying long life.

i. 6. 3.

a May I Agni protect me from evil sacrifice, Savitr from evil report.
b Him who near or afar plots evil against me, with this may I conquer.
c O thou of fair rain colour, come
To this blessed home,
Approach me in devotion.
d Touch the heads.
e O Ida, come hither; O Aditi, come hither; O Sarasvati, come hither.
f Thou art delight, thou art delighting, thou art fair.
g O thou in whom joy is taken, may I attain joy from thee; O thou who art invoked, may I obtain invocation [1] from thee.
h May the prayer of the sacrificer be fulfilled for me.
i With untroubled mind may I have strength for this.
k May the sacrifice mount the sky, may the sacrifice reach the sky.
l The path that leadeth to the gods, along it may the sacrifice go to the gods.
m On us may Indra bestow power;
Us may wealth and sacrifices attend
Ours be blessings;
To us be she dear, victorious, bountiful.
n Thou art joy, give joy to us; thou art enjoyed by us [2], may I attain joy from thee.
o Mind, light, rejoice in the sacrifice
May he unite this scattered sacrifice;
May Brhaspati extend this for us.
May the All-gods rejoice here.
p Swell, O ruddy one.
q May (my act) as I give be not destroyed; may (my act) as I work not perish.
r Thou art the portion of Prajapati, full of strength and milk.
s Protect my expiration and inspiration; protect my breathing together
and cross-breathing; protect my out-breathing and cross-breathing.
t Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world.

THE YAJUR VEDA

i. 6. 4.

- a By sacrifice to the divine straw, may I be possessed of children.
b By sacrifice to the god Naraçansa, may I be possessed of cattle.
c By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, having long life.
d May I be victorious through the victory of Agni.
e May I be victorious through the victory of Soma.
f May I be victorious through the victory of Agni.
g May I be victorious through the victory of Agni and Soma.
h May I be victorious through the victory of Indra and Agni.
i May I be victorious through the victory of Indra [1].
k May I be victorious through the victory of Mahendra.
I May I be victorious through the victory of Agni Svistakrt.
m With the impulse of strength,
With elevation he hath seized me; then Indra hath made my enemies
Humble with depression.
n The gods have increased my prayer
Which is elevation and depression;
Then do ye, O Indra and Agni,
Scatter my foes on every side.
o Hither these blessings have come, fain for milking,
Possessing Indra [2], may we win,
May we milk offspring and food.
p With the red steed may Agni convey thee to the god; with the tawny ones may Indra convey thee to the god; with Etaça may Sarya convey thee to the god.
q I unyoke thy head ropes, thy reins,
Thy yokings, thy harness;
Bestow upon us wealth and what is good;
Proclaim us sharers among the gods.
r By sacrifice to the god Visnu, by the sacrifice, may I attain health and wealth, and security.
s By sacrifice to the god Soma [3], possessing good seed, may I impregnate seed.
t By sacrifice to the god Tvastr, may I prosper the form of cattle.
u The wives of the gods, Agni lord of the house, are the pair of the sacrifice; by sacrifice to these deities, may I be propagated with a pair.
v Thou art the bundle, thou art gain, may I gain.
w Thou art action, thou art making, may I make.
x Thou art winning, thou art the winner, may I win.
y May the bundle bestow increase of wealth,
Rich in ghee, rich in houses,
A thousandfold, strong.

i. 6. 5.

- a Let the Dhruva swell with ghee,
For each sacrifice for the worshippers;
In the udder of the sun maiden, in the lap of Aditi,
Broad streamed be the earth at this sacrifice.
b Prajapati's is the world called Vibhan. In it I place thee along with the sacrificer.

THE YAJUR VEDA

c Thou art real, be real for me; thou art all, be all for me; thou art full, be full for me; thou art imperishable, perish not for me.

d In the eastern quarter may the gods, the priests, make (me) bright; in the southern [1] quarter may the months, the fathers, make (me) bright; in the western quarter may the houses, the cattle, make (me) bright; in the northern quarter may the waters, the plants, the trees make (me) bright; in the zenith may the sacrifice, the year, the lord of the sacrifice make (me) bright.

e Thou art the step of Visnu, smiting enmity; with the Gayatri metre I step across the earth; excluded is he whom we hate.

f Thou art the step of Visnu, smiting imprecations; with the Tristubh metre I step across the atmosphere; excluded is he whom we hate.

g Thou art the step of Visnu, smiter of him who practiseth evil; with the Jagati metre I step across the sky; excluded is he whom we hate.

h Thou art the step of Visnu, smiter of the hostile one; with the Anustubh metre I stop across the quarters; excluded is he whom we hate.

i. 6. 6.

a We have come to the heaven; to the heaven we have come.

b May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low.

c Thou art good, the best of rays, thou art life-bestowing, bestow life upon me; thou art radiance-bestowing, bestow radiance upon me.

d Here do I exclude my enemy, N. N., from these quarters, this sky, this atmosphere, this earth, this food. Excluded is he whom we hate [1].

e I have been united with the light.

f I turn the turning of Indra.

g May I be united with offspring, offspring with me.

h May I be united with increase of wealth, increase of wealth with me.

i Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine.

k Be rich the sacrifice; may I be rich.

l O Agni, thou purifiest life;

Do thou give food and strength to us;

Far away drive ill-fortune.

m O Agni, good worker, purify for us

Glory in good heroes [2],

Giving increase and wealth to me.

n O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house; through me as lord of the house, mayst thou be a good lord of the house; for a hundred winters; this blessing I invoke bringing light for the race; this blessing I invoke bringiug light for N. N.

o Who yoketh thee? Let him set thee free.

p O Agni, lord of vows, I have performed my vow; for that I have had strength; that hath been accomplished by me.

q The sacrifice hath become, it hath [3] come into being,

It hath been born, it hath waxed great;

It hath become the overlord of the gods,

May it make us overlords,

May we be lords of wealth.

r Rich in cattle, in sheep, O Agni, in horses, is the sacrifice,
With manly companions, ever unalterable;

THE YAJUR VEDA

Rich in food is this, O Asura, rich in offspring,
Enduring wealth, deep based and rich in houses.

i. 6. 7.

Even as the Soma (sacrifices) come together in competition, so the new and full moon (sacrifices) are sacrifices which come together in competition. Whose sacrifice then do the gods approach and whose not? He, who among many sacrificers first appropriates the gods, sacrifices to them when the next day comes. The Ahavaniya is the abode of the gods, between the fires of cattle, the Garhapatya of men, the Anvaharya pacana of the fathers. He takes the fire; verily he appropriates [1] the gods in their own abode; to them he sacrifices when the next day comes. By means of a vow is Agni, lord of vows, pure, the Brahman is a supporter of vows. When about to undertake a vow he should say, 'O Agni, lord of vows, I shall perform the vow.' Agni is the lord of vows among the gods; verily after announcement to him he undertakes the vow. At the full moon he undertakes his vow with the (strewing of the) straw, with the (driving away of the) calves at new moon; for that is their abode. 'The fires, both in the front and at the back, must be bestrewed', they say; men [2] indeed desire what is bestrewed, and, how much more the gods whose is a new dwelling. With him, when sacrifice is to be made on the next day, do the gods dwell, who knowing this bestrews the fire. 'The sacrificer should win both beasts of the wild and of the village', they say; in that he refrains from those of the village, thereby he wins them; in that he eats of the wild, thereby he wins them of the wild. If he were to fast without eating, the Pitrs would be his divinity [3]; he eats of the wild, the wild is power, and so he bestows power upon himself. If he were to fast without eating, he would be hungry; if he were to eat, Rudra would plan evil against his cattle; he partakes of water; that is neither eaten nor not eaten; he is not hungry and Rudra does not plot evil against his cattle. The sacrificer is a bolt, the enemy of man is hunger; in that he fasts without eating, he straightway smites with the bolt the enemy, hunger.

i. 6. 8.

He who offers sacrifice without faith, they place not faith in his sacrifice. He brings waters forward, the waters are faith; verily with faith he offers sacrifice, and both gods and men place faith in his sacrifice. They say, 'They foam over the barrier, they foam over speech, but over mind they do not foam.' He brings them forward with mind; mind is this (earth) [1]; verily with this (earth) he brings them forward. The sacrifice of him who knows thus does not spill. He collects the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice; verily he collects the sacrifice. If he were to collect them one by one, they would have the Pitrs as their divinity; if all together, (they would have) men as their divinity. He collects them in pairs, and so he makes the form of the Yajya and the Anuvakya, and thus there is a pair. If a man knows the ten weapons of the sacrifice, his sacrifice is in order at the beginning. The wooden sword [2], the potsherds, the offering-spoon, the basket, the black antelope skin, the pin, the mortar and pestle, the lower and upper millstones, these are the ten weapons of the sacrifice; the sacrifice of him who knows thus is in order at the beginning. If a man sacrifices after announcing the sacrifice to the gods, they delight in his sacrifice. He should as the oblation is being offered recite (the words), 'Agni, the priest, him I summon hither' [3]. Thus he announces the sacrifice to the gods and sacrifices, and the gods delight in his sacrifice. This is the taking of the sacrifice and so after taking the sacrifice he sacrifices. After speaking he remains silent, to support the sacrifice. Now Prajapati performed the sacrifice with mind; verily he performs the sacrifice with mind to prevent the Raksases following. He who yokes the sacrifice when the yoking (time) arrives yokes it indeed among the yokers. 'Who (*ka*) yoketh thee? Let him yoke thee', he says. *Ka* is Prajapati--verily by Prajapati he yokes it; he yokes indeed among the yokers.

i. 6. 9.

Prajapati created the sacrifices, the Agnihotra, the Agnistoma, the full moon sacrifice, the Ukthya, the new moon sacrifice and the Atiratra. These he meted out; the Agnistoma was the size of the Agnihotra, the Ukthya that of the full moon sacrifice, the Atiratra that of the new moon sacrifice. He who knowing thus offers the Agnihotra obtains as much as by offering the Agnistoma; he who knowing thus offers the full moon sacrifice obtains as much as by offering the Ukthya [1]; he who knowing thus offers the new moon sacrifice obtains as much as by offering the Atiratra. This sacrifice was in the beginning Paramesthin's, and by means of it he reached the supreme goal. He furnished Prajapati with it, and by means of it Prajapati reached the supreme goal. He furnished Indra with it, and by means of it Indra reached the supreme goal. He furnished Agni and Soma with it, and by means of it Agni and Soma reached the supreme goal. He who [2] knowing thus offers the new and full moon sacrifices reaches the supreme goal. He who sacrifices with an abundant offering is multiplied with offspring, with cattle, with pairings. 'The year has twelve months, there are twelve pairs of new and full moon sacrifices; these are to be produced', they say. He lets the calf go free and puts the pot on the fire: he puts down (the rice), and beats the millstones together; he scatters (the grains) and collects the potsherds; the cake [3] he puts on the fire and the melted butter; he throws the clump of grass, and gathers it in; he surrounds the Vedi and he girds the wife (of the sacrificer); he puts in place the anointing waters and the melted butter. These are the twelve pairs in the new and full moon sacrifices. He, who thus sacrifices with these, sacrifices with an abundant offering and is multiplied with offspring, with cattle, with pairings.

i. 6. 10.

'Thou I art secure; may I be secure among my equals', he says; verily he makes them secure.' 'Thou art dread; may I be dread among my equals'; verily he makes them harmonious. 'Thou art overcoming; may I be overcoming among my equals,' he says; verily he overthrows him who rises against him. 'I yoke thee with the divine Brahman', he says; this is the yoking of the fire; verily [1] with it he yokes it. With the prosperous part of the sacrifice the gods went to the world of heaven, with the unsuccessful part they overcame the Asuras. 'Whatever, O Agni, in this sacrifice of mine may be spoiled', he says; verily with the prosperous part of the sacrifice the sacrificer goes to the world of heaven, with the unsuccessful part he overcomes the foes. With these Vyahrtis he should set down the Agnihotra. The Agnihotra is the beginning of the sacrifice, these Vyahrtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman [2]. When the year is completed he should thus with these (Vyahrtis) perform the setting down; verily with the Brahman he surrounds the year on both sides. He who is undertaking the new and full moon and the four monthly offerings should set in place the oblations with these Vyahrtis. The new and full moon and the four monthly sacrifices are the beginning of the sacrifice, these Vyahrtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman. When the year is completed, he should thus with them (Vyahrtis) set down (the oblations), and so with the Brahman he surrounds the year on both sides. To the kingly class falls the blessing of the part of the sacrifice which is performed with the Saman [3]; to the people (falls) the blessing of what (is performed) with the Rc; now the Brahman sacrifices with an offering without a blessing; when he is about to recite the kindling-verses he should first insert the Vyahrtis; verily he makes the Brahman the commencement, and thus the Brahman sacrifices with an offering which has a blessing. If he desire of a sacrificer, 'May the blessing of his sacrifice fall to his foe', he should insert for him those Vyahrtis in the Puronavakya (verse); the Puronavakya has the foe for its divinity; verily the blessing of his sacrifice falls to his foe [4]. If he desire of sacrificers, 'May the blessing of the sacrifice fall to them equally', he should place for them one of the Vyahrtis at the

THE YAJUR VEDA

half-verse of the Puroṣvakya, one before the Yajya, and one at the half-verse of the Yajya, and thus the blessing of the sacrifice falls to them equally. Even as Parjanya rains down good rain, so the sacrifice rains for the sacrificer; they surround the water with a mound, the sacrificer surrounds the sacrifice with a blessing. 'Thou art mind derived from Prajapati [5], with mind and true existence do thou enter me', he says; mind is derived from Prajapati, the sacrifice is derived from Prajapati; verily he confers upon himself mind and the sacrifice. 'Thou art speech, derived from Indra, destroying the foe; do thou enter me with speech, with power', he says; speech is derived from Indra; verily he confers upon himself speech as connected with Indra.

i. 6. 11.

He who knows the seventeenfold Prajapati as connected with the sacrifice rests secure through the sacrifice, and falls not away from the sacrifice. 'Do thou proclaim' has four syllables; 'Be it proclaimed' has four syllables; 'Utter' has two syllables; 'We that do utter' has five syllables; the Vasat has two syllables; this is the seventeenfold Prajapati as connected with the sacrifice; he who knows thus rests secure through the sacrifice and does not fall away from the sacrifice. He who knows the beginning, the support, the end of the sacrifice [1] reaches the end with a secure and uninjured sacrifice. 'Do thou proclaim'; 'Be it proclaimed'; 'Utter'; 'We that do utter'; the Vasat call, these are the beginning, the support, the end of the sacrifice; he who knows thus reaches the end with a secure and uninjured sacrifice. He who knows the milking of the generous one milks her indeed. The generous one is the sacrifice; (with the words) 'Do thou proclaim', he calls her; with 'Be it proclaimed' [2], he lets (the calf) go up to her; with 'Utter', he raises (the pail); with 'We that do utter', he sits down beside her, and with the Vasat call he milks. This is the milking of the generous one; he who knows thus milks her indeed. The gods performed a sacrificial session; the quarters were dried up; they discerned this moist set of five; (with the words) 'Do thou proclaim', they produced the east wind; with 'Be it proclaimed', they caused the clouds to mass together; with 'Utter' they begat [3] the lightning; with 'We that do sacrifice' they made rain to fall, and with the Vasat call they caused the thunder to roll. Then for them the quarters were made to swell; for him who knows thus the quarters are made to swell. One knows Prajapati, Prajapati knows one; whom Prajapati knows, he becomes pure. This is the Prajapati of the texts, 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that do utter', the Vasat call; he who knows thus becomes pure. 'Of the seasons spring [4] I delight', he says; the fore-sacrifices are the seasons; verily he delights the seasons; they delighted place themselves in order for him; the seasons are in order for him who knows thus. 'By sacrifice to the gods, Agni and Soma, may I be possessed of sight', he says; the sacrifice is possessed of sight through Agni and Soma; verily by means of them he confers sight upon himself. 'By sacrifice to the god Agni, may I be an eater of food', he says; Agni is among the gods the eater of food; verily by means of him [5] he confers the eating of food upon himself. 'Thou art a deceiver; may I be undeceived; may I deceive N. N.', he says; by that deceit the gods deceived the Asuras; verily by this he deceives his foe. 'By sacrifice to the gods, Agni and Soma, may I be a slayer of foes', he says; by means of Agni and Soma Indra slew Vṛtra; verily by means of them he lays low his foe. 'By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food', he says; verily he becomes powerful and an eater of food. 'By sacrifice to the god Indra, may I be powerful', he says; verily he becomes powerful. 'By sacrifice to the god Mahendra, may I attain superiority and greatness', he says; verily he attains superiority and greatness. 'By sacrifice to the god Agni Svistakṛt, may I attain security through the sacrifice, enjoying long life', he says; verily he confers long life upon himself and attains security through the sacrifice.

i. 6. 12

a Indra for you we invoke
On all sides from other men;
Be he ours only.
a Indra men call in reverence
That he may cause their prayers to be accomplished;
Hero, men overpowering, delighting in strength,
Do thou confer upon us a stall full of kine.
c O Çatakratu, the strength of thine
That is in the five folks,
That do I choose of thee.
d To thee hath been assigned for mighty power,
For ever, in the slaying of Vrtra,
All lordship, and all strength, O thou that art worthy of sacrifice
In the overcoming of man, by the gods, O Indra [1].
c In whom the seven Vasavas rest
As it were firm rooted,
The Rsi of farthest hearing,
The glowing pot is the guest of Indra.
f In the raw thou didst produce the cooked,
And madest the sun to mount in the sky;
Like the glowing pot heat ye the Saman
With good prayers, delightful to the lover of song.
g Indra the singers aloud,
Indra with praises the praisers,
Indra the songs have praised.
h The singers sing thee [2];
The praisers hymn thy praise;
The Brahmans raise thee,
O Çatakratu, like a pole.
i Let us offer our praise to him who delivereth from trouble,
Swiftest to give, celebrating his loving kindness;
O Indra, accept this oblation;
May the desires of the sacrificer be fulfilled.
k That to which Dhisana impelled me have I produced;
I shall praise Indra before the decisive day;
Him that goeth as with a ship
Both parties invoke that there he may rescue us.
l First lord of sacrifices [3],
Freeing from trouble, the best of those worthy of offering,
Son of the waters, the impeller, O ye Açvins;
Do ye confer power and strength on this one.
m Smite away our foes, O Indra;
Cast down the warriors;
Make him low
Who is hostile to us.
n O Indra, thou wast born for rule, for prosperous strength
Of the people, O strong one;

THE YAJUR VEDA

Thou didst smite away the unfriendly folk,
And madest wide room for the gods.
o Like a dread beast, evil, roaming the mountains,
He hath come from the furthest place [4];
Sharpening thy lance, thy sharp edge, O Indra,
Smite the foes, drive away the enemy.
p Drive away the foe, the enemy,
Smash the jaws of Vrtra;
In rage do thou avert the anger
Of him who is hostile to us.
q The guardian Indra, the helper Indra,
The hero ready to hear at every call, Indra,
I invoke the strong one, invoked of many, Indra;
May Indra in his bounty bestow on us prosperity.
r May we not [5], O strong one, in this distress,
Be handed over to evil, O lord of the ways;
Guard us with true protection;
May we be dear to you among the princes.
s The Anus have wrought a chariot for thy steed;
Tvastr a glorious bolt, O thou invoked of many;
The Brahmans magnifying Indra with their praises
Have strengthened him for the slaying of the serpent.
t What time the strong sang praise to the strong,
O Indra, the stones and Aditi in unison,
Without steeds or chariots were the fellies
Which, sped by Indra, rolled against the Dasyus.

PRAPATHAKA VII

The Part of the Sacrificer in the New and Full Moon Sacrifices

i. 7. 1. Cattle attend the cooked offerings of him who has established a fire. The cooked offering is the Ida; it is placed in the world of the sacrifice between the fore- and the after-offerings. Over it as it is brought up he should say, 'O thou of fair rain colour, come hither'; the cattle are the Ida; verily he summons cattle. The gods milked the sacrifice, the sacrifice milked the Asuras; the Asuras, being milked by the sacrifice, were defeated; he, who knowing the milking of the sacrifice [1] sacrifices, milks another sacrificer. 'May the blessing of this sacrifice be fulfilled for me', he says; this is the milking of the sacrifice; verily with it he milks it. The cow is milked willingly, and willingly the Ida is milked for the sacrificer; these are the teats of Ida, 'Ida is invoked'. Vayu is the calf. When the Hotr summons the Ida, then the sacrificer looking at the Hotr should in mind reflect on Vayu [2]; verily he lets the calf go to the mother. By the whole sacrifice the gods went to the world of heaven; Manu laboured with the cooked offering; the Ida went to Manu; the gods and the Asuras called severally upon her, the gods directly, the Asuras indirectly; she went to the gods; the cattle choose the gods, cattle deserted the Asuras. If he desire of a man, 'May he be without cattle', he should invoke the Ida indirectly for him; verily he becomes without cattle [3]. If he desire of a man, 'May he be rich in cattle', he should invoke the Ida directly for him; verily he becomes rich in cattle. The theologians say, 'He would invoke the Ida indeed who in invoking the Ida should invoke himself in the Ida.' 'To us be she dear, victorious, bountiful', he says; verily in invoking the Ida he invokes himself in the Ida.

THE YAJUR VEDA

The Ida is as it were a breach in the sacrifice; half they eat [4], half they wipe; in this regard the sacrifice of the Asuras was broken; the gods united it by the holy power (Brahman). 'May Brhaspati extend this for us', he says; Brhaspati is the holy power (Brahman) of the gods; verily by the holy power (Brahman) he unites the sacrifice. 'May he unite this scattered sacrifice', he says, for continuity. 'May the All-gods rejoice here', he says; verily continuing the sacrifice he indicates it to the gods. The [5] sacrificial fee which he gives at the sacrifice his cattle accompany; he having sacrificed is like to become without cattle; 'the sacrificer must so arrange', they say, 'that he may place among the gods what is given, but keep his cattle with himself.' 'Swell, O ruddy one', he says; the ruddy one is the sacrifice; verily he magnifies the sacrifice; thus he places among the gods what is given, but keeps his cattle with himself. 'May (my act) as I give be not destroyed', he says; verily he avoids destruction; 'May (my act) as I work not perish', he says; verily he attains prosperity.

i. 7. 2.

Samgravas Sauvarcanasa said to Tumiñja Aupoditi: 'When thou hast been a Hotr of Sattrins, what Ida hast thou invoked?' 'Her I have invoked', he said, 'who supports the gods by her expiration, men by her cross-breathing, and the Pitrs by her inspiration.' 'Does she divide, or does she not divide' (he asked). 'She divides', he replied. 'Her body then hast thou invoked', he said. Her body is the cow [1]; of the cow were they two talking. She who is given in the sacrifice supports the gods with her expiration; she by whom men live (supports) men by her cross-breathing; she whom they slay for the Fathers (supports) the Fathers by her inspiration; he who knows thus becomes rich in cattle. 'Her too I have invoked', he said, 'who is available to people as they increase.' 'Her food then [2] hast thou invoked', he replied. This food is plants, plants are available to people as they increase; he who knows thus becomes an eater of food. 'Her too I have invoked', he said, who supports people in distress and succours them as they improve.' Her support then hast thou invoked', he replied. Her support is this (earth) [3], this (earth) supports people in distress and succours them as they improve; he who knows thus finds support. 'Her too I have invoked', he said, 'in whose step people drink the ghee they live upon.' 'Does she divide, or does she not divide?' (he asked). 'She does not divide', he said, 'but she propagates.' 'Indeed hast thou invoked the Ida herself', he replied. The Ida is rain; in the step of rain people drink the ghee they live upon; he who knows thus is propagated with offspring; he becomes an eater of food.

i. 7. 3.

Secretly offering is made to one set of gods, openly to another. The gods who receive offering secretly, he thus offers to them in sacrifice; in that he brings the Anvaharya mess--the Brahmins are the gods openly--them he verily delights. This is his sacrificial fee: verily he mends the rent in the sacrifice; whatever in the sacrifice is harsh or is injured, that he makes good (*anvaharati*) [1] with the Anvaharya mess, and that is why it has its name. Now the priests are the messengers of the gods; in that he brings the Anvaharya mess, he delights the messengers of the gods. Prajapati distributed the sacrifice to the gods; he reflected that he was empty; he perceived this Anvaharya mess unallotted; he conferred it upon himself. The Anvaharya is connected with Prajapati; he, who knowing thus brings the Anvaharya, assuredly enjoys Prajapati. An unlimited amount should be poured out, Prajapati is unlimited; (verily it serves) to win Prajapati [2]. Whatever the gods did in the sacrifice, the Asuras did; the gods perceived the Anvaharya connected with Prajapati; they seized it - then the gods prospered, the Asuras were defeated; he who knowing thus brings the Anvaharya prospers himself, his foe is defeated. By the sacrifice there is offering, by the cooked food satisfying. He who knowing thus brings the Anvaharya, accomplishes at once sacrifice and satisfaction. 'Thou art the

THE YAJUR VEDA

portion of Prajapati' [3], he says; verily he unites Prajapati with his own portion. 'Full of strength and milk', he says; verily he confers upon him strength and milk. 'Protect my expiration and inspiration; protect my breathing together and cross-breathing', he says; verily he invokes this blessing. 'Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world', he says. Food perishes in yonder world, for given hence in yonder world people live upon it; in that he touches thus, he makes it imperishable; his food perishes not in yonder world.

i. 7. 4.

'By I sacrifice to the divine strew, may I be possessed of children', he says; by the strew Prajapati created offspring, verily he creates offspring. 'By sacrifice to the god Naraçansa, may I be possessed of cattle', he says; by Naraçansa Prajapati created cattle; verily he creates cattle. 'By sacrifice to the god, Agni Svistakrt, may I attain security through the sacrifice, having long life', he says; verily he confers life on himself, and finds support through the sacrifice. With the victory of the new and full moon sacrifices [1] the gods conquered, and by means of the new and full moon sacrifices they drove away the Asuras. 'May I be victorious through the victory of Agni', he says; verily through the victory of the deities in the new and full moon sacrifices the sacrificer is victorious, and by means of the new and full moon offerings drives away his enemies. With two verses containing the word 'strength', he accompanies the separation (of the ladles) strength is food verily he wins food; (he uses) two, for support. He who sacrifices knowing the two milkings of the sacrifice milks thus the sacrifice on both sides [2], in front and behind; this is one milking of the sacrifice, another is in the Ida. When the Hotr utters the name of the sacrificer, then he should say, 'Hither these blessings have come, fain for milking'; verily he milks the deities which he praises together; verily he milks the sacrifice on both sides, in front and behind. 'With the red steed may Agni convey thee to the god', he says; these are the steeds of the gods [3], the straw is the sacrificer; in that he casts forward the straw with them, he makes the sacrificers to go by the steeds of the gods to the world of heaven. 'I unyoke thy head ropes, thy reins', he says; that is the unyoking of Agni; verily thereby he unyokes him. 'By sacrifice to the god Visnu, by the sacrifice may I attain health and wealth and security', he says; Visnu is the sacrifice; verily the sacrifice finds support at the end. 'By sacrifice to the god Soma, possessing good seed [4], may I impregnate seed', he says; Soma is the impregnator of seed; verily he confers seed upon himself. 'By sacrifice to the god Tvastr, may I prosper the form of cattle'; Tvastr is the form-maker of the pairings of cattle, and thereby he confers upon himself the form of cattle. 'The wives of the gods, Agni, the lord of the house, are the pair of the sacrifice; by sacrifice to these deities may I be propagated with a pair.' 'Thou art the bundle, thou art gain, may I gain', he says; by the bundle (*vedena*) the gods won (*avindanta*) the desirable wealth of the Asuras, and that is why the bundle has its name. Whatever of his foe's he may covet, the name of that he should utter; verily he wing it all from him. 'May the bundle bestow increase of wealth, rich in ghee, rich in houses, a thousandfold, strong', he says; he obtains a thousand cattle. In his offspring a strong one is born who knows thus.

i. 7. 5.

Through the emptying of the Dhruva the sacrifice is emptied, through the sacrifice the sacrificer, through the sacrificer offspring. Through the swelling of the Dhruva, the sacrifice is made to swell, through the sacrifice the sacrificer, through the sacrificer offspring. 'Let the Dhruva swell with ghee', he says; verily he makes the Dhruva to swell; through its swelling the sacrifice is made to swell, through the sacrifice the sacrificer, through the sacrificer offspring. 'Prajapati's is the world called Vibhan. In it I place thee along with the sacrificer', he says [1]; the world of Prajapati, named Vibhan, is this (world); verily he places it in it along with the sacrificer. In that he sacrifices he is as it were

THE YAJUR VEDA

emptied; in that he eats the sacrificer's portion, he fills himself. The sacrifice is the size of the sacrificer's portion, the sacrificer is the sacrifice; in that he eats the sacrificer's portion, he places the sacrifice in the sacrificer. There is good grass and good water where the strew and the waters are [2]; the Vedi is the abode of the sacrificer; in that he places the full bowl within the Vedi, he establishes good grass and good water in his own abode. 'Thou art real, be real for me', he says; the sacrifice is the waters, ambrosia is the water; verily he bestows upon himself the sacrifice and the waters. All creatures attend him who is performing the vow. 'In the eastern quarter may the gods, the priests, make (me) bright', he says; this is the concluding bath of the new and full moon sacrifices [3]. He goes to the bath along with the creatures which attend him as he performs the vow. Headed by Visnu the gods won these worlds by the metres so as to be irrecoverable; in that he takes the steps of Visnu the sacrificer becoming Visnu wins these worlds by the metres so as to be irrecoverable. 'Thou art the step of Visnu, smiting imprecations', he says; the earth is the Gayatri, the atmosphere is connected with the Tristubh, the sky is the Jagati, the quarters are connected with the Anustubh; verily by the metres he wins these worlds in order.

i. 7. 6.

'We have come to the heaven: to the heaven we have come', he says; verily he goes to the world of heaven. 'May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low', he says; that is according to the text. 'Thou art good, the best of rays; thou art life-bestowing, bestow life upon me', he says; verily he invokes this blessing. He falls away from this world, who [1] takes the steps of Visnu, for from the world of heaven the steps of Visnu are taken. The theologians say, 'He indeed would take the steps of Visnu who after acquiring these worlds of his foe should descend again to this world.' This is his return descent to this world, in that he says, 'Here do I exclude my enemy N. N. from these quarters, from this sky'; verily having acquired these worlds of his foe he descends again to this world. 'I have been united [2] with the light', he says; verily he rests on this world. 'I turn the turning of Indra', he says; Indra is yonder sun; verily he turns his turning. He turns to the right; verily he revolves round his own strength; therefore the right side of a man is the stronger; verily also he turns the turning of the sun. 'May I be united with offspring, offspring with me', he says; verily [3] he invokes this blessing. 'Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine', he says; that is according to the text. 'Be rich the sacrifice; may I be rich', he says; verily he invokes this blessing. Within the Garhapatya much variegated work is performed; with two verses to Agni, the purifier, he pays reverence to the Garhapatya; verily he purifies the fire, he purifies himself; (he uses) two for support. 'O Agni, lord of the house', he says [4]; that is according to the text. 'For a hundred winters', he says; 'for a hundred winters may I kindle thee', he says in effect. He utters the name of his son; verily he makes him an eater of food. 'This prayer I utter, bringing light for the race', he should say who has no son born to him, verily is born to him a brilliant and resplendent son. 'This prayer I utter, bringing light to N. N.', he should say who has a son born [5]; verily he bestows upon him brilliance and splendour. He who having yoked the sacrifice does not let it free becomes without a support. 'Who yoketh thee? Let him set thee free', he says; Who (*ka*) is Prajapati; verily by Prajapati he yokes him, by Prajapati he lets him free, for support. The vow if not released is liable to consume (the sacrificer); 'O Agni, lord of vows, I have performed my vow', he says; verily he releases his vow [6], for atonement, to prevent burning. The sacrifice goes away, and turns not back; to him who sacrifices knowing the restoration of the sacrifice it does turn back; 'The sacrifice hath become, it hath come into being', he says; this is the restoration of the sacrifice, and thereby he restores it. Excellence has not been obtained by him who having established a fire has no retinue; cattle indeed are the retinue of a Brahman. Having sacrificed, he should step forward to the east and say, 'Rich in cattle, in sheep, O Agni, in horses is the sacrificer'; he wins his retinue, he obtains a thousand cattle, in his offspring a strong one is born.

THE YAJUR VEDA

The Vajapeya

i. 7. 7.

a O god Savitr, instigate the sacrifice, instigate the lord of the sacrifice for good luck; may the divine Gandharva who purifieth thoughts purify our thought; may the lord of speech to-day make sweet our utterance.

b Thou art the thunderbolt of Indra, slaying obstructions, with thee may this one smite Vrtra.

c On the instigation of strength, the mother, the mighty one,
We shall proclaim with our speech, Aditi, by name,
Into whom all this world hath entered;
In her may the god Savitr instigate right for us.

d In the waters [1] is ambrosia, in the waters is medicine;
Through the guidance of the waters
Be ye steeds, O ye that are strong.

e Or Vayu thee, or Manu thee,
The seven and twenty Gandharvas;
They first yoked the steed;
They placed swiftness in it.

f Child of the waters, swift one, the towering onrushing wave most fain to win the prize, with it may he win the prize.

g Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu.

h May the two Ankas, the two Nyankas, which are on either side of the chariot,
Speeding on with the rushing wind,
The far-darting, powerful one, the winged one,
The fires which are furtherers, further us.

i. 7. 8.

a On the instigation of the god Savitr, through Brhaspati, winner of the prize, may I win the prize.

b On the instigation of the god Savitr, through Brhaspati, winner of the prize, may I mount the highest vault.

c To Indra utter your voices, make Indra win the prize, Indra hath won the prize.

d O whip, strong, having strength for the prizes,
Do thou in the contests strengthen the steeds.

e The swift art thou, the runner, the strong.

f O steeds, hasten for the prize; conquer on the instigation of the Maruts: measure ye the leagues;
establish the ways [1]; attain the goal.

g For each prize aid us, O ye steeds,
For the rewards, O ye wise, immortal, righteous ones;
Drink of this mead, rejoice in it;
Delighted go by paths on which the gods go.

h May the swift coursers, who hear the call,
All hearken to our cry.

i Strong limbed, winning a thousand,
Eager to gain in the gaining of praise,
The steeds, which have won in the contests great prizes,
May they be propitious to us when we call.

THE YAJUR VEDA

k Among the gods, strong limbed, good praisers,
Destroying the serpent, the wolf, the Raksases,
For ever may they remove from us evil [2].
l This steed speedeth his swift course,
Bound at the neck, the shoulder, and the mouth;
Displaying his strength Dadhikra
Springeth along the bends of the ways.
m After him as he hasteneth in triumphant speed
Bloweth the wind as after the wing of the bird,
Of the impetuous eagle, (after him) Dadhikravan,
As in his might he crosseth the winding ways.
n May there come to me the instigation of strength;
May there come sky and earth with all healing;
Come to me father [3] and mother;
May Soma come to me for immortality.
o O ye steeds, prize winning, about to run for the prize, about to win the prize, do ye touch
Brhaspati's portion.
p O ye steeds, prize winning, that have run for the prize, that have won the prize, do ye be pure in
Brhaspati's portion.
q True hath been the compact
That ye did make with Indra.
r Ye have made Indra win the prize, O trees; now be ye loosed.

i. 7. 9.

a Thou art the caul of the kingly class, thou art the womb of the kingly class.
b O wife, come hither to the heaven; let us two mount! Yes, let us two mount the heaven; I will
mount the heaven for us both.
c Strength, instigation, the later born, inspiration, heaven, the head, the Vyaçniya, the offspring of the
last, the last, the offspring of being, being, the overlord.
d May life accord with the sacrifice, may expiration accord with the sacrifice, may inspiration accord
with the sacrifice [1], may cross-breathing accord with the sacrifice, may eye accord with the
sacrifice, may ear accord with the sacrifice, may mind accord with the sacrifice, may the body accord
with the sacrifice, may the sacrifice accord with the sacrifice.
e We have come to the heaven, to the gods; we have become immortal; we have become the offspring
of Prajapati.
f May I be united with offspring, offspring with me; may I be united with increase of wealth, increase
of wealth with me.
g For food thee! For proper food thee! For strength thee! For the conquering of strength thee!
h Thou art ambrosia, thou art prospering, thou art begetting.

i. 7. 10.

a The instigation of strength pressed in aforetime
This Soma, the lord in the plants, in the waters;
Be they full of sweetness for us;
May we as Purohitas watch over the kingship.
b The instigation of strength hath pervaded

THE YAJUR VEDA

This (world) and all these worlds on every side;
He goeth around knowing pre-eminence,
Increasing offspring and prosperity for us.

c The instigation of strength rested on this sky
And all these worlds as king;
May the wise one make the niggard to be generous,
And may he accord us wealth [1] with all heroes.

d O Agni, speak to us;
To us be thou kindly disposed;
Further us, O lord of the world
Thou art the giver of wealth to us.

e May Aryaman further us,
May Bhaga, may Brhaspati,
May the gods, and the bounteous one;
May the goddess speech be bountiful to us.

f Aryaman, Brhaspati, Indra,
Impel to give us gifts,
Speech, Visnu, Sarasvat!,
And Savitr the strong.

g Soma the king, Varuna,
Agni, we grasp,
The Adityas, Visnu, Surya
And Brhaspati, the Brahman (priest).

h On the instigation of the god Savitr with the arms of the Aṅvins, with the hands of Pusan, with the bond of Sarasvati, of speech, the binder, I anoint thee with the lordship of Agni, with the lordship of Indra of Brhaspati I anoint thee.

i. 7. 11.

Agni with one syllable won speech; the Aṅvins with two syllables won expiration and inspiration; Visnu with three syllables won the three worlds; Soma with four syllables won four-footed cattle; Pusan with five syllables won the Parkti; Dhatr with six syllables won the six seasons; the Maruts with seven syllables won the seven-footed Çakvari; Brhaspati with eight syllables won the Gayatri; Mitra with nine syllables won the threefold Stoma [1]; Varuna with ten syllables won the Viraj; Indra with eleven syllables won the Tristubh; the All-gods with twelve syllables won the Jagati; the Vasus with thirteen syllables won the thirteenfold Stoma; the Rudras with fourteen syllables won the fourteenfold Stoma; the Adityas with fifteen syllables won the fifteenfold Stoma; Aditi with sixteen syllables won the sixteen fold Stoma; Prajapati with seventeen syllables won the seventeenfold Stoma.

i. 7. 12.

a Thou art taken with a support; thee that sittest among men, that sittest in the wood, that sittest in the world, I take acceptable to Indra this is thy birthplace; to Indra thee!

b Thou art taken with a support; thee that sittest in the waters, that sittest in the ghee, that sittest in the sky, I take acceptable to Indra; this is thy birthplace; to Indra thee!

c Thou art taken with a support; thee that sittest on the earth, that sittest on the atmosphere, that sittest on the vault, I take acceptable to Indra; this is thy birthplace; to Indra thee!

d The cups of the five folk,
Of which three are of highest birth,
(And for which) the divine cask [1] has been forced out
Of these that have no handles
The food and strength have I seized;
This is thy birthplace; to Indra thee!
e The sap of the waters, the vigorous,
The ray of the sun that has been gathered,
The sap of the sap of the waters,
That of you I take which is the best;
This is thy birthplace; to Indra thee!
f By this shape producing mighty deeds,
He is dread, a broad way for gain,
He hath come to the top, bearing sweetness,
What time he moved a body in his own body.
g Thou art taken with a support; agreeable to Prajapati I take thee
this is thy birthplace; to Prajapati thee!

i. 7. 13.

a The months, the woods,
The plants, the mountains,
The earth and sky in longing,
The waters, followed Indra on his birth.
b To thee hath been assigned for mighty power,
For ever, in the slaying of Vrtra,
All lordship, and all strength, O thou that art worthy of sacrifice
In the overcoming of man by the gods, O Indra,
c Indrani beyond other women
I have heard to be favoured with a spouse,
For never at any time [1]
Shall her husband die of old age.
d I have not joyed, O Indrani,
Without my friend Vrsakapi,
Whose oblation rich in water
Goeth dear to the gods.
e He who first born in his wisdom
A god, surpassed the gods in insight,
From whose breath the sky and earth recoiled,
In the greatness of his manhood, he, O ye men, is Indra.
f Hitherward be thy might with aid, O dread Indra,
What time the armies meet in combat,
And the arrow flieth from the arms of the strong men;
Let not thine [2] anger spread on every side.
g Destroy us not; bring and give to us
That plenteous bounty which thou hast to give to the pious man,
For this new gift, this song we have sung to thee;
Let us speak forth in praise of Indra.
h Bring it to us, let none intercept it;

THE YAJUR VEDA

For we know thee as wealth lord of riches;
That mighty gift of thine, O Indra,
Vouchsafe it us, O lord of the bay steeds [3].
i With our oblation we summon
Indra, the giver;
Fill both thy hands with bounty;
Give to us from the left and the right.
k The giver, the bolt-bearer, the bull, the overpowering,
The impetuous, the king, slayer of Vrtra, drinker of the Soma,
Seated at this sacrifice on the strew,
Be thou health and wealth to the sacrificer.
l Indra, the protector, the granter of aid with his aids;
All knowing, be kindly to us;
Let him restrain the enemy, let him make security,
May we be lords of strength [4].
m May we enjoy the favour of him the worshipful,
And also his loving kindness;
May the protector Indra, the granter of aid,
For ever fend far from us the enemy.
n Rich banquets be ours with Indra,
With mighty strength,
Wherewith fed we may be glad.
o To Indra, here sing strength
To place his chariot in the front;
Even in conflict in battle he maketh wide room;
Slayer of foes in the contests
Be thou our comforter;
Let the feeble bowstrings
Of the others break on their bows.

PRAPKTHAKA VIII

The Rajasuya

i. 8. 1.

a Anumati he offers a cake on eight potsherds; the sacrificial fee is a cow. The (grains) which are thrown down to the west of the support he (offers) on one potsherd to Nirrti; the sacrificial fee is a black garment with a black fringe.

Go away, hail! rejoicing in the oblation.
This is thy share, O Nirrti;
O thou who hast prospered, thou art rich in oblation;
Free him from evil. Hail!
Honour to him who hath done this.

He offers an oblation to Aditya; the sacrificial fee is a choice (ox). (He offers) to Agni and Visnu on eleven potsherds; the sacrificial fee is a dwarf beast of burden. (He offers) to Agni and Soma [1] on

THE YAJUR VEDA

eleven potsherds; the sacrificial fee is gold. (He offers) to Indra on eleven potsherds; the sacrificial fee is a bull as a beast of burden. (He offers) to Agni on eight potsherds, and curds to Indra; the sacrificial fee is a bull as a beast of burden. (He offers) to Indra and Agni on twelve potsherds, and an oblation (*caru*) to the All-gods; the sacrificial fee is a first-born calf. (He offers) an oblation of millet to Soma; the sacrificial fee is a garment. (He offers) an oblation to Sarasvati, and an oblation to Sarasvant; the sacrificial fee is a pair of oxen.

i. 8. 2.

He offers to Agni on eight potsherds, an oblation to Soma, to Savitr on twelve potsherds, an oblation to Sarasvati, an oblation to Pusan, to the Maruts on seven potsherds, clotted curds to the All-gods, and on eleven potsherds to sky and earth.

i. 8. 3.

a He offers on eleven potsherds to Indra and Agni, clotted curds to the Maruts, clotted curds to Varuna, and on one potsherd to Ka.

b The voracious we invoke,

The Maruts who bear the sacrifice,
Rejoicing in the mush.

c Be not against us in battles, O god Indra

Let there be expiation to satisfy thee, O impetuous one;

For great is the barley heap of this bountiful one;

Rich in oblation are the Maruts whom our song praises.'

d The wrong we have done in village or wild,

In the assembly, in our members,

The wrong to Çudra or Aryan,

The wrong contrary to the law of either,

Of that thou art the expiation; hail!

e The doers of the deed have performed the deed,

With wondrous speech;

Having done the deed to the gods go ye

To your home, ye bounteous ones.

i. 8. 4.

a To Agni Anikavant he offers a cake on eight potsherds as the sun rises, an oblation to the Maruts as the heaters at midday, and to the Maruts as lords of the house he milks at evening an oblation of all (the cows).

b O ladle, fly away filled,

And well filled do thou fly back;

Like wares, O Çatakratu,

Let us barter food and strength.

c Give thou to me; I shall give to thee;

Bestow upon me; I shall bestow upon thee;

Accept my offering;

I shall accept thy offering [1].

d To the Maruts, the playful, he offers a cake on seven potsherds at the rising of the sun; he offers to

THE YAJUR VEDA

Agni on eight potsherds, an oblation to Soma, to Savitr on twelve potsherds, to Sarasvati an oblation, to Pusan an oblation, to Indra and Agni on eleven potsherds, to Indra an oblation, to Viçvakarman on eleven potsherds.

i. 8. 5.

a He offers to Soma with the Pitrs a cake on six potsherds, to the Pitrs who sit on the straw fried grains, for the Pitrs prepared by Agni he milks a beverage from a cow which has to be won over (to another calf).

b This for thee, O father, and for thy line;

This for thee, O grandfather, great-grandfather, and for thy line

Do ye Pitrs rejoice in your portions.

c May we gladden thee,

O bountiful one, fair to see;

Forth now with full chariot seat

Being praised, dost thou fare according to our will;

Yoke, O Indra, thy two bay steeds [1].

d They have eaten, they have rejoiced,

The dear ones have dispelled (evil),

The radiant sages have been praised with newest hymn;

Yoke, O Indra, thy two bay steeds.

e The Pitrs have eaten, the Pitrs have rejoiced, the Pitrs have been glad, the Pitrs have purified themselves.

f Go away, O ye Pitrs, Soma loving,

With your majestic ancient paths;

Then reach ye the kindly Pitrs

Who carouse in company with Yama.

h Mind let us summon hither

With the praise of Naraçansa

And the reverence of the Pitrs.

h Let mind return to us [2]

For vigour, for insight, for life,

And that long we may see the sun.'

i May the Pitrs restore mind to us,

May the host of the gods;

May we belong to the band of the living.

k Whatever hurt we have done to atmosphere, to earth, to sky,

To mother or to father,

May Agni of the house free me from this sin;

May he make me blameless

In respect of all the ill we have wrought.

i. 8. 6.

a For each he offers on one potsherd, and one over.

b As many as we are of the house, to them have I made prosperity.

c Thou art the protection of cattle, the protection of the sacrifice; give me protection.

THE YAJUR VEDA

d Rudra alone yieldeth to no second.
e The mole is thy beast, O Rudra; rejoice in it.
f This is thy portion, O Rudra, with thy sister Ambika; rejoice in it.
g (Give) medicine for ox, for horse, for man,
And medicine for us, medicine
That it be rich in healing,
Good [1] for ram and sheep.
h We have appeased, O lady, Rudra,
The god Tryambaka;
That he may make us prosperous,
That he may increase our wealth,
That he may make us rich in cattle,
That he may embolden us.
i To Tryambaka we make offering,
The fragrant, increaser of prosperity;
Like a cucumber from its stem,
From death may I be loosened, not from immortality.
k This is thy portion, O Rudra; rejoice in it; with it for food, do thou go away beyond the Mujavants.
l With unstrung bow, thy club in thy hand, clad in skins.

i. 8. 7.

a (He I offers) to Indra and Agni on twelve potsherds, an oblation to the All-gods, a cake on twelve potsherds to Indra Çunasira, milk to Vayu, to Sarya on one potsherd; the sacrificial fee is a plough for twelve oxen.
b To Agni he offers on eight potsherds, to Rudra an oblation of Gavindhuka, to Indra curds, to Varuna an oblation made of barley; the sacrificial fee is a cow for draught purposes.
c The gods that sit in the east, led by Agni; that sit in the south, led by Yama; that sit in the west, led by Savitr; that sit in the north, led by Varuna; that sit above, led by Brhaspati; that slay the Raksases; may they protect us, may they help us; to them homage; to them hail! [1]
d The Raksases are collected, the Raksases are burnt up; here do I burn up the Raksases.
e To Agni, slayer of Raksases, hail! To Yama, Savitr, Varuna, Brhaspati, the worshipful, the slayer of Raksases, hail!
f The sacrificial fee is a chariot with three horses.
g On the instigation of the god Savity, with the arms of the Açvins, with the hands of Pusan, I offer (for) the death of the Raksases; the Raksases are slain; we have killed the Raksases.
h The sacrificial fee is what he wears.

i. 8. 8.

He offers a cake on twelve potsherds to Dhatri, to Anumati an oblation, to Raka an oblation, to Sinivali an oblation, to Kuhu an oblation; the sacrificial fee is a pair of cattle. To Agni and Visnu he offers on eleven potsherds, to Indra and Visnu on eleven potsherds, to Visnu on three potsherds; the sacrificial fee is a dwarf beast of burden. To Agni and Soma he offers on eleven potsherds, to Indra and Soma on eleven potsherds, to Soma an oblation; the sacrificial fee is a brown (animal). To Soma and Pusan he offers an oblation, to Indra and Pusan an oblation, to Pusan an oblation; the sacrificial fee is a dark (animal). To (Agni) Vaiçvanara he offers on twelve potsherds; the sacrificial fee is gold. To Varuna (he offers) an oblation made of barley; the sacrificial fee is a horse.

i. 8. 9.

To Brhaspati he offers an oblation in the house of the Brahman (priest); the sacrificial fee is a white-backed (animal). (He offers) to Indra on eleven potsherds in the house of a Rajanya; the sacrificial fee is a bull. To Aditya (he offers) an oblation in the house of the chief wife; the sacrificial fee is a cow. To Nirrti (he offers) an oblation in the house of the neglected wife, made up of rice broken by the nails; the sacrificial fee is a black hornless (cow). To Agni (he offers) on eight potsherds in the house of the leader of the host; the sacrificial fee is gold. To Varuna (he offers) on ten potsherds in the house of the minstrel; the sacrificial fee is a great castrated (ox). To the Maruts (he offers) on seven potsherds in the house of the village headman; the sacrificial fee is a dappled (cow). To Savitr (he offers) on twelve potsherds [1] in the house of the carver; the sacrificial fee is a speckled (ox). To the Açvins (he offers) on two potsherds in the house of the charioteer; the sacrificial fee is two born of one mother. To Pusan (he offers) an oblation in the house of the divider; the sacrificial fee is a black (ox). To Rudra (he offers) an oblation of Gavindhuka in the house of the thrower of the dice; the sacrificial fee is a speckled (ox) with raised tail. To Indra, the good protector, he offers a cake on eleven potsherds and to Indra, who frees from distress, (with the words),

May the king, the slayer of Vrtra,
Be our king and slay the foe.

There is (an offering) to Mitra and Brhaspati; in the milk of a white (cow) with a white calf which has curdled itself, and in butter which has churned itself, in a dish of Açvattha wood [2] with four corners (made) of a branch which has fallen of itself, he should scatter husked and unhusked rice grains; the husked ones in the milk are Brhaspati's, the unhusked in the butter are Mitra's; the Vedi must be self-made, the strew self-cut, the kindling-stick self-made; the sacrificial fee is the white (cow) with a white calf.

i. 8. 10.

a To Agni, lord of the house, he offers a cake of black rice on eight potsherds; to Soma, lord of the forest, an oblation of millet; to Savitr, of true instigation, a cake of swift-growing rice on twelve potsherds; to Rudra, lord of cattle, an oblation of Gavindhuka; to Brhaspati, lord of speech, an oblation of wild rice; to Indra, the noblest, a cake of large rice on eleven potsherds; to Mitra, the true, an oblation of Amba grain, and to Varuna, lord of right, an oblation made of barley.

b May Savity of instigations instigate thee, Agni of lords of the house, Soma of lords of the forest, Rudra of cattle [1], Brhaspati of speech, Indra of nobles, Mitra of truth, Varuna of lords of right.

c O ye gods that instigate the gods, do ye instigate him, descendant of N. N., to freedom from foes, to great lordship, to great overlordship, to great rule over the people.

d This is your king, O Bharatas; Soma is the king of us Brahmins.

e This kingdom hath verily been conferred,

Varuna hath diffused his own body;

We have become obedient to pure Mitra;

We have magnified the name of the great holy order.

f These have become all the hosts of Varuna,

Mitra in his course hath overcome hostility;

The worshipful ones have taken order according to sacred law:

Trita hath taken possession of our old age.

g Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu.

i. 8. 11.

a Ye are active, thou art the lord of the waters, thou art the male wave, thou art the male host, ye are the pen-dwellers, ye are the strength of the Maruts, ye have the radiance of the sun, ye have the brightness of the sun, ye are delightful, ye are obedient, ye are powerful, ye are all supporters, ye are supporters of men, ye have the brilliance of Agni, ye are the sap of the waters, of the plants.

b They have taken the waters, divine,
Rich in sweetness, full of strength, caring for the royal consecration;
Whereby they anointed Mitra and Varuna,
Whereby they led Indra beyond his foes.

c Ye are givers of the kingdom; give ye the kingdom, hail! Ye are givers of the kingdom; give N. N. the kingdom.

i. 8. 12.

a. O ye divine waters, be ye united
Full of sweetness with the sweet,
Winning great radiance for the Ksatriya.

b Unsurpassed, sit ye down, full of strength,
Bestowing great radiance upon the Ksatriya.

c Friend of speech, born of heat, thou art undefeated; thou art the share of Soma.

d The pure I purify you with the pure, the bright with the bright, the immortal with ambrosia, hail!
caring for the royal consecration.

e Clothed in these (waters), sharing joy, glorious in strength,
Undefeated and busy,

In the waters hath Varuna made his abode,
The child [1] of the waters in those most motherly.

f Thou art the caul of kingly power, thou art the womb of kingly power.

g Notified is Agni, lord of the house; notified is Indra, of ancient fame; notified is Pusan, all-knower;
notified are Mitra and Varuna, increasing holy order; notified are sky and earth, of sure vows;
notified is the goddess Aditi, of all forms; notified is he, N. N., descendant of N. N., in this folk, this
kingdom, for great lordship, for great overlordship, for great rule over the people.

h This is your king, O Bharatas; Soma is the king of us Brahmins.

i Thou art the bolt of Indra [2] slaying foes; with thee may he slay his foe.

k Ye are overcomers of foes.

l Protect me in front, protect me at the side, protect me from behind; from the quarters protect me;
from all deadly things protect me.

m Gold hued in the glowing of the dawns,
Bronze pillared at the rising of the sun,
O Varuna, O Mitra, mount your chariot seat,
And thence behold ye Aditi and Diti.

i. 8. 13.

a Do I thou mount the kindling (quarter); let the Gayatri of metres help thee; the Trivrt Stoma, the
Rathantara Saman, the deity Agni, the treasure the Brahman class.

b Do thou mount the dread (quarter); let the Tristubh of metres help thee, the Pañcadaça Stoma, the
Brhat Saman, the deity Indra, the treasure the ruling class.

THE YAJUR VEDA

- c Do thou mount the shining (quarter); let the Jagati of metres help thee, the Saptadaça Stoma, the Vairapa Saman, the deity the Maruts, the treasure the peasant class.
- d Do thou mount the northern (quarter); let the Anustubh of metres help thee [1], the Ekavinça Stoma, the Vairaja Saman, the deity Mitra and Varuna, the treasure the host.
- e Do thou mount the zenith; let the Pañkti of metres help thee, the Trinava, and Trayastrinça Stomas, the Çakvara and Raivata Samans, the deity Brhaspati, the treasure radiance.
- f Such like, other like, thus like, similar, the measured, commensurate, harmonious,
- g Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of holy order [2], beyond distress.
- h To Agni hail! To Soma hail! To Savitr hail! To Sarasvati hail!
To Pusan hail! To Brhaspati hail! To Indra hail! To sound hail!
To verse hail! To Ança hail! To Bhaga hail! To the lord of the field hail!
- i To earth hail! To atmosphere hail! To sky hail! To the sun hail! To the moon hail! To the Naksatras hail! To the waters hail! To plants hail! To trees hail! To moving creatures hail! To swimming creatures hail! To creeping creatures hail!

i. 8. 14.

- a Thou art the glittering of Soma; as thine may my glittering be.
- b Thou art ambrosia; from death protect me.
- c From the thunderbolt protect me.
- d Propitiated are biting flies.
- e Cast away is Namuci's head.
- f Soma, king Varuna, and the gods which instigate righteousness, may they instigate thy speech, may they instigate thy breath, may they instigate thy sight, may they instigate thine ear.
- g With the glory of Soma I besprinkle thee, with the brilliance of Agni [1], with the radiance of the sun, with the power of Indra, with the strength of Mitra and Varuna, with the force of the Maruts.
- h Thou art the lord of kingly powers.
- i Protect from the sky.
- k Out from below have they come,
Following the serpent of the deep;
On the back of the mountain, the hill,
The ships that pour spontaneously go ever.
- l O Rudra, that highest active name of thee, to that thou art offered, thou art offered to Yama.
- m O Prajapati, none other than thou
Hath encompassed all these beings;
Be that ours for which we sacrifice to thee
May we be lords of wealth.

i. 8. 15.

- a Thou art the bolt of Indra, slaying foes; with thee may he slay his foe.
- b By the precept of Mitra and Varuna, the directors, I yoke thee with the yoking of the sacrifice.
- c Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu
- d On the instigation of the Maruts may I conquer.
- e Be mind ready.
- f May I be united with power and strength.
- g Thou art the spirit of cattle; like them may my spirit be.

THE YAJUR VEDA

h Homage to mother earth; may I not harm mother earth [1]; may mother earth harm me not.
i So great art thou, thou art life, bestow life upon me; thou art strength, bestow strength upon me;
thou art the yoker; thou art radiance, bestow radiance upon me.
k To Agni, lord of the house, hail! To Soma, lord of the forest, hail! To Indra's strength hail! To the
Maruts' force hail!
l The gander seated in purity, the bright one seated in the atmosphere,
The Hotr seated at the altar, the guest seated in the house,
Seated among men, seated in the highest, seated in holy order, seated in the firmament,
Born of the waters, born of the cows, born of holy order, born of the mountain, the great holy order.

i. 8. 16.

a Thou art Mitra, thou art Varuna.
b May I be united with the All-gods.
c Thou art the navel of kingly power, thou are the womb of kingly power.
d Sit thou on the smooth, sit thou on the pleasant seat.
e May she hurt thee not; may she hurt me not.
f Varuna, of sure vows, hath set him down
In the waters, with keen insight, for lordship.
g O Brahman! Thou, O king, art the Brahman priest, thou art Savitr of true instigation. O Brahman!
Thou, O king, art the Brahman priest, thou art Indra of true force [1]. O Brahman! Thou, O king, art
the Brahman priest; thou art Indra, the kindly. O Brahman! Thou, O king, art the Brahman priest;
thou art Varuna, of true rule.
h Thou art the bolt of Indra, slaying foes; with this subject to me.
i This king hath surmounted the quarters.
k O thou of good fame! O thou of prosperity! O thou of true rule!
l To the son of the waters hail! To the son of strength hail! To Agni, lord of the house, hail!

i. 8. 17.

He offers to Agni on eight potsherds; the sacrificial fee is gold. (He offers) to Sarasvati an oblation;
the sacrificial fee is a calf. To Savitr (he offers) on twelve potsherds; the sacrificial fee is a speckled
(ox). To Pusan (he offers) an oblation; the sacrificial fee is a dark (ox), To Brhaspati (he offers) an
oblation; the sacrificial fee is a white-backed (ox). To Indra (he offers) on eleven potsherds; the
sacrificial fee is a bull. To Varuna (he offers) on ten potsherds; the sacrificial fee is a great castrated
(ox). To Soma (he offers) an oblation; the sacrificial fee is a brown (ox). To Tvastr (he offers) on
eight potsherds; the sacrificial fee is a white (ox) To Vishnu (he offers) on three potsherds; the
sacrificial fee is a dwarf (ox).

i. 8. 18.

On the same day they consecrate, on the same day they buy the Soma. He presents a lotus wreath. He
buys the Soma with calves. There is a drink for ten. A hundred Brahmans drink. The Stotra is the
Saptadaça. The two ornaments he gives to the Adhvaryu, the garland to the Udgatr, the round
ornament to the Hotr, a horse to the Prastotr and Pratihartr, twelve heifers to the Brahman, a cow to
the Maitravaruna, a bull to the Brahmanacchansin, garments to the Nestr and Potr, a wagon drawn by
one ox laden with barley to the Achavaka, a draught ox to the Agnidh. The Hotr is a Bhargava; the

THE YAJUR VEDA

Saman of the Brahman is the Çrayantiya; the Agnistoma Saman is the Varavantiya. He takes water of the Sarasvati.

i. 8. 19.

To Agni he offers on eight potsherds; the sacrificial fee is gold. To Indra (he offers) on eleven potsherds; the sacrificial fee is a bull. To the All-gods (he offers) an oblation; the sacrificial fee is a tawny heifer. To Mitra and Varuna (he offers) clotted curds; the sacrificial fee is a cow. To Brhaspati (he offers) an oblation; the sacrificial fee is a white-backed (ox). To the Adityas he sacrifices a sheep in young, to the Maruts a dappled heifer. To the Açvins and Pusan he offers a cake on twelve potsherds; to Sarasvati of true speech an oblation; to Savitr of true instigation a cake on twelve potsherds; the sacrificial fee is a dry skin bag and a bow with three arrows.

i. 8. 20.

To Agni he offers on eight potsherds; to Soma, an oblation; to Savitr on twelve potsherds; to Brhaspati an oblation; to Tvastr on eight potsherds; to (Agni) Vaiçvanara on twelve potsherds; the sacrificial fee is the southern drawer of the chariot stand. To Sarasvati he offers an oblation; to Pusan an oblation; to Mitra an oblation; to Varuna an oblation; to the lord of the fields an oblation; to the Adityas an oblation; the sacrificial fee is the northern drawer of the chariot stand.

i. 8. 21.

a The sweet with the sweet, bitter with the bitter, immortal with the immortal, with the Soma I unite thee; thou art Soma; be ready for the Açvins, be ready for Sarasvati, be ready for Indra, the good protector.

b Let the daughter of the Sun
Purify for thee the flowing Soma
With the eternal sieve.

c Vayu purified by the strainer,
Soma hath sped away,
Indra's dear friend.

d What then? As men who have barley
Reap the barley in order, removing it,
Hither bring the food of those

Who have not gone to the reverential cutting of the straw.

e To the Açvins he sacrifices a dusky (ox), to Sarasvati a ram, to Indra a bull.

f To Indra he offers on eleven potsherds, to Savitr on twelve potsherds, to Varuna on ten potsherds.

g O Pitrs, beaded by Soma, rejoice.

h The sacrificial fee is a mare.

i. 8. 22.

a O Agni and Visnu, great is your greatness;

Rejoice ye in the secret names of the ghee;

Placing in every house seven treasures,

May your tongue move forth to the ghee.

b O Agni and Visnu, great is your dear abode;

THE YAJUR VEDA

Ye taste the ghee, rejoicing in its secrets;
In every home increasing lauds,
May your tongue move forth to the ghee.
c May the goddess Sarasvati
With strength, rich in mares,
Further us, she that aideth prayer.
d To us from the sky, from the great [1] mountain;
May Sarasvati, the worshipful, come to the sacrifice
May the goddess rejoicing in our supplication, rich in ghee,
May she hearken gladly to our effectual speech.
e O Brhaspati, with the All-gods,
Do thou rejoice in our oblations;
Grant riches to the generous giver.
f Then to the father, with the All-gods, to the strong one,
Let us pay honour with sacrifices, with reverence, with oblations;
O Brhaspati, with good offspring, with heroes,
May we be lords of wealth.
g That various wealth bestow upon us,
O Brhaspati, that shall surpass the enemy,
That shall shine glorious, with insight among men,
That shall be resplendent in glory, O thou who art born of holy order [2].
h O Mitra and Varuna,
Bedew our pasturage with ghee
With mead the regions, O ye wise ones.
i Do ye unloose your arms for us to live;
Do ye bedew our pasturage with ghee;
Make us famous among the folk, O ye young ones;
Hearken, O Mitra and Varuna, to these my supplications.
k Agni for you I honour in song,
The god first of the bright ones;
Honouring him who prospereth the fields
Like a much loved friend.
l Swiftly (goeth) the chariot of the worshipper [3]
Like a hero in every contest;
He who by sacrifice is fain to win the mind of the gods
Shall prevail over those who sacrifice not.
m Thou art not harmed, O sacrificer,
Nor thou, O pourer, nor thou, O pious one;
There shall be wealth of heroes,
And plenteousness of swift steeds;
No one shall in act approach him,
No one shall anticipate him nor stay him.
n Streams, health-bringing, like milch cows,
Pour up to the man who hath sacrificed and shall sacrifice;
Him who filleth and satiateth [4], bringing fame,
Streams of ghee approach on all sides.
o O Soma and Rudra, do ye drive away
The evil spirit that hath entered our abode;
Far away from us smite misfortune;

THE YAJUR VEDA

Whatever sin we have done remove from us.
p O Soma and Rudra, do ye give to us,
In our bodies, all these medicines;
Loosen and remove the evil we have done
That is bound within our bodies.
q O Soma and Pusan, begetters of wealth,
Begetters, of sky, begetters of earth,
Born as protectors of the whole world,
The gods have made (you) the navel of immortality.
r In the birth of these gods they rejoiced;
They concealed the hateful darkness;
Through these two, Soma and Pusan,
The Indra made the cooked (milk) among the raw cows.

KANDA II

PRAPATHAKA I

The Special Animal Sacrifices

ii. 1. 1.

He who desires prosperity should offer a white (beast) to Vayu; Vayu is the swiftest deity; verily he has recourse to him with his own share; verily he makes him attain prosperity; he prospers. 'He is an overswift deity,' they say, 'he has power to burn him up.' This (beast) he should offer to Vayu of the team; the team is his support; verily, being supported he attains prosperity to avoid being burnt; he prospers [1]. He who desires a village should offer to Vayu of the team; Vayu leads these creatures tied by the nose; verily he has recourse to Vayu of the team with his own share; verily he assigns him creatures led by the nose; he becomes possessed of a village. It is offered to (Vayu) of the team; verily he makes creatures abide steadfast with him. He who desires offspring should offer to Vayu of the team; Vayu is expiration, the team is inspiration; expiration and inspiration depart from the offspring of him [2] who being fit for offspring yet obtains not offspring. Verily he has recourse to Vayu of the team with his own share; verily he for him begets offspring by means of expiration and inspiration; he obtains offspring. He who has long been ill should offer to Vayu of the team; Vayu is expiration, the team is inspiration, expiration and inspiration depart from him whose illness is long. Verily he has recourse to Vayu of the team with his own share [3], he bestows on him expiration and inspiration; even if his life be gone, he yet lives. Prajapati was here alone; he desired, 'May I create offspring and cattle'; he took out from his body the omentum, and placed it in the fire. The hornless goat then came to life; he offered it to its own deity; then did he create offspring and cattle. He who desires offspring [4] and cattle should offer to Prajapati a hornless goat. Verily he has recourse to Prajapati with his own share; verily he begets for him offspring and cattle. The beard is the characteristic of man, the lack of horns of the horse, having incisors on one side only that of cattle, having sheep-like hooves that of sheep, the goat-nature that of goats; so many are the domesticated animals; verily by their characteristics he wins them [5]. He who desires cattle should offer one of a triplet to Soma and Pusan; the she-goat has two teats, two are born separately, the third for strength and growth. Verily he has recourse to Soma and Pusan with their own share; verily they produce cattle for him; Soma is the depositor of seed, Pusan the producer of cattle; Soma deposits seeds for him, Pusan produces cattle. The sacrificial post is of Udumbara; the Udumbara is strength, cattle are strength; verily by strength he wins for him strength and cattle.

ii. 1. 2.

Prajapati created offspring; they being created went away from him; they went to Varuna; he pursued them and asked them back; he would not give them back to him; he said, 'Choose a boon, and then give them back to me.' He chose a boon from them, it was the black (beast) with one white foot. He who is seized by Varuna should offer this black (beast) with one white foot to Varuna. Verily he has recourse to Varuna [1] with his own share; verily he sets him free from Varuna's noose. It is a black (beast) with one white hoof, for it has Varuna for its deity (and serves) for prosperity. Svarbhanu, the Asura, pierced the sun with darkness; the gods desired an atonement for him; the first darkness of his they struck off became a black sheep; the second a bright-coloured one; the third a white one; what they cut from the upper part of the bone became a barren ewe [2]. The gods said, 'Here has come into

THE YAJUR VEDA

being a divine beast; to whom shall we offer him?' Now then the earth was small, plants were not born, they offered the barren ewe to the Adityas as desire.' Then the earth became broad, the plants grew. He who desires, 'May I be extended with cattle, with offspring be propagated' should offer this barren ewe to the Adityas as desire [3]. Verily he has recourse to the Adityas as desire with their own share; verily they extend him with cattle and propagate him with offspring. Yonder sun did not shine; the gods desired an atonement for him; for him they offered these dewlapped (beasts), to Agni one with a black neck, to Indra one of different colours, to Brhaspati a white one; verily by means of them they restored his brilliance, For him who desires splendour he should offer dewlapped (beasts) [4], to Agni one with a black neck, to Indra one of different colours, to Brhaspati a white one. Verily he has recourse to these deities with their own share; verily they bestow splendour upon him; he becomes resplendent. In the spring in the morning should he offer (the beast) with a black neck to Agni; in the summer at midday (the beast) of different colours to Indra; in the autumn in the after noon the white (beast) to Brhaspati. These are the brilliances of the sun, in the spring in the morning, in the summer at midday, in the autumn in the afternoon; verily he wins whatever brilliances there are [5]. They are offered in the course of the year; the year is the giver of splendour; verily the year gives him splendour; he becomes resplendent. They are (beasts) with young; the foetus is power; verily he bestows power upon him. He who being master of uttering speech cannot speak properly should offer a ewe to Sarasvati; Sarasvati is speech; verily he has recourse to Sarasvati with her own share, she bestows on him [6] speech, and he becomes an utterer of speech. Its teeth are complete; therefore men utter speech whole. He who is long ill should offer to Agni (a beast) with black neck, and a brown (beast) to Soma; the body of him whose illness is long goes to Agni, the sap to Soma; verily he ransoms from Agni his body, from Soma his sap, and even if his life is gone, yet he lives. He who desires offspring should offer to Soma a brown (beast), and to Agni one with a black neck; Soma [7] is the depositor of seed, Agni the producer of offspring; verily Soma deposits seed for him, Agni produces offspring; he obtains offspring. The Brahman who despite study does not win fame should offer to Agni (a beast) with a black neck, and to Soma a brown (one); in that (the beast) is offered to Agni, thereby he places brilliance in him; in that (the beast) is offered to Soma, thereby (he places) splendour. The one with a black neck is for Agni; verily he drives away the darkness from him: it is white [8]; verily he bestows brilliance on him. There is a brown one for Soma; verily he bestows splendour and radiance on him. He who has a dispute for a Purohitaship should offer (a beast) with a black neck to Agni, a brown one to Soma, and one with a black neck to Agni; the Brahman is connected with Agni, the prince with Soma; on either side of (the beast) for Soma there is one for Agni; verily with brilliance, with the Brahman, he seizes on either side the kingdom, and forthwith appropriates it; they choose him as Purohita.

ii. 1. 3.

The gods and the Asuras strove for these worlds; Visnu saw this dwarf, he offered it to its own deity; then he conquered these worlds. One who is engaged in a struggle should offer a dwarf (beast) to Visnu; then he becomes Visnu and conquers these worlds. He should offer on an uneven (place), for these worlds are uneven as it were; (verily it serves) for prosperity. He who is engaged in a contest should offer (a beast) with a spot on its forehead and horns bent forward to Indra, the angry, the wise [1]. By power (*indriyá*), by anger, by wisdom, one wins a contest. Verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows on him power, anger, wisdom; he wins that contest. He who desires a village should offer (a beast) with dappled thighs to Indra with the Maruts. Verily he has recourse to Indra with the Maruts with his own share; verily he subdues his relatives to him; he becomes possessed of a village. In that it is an ox [2], it is Indra's; in that it is dappled, it is of the Maruts, for prosperity. It has dappled thighs behind; verily he makes the folk dependent on him. He who desires food should offer a brown (beast) to Soma; food is connected with Soma; verily he

has recourse to Soma with his own share; he bestows food on him; verily he becomes an eater of food. It is brown; that is the colour of food; (verily it serves) for prosperity. He who being meet for kingship obtains not a kingdom should offer a brown (beast) to Soma [3]; the kingdom is connected with Soma; verily he has recourse to Soma with his own share; Soma bestows on him a kingdom; the kingdom comes to him. It is brown, that is the colour of Soma; (verily it serves) for prosperity. He whose prosperity is gone and who desires support should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the conqueror of Vrtra; verily he overcomes the evil foe and attains support. He who is seized by evil should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the overcomer of enemies [4]; the enemy is the evil; verily he has recourse to Indra, the overcomer of enemies with his own share, and he drives away from him the enemy, the evil. He who being meet for kingship obtains not a kingdom should offer (a beast) with a spot on the forehead and horns bent forward to Indra of the thunderbolt. Verily he has recourse to Indra of the thunderbolt with his own share; he bestows his thunderbolt on him, the bolt kindles him for prosperity, the kingdom comes to him. It has a spot on its forehead and horns bent forward, that is the shape of the bolt, (and so it serves) for prosperity.

ii. 1. 4.

Yonder sun did not shine; the gods desired an atonement for him; for him they offered this offering of ten bulls; verily thereby they restored his brilliance. For him who desires splendour he should offer this offering of ten bulls; verily he has recourse to yonder sun with his own share; verily he bestows on him splendour; he becomes resplendent. He should offer in the spring in the morning three with spots on the forehead; in the summer at midday [1] three with white backs; in the autumn in the afternoon three with white tails. Three are the brilliances of the sun, in the spring in the morning; in the summer at midday; in the autumn in the afternoon; verily he wins whatever brilliances there are. They are offered in sets of three; verily in order he bestows brilliance on him. They are offered in the course of the year; the year is the giver of splendour; verily the year gives him splendour; he becomes resplendent. At the end of the year he should offer a reddish brown one to Prajapati [2] all the gods are Prajapati; verily he rests on all the gods. If he fears, 'I shall become diseased in the skin,' he should offer a dark (beast) to Soma and Pusan; man has Soma as his deity, cattle have Pusan; verily by his own deity, by cattle, he makes a skin for him; he does not become diseased in the skin. The gods and Yama were at strife over this world; Yama appropriated (*ayuvata*) the power and strength of the gods; therefore Yama has his name [3]. The gods reflected, 'Yama here has become what we are.' They had recourse to Prajapati. Prajapati from his body fashioned out the bull and the cow; the gods offered a cow to Visnu and to Varuna, a bull to Indra; they caused him to be seized by Varuna and by Visnu, the sacrifice, they drove him away; his power they appropriated by means of that for Indra. He who has foes should in strife offer to Visnu and Varuna a cow [4], to Indra a bull; verily causing his foe to be seized by Varuna, by Visnu, the sacrifice, he drives him away, he appropriates his power by means of that for Indra, he prospers, his foe is defeated. Indra slew Vrtra; him Vrtra slain bound with sixteen coils; from the head of Vrtra came out cows, they were (cows) of Videha; behind them came the bull. It Indra [5] perceived; he reflected, 'He who shall offer him shall be freed from this evil'; he offered to Agni one with a black neck, to Indra a bull. Agni, being approached with his own share, burned into sixteen pieces the coils of Vrtra, and by (the offering) to Indra he bestowed power on himself. He who is seized by evil should offer (a beast) with a black neck to Agni, and a bull to Indra; verily Agni, being approached with his own share [6], burns away his evil, and by (the offering) to Indra he bestows power on himself, he is freed from the evil, he prospers. He who is long in exile should offer a cow to sky and earth; for he is not established in them; verily also he who is long in exile has recourse to sky and earth with their own share; verily they establish them; he is established. It is one which is long in labour, for long in labour as it were is the kingdom of him who is long in

THE YAJUR VEDA

exile; (verily it serves) for prosperity. To Vayu [7] he should offer a calf; Vayu is their calf; these worlds are barren for him, the people are barren; verily also he who is long in exile has recourse to Vayu with his own share; verily Vayu causes these worlds and the people to give to him; these worlds drop milk for him; the people wait upon him in service.

ii. 1. 5.

Indra opened the hole of Vrtra; the topmost cattle he grasped by the back and pulled out; a thousand cattle followed it, it became hump backed. He who desires cattle should offer this humpbacked (one) to Indra; verily he has recourse to Indra with his own share; verily he bestows cattle upon him; he becomes possessed of cattle. It is humpbacked [1]; the hump backed is fortune a thousandfold; verily by fortune he wins cattle. When he obtains a thousand cattle, he should offer a dwarf (beast) to Visnu; upon it the thousand rested; therefore the dwarf, stretched out, affords support to cattle when born. 'Who can obtain a thousand cattle?' they say; verily he should make up a thousand days and nights and sacrifice. The days and nights [2] are cattle; verily he gives support to cattle when born. He who desires offspring should offer a barren cow to the plants, the plants hinder him from offspring who being fit for offspring does not obtain offspring; the plants indeed destroy the pregnancy of that one which becomes barren, verily he has recourse to the plants with their own share; verily they from his own self beget him offspring; he obtains offspring [3]. The plants are the waters, man is what is not; verily the waters give him being from non-existence; therefore they say, both he who knows thus and who (knows) not, 'The waters verily give being from non-existence.' He who desires prosperity should offer to Indra (a cow) which is barren after one birth; he is unborn who being fit for prosperity obtains it not; the (cow) became barren after bearing Indra, [4]; verily he has recourse to Indra with his own share; verily he causes him to attain prosperity; he prospers. He should offer to Indra (the calf) through bearing which (the cow) became barren; that indeed is power (*indriyā*); verily straightway he obtains power. He whose ancestors and himself for three generations have not drunk Soma should offer (a bull) which has again been let loose to Indra and Agni; the Soma drinking of a Brahman is interrupted if his ancestors and himself for three generations have not drunk Soma [5]; verily he has recourse to Indra and Agni with their own share; verily they bestow on him the drinking of Soma, the drinking of Soma comes to him. In that it is offered to Indra, the Soma drink is power; verily he wins power, the Soma-drink. In that it is offered to Agni, the Brahman is connected with Agni, verily he continues his own deity. It is let loose again, for his drinking of Soma is as it were let loose again [6]; (verily it serves) for prosperity. When practising witchcraft, he should offer a hornless (beast) to Brahmanaspati; verily he has recourse to Brahmanaspati with his own share; verily he cuts him down to him; swiftly he reaches destruction. It is a hornless one; prosperity is razor-edged; in that it is hornless, (it serves) for prosperity. The sacrificial post is shaped like a wooden sword; the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes him; the kindling-wood is of Vibhidaka; verily he splits him.

ii. 1. 6.

He who desiring a village desires, 'May I be the back of my equals', should offer to Brhaspati (a beast) with a white back; verily he has recourse to Brhaspati with his own share; verily he makes him to be the back of his peers; he becomes possessed of a village. It is with a white back, for it has Brhaspati as its deity; (verily it serves) for prosperity. He who desires food should offer a dark (beast) to Pusan; Pusan is food; verily he has recourse to Pusan with his own share; verily he gives him [1] food; he becomes an eater of food. It is dark, that is the form of food; (verily it serves) for prosperity.

THE YAJUR VEDA

He who desires food should offer a dappled (beast) to the Maruts; the Maruts are food; verily he has recourse to the Maruts with their own share; verily they give him food; he becomes an eater of food. It is dappled; that is the form of food; (verily it serves) for prosperity. He who desires power should offer a ruddy (beast) to Indra; verily he has recourse to Indra [2] with his own; verily he bestows power on him; he becomes possessed of power. It is ruddy and has eyebrows; that is the form of Indra; (verily it serves) for prosperity. He who desires gain should offer to Savitr a spotted (beast); Savitr is lord of production; verily he has recourse to Savitr with his own share; verily he produces gain for him, his offspring desire gifts. It is spotted, for it has Savitr as its deity [3]; (verily it serves) for prosperity. He who desires food should offer to the All-gods (a beast) of many forms; food is connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they give him food; he becomes an eater of food. It is of many forms; food is of many forms; (verily it serves) for prosperity. He who desires a village should offer to the All-gods (a beast) of many forms; his relatives are connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they subdue his [4] relations to him; he becomes possessed of a village. It is of many forms, for it is connected with many deities; (verily it serves) for prosperity. He who is long ill from an unknown cause should offer to Prajapati (a beast) without horns; man is connected with Prajapati; Prajapati verily knows of him who is long ill from an unknown cause; verily he has recourse to Prajapati with his own share; verily he releases him from this weariness. It is without horns, for it has Prajapati as its deity; (verily it serves) for prosperity.

ii. 1. 7.

The Vasat cry cleft the head of the Gayatri; the sap thereof fell away. Brhaspati seized it; it became a cow with a white back. The second (sap) which fell Mitra and Varuna seized; it became a cow of two forms. The third (sap) which fell the All-gods seized; it became a cow of many forms. The fourth (sap) which fell entered the earth; Brhaspati [1] seized it, (saying), 'Be this (mine) for enjoyment'; it became a bull and a cow. The blood which fell Rudra seized; it became a fierce red cow. He who desires splendour should offer to Brhaspati (a beast) with white back; verily he has recourse to Brhaspati with his own share; verily he bestows splendour upon him; he becomes resplendent. The cow is the sap of the metres [2]; splendour is as it were sap; verily with the sap of the metres he wins the sap which is splendour. He who desires rain should offer to Mitra and Varuna (a cow) of two forms; the day is connected with Mitra, the night with Varuna; by day and night Parjanya rains; verily he has recourse to Mitra and Varuna with their own share; verily they by day and night make Parjanya rain for him. The cow is the sap of the metres, the rain indeed is as it were sap; verily by the sap of the metres [3] he wins the sap which is rain. He who desires offspring should offer to Mitra and Varuna (a cow) of two forms; the day is connected with Mitra, the night with Varuna; by day and night indeed offspring are born; verily he has recourse to Mitra and Varuna with their own share; verily they by day and night beget offspring for him. The cow is the sap of the metres, offspring indeed are as it were sap; verily with the sap of the metres he wins the sap which is offspring [4]. He who desires food should offer to the All-gods (a cow) of many forms; food is connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they give him food; he becomes an eater of food. The cow is the sap of the metres, food indeed is as it were sap; verily by the sap of the metres he wins the sap that is food. He who desires a village should offer to the All-gods (a cow) of many forms; his relatives are connected with the All-gods [5]; verily he has recourse to the All-gods with their own share; verily they subject his relatives to him; he becomes possessed of a village. The cow is the sap of the metres, relatives indeed are as it were sap; verily with the sap of the metres he wins the sap which is relatives. He who desires splendour should offer to Brhaspati a bull and a cow; verily he has recourse to Brhaspati with his own share; verily he bestows splendour on him [6]; he becomes resplendent. The bull grazes at will, splendour indeed is as it were will; verily

THE YAJUR VEDA

by will he wins will which is splendour. He who practises witchcraft should offer a red (cow) to Rudra; verily he has recourse to Rudra with his own share; verily he cuts him down to him; swiftly he reaches destruction; it is red, for it has Rudra as its deity; (verily it serves) for prosperity. The sacrificial post is shaped like the wooden sword, the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes him; the kindling-wood is of Vibhidaka; verily he splits him.

ii. 1. 8.

Yonder sun did not shine; the gods desired an atonement for him; for him they offered a white cow to Surya; verily thereby they restored his brilliance. For him who desires splendour, he should offer this white cow to Surya; verily he has recourse to yonder sun with his own share; verily he bestows splendour upon him; he becomes resplendent. The sacrificial post is of Bilva wood. Whence yonder [1] sun was born, thence the Bilva arose; verily he wins splendour with its place of origin. He who practises witchcraft should offer to Brahmanaspati (a cow) with brown ears; first he should make to Varuna an offering on ten potsherd; verily he causes Varuna to seize his foe and lays him low with the Brahman. It has brown ears; that is the symbol of the Brahman; (verily it serves) for prosperity. The sacrificial post is shaped like the wooden sword; the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes [2] him; the kindling-wood is of Vibhidaka; verily he splits him. He to whom the sacrifice does not come should offer a dwarf (beast) to Visnu; the sacrifice is Visnu; verily he has recourse to Visnu with his own share; verily he gives him the sacrifice, the sacrifice comes to him. It is a dwarf (beast), for it has Visnu for its deity; (verily it serves) for prosperity. He who desires cattle should offer to Tvastr a horse; Tvastr is the producer of pairings of animals [3]; verily he has recourse to Tvastr with his own share; verily he produces animals in pairs for him, for in him offspring and cattle have entered; verily also the male horse straightway wins offspring and cattle. He who when a contest is joined desires an agreement should offer to Mitra a white (beast); verily he has recourse to Mitra with his own share; verily he brings him into harmony with his friend [4]. It is spacious; verily he encourages him. He who desires rain should offer to Prajapati a black (beast), Prajapati is the lord of rain; verily he has recourse to Prajapati with his own share; verily he makes Parjanya rain for him. It is black, that is the form of rain; verily by its form he wins rain. It is spotted; verily he produces the lightning and makes rain for him. It has low horns; verily he brings down the rain for him.

ii. 1. 9.

Food came not to Varuna when he had pressed. He beheld this black cow which is Varuna's; it he offered to its own deity; then food came to him. He to whom being fit for food food does not come should offer to Varuna this black cow; verily he has recourse to Varuna with his own form; verily he gives him food; he becomes an eater of food [1]. It is black, for it has Varuna as its deity; (verily it serves) for prosperity. He who desires food should offer a white (beast) to Mitra and a black to Varuna at the union of the waters and the plants; the plants are connected with Mitra, and the waters with Varuna; on the sap of the water and of the plants do we live; verily he has recourse to Mitra and Varuna with their own share; verily they give him food; he becomes an eater of food [2]. He should offer at the union of the waters and of the plants, to attain both. The sacrificial post is bifurcate, for there are two deities; (verily it serves) for prosperity. He who is long ill should offer a white (beast) to Mitra, and a black to Varuna; in that one is offered to Mitra, by means of Mitra he appeases Varuna for him; in that one is offered to Varuna, straightway he sets him free from Varuna's noose; even if his life be gone, he yet lives. The gods could not find prosperity [3]; they saw it in the pair;

THE YAJUR VEDA

they could not agree about it; the Aṅvins said, 'Ours is it; do not claim it.' It became the Aṅvins' only. He who desires prosperity should offer to the Aṅvins a twin cow; verily he has recourse to the Aṅvins with their own share; verily they bestow prosperity upon him; he prospers in offspring and cattle.

ii. i. 10.

He who being a bad Brahman desires to drink Soma should offer to the Aṅvins a dusky (beast) with spots on the forehead; the Aṅvins were among the gods those who did not drink Soma; they later acquired the drinking of Soma; the Aṅvins are the gods of the bad Brahman who desires to drink Soma; verily he has recourse to the Aṅvins with their own share; verily they give to him the drinking of Soma; the drinking of Soma comes to him. In that it is dusky, verily he drives away the darkness from him. In that it has spots on the forehead [1], verily at the beginning he bestows brilliance on him. He whom men calumniate though he has slain no one should offer a Gayal to Vayu; impure speech comes to him whom men calumniate though he has slain no one; the Gayal is neither a domestic nor a wild animal; he is neither in the village nor the forest whom men calumniate though he has slain no one; Vayu is the purifier of the gods; verily he has recourse to Vayu with his own share; verily he [2] purifies him. The dawn shines away from him and he enters the darkness, the evil, to whom when the litany to the Aṅvins is being recited the sun becomes not visible; he should offer to Surya (a beast) of many forms; verily he has resort to yonder sun with its own share; verily it drives away the darkness, the evil, from him, the dawn shines upon him, he strikes away the darkness, the evil.

ii. 1. 11.

a Indra on all sides.

b On Indra men.

c O Maruts, what time from the sky.

d The protection which ye.

e In contests we invoke Indra, swift to hear,

The divine folk working good, freeing from distress,

Agni, Mitra, Varuna, for gain, Bhaga,

Sky and earth, the Maruts for welfare.

f May the moving one who strikes at morning delight us;

May Vata delight us, pourer of waters;

Indra and Parvata quicken us;

May the All-gods vouchsafe us this.

g I hail the dear names [1] of yon impetuous ones,

That, O Maruts, calling they may rejoice.

h For glory they are wreathed in flames,

In the rays (of the sun), adorned with rings they (are accompanied) with singers;

They wearing daggers, impetuous, fearless,

Here found the dear home of the Maruts.

i First let Agni with the Vasus aid us;

Let Soma with the Rudras protect (us);

Let Indra with the Maruts act in due course;

Let Varuna with the Adityas quicken us.'

k God Agni with the Vasus [2],

Soma with the dread forms,

THE YAJUR VEDA

Indra with the Maruts, worthy of sacrifice,
Varuna with the Adityas hath been in harmony with us.
l As the Adityas are united with the Vasus,
The Rudras with the Maruts,
So, O thou of three names,
May the All-gods without anger be of one mind.
m He in whose presence wheresoever
Men rejoice in the dwellings of men,
Whom in honour they kindle,
Whom together they produce.
n When we offer food,
The oblations of men,
He by the might of his glory [3],
Graspeth the reins of sacred law.
o The sacrifice seeketh the goodwill of the gods;
Be kindly, O ye Adityas;
Make your loving kindness turn (to us),
Which shall more plenteously deliver us from distress.
p Pure he dwelleth, undeceived,
Among waters rich in grass, waxing old with noble sons;
None slayeth him from near or from afar,
Who is in the guidance of the Adityas.
q Ye Adityas support the world,
Gods, guardians of all the universe,
Far-seeing, guarding [4] the holy,
Righteous, enacting debts.
r Three earths they support, and three skies;
Three rules are in their ordinance;
Through sacred law great is your mightiness, O Adityas;
Sweet is that, O Aryaman, O Mitra, O Varuna.
s Let us make supplication
To those heroes, the Adityas,
The tender, for help.
t Nor right is visible, nor left;
Nor the east, O Adityas, nor the west;
Despite my feeble mind, O Vasus [5],
Led by you, may I attain the light without fear.
u With the most recent help of the Adityas,
With their most present succour, may we be united;
May the mighty ones, hearkening, establish this sacrifice
For release from sin, for freedom.
v Hear my cry, O Varuna,
And be merciful this day;
Seeking for help I call on thee.
w I implore this of thee, praising thee with my hymn;
The sacrificer seeketh this with his offerings;
Be here, not angry, O Varuna;
O wide ruler, strike not away our life.

PRAPATHAKA II

The Special Sacrifices

ii. 2. 1.

Prajapati created offspring. On their creation Indra and Agni hid them away. Prajapati reflected, 'Indra and Agni have hidden away from me offspring.' He then perceived this offering to Indra and Agni on eleven potsherds, and offered it, and the two (gods) restored offspring to him. Indra and Agni indeed conceal his offspring, who being fit for offspring, yet obtains not offspring; so let a man who desires offspring offer a sacrifice to Indra, and Agni on eleven potsherds. Verily Indra and Agni [1] he has recourse to with their own share; verily they make manifest offspring to him, he obtains offspring.

He should make an offering to Indra and Agni on eleven potsherds who has a dispute about a field or with his neighbours. Verily Indra and Agni he has recourse to with their own share, by means of them he over powers the power and strength of his rival, he overcomes the evil foe. Now power and strength depart from him who advances to battle; let him who is about to advance to battle offer to Indra and Agni an offering on eleven potsherds [2]. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him; with power and strength he approaches the battle and conquers in it. Now power and strength is he bereft of who wins a battle; let him who has won a battle make an offering to Indra and Agni on eleven potsherds. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him [3], he is not bereft of power and strength. Now power and strength depart from him who goes to the assembly; let him who is about to go to the assembly make an offering to Indra and Agni on eleven potsherds. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him, with power and strength he goes to the assembly. Let him next offer an oblation to Pusan. Pusan is the giver of power and strength, verily Pusan [4] he has recourse to with his own share; verily he gives to him power and strength. When he has gone to the assembly he should offer an oblation to Ksetrapati; Ksetrapati is this (earth); verily on this earth he takes firm root. Thereafter let him make the offering to Indra and Agni on eleven potsherds; verily taking stand on this earth he next places power and strength in his body.

ii. 2. 2.

To Agni, maker of paths, he should offer a cake on eight potsherds who being a sacrificer at full and new moon passes over the offering either at the new or the full moon; he wanders from the path on a trackless way who being a sacrificer at new and full moon passes over the offering either at the new or the full moon; verily he has recourse to Agni with his own share; verily he leads him to the path from the trackless way. A draught ox is the sacrificial fee, for it is the drawer; (verily it serves) for prosperity. To Agni, lord of vows [1] he should offer a cake on eight potsherds, who having established a sacred firebreaks his vow as it were; verily he has recourse to Agni, lord of vows, with his own share; verily he makes good his vow for him; he becomes a keeper of vows. To Agni, slayer of Raksases, he should offer a cake on eight potsherds, whom Raksases infest; verily he has recourse to Agni, slayer of Raksases, with his own share; verily he smites away the Raksases from him. He should offer at night [2], for at night the Raksases are active; verily he smites them when active; he should offer in (a place) which is closed in, to prevent the Raksases entering; the Yajya, and the Anuvakya are Raksas-slaying, to lay low the Raksases. To Agni with the Rudras he should offer a

THE YAJUR VEDA

cake on eight potsherds when he practises witchcraft; Rudra is his dread form; verily he cuts him down to him; swiftly he reaches misfortune. He whose cows or men perish or who is afraid should offer to Agni, the fragrant, a cake on eight potsherds [3]; the fragrant is his healing form; verily by it he applies healing to him; it is offered to the fragrant, to smite away the fetid odour. When a battle is joined he should offer a cake on eight potsherds to Agni, the burnt; verily by his own share he pacifies him and indicates his foes; whomsoever of those near (him) they pierce, he lives; whomsoever of the foe, he dies; he wins that battle [4]. He loves to frequent those whose oldest and youngest die continuously, for the human sacrifice is dearest to him, he should offer to Agni, the burnt, a cake on eight potsherds; verily with his own share he pacifies him, and none other of them dies before his day. He loves to frequent the house of him whose house he burns; he should offer a cake on eight potsherds to Agni, the burnt; verily he pacifies him with his own share, and he burns not his house again.

ii. 2. 3.

He who does not attain his desires should offer a cake on eight potsherds to Agni as desire; verily he has recourse to Agni as desire with his own share; verily he unites him with his desire; his desire comes to him. He who has a dispute over a field or with his relatives should offer a cake on eight potsherds to Agni, the youngest; verily he has recourse to Agni, the youngest, with his own share; verily thereby he appropriates the power and strength of his foe [1]; he overcomes the evil foe. He against whom witchcraft is practised should offer a cake on eight potsherds to Agni, the youngest; verily he has recourse to Agni, the youngest, with his own share; verily he drives away the Raksases from him; he who practises witchcraft does not lay him low. He who desires, 'May I live all my days', should offer a cake on eight potsherds to Agni of life; verily he has recourse to Agni of life with his own share; verily he bestows life upon him [2]; he lives all his days. He who desires prosperity should offer a cake on eight potsherds to Agni, the all-knower; verily he has recourse to Agni, the all-knower, with his own share; verily he makes him attain prosperity; he prospers. He who desires radiance should offer a cake on eight potsherds to Agni, the radiant; verily he has recourse to Agni, the radiant, with his own share; verily he bestows radiance on him; he is radiant. He who desires brilliance should offer a cake on eight potsherds to Agni, the brilliant [3]; verily he has recourse to Agni, the brilliant, with his own share; verily he bestows brilliance upon him; he becomes brilliant. He who seeks to be strong should offer a cake on eight potsherds to Agni, the strong; verily he has recourse to Agni, the strong, with his own share; verily thereby he is strong who seeks to be strong.

ii. 2. 4.

He who desires, 'May I possess food', should offer to Agni, possessor of food, a cake on eight potsherds; verily he has recourse to Agni, possessor of food, with his own share; verily he makes him to possess food; he becomes a possessor of food. He who desires, 'May I be an eater of food', should offer a cake on eight potsherds to Agni, eater of food; verily he has recourse to Agni, eater of food, with his own share; verily he makes him an eater of food; he becomes an eater of food [1]. He who desires, 'May I be a lord of food', should offer to Agni, lord of food, a cake on eight potsherds; verily he has recourse to Agni, lord of food, with his own share; verily he makes him a lord of food; he becomes a lord of food. He who is long ill should offer a cake on eight potsherds to Agni, the purifying, to Agni, the purifier, to Agni, the pure; in that he offers to Agni, the purifying, thereby he bestows health upon him; in that (he offers) to Agni, the purifier [2], thereby he bestows speech upon him; in that (he offers) to Agni, the pure, thereby he bestows life upon him; even if his life is gone, he yet lives. He who desires sight should make the same offering; in that he offers to Agni, the

THE YAJUR VEDA

purifying, he thereby bestows breath upon him; in that (he offers) to Agni, the purifier, thereby he bestows speech upon him; in that (he offers) to Agni, the pure, thereby he bestows sight upon him [3]; even if he is blind, he yet sees. He who desires offspring should offer a cake on eight potsherds to Agni with sons, and a cake on eleven potsherds to Indra, who has sons; verily Agni begets offspring for him and Indra makes it grow. He who desires, 'May I be possessed of sap', should offer an oblation cooked in goat's milk to Agni, full of sap; verily he has recourse to Agni, full of sap, with his own share; verily he makes him possessed of sap [4]; he becomes possessed of sap. It is cooked in goat's milk; the she-goat is connected with Agni; verily straightway he wins sap. He who desires, 'May I be possessed of wealth', should offer a cake on eight potsherds to Agni, possessed of wealth; verily he has recourse to Agni, possessed of wealth, with his own share, and he makes him possessed of wealth; he becomes possessed of wealth. When battle is joined, he should offer a cake on eight potsherds to Agni, the racer, for a race [5] he desires to run, who is fain to conquer in battle; Agni of the gods is the racer; verily he has recourse to Agni with his own share; he runs the race, he slays the foe, he conquers in the battle, and like Agni he is not to be overcome. He for whom fire they take out again (from the Garhapatya fire) to place on the Ahavaniya should offer a cake on eight potsherds to Agni with Agni; one of these (fires) has a portion assigned, one has not a portion assigned; they uniting overpower the sacrificer [6], and he is liable to suffer ruin; in that he offers to Agni with Agni, he appeases him with his own share; the sacrificer does not suffer ruin. He whose fire goes out after it has been taken out (from the Garhapatya) before the Agnihotra has been offered should offer a cake on eight potsherds to Agni with light; (they say), 'Should another be taken out, after lighting up (from the Garhapatya)'? That should not be done. Since the former is taken out for a definite share, how should another [7] be taken out for (it)? He should deposit the extinguished embers and produce fire by friction, (with the words), 'Hence first was Agni born, from his own womb, the all-knower; he with Gayatri, Tristubh, Jagati shall bear the oblation to the gods, the wise ones'; with the metres he begets him from his own womb; 'this is the fire', they say, 'I what falls from it is light'; in that he offers to Agni with light, he wins the light which has fallen from it.

ii. 2. 5.

He who is calumniated should offer on twelve potsherds to Vaiçvanara, an oblation to Varuna, and an oblation to Dadhikravan; in that there is (an offering) on twelve potsherds to Vaiçvanara, and Agni Vaiçvanara is the year; verily he satisfies him with the year, he smites off the evil hue; by (the offering) to Varuna he frees him from the noose of Varuna; by Dadhikravan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him; his food becomes fit to eat. The same (offering) he should make who desires offspring; the year [1] unpropitiated burns up the womb of offspring, of cattle, for him who being fit for offspring does not obtain offspring; in that there is (an offering) on twelve potsherds for Vaiçvanara, and Agni Vaiçvanara is the year; verily he propitiates the year with its own share; it propitiates begets offspring for him from his own womb; by (the offering) to Varuna he frees him from the noose of Varuna; by Dadhikravan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him [2]; he obtains offspring. When a son is born he should offer on twelve potsherds to Vaiçvanara; in that there is (an offering) on eight potsherds, he purifies him with the Gayatri, with splendour; in that there is (an offering) on nine potsherds, he bestows brilliance upon him with the Trivrt (Stoma); in that there is (an offering) on ten potsherds, he bestows proper food upon him with the Viraj; in that there is (an offering) on eleven potsherds, he bestows power upon him with the Tristubh; in that there is (an offering) on twelve potsherds, he bestows cattle upon him with the Jagati; he upon whose birth he offers this sacrifice becomes pure [3], brilliant, an eater of food, powerful, possessed of cattle. He is cut off from the world of heaven who, being a sacrificer at new and full moon, the sacrifice either at the new or the full moon omits, for the new and full moon offerings are made for the world of heaven; if he has

omitted the sacrifice either at the new or the full moon, he should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year; verily he delights the year; verily also he brings up the year for him for the winning of the world of heaven [4]; verily also grasping the deities he goes to the world of heaven. He who removes the fire is the slayer of the hero among the gods; formerly righteous Brahmans did not eat his food; he should offer to Agni on eight potsherds, to Vaiçvanara on twelve potsherds, when he is about to remove the fire; in that there is (an offering) on eight potsherds, the Gayatri has eight syllables, Agni is connected with the Gayatri; to Agni in his full extent he shows hospitality; verily also that is as when one makes preparation for a man about to go to (another) people [5]. (The offering) to Vaiçvanara is on twelve potsherds; the year has twelve months; the birthplace of Agni is the year; verily he makes him go to his own birth place; his food becomes fit to eat. He who desires a village should offer on twelve potsherds to Vaiçvanara, and to the Maruts on seven potsherds. (the offering) to Vaiçvanara he places on the Ahavaniya, that to the Maruts on the Garhapatya, for the avoidance of confusion. (The offering) to Vaiçvanara is on twelve potsherds; the year has twelve months; verily by the year he removes his rivals for him; there is one to the Maruts [6]; the Maruts are the subject class among the gods; verily by the subjects among the gods he wins for him the subjects among men; (the offering) is on seven potsherds; the Maruts are in seven troops; verily in troops he wins his rivals for him; he deposits (the offering) when (the verses) are being repeated; verily he makes the people follow him.

ii. 2. 6.

He who is about to engage in a conflict should offer an oblation to Aditi; Aditi is this (earth); verily in time gone by they were used to rest upon it. He who has come to the place should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year, the place of the gods is the year; from that place the gods drove the Asuras in defeat; in that he offers to Vaiçvanara on twelve potsherds, he strives for the abode of the gods; he wins this conflict. Those two wipe (their sin) off upon him [1] who eats the food of two enemies; he who has eaten the food of two enemies should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year; verily he eats what the year has made sweet; those two do not wipe (their sin) off upon him. For the year these two make compact who make compact; him of them who first acts with treachery Varuna seizes; he who of two who have made compact first shows treachery should offer on twelve potsherds to Vaiçvanara; Agni Vaiçvanara is the year; verily having obtained the year thereafter he acts with treachery against one who has lost Varuna's protection [2]; Varuna does not seize him. The nature of the sheep he accepts who accepts a sheep; having accepted a sheep he should offer to Vaiçvanara, Agni Vaiçvanara is the year; verily he accepts (the ewe) made suitable by the year; he does not accept the nature of the sheep. A measure of himself he obtains who accepts (an animal) with teeth in both jaws, whether horse or man; he who has accepted (an animal) with teeth in both jaws [3] should offer on twelve potsherds to Vaiçvanara; Agni Vaiçvanara is the year; verily he accepts it made suitable by the year; he does not obtain a measure of himself. He who is eager to win wealth should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year; when a man for a year goes about among folk he becomes worthy of wealth. In that he offers to Vaiçvanara on twelve potsherds, he moves towards wealth gained by the year: people are fain to give him gifts. He, who having yoked the year [4], does not let it go, becomes without support; after his return he should offer the same sacrifice to Vaiçvanara; (the year) which he yokes he lets go with its own share, for support; the rope with which he drives the last of his cows he should cast against his foe; verily he casts misfortune upon him.

ii. 2. 7.

He who desires cattle should offer an oblation to Indra; cattle are connected with Indra; verily he has recourse to Indra with his own share; verily he gives him cattle; verily he becomes possessed of cattle; it is an oblation; verily for him from his own place of birth he produces cattle. He who desires cattle should offer a cake on eleven potsherds to Indra, the powerful; cattle are power; verily he has recourse to Indra, the powerful, with his own share; he gives him [1] power and cattle; verily he becomes possessed of cattle. He who desires splendour should offer a cake on eleven potsherds to Indra, possessed of heat; heat is splendour; verily he has recourse to Indra with his own share; he bestows upon him splendour, verily he becomes resplendent. He who desires food should offer a cake on eleven potsherds to Indra of the hymn; the hymn is the food of the gods; verily he has recourse to Indra of the hymn with his own share [2]; he gives him food; verily he becomes an eater of food. He who desires prosperity should offer a cake on eleven potsherds to Indra, possessed of heat, and to Indra, the powerful, and to Indra of the hymn; in that he offers to Indra, possessed of heat, he thereby makes his head; in that (he offers) to Indra, the powerful, he thereby makes his body; in that (he offers) to Indra of the hymn, he becoming prosperous finds support in food; verily he prospers. He who is seized by misfortune should offer a cake on eleven potsherds to Indra [3], deliverer from tribulation, tribulation is misfortune; verily he has recourse to Indra, deliverer from tribulation, with his own share; verily he delivers him from the misfortune, from tribulation. He whom enemies menace or invade his realms should offer a cake on eleven potsherds to Indra, repeller of foes; verily he has recourse to Indra, repeller of foes, with his own share; verily he repels foes from him [4]. He who is bound or beset should offer a cake on eleven potsherds to Indra, the protector; verily he has recourse to Indra, the protector, with his own share; verily he protects him. He to whom the great sacrifice does not resort should offer a cake on eleven potsherds to Indra, of the Arka and the Aṣvamedha; the Arka and the Aṣvamedha are the two end bodies of the great sacrifice; verily he has recourse to Indra, of the Arka and the Aṣvamedha, with his own share; verily he moves for him the great sacrifice from the ends, and the great sacrifice resorts to him.

ii. 2. 8.

He who desires a village should offer a cake on eleven potsherds to Indra, who goes straight forward; verily he has recourse to Indra, who goes straight forward, with his own share; verily he makes his followers obedient to him; he becomes possessed of a village. He whose dart is not as it were sharp should offer an oblation to Indrani; the deity of the arrow is Indrani; verily he has recourse to Indrani with her own share; she sharpens his arrow. Balbaja grass he should fasten to the kindling-stick [1]; where the cow being covered made water, thence grew the Balbaja; verily making him follow the way of the cows he causes him to obtain cows. To Indra, the angry, the wise, he should offer a cake on eleven potsherds when battle is joined; with power, with anger, and with wisdom one wins the battle; verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and mind; he wins [2] the battle. The same offering should he make whose mind is affected and who as it were injures himself, for these are departed from him; verily he whose mind is affected and who injures himself has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and wisdom; his mind is not affected and he does not injure himself. He who desires, 'May people be fain to give to me', should offer a cake on eleven potsherds to Indra, the giver [3]; verily he has recourse to Indra, the giver, with his own share; verily he makes people fain to give to him; people become fain to give to him. He upon whom what is as it were ready to be given is not bestowed should offer a cake on eleven potsherds to Indra, the bestower; verily he has recourse to Indra, the bestower, with his own share; verily he makes (men) bestow upon

THE YAJUR VEDA

him. He who has been expelled or is being expelled should offer a cake on eleven potsherds to Indra, the good protector [4]; verily he has recourse to Indra, the good protector, with his own share; verily he protects him; he becomes unexpellable. Indra was equal with the gods, he did not attain distinction, he had recourse to Prajapati, for him, he offered this (offering) to Indra on eleven potsherds, and thereby he bestowed power upon him; he makes the Yajya and the Puroṇuvakya of the Çakvari (metre); the Çakvari is the thunderbolt, the thunderbolt kindled him for prosperity [5], he became prosperous; having become prosperous, he became afraid, (thinking) 'It shall burn me'; he had recourse again to Prajapati; Prajapati from the Çakvari fashioned the (verse containing the word) 'rich', for atonement, to prevent burning. For him who being fit for prosperity is equal with his fellows he should offer this (offering) for Indra on eleven potsherds; verily he has recourse to Indra with his own share; verily he bestows power upon him. The (verse containing the word) 'rich' is the Puroṇuvakya, for atonement, to prevent burning; the Yajya is in the Çakvari (metre) -, the Çakvari is the thunderbolt, the thunderbolt kindles him for prosperity, he becomes prosperous.

ii. 2. 9.

He who practises witchcraft should offer to Agni and Visnu on eleven potsherds; Sarasvati should have a portion of the butter, and to Brhaspati an oblation (be offered); in that there is (an offering) on eleven potsherds to Agni and Visnu, and all the gods are Agni and the sacrifice is Visnu, with all the gods and the sacrifice he practises witchcraft against him; Sarasvati has a portion of the butter; Sarasvati is speech; verily with speech he practises against him; the oblation is Brhaspati's, Brhaspati is the holy power (Brahman) of the gods; verily with the holy power (Brahman) he practises against him [1]. Him who practises witchcraft they practise then against; he should double each of the Puroṇuvakyas, for special employment. With the same (offering) should he sacrifice who is practised against; verily he sets gods against gods, the sacrifice against the sacrifice, speech against speech, the Brahman against the Brahman; between the gods and the sacrifice he creeps along; from no quarter is he injured; he who practises against him does not lay him low. He to whom the sacrifice does not resort should offer on eleven potsherds to Agni and Visnu [2]; all the gods are Agni, the sacrifice is Visnu; verily he has recourse to Agni and Visnu with their own share; verily they give him the sacrifice; the sacrifice resorts to him. He who desires sight should offer an oblation in ghee to Agni and Visnu by the eye of Agni men see, (by the eye) of the sacrifice the gods (see) verily he has recourse to Agni and Visnu with their own share; verily they [3] bestow sight upon him; he becomes possessed of sight. The butter is the seed of the cow, the rice grain of the ox; verily from the pair he produces for him sight. The oblation is (made) in ghee, ghee is brilliance, sight is brilliance; verily by brilliance he wins for him brilliance and sight. His foe in sacrificing gains the power and strength of him who sacrifices not; when his foe is sacrificing he should offer against him a sort of sacrifice; he does not then gain his power [4] and strength. He should offer before speech is uttered; all the speech of his foe he thus gains unuttered, and his speech as uttered other speeches follow after; they bestow upon the sacrificer power and strength. Just at the time of the morning pressing he should offer on eight potsherds to Agni and Visnu; Sarasvati should have a share of the butter, and to Brhaspati an oblation (be offered); in that it is (offered) on eight potsherds, and the Gayatri has eight syllables, and the morning pressing is connected with the Gayatri, he obtains thereby the morning pressing [5]. Just at the time of the midday pressing he should offer on eleven potsherds to Agni and Visnu; Sarasvati should have a portion of the butter and to Brhaspati an oblation (be offered); in that (the offering) is on eleven potsherds, and the Tristubh has eleven syllables, and the midday pressing is connected with the Tristubh, he obtains thereby the midday pressing. Just at the time of the third pressing he should offer to Agni and Visnu on twelve potsherds; Sarasvati should have a share of the butter, and to Brhaspati the oblation (be offered); in that (the offering) is on twelve potsherds, and the Jagati has twelve syllables, and the third pressing is connected with the Jagati, he obtains thereby the third

pressing. Verily he sets gods against gods [6], the sacrifice against the sacrifice, speech against speech, the Brahman against the Brahman; verily by means of the potsherds he makes up the metres, by means of the cakes the pressings. At the time of the (offering of the) cow, he should offer on one potsherd to Mitra and Varuna, this (offering) corresponds to his foe's cow which is to be slaughtered; his (offering) is on one potsherd, for he cannot obtain the animal (offering) by means of (many) potsherds.

ii. 2. 10.

Yonder sun did not shine, the gods sought an atonement for him, for him they offered this oblation to Soma and Rudra: verily thereby they bestowed brightness upon him. If he desires to become resplendent, he should offer for him this oblation to Soma and Rudra; verily he has recourse to Soma and Rudra with their own portion; verily they bestow upon him splendour; he becomes resplendent. He should offer on the full moon day of the month Tisya; Tisya is Rudra [1], the full moon is Soma; verily straightway he wins splendour. He makes him sacrifice on an enclosed (altar), to acquire splendour. The butter is churned from milk of a white (cow) with a white calf; butter is used for the sprinkling, and they purify themselves with butter; verily he produces whatever splendour exists. 'Too much splendour is produced', they say, 'he is liable to become a leper'; he should insert the verses of Manu's; whatever Manu said is medicine [2]; verily he makes medicine for him. If he fear, 'I shall become a leper', he should offer an oblation to Soma and Pusan; man has Soma as his deity, cattle are connected with Pusan; verily he makes him a skin by means of his own deity and cattle; he does not become a leper. He who desires offspring should offer an oblation to Soma and Rudra; Soma is the bestower of seed, Agni is the begetter of offspring; verily Soma bestows on him seed, Agni begets offspring; he obtains [3] offspring. He who practises witchcraft should offer an oblation to Soma and Rudra; man has Soma as his deity, Agni is this Rudra; verily ransoming him from his own deity he entrusts him to Rudra; swiftly he attains ruin. He who is long ill should offer an oblation to Soma and Rudra; the sap of him who is long ill goes to Soma, the body to Agni; verily from Soma he ransoms his sap, from Agni his body; even if [4] his life be gone, he yet lives. The Hotr loosens him that is swallowed by Soma and Rudra and he is liable to be ruined; an ox must be given by the Hotr; the ox is a carrier, the Hotr is a carrier; verily he saves himself as a carrier by means of a carrier. He who desires, 'In his own abode may I produce a foe for him', should offer an oblation to Soma and Rudra; selecting an altar he should dig up half, and half not, spread half the strew, and half not, pile on half the kindling-wood and half not; verily in his own abode he produces a foe for him.

ii. 2. 11.

He who desires a village should offer on eleven potsherds to Indra, on seven potsherds to the Maruts; verily he has recourse to Indra and the Maruts with their own share; verily they make his fellows subject to him; he becomes possessed of a village. He places (the offering) for Indra on the Ahavaniya, that for the Maruts on the Garhapatya, for the prevention of confusion. (The offering) for the Maruts is on seven potsherds; the Maruts are in seven troops; verily by troops he wins his fellows for him. He places (it) down when the recitation is proceeding; verily he makes the people [1] obedient to him. The same offering should he make who desires, 'May I cause strife between the ruling class and the people.' As he cuts off from Indra's (cake), he should say, 'Do thou recite for Indra'; having directed (the Agnidh) to utter the Çrausat call, he should say, 'Utter the Yajya, for the Maruts'; as he cuts off from the Maruts' cake, he should say, 'Do thou recite for the Maruts'; having directed (the Agnidh), he should say, 'Utter the Yajya for Indra'; verily he produces strife between them for their shares, and they keep piercing each other. The same offering [2] should he make who

THE YAJUR VEDA

desires, 'May they be at unity.' According to each deity should he cut off and according to each utter the Yajya; verily he arranges them in due order with their portions; they are at unity. He who desires a village should offer on eleven potsherds to Indra, and on twelve potsherds to the All-gods; verily he has recourse to Indra and the All-gods with their own share; verily they subject his fellows to him; he becomes possessed of a village. Having cut off from Indra's (cake) he should cut off from the All-gods, and then from Indra's [3]; verily with power (*indriyéna*) he surrounds his fellows on both sides. The sacrificial fee is a garment with a fringe, for the delectation of his fellows. He who desires a village should offer to the Maruts an oblation of panic seed in the milk of a speckled (cow); from the milk of a speckled (cow) were the Maruts born, of the speckled (cow) panic seed; his fellows have the Maruts for their deity; verily he has recourse to the Maruts with their own share; verily they subject his fellows to him; he becomes possessed of a village. The Yajya and the Anuvakya contain the word 'dear' [4]; verily he makes him dear to his fellows; the Puronavakya, has two feet; verily he wins bipeds; the Yajya has four feet; verily he wins quadrupeds. The gods and the Asuras were in conflict; the gods were mutually at variance; unwilling to accept the pre-eminence of another they went apart in four bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuna with the Adityas. Indra had recourse to Prajapati; he made him [5] sacrifice with the verse for harmony; to Agni with the Vasus he offered a cake on eight potsherds, to Soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuna with the Adityas an oblation; then indeed the gods agreed to recognize Indra's pre-eminence. Him who is mutually at variance with his fellows he should cause to offer with the verse for harmony; he should offer to Agni with the Vasus a cake on eight potsherds, to Soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuna with the Adityas an oblation; so him becoming Indra his fellows recognize as superior; he becomes the best of his fellows.

ii. 2. 12.

- a The golden germ.
- b When the waters.
- c O Prajapati.
- d He as a son knoweth the father, he the mother,
He is a son, he is of generous returns;
He hath enveloped the sky, the atmosphere, he the heaven;
He hath become all the worlds, he hath come to be.
- e Up that.
- f The radiant.
- g Thou from of old with thy new glory,
O Agni, with thy companion light,
Hast mightily outstretched.
- h He doth put down the wise contrivings of every worshipper;
Bearing in his arm [1] many a manly deed;
Agni hath become the lord of riches,
Making ever all immortal things.
- i To help us I summon
The golden-handed Savitr;
He as a god knoweth the place.
- k Prosperity to-day, O Savitr prosperity to-morrow,
Day by day prosperity mayst thou procure for us;
Through this prayer may we win the prosperity
Of many a prosperous dwelling, O god.

l O earth, thou bearest
The weight of the mountains,
Thou that dost, O great earth,
With thy hills, quicken with thy might [2].
m The songs salute thee,
Thee that extendest far, each day,
Thee that, O bright one, dost shoot forward
The seed like great riches.
n May I be in companionship with the friend pleasant within,
Who being drunk shall not harm me, O thou of the tawny steeds;
This Soma that hath been deposited within us,
For that I go to Indra to prolong (my life).
o Giving spirit when drunken, with swift onset,
Impetuous, strong, bearing arrows, with the residue is Soma;
All plants and trees deceived not aforeside
As substitutes Indra.
p Soma [3] the righteous as pressed becometh visible,
Jamadagni singing the hymn to Indra;
Thou art the mighty restrainer of impetuous might;
Ward it off and strengthen the support for the singer.
q In unison men that make prayers offer to thee this prayer
That giveth delight and invigoration;
When the hymn with the radiance of Soma shall speed forth,
Then shall Indra show his might in the contests.
r From the mouth to thee, O Visnu, do I utter the Vasat call;
Do thou accept my oblation, O Çipivista [4];
Let my fair hymns of praise cause thee to wax great;
Do ye protect us ever with blessings.
s That name of thee, the noble, to-day I celebrate,
O Çipivista, knowing the ways;
I, the weaker, sing thee the strong,
That rulest beyond this region.'
t What was there to be disclosed in thee, O Visnu,
What time thou didst declare, 'I am Çipivista'?
Conceal not from us that form of thine
What time thou dost change thy shape in battle [5].
u O Agni, give to the giver
Wealth of heroes in abundance;
Quicken us to richness in sons.
v Give to us, O Agni, a hundred, give a thousandfold;
Like doors disclose for us booty for renown;
Make with the prayer sky and earth propitious;
Like bright heaven the dawns have shone forth.
w Agni give wealth that decketh the hero;
Agni the Rsi who winneth thousands;
Agni hath placed the oblation in the sky;
In many a place are the abodes of Agni.
x Destroy [6] us not.
y Bring to us.

THE YAJUR VEDA

z Thy body is faultless,
Like ghee purified, like pure gold
That of thine shineth like an ornament, O thou powerful one.
aa O bright one, in thy mouth thou cookest
Both ladles (full) of butter;
Do thou make us full
For our hymns, O lord of strength;
Do thou bear food to the praisers.
bb O Vayu, a hundred of bay (steeds)
Worthy of nourishment do thou yoke;
Or let the chariot of thee that hast a thousand (steeds)
Come with might.
cc The teams [7] wherewith thou comest to the giver,
O Vayu, for seeking in the house,
Grant us wealth rich in enjoyment,
And a treasure of heroes, of horses, of cows.
dd Rich banquets be ours with Indra,
With mighty strength,
Wherewith fed we may rejoice.
ee Rich should he be, the praiser
Of a generous and wealthy one like thee;
(Famed) be (the praiser) of thee that art famed, O thou with the bays.

PRAPATHAKA III

The Special Sacrifices (continued)

ii. 3. 1.

He who desires prosperity should offer to the Adityas, giving prosperity; it is the Adityas who repel from prosperity him who being fit for prosperity does not obtain prosperity; verily he has recourse to the Adityas, giving prosperity, with their own share; verily they make him attain prosperity; he becomes prosperous. He who has been expelled or is being expelled should offer an oblation to the Adityas, the sustainers; the Adityas are the expellers, the Adityas are the procurers; verily he has recourse to the Adityas, the sustainers [1] with their own share; verily they support him in the people; he is unexpellable. 'O Aditi, do thou confirm', (with these words) he who is being expelled should take the foot (dust) of him (who is expelling him); Aditi is this (earth); verily she confirms the kingdom for him; 'Be the blessing fulfilled', he says; verily he makes the blessing come true; 'Mind here', he says; verily he makes the people of one mind with him; 'Come hither, O ye Maruts [2] rich in dew, with this lord of the people against yon king', he says; the people are connected with the Maruts, the lord of the people is the highest; verily he unites him with the people and the realm. From the house of a village judge further on he should take rice; he should separate out the white and the black; of the white he should offer an oblation to the Adityas; the people have the Adityas for their deity; verily he attains the people [3]; 'The people he has attained, the realm he has not attained', they say; of the dark ones he should offer an oblation to Varuna; the realm is connected with Varuna; verily he attains both the people and the realm. Should he not attain (them), he should offer (saying), 'To the Adityas this portion I offer to attain the people N. N. for N. N.'; verily the Adityas desiring the portion make him attain the people [4]. Should he not attain (them), he should knock in seven pegs of

Açvattha wood in the middle shaft, (saying), 'Here do I bind the Adityas to attain the people N. N. from N. N.'; verily the Adityas, their heroes bound, make him attain the people. Should he not attain (them), he should offer this oblation to the Adityas and attach pegs to the kindling-wood; verily he attains what cannot be taken away. (The pegs) are of Açvattha wood; the Açvattha is the might of the Maruts; verily with might he attains the people; seven are they, the Maruts are in seven troops; verily in troops he attains the people.

ii. 3. 2.

The gods were afraid of death; they had recourse to Prajapati for them he offered this (offering) to Prajapati of a hundred Krsnalas in weight verily by it he bestowed upon them immortality; for him who fears death he should offer to Prajapati this (offering) of a hundred Krsnalas: verily he has recourse to Prajapati with his own share; verily he bestows life upon him; he lives all his days. It is of a hundred Krsnalas in weight; man has a hundred (years of) life, and a hundred powers; verily in life, in power [1] he finds support. (The offering) is in ghee; ghee is life, gold is immortality; verily he unites him with life and immortality; four Krsnalas weight on each occasion he cuts off to obtain the four cuttings-off; one by one he brings to the Brahman priest, and one by one he bestows life upon the sacrificer. Yonder sun did not shine, the gods sought an atonement for it, for it they offered this oblation to Surya; verily thereby they bestowed upon it [2] radiance. For him who desires splendour he should offer this oblation to Surya; verily he has recourse to yonder sun with his own share; verily he bestows upon him splendour; he becomes resplendent. On both sides are ornaments (of gold); verily on both sides he bestows radiance upon him. At each fore-offering he offers a Krsnala weight; verily from the quarters he wins splendour for him, He should offer on eight potsherds to Agni, on twelve potsherds to Savitr, and an oblation to earth [3] who desires, 'May I gain gold; may gold resort to me.' In that it is (offered) to Agni, gold is connected with Agni; verily by him whose is gold he gains it; it is (offered) to Savitr; verily instigated by Savitr he gains it; to earth an oblation is offered; verily on it he gains it; gold resorts to him. He who gains gold is deprived of power and strength; the same offering should he make who gains gold; he is not deprived of power and strength. The same [4] offering he should make whose gold is lost; in that it is (offered) to Agni, and gold is connected with Agni, by him whose is gold he gains it; it is (offered) to Savitr; verily instigated by Savitr he gains it; to earth an oblation is offered; in this what is lost is lost; verily in it he gains it. Indra [5] by force drunk the Soma of Tvastr, he went apart on all sides, he was deprived of power, of Soma drinking; what he vomited up, that became panic seeds; he had recourse to Prajapati; for him he offered this oblation of panic seeds to Soma and Indra; verily thereby he bestowed upon him power and Soma drinking; he who vomits Soma is deprived of power, of Soma drinking; for him who vomits Soma [6], he should offer this oblation of panic seeds; verily he has recourse to Soma and Indra; verily they bestow upon him power and Soma drinking; he is not deprived of power and of Soma drinking. In that it is (offered) to Soma, he wins Soma drinking; in that it is (offered) to Indra, and Soma drinking is power, verily he wins power and Soma drinking; it is of panic seeds, Soma is it [7]; verily straightway he wins Soma drinking. He who desires cattle should offer a cake on eight potsherds to Agni, the giver, and a cake on eleven potsherds to Indra, the bestower; verily Agni produces cattle for him, Indra makes them grow up. These are curds, honey, ghee, waters, and parched grain; that is the form of cattle; verily by their form he wins cattle; there are five takings, for cattle are fivefold; I it is of many forms, for cattle are of many forms [8], (verily it serves) for completion; it is offered to Prajapati; cattle are connected with Prajapati; verily Prajapati produces cattle for him; honey is the body of man; in that he offers honey on the fire, verily thus the sacrificer places his body in the fire; the Yajya and the Anuvakya are in the Pañkti metre, man is fivefold, cattle are fivefold; verily ransoming his body from death he wins cattle.

ii. 3. 3.

The gods desiring glory performed a sacrificial session bounded by success; to Soma the king among them glory came, he went to the hill, Agni followed him; Agni and Soma, those two, united; Indra, being parted from the sacrifice followed after them; to them be said, 'Make me to sacrifice.' For him they offered this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; verily thereby they conferred upon him brilliance [1], power, and splendour. For him who is parted from the sacrifice he should offer this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; in that it is (offered) to Agni, thereby he bestows brilliance upon him; in that it is (offered) to Indra, thereby (he bestows) power upon him; in that it is (offered) to Soma, thereby (he bestows) splendour; part of the offerings to Agni and Soma he should unite with that to Indra; verily he unites him with brilliance and splendour [2]. He whose desire is not fulfilled should offer on eleven potsherds to Agni and Soma; the Brahman is connected with Agni, he drinks Soma; verily he has recourse to his own deity with his own share; verily he unites him with his desire; his desire is fulfilled. He who desires splendour should offer on eight potsherds to Agni and Soma; verily he has recourse to Agni and Soma with their own share; verily they bestow upon him splendour; he becomes resplendent [3]. In that it is on eight potsherds, it is connected with Agni; in that it is of panic seeds, it is connected with Soma; (verily it serves) for prosperity. He who is afraid of impotence should offer ,an oblation of panic seeds to Soma, the strong. For the seed, the strength, departs from him, then he fears impotence; verily he has recourse to Soma, the strong; verily he bestows upon him seed and strength; he does not become impotent. He who desires a village should offer on eleven potsherds to Brahmanaspati [4]; verily he has recourse to Brahmanaspati with his own share; verily he subjects his fellows to him; he becomes possessed of a village. The Yajya and the Anuvakya have the word 'troop'; verily he makes him possess troops of his fellows. The same sacrifice should he offer who desires, 'May I bring the people to ruin with respect to the Brahman'; he should use as the Yajya and the Anuvakya verses referring to the Maruts; verily he brings the people to ruin with respect to the Brahman.

ii. 3. 4.

He who desires the heaven should offer an oblation to Aryaman; Aryaman is yonder sun; verily he has recourse to Aryaman with his own share; he makes him attain the world of heaven. He should offer an oblation to Aryaman who desires, 'May people be fain to give to me'; Aryaman is yonder sun, Aryaman is he who gives; verily he has recourse to Aryaman with his own share; he makes [1] people fain to give to him; people are fain to give to him. He should offer an oblation to Aryaman who desires, 'May I go prosperously among men'; Aryaman is yonder sun; verily he has recourse to Aryaman with his own share; verily he makes him go whither he is fain to go. Indra was the lowest in rank of the gods, he had recourse to Prajapati; for him he offered this (offering) of the after-shoots of rice to Indra on eleven potsherds [2]; verily he led him to the top of the gods; he made as the Yajya and the Anuvakya (verses) containing the words 'depth' and 'top'; verily from the depths he led him to the top; for the prince who is low in rank he should offer to Indra on eleven potsherds this (offering) of the after-shoots of rice; verily he has recourse to Indra with his own share; verily he leads him to the top of his fellows; the Yajya, and the Anuvakya contain the words 'depth' and 'top'; verily from the depth he leads him to the top [3]; it is of the after-shoots of rice, for it is the deity of him who is low in rank; (verily it serves) for prosperity. For the Brahman who is low in rank he should offer to Brhaspati this oblation of the after-shoots of rice; verily he has recourse to Brhaspati with his own share; verily he leads him to the top of his equals; the Yajya and the Anuvakya contain the words

'depth' and 'top'; verily he leads from the depth to the top; it is of the after-shoots of rice, for it is the deity of him who is low in rank; (verily it serves) for prosperity.

ii. 3. 5.

Prajapati had thirty-three daughters; he gave them to Soma, the king; of them he associated with Rohini; they returned in anger; then he followed and asked for them back; then he would not return; he said, 'Swear on oath that thou wilt equally associate (with them): then will I return them to you.' He took the oath, and he returned them. He associated with Rohini alone [1]. Illness seized him; 'Illness has seized the king', that (saying) is the origin of the 'king's evil'; in that he became worse, that is (the origin) of the 'bad illness'; because he got it from his wives, that is (the origin) of the 'wife's disease' (Jayenya); him who knows thus the origin of these illnesses, these illnesses do not visit. He approached them respectfully; they said, 'Let us choose a boon; do thou associate equally with us.' For him [2] they offered this oblation to the Adityas; they freed him from his evil case. For him who is seized by the bad illness he should offer this oblation to the Adityas; verily he has recourse to the Adityas with their own share; verily they free him from his evil case. He should offer at the new moon; verily with its waxing he makes him wax. The Purohita is, 'He is born ever new'; verily thereby he bestows life upon him. The Yajya is, 'The shoot which the Adityas make to wax'; verily thereby he makes him wax.

ii. 3. 6.

Prajapati assigned food to the gods; he said, 'Whatever shall be left over these worlds, be that mine.' That was left over these worlds, Indra, the king, Indra, the overlord, Indra, the sovereign; thence he milked these worlds threefold; that is the cause of its having three elements. For him of whom he desires, 'May he be an eater of food', let him offer this (offering) of three elements, to Indra, the king, a cake [1] on eleven potsherds, to Indra, the overlord, to Indra, the sovereign. Indra, the king, is this (world of earth), Indra, the overlord, is this (atmosphere), Indra, the sovereign, is yonder (world of heaven); verily he has recourse to these worlds with their own share; verily they bestow food on him; he becomes an eater of food. Even as one milks a cow ready to give milk by reason of its calf, so he milks these worlds, made ready, for desire, for food; he places (the cake) on potsherds face upwards, for variety. There are three cakes, these worlds are three; (verily they serve) to obtain these worlds; each one above the other is larger, for so as it were are these worlds; (verily they serve) for prosperity; he cuts off from all (the cakes) as he sets them up without making a failure; he recites (the verses) alternating, to prevent burning.

ii. 3. 7.

The gods and the Asuras were in conflict: the Asuras conquered the gods, the gods being defeated became the servants of the Asuras; from them power and strength departed; Indra perceived this; he departed in pursuit of it; he could not win it. Then he departed from it, he had recourse to Prajapati; he made him sacrifice with this (offering) with all the Prstha (Stotras); verily with it he bestowed upon him power and strength. Him who desires power [1], desires strength, he should make him sacrifice with this (offering) with all the Prsthas; verily he has recourse to these deities with their own share; verily they bestow upon him power and strength. In that he offers to Indra of the Rathantara, verily he wins the brilliance of Agni; in that (he offers) to Indra of the Brhat, verily he wins the brilliance of Indra; in that (he offers) to Indra of the Vairupa, verily he wins the brilliance of Savitr [2]; in that (he offers) to Indra of the Vairaja, verily he wins the brilliance of the creator; in that (he

THE YAJUR VEDA

offers) to Indra of the Çakvara, verily he wins the brilliance of the Maruts; in that (he offers) to Indra of the Raivata, verily he wins the brilliance of Brhaspati. So many are the brilliances, verily he wins them; he places (the cakes) on potsherds face upwards, for variety; the cake is on twelve potsherds [3], to secure the All-gods. He cuts off all around; verily all around he bestows on the sacrificer power and strength; he recites (the verses) alternating, to prevent burning. A horse, a bull, a ram, a goat, these are the sacrificial fee; for manliness. With this he should sacrifice who is being practised against; if these deities eat his food, men eat his also.

ii. 3. 8.

Rajana Kauneya went to Kratujit Janaki for a cure for eyesight; for him he offered this sacrifice, to Agni, the blazing, a cake on eight potsherds, to Surya an oblation, to Agni, the blazing, a cake on eight potsherds; verily thereby he bestowed sight upon him. For him who desires sight he should offer this sacrifice, to Agni, the blazing, a cake on eight potsherds; to Surya an oblation, to Agni, the blazing, a cake on eight potsherds; by the eye of Agni men see [1], (by the eye) of the sun the gods; verily he has recourse to Agni and Surya with their own share; verily they bestow sight upon him; he becomes possessed of sight. In that there are two for Agni, he restores his eyes for him; in that there is (an oblation) for Surya, (he restores) his nose; the two for Agni are on either side of that for Surya; therefore the two eyes are on either side of the nose, therefore by the nose the eyes are separated. The Yajya, and the Anuvakya, are alike, for the eye is alike; (verily it serves) for prosperity. 'Up that god that knoweth all', 'Seven bays in thy chariot', 'The radiant countenance of the gods hath arisen', (with these words) he offers lumps; verily he gives sight to him; what was his, that (is his again).

ii. 3. 9.

a Thou art secure; may I be secure among my equals, wise, a guardian, a gainer of wealth; thou art secure; may I be secure among my equals, dread, a guardian, a gainer of wealth; thou art secure; may I be secure among my equals, dread, a guardian, a gainer of wealth.

b Thou art affection; O ye gods of affection, those equals, youths, of one mind, them I love with my heart; may they love me with their hearts; make them of one mind with me; hail! Thou [1] art affection; O ye gods of affection, the women of one mind, them I love with my heart; may they love me with their hearts; make them of one mind with me; hail!

He who desires a village should offer to the All-gods (the sacrifice) for taking possession; his equals are connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they subject his equals to him; he becomes possessed of a village. It is (the offering) for taking possession; taking possession is grasping the mind; verily he grasps the mind of his equals [2]. 'Thou art secure; may I be secure among my equals', (with these words) he puts the enclosing-sticks round; verily he invokes this blessing. Then all this comes to pass with regard to the equals of him for whom knowing thus these enclosing-sticks are put around. 'Thou art affection; O ye gods of affection', (with these words) he offers three oblations; so many are his equals, great, small, and women, them he wins, they being won wait on him.

ii. 3. 10.

a What went new that became fresh butter; what crept that became clarified butter; that which became firm became ghee.

b Thou art the breath of the Açvins; of that to thee let the two give whose breath thou art; hail! Thou

THE YAJUR VEDA

art the breath of Indra; of that to thee let him give whose breath thou art; hail! Thou art the breath of Mitra and Varuna; of that to thee let them give whose' breath thou art; hail! Thou art the breath of the All-gods [1]; of that to thee let them give whose breath thou art; hail!

c Stream of ghee, path of ambrosia,
Given by Indra, presented by the Maruts,
Thee Visnu perceived,
Then Ida moved thee in the cow.

d Let the god Savitr set thee free for life, for living, with the Pavamana Stoma, with the path of the Gayatra (Saman), with the strength of the Upançu (Graha); let the god Savitr set thee free for life, for living, [2] with the Brhat and Rathantara's Stoma with the path of the Tristubh, with the strength of the Çukra (Graha); let the god Savitr set thee free with the measure of Agni, with the path of the Jagati, With the strength of the Agrayana (Graha).

e Him quicken, O Agni, for life, for radiance,
Make dear his seed, O Varuna, O Soma, O king;
Like a mother, O Aditi, give him protection,
O ye All-gods, that he may win old age.

f Agni is full of life; he is full of life through the trees; with this life I make thee full of life. Soma is full of life; he is (full) through the plants; the sacrifice is full of life; it is (full) through the sacrificial fees; the Brahman is full of life; that is full of life through the Brahmans; the gods are full of life; they are (full of life) through the ambrosia; the Pitrs are full of life; they are full of life through the Svadha-call with this life I make thee full of life.

ii. 3. 11.

To Agni his body goes, to Soma his sap,--Varuna grasps him with Varuna's noose--to Sarasvati the speech, to Agni and Visnu the body Of him who long is ill. For him who is long ill or who desires, 'May I live all my days', he should offer this sacrifice, to Agni on eight potsherds, to Soma an oblation, to Varuna on ten potsherds, to Sarasvati an oblation, to Agni and Visnu on eleven potsherds; verily he ransoms his body from Agni, his sap from Soma [1]; by the offering to Varuna he frees him from Varuna's noose; by the offering to Sarasvati he bestows speech; all the gods are Agni, the sacrifice is Visnu; verily by the gods and the sacrifice he heals him; even if his life is gone, he yet lives. 'What went new, that became fresh butter', (with these words) he looks upon the butter; verily he describes its form and greatness. 'Thou art the breath of the Açvins', he says; the Açvins are the physicians of the gods [2]; verily by them he makes healing for him. 'Thou art the breath of Indra', he says; verily thereby he bestows power upon him. 'Thou art the breath of Mitra and Varuna', he says; verily thereby he bestows expiration and inspiration upon him. 'Thou art the breath of the All-gods', he says; verily thereby he bestows strength on him. 'Stream of ghee, path of ambrosia' [3], he says; that is according to the text. 'With the Pavamana Stoma thee', he says; verily thereby he bestows breath upon him. 'By the Brhat and Rathantara's Stoma thee', he says; verily thereby he bestows force upon him. 'With the measure of Agni thee', he says; verily thereby he bestows body upon him. The priests speak (these words) around; as many as are the priests, they heal him. Grasping the hand of the Brahman (priest) they speak around (him); separately they bestow life on the sacrificer; what was his that (is his again). From the gold [4] he drinks away the ghee; ghee is life, gold is ambrosia; verily from the ambrosia he drinks away life; it is a hundred (Krsnalas) in weight; man has a hundred (years) of life, a hundred powers; verily he finds support in life, in power. Or as many seasons as he deems that he will live, so many be the number, for prosperity. 'Him quicken, O Agni, for life, for radiance', he says; verily he bestows life and radiance upon him. 'O ye All-gods, that he may win old

THE YAJUR VEDA

age', he says; verily he makes him win old age. 'Agni is full of life', (with these words) he takes his hand; these gods are full of life, they bestow life upon him, he lives all his life.

ii. 3. 12.

Prajapati led the horse to Varuna, it went to its own deity, he was afflicted; he saw this (offering) to Varuna on four potsherds, he offered it; then indeed was he set free from Varuna's noose. Varuna seizes him who accepts the horse. As many horses as he accepts, so many (offerings) to Varuna should he offer; verily he has recourse to Varuna with his own share; verily he frees him from Varuna's noose [1]. (The offerings) are on four potsherds, for the horse has four feet; (verily they serve) for prosperity. He should offer an extra one; whatever (horse) he is going to accept or whatever (horse) he has overlooked, from that noose of Varuna is he set free. If he is going to accept another, he should offer in supplement an offering to Surya, on one potsherd; verily he makes yonder sun to rise. He goes to the waters as the final bath, Varuna is in the waters; verily straightway he appeases Varuna. After his return he should offer an oblation to Apam Napat; the horse has its birthplace in the waters; verily he makes him go to his own birthplace; appeased he attends on him.

ii. 3. 13.

a That body of yours, to be striven for, 'O Indra and Varuna, with that do ye free this one from tribulation; that strong, protecting, brilliant body of yours, with that do ye free him from tribulation.
b That disease of yours, O Indra and Varuna, that is in the fire, that of yours I appease hereby; that disease of yours, O Indra and Varuna, that is in the two-footed cattle, the four-footed, the cattle-yard, the houses, the waters, the plants, the trees, that of yours I appease hereby.

Indra departs with his [1] power, Varuna seizes him with Varuna's noose, who is seized by evil; for him who is seized by evil, he should offer this (offering of) clotted milk to Indra and Varuna; verily Indra bestows power upon him, Varuna frees him from Varuna's noose. (The offering) is of clotted milk, for milk departs from him; verily he is seized with evil; in that it is of clotted milk, thereby he bestows milk upon him. In the clotted milk [2] he puts down the cake; verily he makes him possessed of a body, and also possessed of an abode. He separates it into four pieces; verily he finds supports in the quarters; he unites (the fires) again; verily he procures healing for him from the quarters; having united (them) he cuts off (portions); that is as when one cuts up what has been pierced. (That disease of yours, O Indra and Varuna, that is in the fire, that of yours I appease hereby', he says; verily he protects him from error in sacrifice. 'That disease of yours, O Indra and Varuna, that is in the two footed cattle, that of yours I appease hereby', he says; so many are the waters, the plants, the trees, offspring and cattle on whom to live; verily does he free them for him from Varuna's noose.

ii. 3. 14.

a Thou from of old.
b The wise contrivings.
c Indra on all sides.
d Indra men.
e Do thou guard us, O Soma, on all sides,
O king, from him who plots evil;
Lot not the friend of such as thou come to harm.
f Thy places in the sky, in the earth,

THE YAJUR VEDA

In the mountains, in the plants, in the waters,
With all of these, kindly and without anger,
Do thou, O king Soma, accept our oblations.
g O Agni and Soma, united,
With common offering, accept our prayers,
Ye were born together among the gods.
h Ye [1], O Agni and Soma, with common inspiration,
Placed these lights in the sky;
Ye freed the streams from the dread imprecation
When they were held fast.
i O Agni and Soma, hearken kindly,
O ye strong ones, to my invocation;
Accept gladly our songs,
Be a refreshment to the giver.
k One from the sky Matariçvan bore,
The falcon churned another from the rock;
Agni and Soma, waxing great through prayer,
Ye made broad room for the sacrifice.
l O Agni and Soma, the oblation which is set forth [2],
Do ye taste, accept it, rejoice in it, O ye strong ones
Of good protection, of good help be ye,
And give to the sacrificer health and wealth.
m Swell.
n Together thee.
o Troop lord of troops we invoke thee,
Sage of sages, most famous;
Highest king of Brahmans, O lord of prayer,
Harkening to us with help do thou sit on thy place.
p He shall win booty and prizes with tribe,
With clan, with family, with sons, with men,
Who shall seek to win the father of the gods [3],
Pious with oblations, the lord of prayer.
q He with his fair singing, harmonious troop,
Crushed Vala and Phaliga with his cry;
Brhaspati drove out the cows, which mix the offerings,
Thundering as they lowed.
r O Maruts, what time from the sky.
s The protections that ye.
t Aryaman goeth, the mighty bull,
The giver of wealth, much invoked, deserving;
With a thousand eyes, opening the cow-pens, with the thunderbolt in his arm,
May the god bestow upon us wealth.
u Thy many paths, O Aryaman, on which the gods go,
O king, which come from the sky [4],
With these, O god, grant us great protection;
Be auspicious to our bipeds, to our quadrupeds.
v From the depth to the top, sung by the Angirases,
He moved asunder the firm places of the mountains;
He burst their cunningly-made obstructions;

THE YAJUR VEDA

These things did Indra in the joy of the Soma.
w From the depth with the top he meted with measures,
With the thunderbolt he crushed the hollows of the streams;
Lightly he freed them with paths of long wanderings;
These things did Indra in the joy of the Soma [5].
x Who was born knowing his connexion,
The god declareth all births,
From the middle of holy power he bore out holy power,
From low on high he arose at his will.
y Born in greatness, he established apart the great ones,
The sky as a seat and the atmosphere of earth;
From the depth he hath won to the top with his race,
Whose deity is Brhaspati, the sovereign.
z Him who with might riseth from the depth to the top,
Brhaspati the gods desire to win;
He broke Vala, he rendeth the forts,
Thundering he won the heaven and the waters.

PRAPATHAKA IV

The Special Sacrifices (continued)

ii. 4. 1.

The gods, men, and the Pitrs were on one side, the Asuras, Raksases, and Piçacas on the other. Of the gods the little blood they drew the Raksases smothered by the nights and dawn dawned on them smothered and dead. The gods understood, 'Him who of us dies, it is the Raksases who kill.' They invited the Raksases; they said, 'Let us choose a boon; what [1] we win from the Asuras, let that be shared between us.' Then indeed did the gods conquer the Asuras, and having conquered the Asuras, they drove away the Raksases. The Raksases (saying), 'Ye have done falsely', surrounded the gods on all sides. The gods found a protector in Agni; they offered to Agni, the forward, a cake on eight potsherds, to Agni, the overcomer, to Agni with the face. In that they offered to Agni, the forward, the Raksases in front [2] they repelled thereby; in that (they offered) to Agni, the overcomer, the Raksases that were around they repelled thereby; in that (they offered) to Agni with the face, the Raksases behind were repelled thereby. That the gods prospered, the Raksases were defeated. He who has foes should in conflict sacrifice with this offering; he should offer to Agni, the forward, a cake on eight potsherds, to Agni, the overcomer [3], to Agni with the face. In that he offers to Agni, the forward, he repels thereby the foe who is superior to him; in that (he offers) to Agni, the overcomer, he repels thereby (the foe) who is equal to him; in that (he offers) to Agni with the face, he repels thereby the foe which is inferior to him. He repels the foe who is superior, he surpasses him who is like, the inferior does not equal him who knowing thus sacrifices with this offering.

ii. 4. 2.

The gods and the Asuras were in conflict; the gods said, 'Let us hold on to the strongest of us'; they said to Indra, 'Thou art the strongest of us; let us hold on to thee.' He said, 'Three are these forms of my own that have strength; satiate them, and then shall ye overcome the Asuras.' They said, 'Name (them).' He said, 'This is that which frees from tribulation; this is that which drives away the foe; this

is that which has power' [1]. They offered to Indra, the freer from tribulation, a cake on eleven potsherds, to Indra, the driver away of the foe, to Indra, the powerful. In that they offered to Indra, the freer from tribulation, thereby they were freed from tribulation; in that they offered to Indra, the driver away of foes, thereby they drove away foes; in that they offered to Indra, the powerful, thereby they bestowed power upon themselves. They offered a cake on thirty-three potsherds; the gods are thirty-three; verily Indra takes hold of them in himself, for prosperity [2]. That was the highest victory that the gods won over the Asuras. He who has foes should in conflict sacrifice with this offering; to Indra, the freer from tribulation, he should offer a cake on eleven potsherds, to Indra, the driver away of the foe, to Indra, the powerful; by tribulation is he seized whose foe is superior to him; in that he offers to Indra, the freer from tribulation, he is freed thereby from tribulation; by foes is he beset, to whom one of his equals is superior, even [3] if no foe; in that (he offers) to Indra, the driver away of the foe, he smites away thereby his foes; in that (he offers) to Indra, the powerful, he bestows thereby power upon himself; he offers a cake on thirty-three potsherds; the gods are thirty-three; verily the sacrificer takes hold of them in himself, for prosperity, Thus is the sacrifice called 'the victorious'; he who knowing thus sacrifices with this offering wins thus the highest victory over his foe.

ii. 4. 3.

The gods and the Asuras were in conflict; the Gayatri, grasping and taking their force, might, power, strength, offspring, and cattle, remained away; they reflected, I Whomsoever of us she shall resort to, they shall become this (world)'; they hailed her in rivalry, 'O All worker', said the gods; 'O Deceiver', said the Asuras; neither did she resort to. The gods saw this formula, 'Thou art force, thou art strength, thou art might [1], thou art blazing, thou art by name the home of the gods, thou art all, of all life thou art everything, thou art of every life, the overcoming.' (So saying) the gods appropriated the force, might, power, strength, offspring, and cattle of the Asuras. Because the Gayatri remained away, therefore they style this offering the Gayatri; the Gayatri is the year, so the year remained away; because the gods thereby appropriated the force, might, power, strength [2], offspring, and cattle of the Asuras, therefore they style this offering the gatherer. He who has foes should in conflict sacrifice with this offering. To Agni, the gatherer, he should offer a cake on eight potsherds; this when cooked and put in place he should stroke with this formula; verily he appropriates the force, might, power, strength, offspring, and cattle of his foe; he prospers with himself, his foe is defeated.

ii. 4. 4.

Prajapati created offspring; they created went away from him; where they stayed, thence sprung the bean. Those he followed with Brhaspati; Brhaspati said, 'With this will I go before thee, then shall offspring have resort to thee.' He went before him; then indeed did offspring resort to Prajapati. For him who desires offspring he should offer this oblation of beans to Prajapati verily he has recourse to Prajapati with his own share [1]; verily he produces offspring for him. Prajapati created cattle; they created went away from him; where they stayed, thence sprung the bean; those he followed with Pusan; Pusan said, 'With this do thou go before me; then shall cattle resort to thee.' 'Do thou go before me', said Soma, 'mine [2] is what grows on untilled (land).' 'Both of you shall I go before', he said; he went before them both; then indeed did cattle resort to Prajapati. For him who desires cattle should he offer this oblation of beans to Soma and Pusan; verily he has recourse to Soma and Pusan with their own share; verily they produce cattle for him. Soma is the impregnator of seed, Pusan the producer of cattle; verily Soma bestows seed upon him, Pusan produces cattle.

ii. 4. 5.

a O Agni come to us with kine;
O drop, delight us with increase;
Indra is the supporter in our homes.

b Savitr, the thousandfold,
May he delight us in our homes;
May Pusan come, may wealth (be ours).

c May Dhatr give us wealth,
The lord, the ruler of the world;
May he favour us with a full (gift).

d Tvastr the bull, the strong,
May he delight us in our homes,
With a thousand, with ten thousand.

e Thou whereby the gods moved immortality [1],
Enduring fame, in the sky,
O increase of wealth, vouchsafe us
A herd of kine for life.

f Agni, lord of the house, Soma, all-winning, Savitr the wise; hail!

g O Agni, lord of the house, with thy ghee portion do thou vouchsafe strength and force to him who
advanceth; may I not wander from the highest of the path; may I become the head; hail!

ii. 4. 6.

He who desires cattle should sacrifice with the Çitra (offering); Çitra is this (earth); in that in this (earth) all things are produced, thereby is this (earth) variegated (*citra*); he who knowing thus sacrifices with the Çitra desirous of cattle is propagated with offspring, with cattle, with pairings. With the offering to Agni he strews, with that to Soma he impregnates seed, the seed impregnated Tvastr develops into forms; there are (offerings) to Sarasvant and Sarasvati; that is the divine pair; verily in the midst he bestows upon him a divine [1] pair, for growth, for propagation. There is an oblation to Sinivali; Sinivali is speech, speech is growth; verily he approaches speech and growth. The last is to Indra, and thereby there is a pair. Seven are these offerings, the tame animals are seven, the wild seven; the metres are seven, for the winning of both. Then he offers these oblations; these gods are the lords of growth; verily they bestow growth upon him, he grows with offspring and cattle; moreover in that he offers these oblations, (they serve) for support.

ii. 4. 7.

a Thou I art connected with the Maruts, thou art the force of the Maruts, cleave the stream of the waters.

b Stay, O Maruts, the speeding falcon,
Swift as mind, the strong, the glorious;
That whereby the dread host goeth set loose,
Do ye, O Açvins, put around; hail!

c East wind, raining, quicken; Ravat! Hail! Storming, raining, dread; Ravat! Hail! Thundering, raining, formidable; Ravat! Hail! Thundering without lightning, lightning, raining, resplendent; Ravat! Hail! Raining over night, satisfying; Ravat! [1] Hail! Famed as having rained I much; Ravat! Hail! Raining while the sun shines, radiant; Ravat! Hail! Thundering, lightning, raining, waxing

great; Ravat! Hail!
d Gladdening, obedient, purifying, agile,
Full of light, full of darkness, flooding, with fair foam,
Supporting friends, supporting the warrior caste,
With fair realms, do ye help me.
e Thou art the fetter of the strong steed; for rain I yoke thee.

ii. 4. 8.

a O gods granting protection, O Mitra and Varuna, Aryaman;
O gods who drink together, O son of the waters, with swift onset,
Give of the water, cleave the holder of the waters; from the sky, from Parjanya, from the atmosphere,
from the earth, thence do ye help us with rain.
b Even by day they make the darkness,
With Parjanya, water bearer;
What time they inundate the earth.
c The treasure-house of sky which the heroes rich in dew
Make to shake for the generous giver,
The Parjanyas set thee free from along the firmaments;
The rains pour over the desert [1].
d From the ocean, O Maruts, ye make (the rain) to start,
Ye make the rain to fall, O ye that are rich in moisture;
Your cows, O ye wondrous, fail not;
As ye fly swiftly your chariots turned.
e Set free the rain from heaven;
With waters fill the ocean;
Thou art born of waters, first-born;
Thou art the might of the ocean.
f Flood the earth,
Break this divine cloud;
Give to us of the divine water,
Ruling loosen the water bag.
g The gods whose portion is in the sky, the gods whose portion is in the atmosphere, the gods whose
portion is on earth, may they aid this sacrifice, may they enter this place, may they inhabit this place.

ii. 4. 9.

'Thou art connected with the Maruts, thou art the force of the Maruts', (with these words) he puts on a black garment with a black fringe; that is the hue of rain; verily becoming of like hue he causes Parjanya to rain. 'Stay, O Maruts, the speeding falcon', (with these words) he pushes back the west wind; verily he produces the east wind, to win the rains. He makes offering to the names of the wind; the wind rules the rain; verily he has recourse to the wind with its own share; verily it makes Parjanya rain for him. Eight offerings [1] he makes; the quarters are four, the intermediate quarters are four; verily from the quarters he makes the rain to move. He unites (them) on a black antelope skin; verily he makes the offering; he unites within the Vedi, for accomplishment. When the Yatis were being eaten, their heads fell away; they became Kharjuras; their sap rose upwards, they became Kariras; the Kariras are connected with Soma; the offering connected with Soma makes rain to move from the sky; in that there are Kariras (in the sacrifice) [2], by means of an offering which is connected with

THE YAJUR VEDA

Soma he wins the rain from the sky. With honey he unites (them); honey is the sap of the waters and the plants; verily it rains from the waters and the plants; verily also he brings down rain from the waters and the plants. 'Gladdening, obedient', (with these words) he unites (them); verily he approaches them by their names; just as one may say, 'Come hither, N. N.', so by their names [3] he makes them move forward. Thou art the fetter of the strong horse; for rain I yoke thee', he says the horse is strong, Parjanya is strong; becoming black as it were he rains; verily he unites him with his hue, to win the rains.

ii. 4. 10.

'O gods having wealth, O gods granting protection, O gods drinking together', (with these words) he ties on; verily by means of the gods he daily seeks rain. If it should rain, so much only should be offered; if it should not rain, on the next day he should offer an oblation. Mitra and Varuna are day and night, by day and night Parjanya rains, for by night or by day he rains; verily he has recourse to Mitra and Varuna with their own share; verily they [1] make Parjanya rain for him by day and night. To Agni, hiding his abode, he should offer a cake on eight potsherds, to the Maruts on seven potsherds, to Surya on one potsherd; Agni thence causes the rain to arise, the Maruts lead it out when produced; when yonder Sun Moves low with his rays, then he rains; becoming a hider of his abode, as it were, he rains; these deities are the lords of rain; them he has recourse to with their own share; they [2] make Parjanya rain for him; even if he is not minded to rain yet he rains. 'Let free the rain from heaven; with waters fill the ocean', he says; verily these and yonder waters he unites; then with these he approaches yonder (waters). 'Thou art born of waters, first-born; thou art the might of the ocean', he says; that is according to the text. 'Flood the earth', (with these words) he offers in a *Boerhavia procumbens*; this of plants is that which wins rain, and thereby he causes rain to fall. 'The gods whose portion is in the sky', (with these words) he shakes the black antelope skin; verily to him these worlds become dear and desired.

ii. 4. 11.

'All' the metres are to be recited in this sacrifice', they say; the Kakubh is the strength of the Tristubh, the Usnih of the Jagati; in that he repeats the Usnih and the Kakubh, thereby he wins all the metres. The Usnih is the Gayatri; the four syllables over are fourfooted cattle; just as cake is over cake, so it is with the syllables which are over the verse; if he were to close with a Jagati [1], he would end the sacrifice; he closes with a Tristubh, the Tristubh is power and strength; verily he establishes the sacrifice on power and strength, he does not end it. 'O Agni, three are thy strengths, three thy abodes', with this (verse) containing the word 'three' he closes, for similarity of form: that which has three constituents is the whole of the sacrifice; for every desire it is employed, for the sacrifice is employed for all desires. He who is practising witchcraft should sacrifice with that of three constituents; that which has three constituents is the whole of the sacrifice [2]; verily with the whole of the sacrifice he bewitches him, and lays him low. With the same (offering) should he sacrifice who is practised against, that which has three constituents is the whole of the sacrifice; verily he sacrifices with the whole of the sacrifice, and he who practises witchcraft does not lay him low. With the same (offering) should he sacrifice who is going to sacrifice with a thousand; verily he produces and gives (it). He who has sacrificed with a thousand should sacrifice with the same (offering) he goes to the end of cattle [3] who sacrifices with a thousand; Prajapati created cattle; he created them with (the offering) of three constituents; he who knowing thus sacrifices, desirous of cattle, with (the offering) of three constituents, creates cattle from the very source whence Prajapati created them; and the thousand resorts to him. He becomes a prey to the gods who having said, 'I shall sacrifice', does not

sacrifice; he should sacrifice with (the offering) of three constituents; (the offering) of three constituents [4] is the whole of the sacrifice; verily he sacrifices with the whole of the sacrifice, and does not become a prey to the gods. The cake is on twelve potsherds; these are three (sets of) four potsherds, to bring about the three. There are three cakes, these worlds are three; (verily they serve) to win these worlds. Each one above the other is larger, for so as it were are these worlds. The middle one is made of barley, that is the form of the atmosphere; (verily it serves) for prosperity. He cuts off from all (the cakes) as he sets them up without making a failure. He gives gold; verily he wins brilliance [5]; he gives the silken garment; verily he wins cattle; he gives a cow; verily he wins his prayers; gold is the colour of the Saman, the silken garment of the formulae, the cow of the praises and rejoicings; verily he wins all these colours.

ii. 4. 12.

Tvastr, his son slain, offered Soma excluding Indra. Indra desired an invitation to the rite, but he did not invite him, (saying), 'Thou hast slain my son.' He made a disturbance of the sacrifice, and forcibly drank the Soma. The remains of it Tvastr cast upon the Ahavaniya (fire), saying, 'Hail! wax great, Indra's foe. While (the fire) was flaming upwards to strike, just then of itself it stayed; whether so much was before [1], or so much was over the fire, he sprang up alive and came into union with Agni and Soma. He grew on all sides an arrow(shot), he enveloped these worlds. Because he enveloped these worlds, therefore is Vrtra, Vrtra. Indra feared him, and Tvastr too; Tvastr dipped his bolt for him; the bolt was fervour; he could not restrain it. Visnu [2] was another god; he said, 'Visnu, come hither; we will grasp that by which he is this world. Visnu deposited himself in three places, a third on the earth, a third in the atmosphere, a third in the sky, for he was afraid of his growth. By means of the third on earth Indra raised his bolt, aided by Visnu. He said, 'Hurl it not at me; there is this [3] strength in me; I will give it to you.' He gave it to him, he accepted it, and (saying), 'Thou didst further me', gave it to Visnu. Visnu accepted it (saying), 'Let Indra place power (*indriya*) in us.' By means of the third in the atmosphere Indra raised his bolt, aided by Visnu. He said, 'Hurl it not at me; there is this [4] strength in me; I will give it to you.' He gave it to him; he accepted it, and (saying), 'Twice hast thou furthered me', gave it to Visnu. Visnu accepted it (saying), 'Let Indra place power in us.' By means of the third in the sky Indra raised his bolt, aided by Visnu. He said, 'Hurl it not at me; I will give to thee that by which I [5] am this world! He said, 'Yes.' (He replied), 'Let us make a compact; let me enter thee.' 'If thou dost enter me, in what way wilt thou enjoy me?' 'I will kindle thee; I will enter thee for thine enjoyment', he answered. Vrtra entered him. Vrtra is the belly; hunger is man's enemy; he who [6] knows this slays the enemy hunger. He gave it to him; he accepted it, and (saying), 'Thrice hast thou furthered me', gave it to Visnu. Visnu accepted it (saying), 'Let Indra place power in us.' In that thrice he gave and thrice he accepted, that is the reason of the threefold character of the threefold. In that Visnu aided him and he gave (it) to Visnu, therefore the offering belongs to Indra and Visnu. Whatever there is here he gave to him, the Rces, the Samans, the Yajuses. A thousand he gave to him; therefore there are a thousand gifts.

ii. 4. 13.

The gods were afraid of the warrior on his birth. While still within (the womb) they fettered him with a bond. The warrior thus is born fettered; if he were born not fettered he would continually slay his foes. If one desire of a warrior, 'May he be born not fettered, may he continually slay his foes', one should offer for him the offering for Indra and Brhaspati, for the warrior is connected with Indra, Brhaspati is the holy power (Brahman); verily by the holy power (Brahman) he frees him from the

bond that fetters him. The sacrificial present is a golden bond; verily manifestly he frees him from the bond that fetters him.

ii. 4. 14.

a He is born ever new;
The banner of the days goeth before the dawns.
He appointeth their portion to the gods as he advanceth
The moon extendeth length of days.

b The drop which the Adityas make to swell,
The imperishable which the imperishable drink,
With that may king Varuna, Brhaspati,
The guardians of the world make us to swell.

c In the eastern quarter thou art king, O Indra
In the northern, O slayer of Vrtra, thou art slayer of foes
Where the streams [1] go, thou hast conquered;
On the south be the bull whom we invoke.

d Indra shall conquer, he shall not be conquered;
Over-lord among kings shall he rule;
In all conflicts shall he be a protector,
That he may be revered and honoured.

e His greatness surpasseth
Sky or earth or heaven;
Indra sole lord, hailed by all, in his home
Boisterous and brave, waxeth great for the conflict.

f We call on thee, O hero, in praise,
Like kine un milked,
Lord [2] of this moving world, seeing the heavenly light,
Lord, O Indra, of what standeth.

g We call on thee,
We poets, to gain the prize;
Men call on thee, lord of heroes, O Indra, amongst foes,
On thee in the racing of the horse.

h If, O Indra, a hundred skies,
A hundred earths were thine,
Not a thousand suns could match thee at birth,
Nor the two worlds.

i Drink the Soma, O Indra; let it gladden thee,
(The Soma) which for thee, O lord of bays, the stone
Through the arms of the presser [3], like a horse well guided hath expressed.

k With Indra may splendid feasts be ours,
Rich in strength,
Wherewith we may rejoice in food.

l O Agni, thy pure.

m With the light.

n Thee, Jatavedas.

o Seven bays in thy chariot
Bear thee, O god Surya,
With hair of light, O wise one.

THE YAJUR VEDA

p The radiant countenance of the gods hath arisen,
The eye of Mitra, Varuna, and Agni;
He hath filled the sky, the earth, and the atmosphere;
Surya is the soul of that which moveth and standeth [4].
q May the All-gods who further right,
Who hearken to the call in due season,
Find pleasure in this proper drink.
r O ye All-gods, hear my invocation,
Ye that are in the atmosphere, ye that are in the sky;
Ye with Agni as your tongue, worthy of sacrifice,
Sit on this strew and rejoice.

PRAPATHAKA V

The New and Full Moon Sacrifices

ii. 5. 1.

a Viçvarupa, son of Tvastr, was the domestic priest of the gods, and the sister's son of the Asuras. He had three heads, one which drank Soma, one Sura, and one which ate food. He promised openly the share to the gods, secretly to the Asuras. Men promise openly the share to every one; if they promise any one secretly, his share is indeed promised. Therefore Indra was afraid (thinking), 'Such an one is diverting the sovereignty (from me).' He took his bolt and smote off his heads. (The head) which drank Soma [1] became a hazelcock; (the head) which drank Sura a sparrow; (the head) which ate food a partridge. He seized with his hand the guilt of slaying him, and bore it for a year. Creatures called out upon him, 'Thou art a Brahman slayer.' He appealed to the earth, 'Take a third part of my guilt.' She said, 'Let me choose a boon. I deem that I shall be overcome through digging. Let me not be overcome by that.' He replied, 'Before [2] a year is out it will grow up for thee.' Therefore before the year is out the dug-out portion of earth grows up again, for that was what she chose as a boon. She took a third of his guilt. That became a natural fissure; therefore one who has piled up a fire-altar and whose deity is faith should not choose a natural fissure, for that is the colour of guilt. He appealed to the trees, 'Take a third part of my guilt.' They said, 'Let us choose a boon. We deem that we shall be overcome through pruning [3]. Let us not be overcome by that.' He replied, 'From pruning shall more (shoots) spring up for you.' Therefore from the pruning of trees more (shoots) spring up, for that was what they chose as a boon. They took a third part of his guilt, it became sap; therefore one should not partake of sap, for it is the colour of guilt. Or rather of the sap which is red or which comes from the pruning one should not partake [4], but of other sap at will. He appealed to a concourse of women, 'Take the third of my guilt.' They said, 'Let us choose a boon; let us obtain offspring from after the menses; let us enjoy intercourse at will up to birth.' Therefore women obtain offspring from after the menses, and enjoy intercourse at will up to birth, for that was what they chose as a boon. They took a third of his guilt, it became (a woman) with stained garments; therefore one should not converse with (a woman) with stained garments [5], one should not sit with her, nor eat her food, for she keeps emitting the colour of guilt. Or rather they say, 'Woman's food is unguent, and therefore one should not accept (from her) unguent, but anything else (can be accepted) at will.' The son born of intercourse with (a woman) with stained garments is accursed; (the son born) of intercourse in the forest is a thief; (the son born) of intercourse with a (woman) who turns away is shamefaced and retiring; (the son born) of intercourse with a woman bathing is fated to drown; (the son born) of one who [6] anoints herself has a skin disease; (the son born) of one who combs her hair

THE YAJUR VEDA

is bald and feeble; (the son born) of one who anoints (her eyes) is blind; (the son born) of one who cleans her teeth has dirty teeth; (the son born) of one who cuts her nails has bad nails; (the son born) of one who spins is a eunuch; (the son born) of one who weaves ropes is unrestrained; (the son born) of one who drinks from a leaf is drunken; (the son born) of one who drinks from a mutilated (vessel) is mutilated. For three nights he should keep a vow and should drink from his hand or from a perfect vessel, to guard his offspring.

ii. 5. 2.

Tvastr, his son being slain, offered Soma excluding Indra. Indra desired an invitation to the rite, but he did not invite him; (saying) 'Thou hast slain my son.' He made a disturbance of the sacrifice, and forcibly drank the Soma. The remains of it Tvastr cast upon the Ahavaniya (fire), (saying), 'Hail! wax great, Indra's foe.' In that he cast it (*avartayat*), Vrtra is Vrtra; in that he said, 'Hail! wax great, Indra's foe', therefore [1] Indra became his foe. He sprang into life and came into union with Agni and Soma. He grew on all sides an arrow(shot), he enveloped these worlds. Because he enveloped these worlds, therefore is Vrtra, Vrtra. Indra feared him. He ran up to Prajapati, (saying), 'A foe has sprung up for me.' He dipped his bolt and gave it to him, (saying), 'Slay with it.' He went against (him) with it. Agni and Soma said, 'Hurl it not [2]; we are within.' 'Ye are mine', he replied, 'come to me.' They asked for a share; he gave them at the full moon this offering for Agni and Soma on eleven potsherds. They said, 'We are bitten all round, and cannot come.' Indra produced from himself cold and fever heat; that was the origin of cold and fever heat. Him who knows thus the origin of cold and fever heat [3] neither cold nor fever heat slays. By them he led him on, and as he gaped Agni and Soma went forth from him. Then expiration and inspiration deserted him; skill is expiration, intelligence is inspiration; therefore one who gapes should say, 'Skill and intelligence (remain) in me'; verily he places expiration and inspiration in himself and lives all his days. He, having called off the gods from. Vrtra offered at the full moon the oblation to the Vrtra slayer; they slay him at the full moon [4], but make him swell at the new moon; therefore verses are uttered at the full moon referring to the slaying of Vrtra, at the new moon referring to his increase. Having performed the oblation to the Vrtra slayer, he took his bolt and again went against (him). Sky and earth said, 'Hurl it not; he rests in us two.' They said, 'Let us choose a boon.' 'May I be adorned with the Naksatras', said yonder (sky); I May I be adorned with variegated things', said this (earth). Therefore yonder (sky) is adorned with the Naksatras, this (earth) with variegated things. He who knows thus the boon of sky and earth [5] attains a boon. Indra thus impelled by these two slew Vrtra. The gods having slain Vrtra said to Agni and Soma, 'Bear the offering for us.' They said, 'We two have lost our brilliance, our brilliance is in Vrtra.' They said, 'Who is there to go for it?' 'The cow', they said, 'The cow is the friend of all.' She said [6], 'Let me choose a boon; ye shall feed off both when they are in me.' The cow brought the (brilliance); therefore they feed off both things that are in the cow; ghee indeed is the brilliance of Agni, milk the brilliance of Soma. He who knows thus the brilliance of Agni and Soma becomes brilliant. The theologians say, 'What is the deity of the full moon (rite)?' He should reply, 'Prajapati; by means of it he established his eldest son, Indra.' Therefore they establish their eldest sons with wealth.

ii. 5. 3.

When Indra had slain Vrtra, his enemies threatened him. He saw this enemy-dispelling (oblation) to be offered subsequently at the full moon. He offered it, and with it drove away his enemies. In that the enemy-dispelling (oblation) is to be offered subsequently at the full moon, the sacrificer by it drives away his enemies. Indra, having slain Vrtra, lost the gods and his power. He saw the (offering)

to Agni on eight potsherds at the new moon, and the curds for Indra [1]. He offered it, and by it he won the gods and his power. In that at the new moon there is (an offering) to Agni on eight potsherds, and curds for Indra, the sacrificer wins by it the gods and power. When Indra had slain Vrtra, his power and strength went into the earth; then the plants and roots were born. He ran up to Prajapati, (saying), 'Now that I have slain Vrtra, my power and strength [2] have gone into the earth; then the plants and roots have been born.' Prajapati said to cattle, 'Collect it for him.' The cattle collected it from the plants in themselves; they milked it. In that they collected it, has the collected oblation (*sammayya*) its name; in that they milked it, has fresh milk its name (*pratidhuk*). 'They have collected it; they have milked it; but it rests not in me', he said. 'Make it ready for him' [3], he replied. They made it ready for him; they made power and strength rest in him; verily the ready (milk) has its name (*çrta*). 'They have collected it; they have milked it; they have made it ready; but it does not impel me', he said. 'Make it curds for him', he replied. They made it curds for him; that impelled (*ahinot*) him; verily curds (*dadhi*) has its name. The theologians say, 'One should offer curds first, for curds is made first' [4]. One should disregard that and offer ready (milk) first; verily one places power and strength in him and later impels him by curds; and he proceeds in order (of production). If he curdles it with Putika plants or with bark, that is fit for Soma; if with jujubes, that is for the Raksases; if with rice grains, for the All-gods; if with rennet, for men; if with curds, that has Indra. He curdles it with curds [5] that it may have Indra. He curdles the remains of the Agnihotra, for the continuity of the sacrifice. Indra having slain Vrtra went to a great distance, thinking, 'I have sinned.' The gods sought to start him. Prajapati said, 'He who first finds him will have the first share.' The Pitrs found him; therefore an offering is made to the Pitrs on the day before. He approached the new moon night; the gods met him, (saying), 'Our treasure to-day at home [6] dwells', for Indra is the treasure of the gods, and that is why the new moon night has its name (*ama-vasya*), 'home dwelling'. The theologians say, 'What is the deity of the Samnayya?' 'The All-gods', he should reply, for so the All-gods won that as their share.' Or rather he should reply, 'Indra, for it was in healing Indra that they won it.'

ii. 5. 4. The theologians say, 'He would indeed offer the new and full moon (sacrifices) who should offer them with Indra.' At the full moon there is the subsequent offering of the enemy-dispelling (oblation), and by it the full moon has Indra. There are curds for Indra at the new moon; verily the new moon has Indra. He who knowing thus offers, 'the new and full moon sacrifices, offers them with Indra, and day after day it becomes better for him who has so sacrificed. What the gods did at the sacrifice, the Asuras did. The gods [1] saw this offering, one on eleven potsherds for Agni and Visnu, an oblation for Sarasvati, an oblation for Sarasvant; after performing the full moon (sacrifice) they offered this. Then the gods prospered, the Asuras were defeated. He who has enemies should offer this offering after performing the full moon (sacrifice). With the full moon (sacrifice) he hurls the bolt at his enemy, with (the offering) to Agni and Visnu he appropriates the gods and the sacrifice of his enemy, his pairing cattle with (the offerings) to Sarasvati and Sarasvant. Whatever he has, all that [2] he appropriates. One should sacrifice at the full moon, if one has enemies, not at the new moon; having slain one's enemy one does not cause him to grow again. He who desires cattle should sacrifice with the Sakamprasthayiya. The man to whom they bring (any thing) in small measure is not himself pleased, and does not give to another. But he, to whom they bring in large measure, is himself pleased, and gives to another. One should offer in full and large measure; Indra then being pleased delights him with offspring and cattle. He offers with a wooden vessel, for an earthenware one does not hold the offering. It is of Udumbara wood [3]; the Udumbara is strength, cattle are strength; verily by strength he wins for him strength and cattle. One should not sacrifice to, Mahendra, if one is not prosperous. The prosperous are three; a learned (Brahman), a village headman, and a warrior. Their deity is Mahendra. He who sacrifices beyond his own deity loses his own deity, and does not obtain another, and becomes worse. For a year one should sacrifice to Indra, for the vow extends not beyond the year; verily [4] his own deity, being sacrificed to, kindles him

THE YAJUR VEDA

with prosperity and he becomes richer. After the year he should offer a cake on eight potsherds to Agni, lord of vows; verily for a year Agni, lord of vows, causes him to take up the vow who has slain his foe (*vrtra*). Thereafter he may sacrifice at will.

ii. 5. 5.

No one who is not a Soma sacrificer should offer the Samnayya. For the milk of him who is not a Soma sacrificer is imperfect, and if one who is not a Soma sacrificer offers the Samnayya he is a thief and does wrong, and (his milk) is poured forth in vain. A Soma sacrificer only should offer the Samnayya. Soma is milk, the Samnayya is milk; verily with milk he places milk in himself. The moon deprives him of offspring and cattle, and makes his enemy wax great on whose sacrifice when offered it rises in the east [1]. He should divide the rice grains into three parts; the mean size he should make into a cake on eight potsherds for Agni, the giver, the largest lie should give as a mess to Indra, the bestower, the smallest (he should give) as a mess in boiled (milk) to Visnu Çipivista. Agni thus generates offspring for him; Indra gives it in crease; Visnu is the sacrifice, and Çipi cattle; verily on the sacrifice and cattle he rests. He should not offer twice [2]. If he were to offer now with the first he would make a failure with the second; if with the second now, he would make a failure with the first; there is no offering at all and no sacrifice, for that cause a son is born shamefaced and retiring. One offering only should one make; a valiant son is born to him. One should disregard this and offer twice. With the first (offering) one grasps the mouth of the sacrifice, and sacrifices with the second. Verily one wins the gods with the first, power with the second; verily one conquers the world of the gods [3] with the first; the world of men with the second; he performs several forms of sacrifice. This offering is called 'the friendly'; for him there is in this world prosperity on whom the moon rises in the west after he has sacrificed on that day. He who desires heaven should sacrifice with the Dakṣayana sacrifice. On the full moon he should offer the Samnayya; on the new moon he should sacrifice with clotted curds for Mitra and Varuna. On the full moon (the Soma) is pressed for the gods; during this half-month it is pressed forth for them, and a cow for Mitra and Varuna is to be slaughtered for them at the new moon. In that [4] he sacrifices on the day before, he makes the sacrificial enclosure. In that he drives away the calves, he metes out the seat and the oblation holder. In that he sacrifices, he produces with the gods the pressing day. He drinks for the half-month Soma in carouse with the gods. In that he sacrifices at the new moon with clotted curds for Mitra and Varuna, the cow which is slaughtered for the gods becomes his also. He mounts upon the gods in truth who mounts upon their sacrifice [5]. Just as a great man who has attained (fortune) desires (and does), so he does. If he misses the mark he becomes worse; if he does not, he remains the same. One who desires distinction should sacrifice with it, for this sacrifice has a razor edge, and swiftly he becomes holy or perishes. His vow is: he shall not speak untruth; he shall not eat meat; he shall not approach for all a woman; they shall not clean his raiment with cleansing stuff; for all these things the gods do not do.

ii. 5. 6.

The new and the full moon (sacrifices) are the chariot of the gods. He, who having offered the new and the full moon (sacrifices) sacrifices with Soma, rests in the chosen resting-place of the gods which is conspicuous for its chariot (tracks). The new and the full moons are the limbs and joints of the year; he who knowing thus offers the new and the full moon (sacrifices) thus unites the limbs and joints of the year. The new and the full moon are the eyes of the year; he who knowing thus offers the new and the full moon (sacrifices) thus sees with them along the world of heaven [1]. The new and the full moon are the striding of the gods; he who knowing thus offers the new and the full moon

(sacrifices) steps in the striding of the gods. The new and the full moon are the path on which the gods fare; he who knowing thus offers the new and the full moon (sacrifices) mounts the path on which the gods fare. The new and the full moons are the bay steeds of the gods; he who knowing thus offers the new and the full moon (sacrifices) carries to the gods with their two bay steeds [2] the offering. The new and the full moon (sacrifices) are the mouth of the gods; he who knowing thus offers the new and the full moon (sacrifices) manifestly sacrifices in the mouth of the gods. He who offers the new and the full moon sacrifices possesses an oblation holder. He offers the Agnihotra morn and evening, he offers the new and the full moon (sacrifices); on every day (the Soma) of those who have oblation holders is pressed. By him who knowing thus offers the new and the full moon (sacrifices) regarding himself as possessing an oblation holder, everything is given as on the strew. The gods [3] could not find the suitable day for the sacrifice. They purified the new and full moons; the new and the full moon (sacrifices) are these pure and sacrificial (days). He who knowing thus offers the new and the full moon (sacrifices) offers them as pure and sacrificial. One should not approach a woman on the new moon or the full moon night; if one were to do so, one would be impotent. The nights of the half-month were the wives of King Soma; of these he did not approach the new moon night and the full moon night [4]. They grasped him about, and illness seized him. 'Illness has seized the king'; that (saying) is the origin of the 'king's evil'. In that he became worse, that is (the origin) of the 'bad illness'; because he got it from his wives, that is (the origin) of the 'wife's disease' (Jayenya), him who knows thus the origin of these illnesses, these illnesses do not visit. He ran up to these two in reverence; they said, 'Let us choose a boon; let us be the appointers of portions for the gods [5]; from us let the gods be sacrificed to.' Therefore of the series of nights it is on the new and the full moon night that the gods are sacrificed to; for they are the appointers of portions for the gods. Men appoint portions to him who knows thus. Creatures slew hunger, man at once, the gods at the half-month, the Pitrs in a month, trees in a year. Therefore day by day men desire food, at the half-month the gods are sacrificed to, every month offering is made to the Pitrs, in a year trees produce fruit. He who knows thus slays the enemy, hunger.

The Part of the Hotr at the New and Full Moon Sacrifices

ii. 5. 7.

The gods could not rest on the Rc or the Yajus. On the Saman only could they rest. He makes the noise 'Him'; verily he makes the Saman. He makes the noise 'Him'; where the gods rested, there he sets them in motion. He makes the noise 'Him'; this is the yoking of speech. He makes the noise 'Him'; thus the sacrificers produce offspring. He repeats the first (verse) thrice, the last thrice; verily he ties the end of the sacrifice [1] so that it may not slip. He repeats (it) continuously, for the continuity of the breaths and of food, and for the smiting away of the Raksases. The first he repeats is connected with the Rathantara (Saman), this world is connected with the Rathantara; verily he conquers this world. He divides it thrice; these worlds are three; verily he conquers these worlds. The last he repeats is connected with the Brhat (Saman); yonder world is connected with the Brhat; verily he conquers yonder world. 'Forward [2] your viands', he repeats, a verse which has not any indication (of its deity) and (therefore) is addressed to Prajapati. Prajapati is the sacrifice; verily he grasps the sacrifice as Prajapati. 'Forward your viands', he repeats; viands are food; verily he wins food. 'Forward your viands', he repeats; therefore seed is deposited in front. 'O Agni, come hither for the feast', he repeats; therefore offspring are born at the back. 'Forward your viands', he repeats [3]; 'viands' are the months, 'heavenwards' are the half-months, 'rich in the oblation' are the gods, 'full of butter' is the cow, 'he goes to the gods' (that is) the sacrifice, 'desirous of favour' is the sacrificer. 'Thou art this, thou art this', (with these words) he wins the dear abode of the sacrifice. If he desire for a man, 'May he live all his days', he should repeat for him 'Forward your viands', and then

THE YAJUR VEDA

continuously the next half-verse of 'Agni, come hither to the feast' [4]. Verily by expiration does he make steadfast his inspiration, and he lives all his days. He, who knows the elbow of the Samidhenis, puts his enemy in his elbow. He joins the half-verses; this is the elbow of the Samidhenis; he who knows thus puts his foe in his elbow. The Samidhenis were brought out by Rsi after Rsi; if they were not connected together, they would go away from the sacrificer's offspring and cattle. He unites the half-verses; verily he connects them together, and being so connected and secured they yield him all his desires.

ii. 5. 8.

Without a Saman there is no sacrifice. 'O Agni, come hither for the feast', he says; this is the character of the Rathantara. 'Thee with the kindling-sticks, O Angiras', he says; this is the character of the Vamadevyā. 'The great and powerful one, O Agni', he says. This is the character of the Brhat. In that he repeats this Trca, he makes the sacrifice have Samans. Agni was in yonder world, the sun in this; these worlds were disturbed [1]. The gods said, 'Let us change them about.' (Saying), 'O Agni, come hither for the feast', they placed Agni in this world, and (saying), 'The great and powerful one, O Agni', they placed the sun in yonder world. Then indeed these worlds became calm. In that he repeats (it) thus, (it serves) for the calming of these worlds; these worlds become calm for him who knows thus. He repeats fifteen Samidhenis [2]. The nights of the half-month are fifteen; the year is made up of half-months. There are three hundred and sixty syllables in the Samidhenis; there are as many nights in the year; verily by syllables he obtains the year. Nrmmedha and Paruchepa had a theological dispute (and said), 'Let us generate fire in the dry wood (to see) which of us two is the more of a theologian.' Nrmmedha spoke; he generated smoke. Paruchepa spoke; he generated fire. 'O Rsi', he said, [3], 'seeing that our knowledge is equal, how didst thou generate fire and not I?' 'I know the character of the Samidhenis', he replied. The character of the Samidhenis is the quarter-verse which is repeated with the word 'ghee' in it. 'Thee with the kindling-sticks, Angiras', he says; verily he generates light in the Samidhenis. They are feminine in that they are Rc (verses), they are feminine in that they are Gayatri (verses), they are feminine in that they are Samidhenis. He repeats a verse with the word 'Male' in it [4]. By it he gives them a husband, makes them possess Indra, and mates them. Agni was the messenger of the gods, Uçanas Kavya of the Asuras. They went to question Prajapati; he turned away (from Uçanas) (with the words). 'Agni as messenger we choose.' Then the gods prospered, the Asuras were defeated. The man for whom, knowing thus, he repeats, 'Agni as messenger we choose, prospers himself, his enemy is defeated. He repeats a verse with the word 'imperishable'; verily by it he causes his enemy to perish [5]. 'The flaming locked, him we adore', he says; that is purifying; verily with it he makes pure the sacrificer. 'Thou art lit, O Agni, worshipped', he says; verily he places around a barrier that may not be climbed. If he were to add anything further, it would be just as when (a libation) falls outside the barriers. There are three Agnis, the oblation bearer of the gods, the bearer of the offering of the Pitrs, the guardian of the Asuras. They repeat, 'Me will he choose, me' [6]. 'Choose ye the bearer of the oblation', he says; 'let him choose him who is of the gods. He chooses one of a Rsi's family; verily he departs not from the connexion, (and so it serves) for continuity. He chooses, beginning at the further end, in order of descent; therefore the Pitrs drink after men in order of descent, beginning at the further end.

ii. 5. 9.

'O Agni, thou art great', he says, for Agni is great. 'O Brahman', he says, for he is a Brahman. 'O Bharata', he says, for he bears the sacrifice to the gods. 'Kindled by the gods', he says, for the gods kindled him. 'Kindled by Manu', he says, for Manu kindled him after the gods. 'Praised by the Rsis',

THE YAJUR VEDA

he says, for the Rsis praised him. 'Rejoiced in by sages', he says [1], for learned people are sages. 'Celebrated by the poets', he says, for learned people are the poets. 'Quickened by the holy power (Brahman)', he says, for he is quickened by the holy power (Brahman). 'With ghee offering', he says, for ghee is his dearest offering. 'Leader of the sacrifices', he says, for he is the leader of the sacrifices. 'Charioteer of the rites', he says, for he is the chariot of the gods. 'The Hotr unsurpassed', he says, for no one surpasses him [2]. 'Surpassing, bearing the oblation', he says, for he surpasses all. 'The mouth dish, the ladle of the gods', he says, for he is the ladle of the gods. 'The bowl from which the gods drink', he says, for he is the bowl from which the gods drink. 'O Agni, like a felly the spokes, thou dost surround the gods', he says, for he surrounds the gods. If he were to say, 'Bring hither the gods to the pious sacrificer', he would produce an enemy for him [3].² 'Bring hither the gods to the sacrificer', he says; verily with that he makes the sacrificer to grow great. 'O Agni, bring Agni hither, bring Soma hither', he says; verily he summons the gods in order. 'Bring hither the gods, O Agni; and sacrifice to them with a fair sacrifice, O Jatavedas', he says; verily he quickens Agni, and quickened by him he bears the oblation to the gods. 'Agni the Hotr' [4], he says; Agni is the Hotr of the gods; him he chooses who is the Hotr of the gods. 'We are', he says; verily he makes himself attain reality. 'Fair be to thee the deity, O sacrificer', he says; verily he invokes this blessing (on him). If he were to say 'Who hast chosen Agni as Hotr', he would surround the sacrificer with Agni on both sides, and he would be liable to perish. The ladle has the sacrificer for its deity, the Upabhrt the enemy as its deity [5]. If he were to say two as it were, he would produce an enemy for him. 'Take, Adhvaryu, the spoon (*sruc*) with ghee', he says; verily by it he causes the sacrificer to wax great. 'Pious', he says, for he aids the gods, 'With all boons', he says, for he aids all. 'Let us praise the gods worthy of praise; let us honour those worthy of honour; let us sacrifice to those worthy of sacrifice', he says. Those worthy of praise are men; those worthy of honour are the Pitrs; those worthy of sacrifice are the gods; verily he sacrifices to the deities according to their portions.

ii. 5. 10.

In the case of a Rajanya let him repeat the Trcas thrice three other sorts of men are there besides the warrior, the Brahman, Vaiçya and Çudra; verily he makes them obedient to him. He should repeat fifteen (Samidhenis) in the case of a Rajanya; the Rajanya is fifteenfold; verily he makes him find support in his own Stoma. Let him surround it with a Tristubh; the Tristubh is power, the Rajanya sacrifices in desire of power; verily by the Tristubh he secures power for him. If he desires [1], 'May there be splendour', he should surround it with a Gayatri, the Gayatri is splendour; verily there is splendour. He should repeat seventeen for a Vaiçya; the Vaiçya is seventeenfold; verily he makes him find support in his own Stoma. He should surround it with a Jagati; cattle are connected with the Jagati, the Vaiçya sacrifices in desire of cattle; verily by the Jagati he secures cattle for him. He should repeat twenty one for one who desires support; the Ekavinça is the support of the Stomas; (verily twenty-one serve) for support [2]. He should repeat twenty-four for one who desires splendour: the Gayatri has twenty-four syllables, splendour is the Gayatri; verily by the Gayatri he secures splendour for him. He should repeat thirty for one who desires food; the Viraj has thirty syllables, the Viraj is food; verily by the Viraj he secures food for him. He should repeat thirty-two, for one who desires support; the Anustubh has thirty-two syllables, the Anustubh is the support of the metres; (verily thirty-two serve) for support. He should repeat thirty-six for one who desires cattle; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati he secures cattle for him [3]. He should repeat forty-four for one who desires power, the Tristubh has forty-four syllables, the Tristubh is power; verily by the Tristubh he secures power for him. He should repeat forty-eight for one who desires cattle; the Jagati has forty-eight syllables, cattle are connected with the Jagati; verily with the Jagati he secures cattle for him. He should repeat all the metres for one who

makes many sacrifices, for all the metres are won by him who makes many sacrifices. He should repeat indefinitely to win that which is not definite.

ii. 5. 11.

The thread is worn around the neck for men, over the right shoulder for the Pitrs, over the left for the gods. He puts it over the left shoulder; verily he makes the mark of the gods. He repeats standing, for standing he speaks more audibly. He repeats standing, to conquer the world of heaven. He sacrifices sitting; verily he finds support in this world. In that he repeats in the Krauñca, note, that is connected with the Asuras, in the low note, that is connected with men, in the intermediate note, that is connected with the gods. One should repeat in the intermediate note, to secure the gods. Clever indeed [1] were the Hotrs of old; there fore the ways were held apart, and the paths did not conflict. One foot should be within the sacrificial altar, the other outside; then he repeats, to hold the ways apart and to avoid conflict of the paths. Then does he win the past and the future, the measured and the unmeasured does he win, domestic and wild cattle both does he win [2]; verily also the world of the gods and the world of men he conquers.

The gods having repeated the Samidhenis could not see the sacrifice. Prajapati in silence performed the sprinkling of the butter. Then indeed did the gods see the sacrifice. In that he silently sprinkles, (it serves) to light up the sacrifice. Verily also he anoints the kindling-sticks. He who knows thus becomes soft. Verily also he delights them. He delights in offspring and cattle [3] who knows thus. If he were to sprinkle with one (verse), he would delight one; if with two, (he would delight) two; if with three, he would make (the offering) go beyond (all others). He sprinkles (repeating the verse) in the mind, for what is imperfect is made perfect by mind. He sprinkles across so as not to make a failure. Speech and mind disputed; 'I will bear the offering to the gods', speech said; 'I to the gods', mind said. They went to question Prajapati; he said [4], Prajapati, 'Thou art the messenger of mind, for what one thinks of in the mind, one utters in speech'. 'Then assuredly they will not sacrifice to you with speech', said (speech). Therefore in the mind they offer to Prajapati, for Prajapati is, as it were, the mind; (verily it serves) to obtain Prajapati. He rubs the enclosing-sticks; verily he purifies them. (He rubs) the middle one thrice; the breaths are three; verily he conquers the breaths. (He rubs) the southern one thrice; these worlds are three [5]; verily he conquers these worlds. (He rubs) the northern one thrice; three are the paths leading to the gods; verily he conquers them. Thrice he fans (the fire); the worlds of the gods are three; verily he conquers the worlds of the gods. They make twelve; the year has twelve months; verily he delights the year; verily also he brings up the year for him, to gain the world of heaven. He sprinkles; the world of heaven is as it were secret [6]; verily he makes the world of heaven resplendent for him. He sprinkles straight, for the breath is as it were straight. He sprinkles continuously, for the continuity of the breaths and of food and for the smiting away of the Raksases. If he desire of a man, 'May he be likely to perish', he should sprinkle crookedly for him; verily he leads his breath crookedly from him, and swiftly he perishes. The sprinkling is the head of the sacrifice, the ladle is the body [7]. Having sprinkled, he anoints the ladle; verily he places the head of the sacrifice on its body. Agni was the messenger of the gods, Daivya of the Asuras; they went to question Prajapati. Prajapati spake to a Brahman (saying), 'Explain the phrase, "Make announcement"', 'Hearken to this, O ye gods', he said; 'Agni the god is the Hotr', (he said). He chose him of the gods. Then the gods [8] prospered, the Asuras were defeated. The man, who knows thus and for whom they chose his list of ancestors, prospers himself, his enemy is defeated. If a Brahman and a non-Brahman have a litigation, one should support the Brahman; if one supports the Brahman, one supports oneself; if one opposes the Brahman, one opposes oneself therefore one should not oppose a Brahman.

ii. 5. 12.

a Life to thee.
b Life-giving, O Agni,
c Swell up.
d Together thee.
e Thy wrath.
f The uppermost.
g Forward, O goddess.
h From the sky to us.
i O Agni and Visnu.
k O Agni and Visnu.
l This for me, O Varuna.
m To thee for that I go.
n Upwards that.
o The radiant.
p The child of the waters hath mounted the lap
Of the devious ones, rising up and clothed in the lightning;
Bearing his highest greatness
The golden-coloured young ones go about.
q Some [1] meet, some go up,
The streams fill their common stall;
Round the pure shining son of the waters
The pure waters stand.
r The austere maidens, go around the youth;
The waters, making him clean;
Agni shineth forth with pure radiance with wealth,
Unkindled, butter-clad in the waters.
s I seek the help
Of Mitra and Varuna, joint kings;
May they be gracious to such as I.
t O Indra and Varuna, grant ye great protection
To our tribe, our people, for the sacrifice [2]
May we conquer in battle the evil-minded,
Him who is fain to overpower the man who long sacrificeth.
u To us, O Mitra and Varuna.
v Forth your arms.
w O Agni, do thou, wise one,
Appease by sacrifice for us the wrath of Varuna;
Best sacrificer, best of bearers, radiant,
Free us from every foe.
x Do thou, O Agni, be nearest to us,
Closest to help, at the dawning of this dawn;
Appease for us by sacrifice Varuna [3], bestowing (on him);
Show thy mercy and be ready to hear our call.
y Far-famed is this Agni of Bharata,
Since his great light shineth like the sun;
He who overcame Puru in battle,
Hath shone forth, the heavenly guest, propitious for us.

THE YAJUR VEDA

z I sacrifice to thee, I cast forward my prayer to thee,
That thou mayst be invoked at our invocation;
Thou art like a well in the desert,
Thou, O Agni, to the man eager to worship, O ancient king [4].
aa With his lustre.
bb With light.
cc Agni, with thy front,
Burn the sorceresses,
Shining in the broad dwellings.
dd Thee of fair face, of fair look, the rapid one,
The wiser, let us ignorant people follow;
Let him sacrifice who knoweth all the ways,
Let him proclaim the oblation among the immortals.
ee To the freer from trouble.
ff Which hath entered me.
gg Away for us, O Indra.
hh O Indra, might.
ii Powers, O Çatakratu.
kk To thee hath been given.

PRAPATHAKA VI

The New and Full Moon Sacrifices

ii. 6. 1.

He offers to the kindling-sticks; verily he wins spring among the seasons. He offers to Tanunapat; verily he wins the hot season. He offers to the oblations; verily he wins the rains. He offers to the sacrificial stew, verily he wins autumn. He offers with the cry of 'Hail!'; verily he wins the winter. Therefore in winter animals over which the cry of 'Hail!' is raised perish. He offers to the kindling-sticks; verily he wins the dawns of the goddesses. He offers to Tanunapat; verily he wins the sacrifice [1]. He offers to the oblations; verily he wins cattle. He offers to the sacrificial stew; verily he wins offspring. He takes (the oblation) from the Upabhr̥t. The oblation is brilliance, the sacrificial stew offspring; verily he places brilliance in offspring. He offers with the cry of 'Hail!'; verily he wins speech. They make up ten, the Viraj has ten syllables, the Viraj is food; verily he wins food by the Viraj. He offers to the kindling-sticks; verily he finds support in this world. He offers to Tanunapat [2]; verily in the sacrifice and in the atmosphere he finds support. He offers to the oblations; verily in cattle he finds support. He offers to the sacrificial stew; verily he finds support in the paths that lead to the gods. He offers with the cry of 'Hail!'; verily he finds support in the world of heaven. So many are the worlds of the gods; verily in them in order he finds support. The gods and the Asuras contended as to these worlds. The gods by the fore-sacrifices drove the Asuras away from these worlds; that is why the fore-sacrifices [3] are so called. He for whom knowing thus are offered the fore-sacrifices, drives his enemy away from these worlds. He offers stepping near, for conquest. He who knows the pairing of the fore sacrifices is propagated with offspring, with cattle, with pairings. He offers to the kindling-sticks as many, to Tanunapat as one, and that makes a pair. He offers to the kindling-sticks as many, to the sacrificial stew as one, and that makes a pair. That is the pairing of the fore-

sacrifices. He who knows thus [4] is propagated with offspring, with cattle, with pairings. These deities were not sacrificed to by the gods; then the Asuras were fain to harm the sacrifice. The gods divided the Gayatri, five syllables in front and three behind. Then the sacrifice was protected, and the sacrificer. In that the fore- and after-sacrifices are offered, protection is afforded to the sacrifice and to the sacrificer, for the overcoming of the enemy. Therefore a covering is larger in front and smaller behind. The gods thought that the sacrifice must be completed (in the fore-sacrifice) before the Raksases [5] with the cry of 'Hail!' They completed it with the cry of 'Hail!' in the fore-sacrifices. They split the sacrifice who complete it with the cry of 'Hail!' in the fore-sacrifices. Having offered the fore sacrifices he sprinkles the oblations, for the continuity of the sacrifice; then verily he makes the oblation, and then he proceeds in order. The fore-sacrifices are the father, the after-sacrifices the son; in that having offered the fore-sacrifices he sprinkles the oblations, the father makes common property with the son [6]. Therefore they say, who know it or who know not, 'How is it the son's only, how is the father's common?' That which spills when the fore-sacrifices are offered is not really spilt. The Gayatri conceives through it, and produces offspring and cattle for the sacrificer.

ii. 6. 2.

The two portions of the oblation are the eyes of the sacrifice. In that he offers the two portions of the oblation, he inserts the two eyes of the sacrifice. He offers in the front place; therefore the eyes are in front. He offers evenly; therefore the eyes are even. By Agni the sacrificer discerns the world of the gods, by Soma the world of the Pitrs; in the north part he offers to Agni, in the south to Soma, for these worlds are thus, as it were, to illumine these worlds. Agni and Soma are the kings of the gods [1]. They are sacrificed to between the gods, to separate the gods. Therefore men are separated by the king. The theologians say, 'What is it that the sacrificer does in the sacrifice to support both those animals which have incisors on one side only and those which have incisors on both?' When he has repeated a Rc, he makes an offering of the portion of the oblation with the *jusana* formula; by that means he supports those with incisors on one side only. When he has repeated a Rc, he makes an offering of the sacrificial food (*havis*) with a Rc; by that means he supports those with incisors on both sides. The Puroṇuvakya contains the word 'head'; verily he makes him head of his peers [2]. He offers with averse containing the word 'team' (*niyut*); verily he appropriates (*ni-yu*) the cattle of his enemy. Keçin Satyakami said to Keçin Darbhya, 'The seven-footed Çakvari I shall use for thee at the sacrifice to-morrow, by whose strength one defeats the enemies that have arisen and those that shall be, by the first half of whose strength the ox feeds, by the second half the cow.' The Puroṇuvakya is marked in front; verily he defeats the enemies that have arisen; the Yajya is marked behind [3]; verily he defeats the enemies that shall be. The Puroṇuvakya is marked in front; verily he places light in this world; the Yajya is marked behind; verily he places light in yonder world. Full of light become these worlds to him who knows thus. The Puroṇuvakya, is marked in front; therefore the ox feeds with the first half. The Yajya is marked behind; therefore the cow feeds with the second half. Him who knows thus these two enjoy. The oblation is a bolt, the portions of the oblation are a bolt [4], the Vasat call is a bolt; thus forges be a threefold bolt and hurls it at his foe, so as not to make a failure. He utters the Vasat call in anger, to lay low his foe. The Puroṇuvakya is the Gayatri, the Yajya the Tristubh; verily he makes the ruling class dependent on the priestly class; therefore the Brahman is the chief. The chief he becomes who knows thus. He proclaims him with the Puroṇuvakya, leads him forward with the Yajya, and makes him go with the Vasat call. He takes him with the Puroṇuvakya, he gives him with the Yajya, and [5] establishes him with the Vasat call. The Puroṇuvakya has three feet; these worlds are three; verily he finds support in these worlds. The Yajya has four feet; verily he wins four footed cattle. The Vasat call has two syllables, the sacrificer has two feet; verily afterwards he finds support in cattle. The Puroṇuvakya is the Gayatri, the Yajya, the Tristubh, and this is the sevenfooted

Çakvari. Whatever the gods were fain to do by it, that they were able to do; he who knows thus can do whatever he is fain to do.

ii. 6. 3.

Prajapati assigned the sacrifices to the gods. He placed in himself the oblation. The gods said to him, 'The oblation is the sacrifice; let us have a share in it.' He said, 'Let them offer to you the portions of the oblation, let them pour out (a layer), let them sprinkle (it).' Therefore they offer the portions of the oblation, they pour out (a layer), and sprinkle (it). The theologians say, 'For what reason are the other offerings worn out, but the oblation fresh?' He should reply, 'Because it is Prajapati's [1], for Prajapati is of the gods the fresh one.' The metres ran away from the gods (saying), 'We will not bear the offering, if we have no share.' They kept for them (the offering) divided into four parts, for the Puroṇuvakya, the Yajya, the deity, the Vasat call. In that he offers (the offering) in four parts, he delights the metres, and they delighted by him carry the offering to the gods. The Angirases were the last to go hence to the world of heaven. The Rsis came to the place of sacrifice; they [2] saw the sacrificial cake creeping about, having become a tortoise. They said to it, 'Be firm for Indra; be firm for Brhaspati: be firm for the All-gods.' It did not become firm. They said to it, 'Be firm for Agni.' It became firm for Agni. In that (the cake) for Agni on eight potsherds is unmoved at the full and at the new moon, (it serves) to conquer the world of heaven. They said to it, 'How hast thou been left?' 'I have not been anointed', he said, 'just as an axle not anointed [3] goes wrong, so I have gone wrong.' After anointing it above, he anoints it below, to gain the world of heaven. He spreads (the cake) on all the fragments; so many cakes does he conquer in yonder world. That which is burnt belongs to Nirrti, that which is not cooked to Rudra, that which is cooked to the gods. Therefore one should cook it, without burning it, for the gods. He covers it with ashes; therefore the bones are clothed with flesh. He covers it with the bunch of grass; therefore [4] the head is covered with hair. The offering which is cooked without being sprinkled has fallen from this world, but has not reached the world of the gods. He sprinkles it before covering it; verily he makes it go among the gods. If one fragment were lost, one month of the year would be omitted, and the sacrificer would perish. If two were lost, two months of the year would be omitted, and the sacrificer would perish. He counts before covering, to guard the sacrificer [5]. If it be lost, he should make an offering on two potsherds to the Aṣvins, and on one potsherd to sky and earth. The Aṣvins are the physicians of the gods; verily by them he heals it. Then is offered an offering on one potsherd to sky and earth; in them is lost what is lost; verily in them he finds it, (and it serves) for support.

ii. 6. 4.

(Saying) 'On the impulse of the god Savitr thee', he takes the sword, for impelling. 'With the arms of the Aṣvins', he says, for the Aṣvins were the Adhvaryus of the gods. 'With the hands of Pusan', he says, for restraint. 'Thou art a hundred-edged, of the tree, slayer of the foe', he says; verily he sharpens the bolt, being about to hurl it at his enemy. He throws away the grass with a Yajus. The earth is the size of the altar; verily he deprives his enemy of so much of that [1]. Therefore they do not deprive one who has no share. He throws it away thrice; these worlds are three; verily he excludes him from these worlds. He throws it silently a fourth time; verily he excludes him from the unmeasured. He uproots it; verily what of it is impure he cuts off. He uproots it; therefore the plants perish. He cuts the root; verily he cuts the root of the enemy. If dug too deep, it has the Pitrs for its deity; so much does he dig as is measured [2] by Prajapati as the mouth of the sacrifice. He digs until (he reaches) support; verily he causes the sacrificer to reach support. He makes it higher on the south; verily he makes it the form of the sacrificial ground. He makes it full of loose earth; loose earth is

offspring and cattle; verily he makes him full of offspring and cattle. He performs the second drawing of a boundary. The earth is the size of the altar; verily having excluded his enemy from so much of it, he performs the second drawing of a boundary for himself. Cruelly he acts [3] in making an altar. (With the words) 'Thou art the holder, thou art the self holder', it is made smooth, for healing. He places the sprinkling waters; the waters are Raksas-slaying; (verily they serve) for slaying the Raksases. He places them in the path made by the sword, for the continuity of the sacrifice. He should think of any one whom he hates; verily does he inflict trouble upon him.

ii. 6. 5.

The theologians say, 'Thou hast sprinkled the offerings with water; but the waters with what?' 'With the holy power (Brahman)', he should say, for verily he sprinkles the offerings with water, and the waters with the holy power (Brahman). He sprinkles the kindling-wood and the sacrificial strew; verily he makes it pure. He sprinkles the altar, the altar was rough, hairless, and impure; verily he makes it pure. 'To the sky thee, to the atmosphere thee, to earth thee', (with these words) he places the sacrificial strew and sprinkles it [1]; verily he sprinkles it for these worlds. Cruelly indeed does he act in that he digs. He pours down the waters, for healing. He takes the bunch in front; verily he makes it the chief. He takes so much as is measured by Prajapati as the mouth of the sacrifice. He spreads the sacrificial strew, the sacrificial strew is offspring, the altar is the earth; verily he places offspring on the earth. He strews it so as not to be very discernible; verily he makes him not very discernible by offspring and cattle [2]. He puts the bundle over the sacrificial strew, the strew is offspring, the bundle the sacrificer; verily he makes the sacrificer superior to the non-sacrificer. Therefore the sacrificer is superior to the non-sacrificer. He puts (grass) between, for separation. He anoints it; verily he makes it into an offering and causes it to go to the world of heaven. He anoints it in three places; these worlds are three; verily he anoints it for these worlds. He does not break off (its edges); if he were to break them off, it would not go aloft for the sacrificer. He pushes it upwards as it were [3], for the world of heaven is upwards as it were. He depresses it; verily he brings down rain for him. He should not put forward the points too much; if he were to do so, there would be a violent torrent to destroy the Adhvaryu. He should not throw it (so that the roots are) in front. If he were to do this, he would thrust the sacrificer from the world of heaven. He puts it forward (with its points) to the east; verily he makes the sacrificer go to the world of heaven. He should not spread (the bunch) in all directions. If he were to spread (it) in all directions [4], a daughter would be born to him. He strews it upwards, for upwards is as it were connected with a man; verily a male child is born to him. If he were to smooth it with the sword or the poking-stick, that would be his ruin. He smooths it with his hand, for the protection of the sacrificer. The theologians say, 'What in the sacrifice is the sacrificer?' 'The bundle' (is the reply). 'Where in it is the world of heaven?' 'The Ahavaniya (fire)' he should reply. In that he puts the bundle on the Ahavaniya, he makes the sacrificer [5] go to the world of heaven. The sacrificer is rent in that they smooth the bundle; he throws the strew along after it, for calming. The Adhvaryu has no support, and he is liable to be seized by shivering. (With the words), 'Thou art firm (*dhruva*)', he strokes it; the Dhruva is this (earth); verily he finds support in it, and shivers not. 'Has he gone, O Agnidh? he says. If (the Agnidh) were to say, 'Agni has gone?' he would make Agni go into the fire, and exclude the sacrificer from the world of heaven. So he should say only 'Has he gone?' Verily he makes the sacrificer go to the world of heaven.

ii. 6. 6.

Agni had three elder brothers; they perished while carrying the offering to the gods. Agni was afraid, 'Thus indeed will this one fall on misfortune.' He ran away, and entered the waters. The gods sought

THE YAJUR VEDA

to start him up. The fish proclaimed him, and he cursed it, 'At Pleasure may they slay thee, since thou hast proclaimed me.' So they slay the fish at pleasure, for he is cursed [1]. They found him; they said, 'Come to us, and carry the offering for us.' He said, 'Let me choose a boon; whatever of the offering when it is taken (in the ladle) falls outside the enclosing-sticks, let that be the share of my brothers.' There fore whatever of the offering when it is taken falls outside the enclosing sticks is their share; verily by it he delights them. He puts the enclosing sticks around, to smite away the Raksases. He makes them touch [2], so that the Raksases may not creep through. He puts none in front, for the sun rises in front and smites away the Raksases. He places the two kindling-sticks upright, for upwards they smite away the Raksases. (He places) one with a Yajus, the other in silence, to make a pair. He places two, the sacrificer has two feet, for support. The theologians say, 'He indeed would be a sacrificer who should be the stronger for a failure in the sacrifice.' (The words), 'To the lord of earth hail! To the lord of the world, hail! To the lord of creatures [3] hail! ' he should pronounce over the spilt (offering). Thus by a failure in the sacrifice he becomes stronger, for he delights more gods (than usual). There is sameness in the sacrifice, in that there are two sacrificial cakes (offered) in order. Between them he offers the silent sacrifice, to break the sameness and to make a pair. Agni was in yonder world, Yama in this. The gods said, 'Come, let us interchange them'; with food the gods invited Agni [4], with the kingdom the Pitrs Yama; therefore is Agni the food-eater of the gods, Yama the king of the Pitrs; he who knows thus obtains the kingdom and food. To him they gave that share which they cut off for Agni Svistakrt. In that he cuts off a share for Agni Svistakrt, he gives Rudra a share. He cuts off one in each case, for Rudra is one as it were. He cuts off from the north part, for this is Rudra's [5] quarter; verily he appeases Rudra in his own quarter. He sprinkles it twice, to make it divided into four. The former offerings are cattle, Agni is Rudra here; if he were to pour over the former offerings, he would give Rudra cattle, and the sacrificer would be without cattle. He offers leaving the former oblations aside, to protect the cattle.

The Part of the Hotr in the New and Full Moon Sacrifice

ii. 6. 7.

Manu desired what of earth was sacrificial. He found the poured out ghee. He said, 'Who is able to produce this also at the sacrifice?' Mitra and Varuna said, 'We are able to produce the cow.' Then they set the cow in motion. Wherever she stepped, there ghee was pressed out; therefore she is called ghee-footed; that is her origin. 'The Rathantara is invoked with the earth', he says [1]. The Rathantara is this (earth); verily he invokes her with food. 'The Vamadevya is invoked with the atmosphere', he says. The Vamadevya, is cattle; verily he invokes cattle with the atmosphere. 'The Brhat is invoked with the sky', he says. The Brhat is connected with food; verily he invokes food with the sky. 'The seven Hotras are invoked', he says; verily he invokes the Hotras. 'The cow is invoked with the bull', he says [2]; verily he invokes a pair. 'The friend food is invoked', he says; verily he invokes the Soma drink. 'It is invoked; ho!' he says; verily he invokes the self, for the self is the best of those invoked. He invokes food, food is cattle; verily he invokes cattle. He invokes four, for cattle are four-footed. 'Offspring of Manu', he says, for Manu first saw her [3]. 'Ghee-footed', he says. Because ghee was pressed out of her foot, therefore he says thus. 'Of Mitra and Varuna', he says, for Mitra and Varuna set her in motion. 'The Brahman, god made, is invoked', he says; verily he invokes the Brahman. 'The divine Adhvaryus are invoked, the human are invoked', he says; verily he invokes the gods and men. 'Who shall help this sacrifice and make the lord of the sacrifice prosper', he says [4]; verily he invokes a blessing for the sacrifice and the sacrificer. 'Sky and earth are invoked', he says; verily he invokes sky and earth. 'Born of yore, the righteous', he says, for they were born of yore and are righteous. 'Divine, with gods for children', he says, for they are divine and have gods for children. 'Invoked is this sacrificer', he says; verily he invokes the sacrificer. 'Invoked in the highest sacrifice,

invoked in the greater offering, invoked in the divine abode' [5], he says. The highest sacrifice is offspring, the greater offering is cattle, the divine abode is the world of heaven. (With the words), 'Thou art this; thou art this', he invokes the dear abode of the sacrifice. 'All that is dear to it is invoked', he says; verily not vainly does he invoke.

ii. 6. 8.

Food is cattle, he takes it himself; verily by himself he fills his desires of cattle, for no one else can grant him his desire of cattle. 'Thee offered to the lord of speech I eat', he says; verily he delights speech with a share. 'Thee offered to the lord of the Sadas I eat', he says, for completion.' (The food) is divided in four; what is divided in four is the offering, what is divided in four is cattle; if the Hotr were to eat it, the Hotr would [1] experience misfortune; if he were to offer it in the fire, he would give the cattle to Rudra, and the sacrificer would be without cattle. 'Thee offered to the lord of speech I eat', he says; verily secretly does he offer it. 'Thee offered to the lord of the Sadas', he says, for completion. They eat; they eat at a suitable moment; he gives a sacrificial gift; at a suitable moment he gives a gift. They cleave the sacrifice [2], if they eat in the middle. They purify it with water; all the gods are the waters; verily they connect the sacrifice with the gods. The gods excluded Rudra from the sacrifice; he pierced the sacrifice, the gods gathered round it (saying), 'May it be right for us.' They said, 'Well offered will this be for us, if we propitiate him.' That is why Agni is called the 'well offerer' (*svistakrt*). When it was pierced (by him) [3] they cut off (a piece) of the size of a barleycorn; therefore one should cut off (a piece) the size of a barleycorn. If one were to cut off more, he would confuse that part of the sacrifice. If he were to make a layer and then to sprinkle, lie would make it swell on both sides. He cuts it off and sprinkles it; there are two operations; the sacrificer has two feet, for support. If he were to transfer it (to the Brahman) crosswise, he would pierce the unwounded part of the sacrifice; lie transfers it in front; verily he transfers it in the proper way. They transferred it for Pusan [4]. Pusan having eaten it lost his teeth; therefore Pusan has pounded food for his share, for he has no teeth. The gods said of him, 'He has lost (his teeth), he is not fit for the offering.' They transferred it to Brhaspati. Brhaspati was afraid, 'Thus indeed will this one fall on misfortune.' He saw this Mantra; 'With the eye of the sun I gaze on thee', he said, for the eye of the sun harms no one [5]. He was afraid, 'It will harm me as I take it.' 'On the impulse of the god Savitr, with the arms of the Aṅvins, with the hands of Pusan I take thee', he says; verily, impelled by Savitr, he took it with the holy power (Brahman) and with the gods. He was afraid, 'It will harm me as I eat.' 'Thee with the mouth of Agni I eat', he said, for nothing harms the mouth of Agni. He was afraid [6], 'It will harm me when I have eaten.' 'With the belly of the Brahman', he said, for nothing harms the belly of the Brahman. 'With the holy power (Brahman) of Brhaspati', (he said), for he is fullest of the holy power (Brahman). The breaths indeed depart from him who eats this offering; by purifying it with water he grasps the breaths; the breaths are ambrosia, the waters ambrosia; verily he summons the breaths according to their places.

ii. 6. 9.

He takes a portion for the Agnidh; verily he delights the seasons whose mouth is Agni. He takes a kindling-stick, for the support of the subsequent offerings; verily he pours on that which has a kindling stick. He rubs the enclosing-sticks; verily he purifies them. He rubs each once, for the sacrifice there is as it were turned away. It makes up four, cattle are four-footed; verily he wins cattle. 'O Brahman, will we set out?' he says; there indeed is the sacrifice placed [1], where the Brahman is; where the sacrifice is placed, thence does he commence it. If he were to instigate him with his hand, he would shiver; if with his head, he would have a headache; if he were to sit in silence, the sacrifice

would not proceed; he should say, 'Set out! In speech the sacrifice is placed; where the sacrifice is placed, thence does he bestow it. 'O god Savitr, that he [2] hath proclaimed to thee', he says, for impelling. 'Brhaspati is the (priest) Brahman', he says, for he is fullest of the holy power (Brahman). 'Do thou guard the sacrifice, guard the lord of the sacrifice, guard me', he says; for the sacrifice, the sacrificer, and himself, for these he thus invokes a blessing, to prevent misfortune, Having caused (him) to call out, he says, 'Utter the verse for sacrifice to the gods.' The theologians say, 'The gods have been sacrificed to; what gods are they?' 'The metres', he should reply, 'Gayatri Tristubh [3], and Jagati.' Then they say, 'The metres are the Brahmins'; verily he sacrifices to them. The deities were sacrificed to by the gods; then Agni did not burn forth; the gods found him by the offerings in the after-sacrifices; in that he offers the after-sacrifices verily thus one kindles Agni. There was an Asura, named Etadu. He then appropriated the blessing of the sacrifice. If one were to say, 'That indeed (*etád u*) hath been glorious, O sky and earth' [4], one would cause Etadu to attain the blessing of the sacrifice. 'This (*idám*) has been glorious, sky and earth', he should say; verily he makes the sacrificer attain the blessing of the sacrifice. 'We have won the utterance of prayer and homage', he says; 'we have won this', he says in effect. 'It resteth on sky and earth', he says, for the sacrifice rests on the sky and earth. 'Helpful for thee in this sacrifice, O sacrificer, be sky and earth' [5], he says; verily he invokes this blessing. If he were to say, 'easy of access and easy to dwell on', the sacrificer would be likely to perish, for when he perishes he has recourse to this (earth). 'Easy of approach, and easy to move on', he should say; verily he invokes for him a wider sphere, and he is not likely to perish. 'In the knowledge of these two Agni hath rejoiced in this offering', he says; 'the gods we have sacrificed to [6], we have made them to prosper', he says in effect. If he were not to indicate (the sacrificer), the blessing of the sacrifice would go to his neighbour. 'This sacrificer imploreth (a blessing) N. N.', he says; verily by indicating him he makes him attain the world of heaven. 'He imploreth length of days, he imploreth a noble offspring, he says; verily he invokes this blessing. 'He imploreth superiority over his equals', he says; his equals are the breaths; verily he does not obstruct his breaths [7]. 'Agni shall win, god, from the gods, we men from Agni', he says, 'Agni wins from the gods, we from men', he says in effect. 'Here is the path of favour, and this our homage to the gods', he says; to both the gods whom he sacrifices to and those to whom he does not sacrifice, he pays homage, for his own security.

ii. 6. 10.

The gods could not find any one to utter the call Svaga at the sacrifice. They spoke to Çamyu Barhaspatya, 'Perform the Svaga call at this sacrifice for us.' He said, 'Let me choose a boon; if a faithless man sacrifice, or a man sacrifices without prescription, let the blessing of such a sacrificer be mine.' Therefore if a faithless man sacrifices, or a man sacrifices without prescription, the blessing of such a sacrifice goes to Çamyu Barhaspatya. 'That is mine', he said, 'What is to belong to my offspring? [1].' 'Him, who reviles him, he shall fine with a hundred; him, who strikes him, he shall fine with a thousand; he, who draws blood from him, shall not behold the world of the Pitrs for as many years as are the grains of dust which the blood in its fall seizes upon', (they replied). Therefore one should not revile a Brahman, nor strike him, nor draw blood from him; for so great is his sin. 'That health and wealth we choose', he says; verily he utters the call Svaga, over the sacrifice. 'That [2] health and wealth we choose', he says; verily he gives Çamyu Barhaspatya his portion. 'Success to the sacrifice, success to the sacrificer', he says; verily he invokes this blessing. He sacrifices to Soma; verily he places seed; he sacrifices to Tvastr; seed is placed and Tvastr moulds forms; he sacrifices to the wives of the gods, to make a pair; he sacrifices to Agni, lord of the house, for support. There is sameness in the sacrifice [3] in that the fore-sacrifices are offered with butter, and the sacrifices to the wives (are offered) with butter. Having repeated the Rc, of the sacrifices to the wives he offers with a Rc, to prevent sameness, and to make a pairing. The sacrifice has a fivefold prelude and a fivefold

end; there are offered five fore-sacrifices; there are four sacrifices to the wives, the fifth is the Samistayajus by they make up five as a prelude, and five as an end.

ii. 6. 11.

- a. Yoke like a charioteer, Agni,
The steeds that best invite the gods
Set down as ancient Hotr.
- b And, O god, for us do thou the gods,
Most wise one, call hither;
Make all our wishes true;
- c Since thou, O most young,
O son of strength, who art sacrificed to,
Art righteous and worthy of sacrifice.
- d This Agni is lord of a thousandfold,
A hundredfold, strength;
The sage, the head of wealth.
- e Bring him hither with common call
Lower to our sacrifice, O Angiras.
As the Rbhus bend the felly (of the chariot) [I]
- f To him, the heavenly,
Now with constant voice, O Virupa,
To the strong one urge the hymn of praise.
- g What Pani shall we lay low among the kine
With the missile of this Agni
Who seeth from afar?
- h May not the clans of the gods forsake us,
Like the dawns entering the waters,
As cows a poor man.
- i Let not the assault
Of any ill-minded foe smite us,
As a wave a ship.
- k Homage to thee, O Agni, for might,
The people sing, O god;
With strength [2] trouble thou the foe.
- l Wilt thou not, O Agni,
Bring us wealth for our quest for cattle?
O room maker, make room for us.
- m Cast us not aside in this great contest,
Like a bearer his burden;
Gather wealth and conquer it.
- n May this terror, this misfortune,
O Agni, fasten on another than us;
Increase our impetuous strength.
- o The reverent or generous man
In whose offering he hath delighted,
Agni aideth indeed with furtherance.
- p From a far [3] region
Come hither to these lower ones,

THE YAJUR VEDA

Favour those in the region where I am.
q Since we have known of old
Of thy help, O Agni, as a father's,
Now we seek thy favour.
r Thou, who art like a mighty man who slayeth with the dart
Or a sharp-horned bull,
O Agni, hast rent the forts.
s O friends, together (offer) fit
Food and praise to Agni,
Highest over the folk,
The son of strength, the mighty.
t Thou gatherest, O strong one,
All that belongeth, O Agni, to the niggard;
Thou art kindled in the place of offering;
Do thou bear us good things.
u O Prajapati.
v He knoweth.
w O Soma and Pusan.
x These gods.

ii. 6. 12.

a Eagerly we hail thee,
Eagerly would we kindle thee;
Eager bring the eager,
The fathers, to eat the offering.
b Thou, O Soma, art pre-eminent in wisdom;
Thou movest along the straightest path;
Through thy guidance, O drop, our fathers wisely divided
The treasure among the gods.
By thee, O Soma Pavamana, our ancient fathers
Wisely ordained the offerings;
Conquering, untroubled, do thou open the barriers;
Be generous to us in heroes and horses [1].
d Thou, O Soma, in accord with the fathers,
Hast stretched over sky and earth;
To thee, O drop, let us make sacrifice with offering;
Let us be lords of wealth.
e O fathers, made ready by Agni, come hither;
With good leadership sit ye on each seat;
Eat ye the offerings set out on the strew;
And give us wealth with many heroes.
f O fathers that sit on the sacrificial strew, come hither with your aid;
We have made these offerings for you; accept them,
And then come to us with your most healing aid,
Give us [2] health, wealth, and safety!
g I have found the kindly fathers,
The scion and the step of Visnu;
They that sit on the sacrificial strew and enjoy the drink

THE YAJUR VEDA

That is pressed for them with the Svadha call are most eager to come hither.
h Invoked are the fathers who love the Soma
To their dear homes on the sacrificial strew;
May they come hither; may they hear us here
May they speak for us; and may they aid us.
i Let them arise, the lower and the higher
And the middle fathers who love the Soma;
They who lived their lives [3] in goodness and without sin;
May these fathers help us when we call.
k Be this homage to-day to the fathers,
Who went before and who went after;
Who are seated in the earthly region
Or who are now in abodes with fair dwellings.
l As our fathers before,
Of old, O Agni, furthering right,
Sought the pure, the devotion, singing hymns
Cleaving the earth they disclosed the red ones.
m When, O Agni [4], bearer of oblations,
Thou sacrificest to the righteous fathers,
Thou shalt bear the oblations
To the gods and to the fathers.
n Thou, O Agni, praised, all-knower,
Didst carry the offerings making them fragrant;
Thou didst give them to the fathers who ate them at the Svadha call;
Eat thou, O god, the offerings set before thee.
o Matali with the Kavyas, Yama with the Angirases,
Brhaspati rejoicing with the Rkvans,
Those whom the gods magnified and those who magnified the gods;
Some in the Svaha call, some in the Svadha rejoice [5].
p Sit on this strew, O Yama,
In accordance with the Angirases, the fathers
Let the verses made by the poets bring thee hither
Rejoice, O king, in this offering.
Come with the Angirases who deserve the sacrifice
Yama, rejoice here with the Vairupas;
I summon Virasvant who is thy father,
Sitting down on the strew at this sacrifice.
r The Angirases, our fathers, the Navagvas,
Atharvans, Bhrgus, who love the Soma;
May we be in the favour of those ones worthy of sacrifice,
May we have their kindly good will.

KANDA III

PRAPATHAKA I

The Supplement to the Soma Sacrifice

iii. 1. 1.

Prajapati desired, 'May I create offspring.' He did penance, he created serpents. He desired, 'May I create offspring.' He did penance a second time, he created birds. He desired, 'May I create offspring.' He did penance a third time, he saw this speech of the consecrated, he spoke it. Then indeed did he create offspring. In that after undergoing penance he speaks the speech of the consecrated, the sacrificer thus [1] creates offspring. If one who is consecrated sees anything impure, the consecration departs from him; his dark colour, his beauty goes away. 'Mind unbound; eye weak; sun best of lights; O consecration, forsake me not', he says, and consecration departs not from him, his dark colour and his beauty go not away. If rain falls on one who is consecrated, the heavenly waters if unappeased destroy his force, might, consecration [2], and penance. 'Do ye flowing waters place might (in me), place force, place might; do not destroy my consecration, nor my penance', he says; verily he places all that in himself; they do not destroy his force, might, consecration, or penance. Agni is the divinity of the consecrated man, and he is concealed as it were from him, when he goes (out), and the Raksases are able to hurt him [3]. 'From good to better do thou advance; may Brhaspati be thy forerunner', he says. Brhaspati is the holy power (Brahman) of the gods; verily he grasps hold of him, and he brings him safely through. 'Here we have come (*a-idam*) to the place on earth for sacrifice to the gods', he says, for he comes to the place on earth for sacrifice, who sacrifices. 'Wherein aforetime all the gods rejoiced', he says, for all the gods delight in it, in that the Brahmans so do. 'Accomplishing (the rite) with Rc, Saman, and Yajus', he says, for he who sacrifices accomplishes (the rite) with Rc, Saman, and Yajus. 'Let us rejoice in fullness of wealth, in sustenance', he says; verily he invokes this blessing.

iii. 1. 2.

'This is thy Gayatri part', say for me to Soma.

'This is thy Tristubh, Jagati, part', say for me to Soma.

'Become lord of the Chandomas', say for me to Soma.

He who purchases King Soma after making it go to the world of lordship, becomes lord of his own (people). The world of lordship of King Soma is the metres; he should utter these verses before the purchase of Soma. It is to the world of lordship that he makes it go when he buys (Soma) [1], and he becomes lord of his own. He, who knows the support of the Tanunaptra finds support. The theologians say, 'They do not eat, nor offer; then where does the Tanunaptra find support?' 'In Prajapati, in the mind, he should reply. He should smell at it thrice, (saying), 'In Prajapati thee, in the mind I offer'; this indeed is the support of the Tanunaptra; he who knows thus finds support. He who [2] knows the support of the Adhvaryu finds support. He should call (on the Agnidhra) standing in the place without moving whence he is minded to sacrifice. This is the support of the Adhvaryu; he who knows thus finds support. If he were to sacrifice moving about, he would lose his support;

THE YAJUR VEDA

therefore he should sacrifice standing in the same place, for support. He who knows the possession of the Adhvaryu, becomes possessed (of what he needs). His possession is the offering-spoon, his possession is the Vayu cup, his [3] possession is the beaker. If he were to call without holding the Vayu cup or the beaker, he would lose his own; therefore he must hold it when he calls; verily he loses not his own. If he begins the litany without placing the Soma," the Soma is not supported, the Stoma is not supported, the hymns are not supported, the sacrificer is not supported, the Adhvaryu is not supported. The support of the Soma is the Vayu cup, the support of it is the beaker, (the support) of the Stoma is Soma, (the support) of the hymns is the Stoma. He should grasp the cup or fill up the beaker, and then begin the litany; a support to the Soma he verily (*eva*) gives, to the Stoma, to the hymns; the sacrificer finds support, the Adhvaryu finds support.

iii. 1. 3.

They gather together the sacrifice when (they gather the dust of) the foot-print of the Soma cow; the oblation-holders are the mouth of the sacrifice; when they move forward the oblation-holders, then he should oil the axle with it; verily he extends the sacrifice in the mouth of the sacrifice. They lead Agni forward, they take the wife forward, and they make the carts follow after. Now the altar of him (Agni) is deserted; he broods on it, and is liable to become terrible (*rudrá*) [1], and lay to rest the offspring and cattle of the sacrificer. When they are leading northward the sacrificial animal over which the Apris have been said, he should take (from the altar the fire) for cooking it; verily he makes him share in it. The Ahavaniya is the sacrificer; if they take (the fire) for cooking the victim from the Ahavaniya, they tear the sacrificer asunder; the fire should therefore be thus, or he should make it by friction, so that the sacrificer's body may remain together. If a portion of the victim be lost, he should cut off an equivalent portion of the butter; that is then the atonement. If men disturb his victim and he wish of them, 'May they come to ruin', he should make an offering in the Agnidh's altar with the Rc containing the word 'paying of homage' (and beginning), 'What then?' Verily he appropriates their paying of homage and speedily do they go to ruin.

iii. 1. 4.

- a The offspring, being born of Prajapati
And those that have been born,
To him declare them;
Let the wise one reflect thereon.
- b This victim, O lord of cattle, for thee to-day,
I bind, O Agni, in the midst of righteous action;
Approve it, and let us sacrifice with a good offering
May this offering be welcome to the gods.
- c The ancient wise ones grasp
The breath as it speedeth from the limbs;
Go to heaven by the paths which lead to the gods;
Be among the plants with thy members.
- d What cattle the lord of cattle ruleth [1],
Both the four-footed and the two-footed,
May he, bought off, go to his sacrificial share;
May abundances of wealth fall to the sacrificer.
- e Those, who being bound, contemplated
With mind and with eye him who was being bound

THE YAJUR VEDA

Let the god Agni first release them,
Lord of offspring, in harmony with offspring.
f The cattle of the forest, of all forms,
Of various forms, many of one form.
Let the god Vayu first release them,
Lord of offspring, in harmony with offspring.
g Releasing [2] the seed of being,
Do ye further the sacrificer, O gods;
May that which hath stood ready and strenuous,
Go alive to the place of the gods.
h The breath of the sacrificer is apart from the victim;
The sacrifice goeth to the gods with the gods;
Let it go alive to the place of the gods;
Fulfilled may the desires of the sacrificer be.
i If the victim has uttered a cry,
Or striketh its breast with its feet,
May Agni release me from that sin,
From all misfortune.
k O ye slayers, come
To the sacrifice [3] sped by the gods;
Free the victim from the noose,
The lord of the sacrifice from the bond.
l May Aditi loosen this noose;
Homage to the cattle, to the lord of cattle, I pay;
I cast down the enemy;
On him whom we hate I fasten the noose.
m Thee they keep to carry the offering,
To cook (the victim) and as worthy of sacrifice;
O Agni, with thy strength and thy body, be present
And accept our offerings, O Jatavedas.
n O Jatavedas, go with the caul to the gods,
For thou art the first Hotr;
With ghee do thou strengthen their bodies;
May the gods eat the offering made with the cry of 'hail!
o Hail to the gods; to the gods hail!

iii. 1. 5.

Cattle belong to Prajapati; their overlord is Rudra. In that he prepares (them) with these two (verses), verily by addressing him with them he secures him, so that his self is not injured. He prepares (them) with two; the sacrificer has two feet; (verily it serves) for support. Having prepared them, he offers five libations; cattle are fivefold; I verily he wins cattle. Now the victim is led to death, and if he should lay hold on it, the sacrificer would be likely to die. 'The breath of the sacrifice is apart from the victim', he says, for distinction [1]. 'If the victim has uttered a cry'--(with these words) he offers a libation, for calming. 'O ye slayers, come to the sacrifices', he says; that is according to the text. When the omentum is being taken, the strength goes away from Agni. 'Thee they keep to carry the offering'--(with these words) he pours a libation over the omentum; verily he wins the strength of Agni; (it serves) also for making (the victim) ready. In the case of some gods the cry of 'hail!' is uttered before (an offering), in the case of others the cry of 'hail!' is uttered after. 'Hail to the gods, to

THE YAJUR VEDA

the gods hail!--(with these words) he pours a libation on either side of the omentum; verily he delights both (sets of gods).

iii. 1. 6.

a 'He who performs the sacrifice not according to the deities falls a victim to the deities, he becomes worse. He who (performs) in accordance with the deities does not fall a victim to the deities, he becomes better. He should rub the Agnidh's place with a verse addressed to Agni, the oblation-holder with one addressed to Visnu, the offering-spoons with one addressed to Agni, the Vayu cups with one addressed to Vayu, the Sadas with one addressed to Indra. Thus he forms the sacrifice in accordance with the deities, he does not fall a victim to the deities, he becomes better.

b I yoke earth for thee with light, I yoke wind for thee with the atmosphere [1], I yoke speech for thee with the sun, I yoke the three spaces of the sun for thee.

c Agni is the deity, Gayatri the metre, thou art the vessel of the silent offering. Soma is the deity, Tristubh the metre, thou art the vessel of the restrained offering. Indra is the deity, Jagati the metre, thou art the vessel of Indra and Vayu. Brhaspati is the deity, Anustubh the metre, thou art the vessel of Mitra and Varuna. The Aṅvins are the deity, Pañkti the metre, thou art the vessel of the Aṅvins. Surya is the deity, Brhati the metre [2], thou art the vessel of the pure (Soma). Candramas is the deity, Satobrhati the metre, thou art the vessel of the mixed (Soma). The All-gods are the deity, Usnih the metre, thou art the vessel of the opening offering. Indra is the deity, Kakubh the metre, thou art the vessel of the hymns. Earth is the deity, Viraj the metre, thou art the vessel of the reserved (offering).

iii. 1. 7.

The Adhvaryu is he that brings trouble on the sacrificer, and he that brings trouble himself is ruined before the trouble. 'From the formula spoken, guard me, from every execration'--(with these words) he should pour a libation before the morning litany (of the Hotr). So the Adhvaryu girds himself in front with a protection, to avert trouble.

For entry thee, for rest thee, for the overcoming of the Gayatri, of the Tristubh, of the Jagati, hail! O expiration and inspiration, protect me from death, O expiration and inspiration forsake me not.

They contend as to the deities and to expiration and inspiration [1], whose Soma (offerings) compete. 'For entry thee, for rest thee', he says; entry and rest are the metres; verily by the metres he appropriates his metres. The Ajya (Stotras) have the word 'forward' in them, for conquest. The beginning verses are addressed to the Maruts, for victory. Both the Brhat and the Rathantara (Samans) are used. The Rathantara is this (earth), the What yonder (sky); verily he cuts him off from these two. The Rathantara is to-day, the Brhat to-morrow; verily he cuts him off from to-day and to-morrow. The Rathantara is the past [2], the Brhat the future; verily he cuts him off from the past and the future. The Rathantara is the measured, the Brhat the unmeasured; verily he cuts him off from the measured and the unmeasured. Viçvamitra and Jamadagni had a quarrel with Vasistha. Jamadagni saw this Vihavya (hymn), and by means of it he appropriated the power and strength of Vasistha. In that the Vihavya is recited, the sacrificer appropriates the power and strength of his enemy. 'He who performs more rites of sacrifice', they say, 'appropriates the gods.' If the Soma (sacrifice) on the other side is an Agnistoma, he should perform an Ukthya; if it is an Ukthya, he should perform an Atiratra; verily by means of rites of sacrifice he appropriates his deities; he becomes better.

iii. 1. 8.

a Ye are the Nigrabhyas, heard by the gods. Delight my life, delight my expiration, delight my inspiration, delight my cross-breathing, delight my eye, delight my ear, delight my mind, delight my speech, delight my trunk, delight my limbs, delight my offspring, delight my cattle, delight my house, delight my troops, delight me with all my troops, delight me [1]; may my troops not go thirsty.

b The plants are the subjects of Soma; the subjects indeed are able to give up the king; Soma is connected with Indra. 'I have made you grow in my mind, O ye well born; O ye born of right, may we enjoy your favour; may the divine plants in accord with Indra grant us the Soma for the pressing', he says verily having begged him from the plants, his subjects, and his deity he presses him.

c When the Soma is pressed [2] the first drop which falls has potency to destroy the power, strength, offspring, and cattle of the sacrificer; he should pronounce over it the formula, 'Thou hast fallen to me with offspring, with abundance of wealth; destroy not my power and strength'; verily he invokes this blessing to prevent the destruction of his power, strength, offering, and cattle.

d The drop hath fallen on the earth, the sky,
On this seat and on the one which was aforetime
The drop that wandereth over the third seat
I offer in the seven Hotras.'

iii. 1. 9.

a He who bestows upon the gods the glory of the gods, and on men the glory of men, has the divine glory among the gods, the human glory among men. The libations which he draws off before the Agrayana libation, he should draw off silently; those after with noise; verily he bestows upon the gods the glory of the gods, and on men the glory of men; verily he has the divine glory among the gods, the human glory among men.

b May Agni protect us at the morning pressing,
He that belongeth to all men, all-wealthful in his might;
May he, the purifier, grant us wealth [1];
May we that share the draught be long-lived

c May the All-gods, the Maruts, Indra,
Not leave us at the second pressing;
Long-lived, speaking what is pleasing to them,
May we enjoy the favour of the gods.

d This third libation belongeth to the sages
Who righteously set the beaker in motion;
May these Saudhanvanas, who have attained heaven,
Bear our good offering to what is better

e Some libations have bases, some have not. Those which have a sprinkling have bases, those [2] of Soma have not bases. Taking (the cup) for Indra and Vayu he should sprinkle it (saying), 'May the sacrifice be harmless for plants, for our cattle, for our folk; for all creatures harmless thou art; swell like ghee, O god Soma.' Verily so he makes the libations of Soma to have a base. He becomes

THE YAJUR VEDA

possessed of a base who knows thus. Verily also he wets with ghee the sky and earth: they being wet are to be lived upon; he is to be lived upon [3] who knows thus.

f This is thy share, O Rudra, for which thou didst ask; rejoice in it, find (for us) the lordship of cows, abundance of wealth, with good heroes and a year's prosperity.'

g Manu divided his property among his sons. He deprived Nabhanedistha, who was a student, of any portion. He went to him, and said, 'How hast thou deprived me of a portion?' He replied, 'I have not deprived you of a portion; the Angirasas here are performing a Sattrā; they [4] cannot discern the world of heaven; declare this Brahmana to them; when they go to the, world of heaven they will give thee their cattle.' He told them it, and they when going to the world of heaven gave him their cattle. Rudra approached him as he went about with his cattle in the place of sacrifice, and said, 'These are my cattle.' He replied, 'They have given them [5] to me.' They have not the power to do that', he replied, (whatever is left on the place of sacrifice is mine.' Then one should not resort to a place of sacrifice. He said, 'Give me a share in the sacrifice, and I will not have designs against your cattle. He poured out for him the remnants of the mixed (Soma). Then indeed had Rudra no designs against his cattle. When one who knows thus offers the remnants of the mixed (Soma), Rudra has no designs against his cattle.

iii. 1. 10.

a May I be pleasing to speech; pleasing to the lord of speech, O divine speech. The sweetness of speech place in me; hail to Sarasvati.

b By the Rc make the Soma to prosper,

By the Gayatra the Rathantara,

The Brhat with the Gayatri for its metre.

c The drop that falleth of them, that shoot,

Shaken by the arms, from the womb of the pressing-planks,

Or from the filter of the Adhvaryu,

Over it I say Hail! and offer it to Indra.

d The drop, the shoot, that hath fallen on the ground,

From the rice grains [1], the cake, the mush,

From the Soma with grain, from the mixed, O Indra, from the pure,

Over it I say Hail! and offer it to Indra.

e Thy sweet drop, powerful,

Over which Hail! is said and which goeth back to the gods

From the sky, the earth, the atmosphere

Over it I say Hail! and offer it to Indra.

f The Adhvaryu is the first of the priests to start work, verily they say the Stoma should be started by him.

g 'May speech that goes in front go in front, going straight to the gods, placing glory in me, breath in cattle, offspring in me [2] and in the sacrificer', he says; verily he yokes speech at the beginning of the sacrifice. The place of the sacrifice is made when having drawn off the libations they creep to the Bahispavamana; for they go away, and they praise with verses which go away; he returns, and with a verse addressed to Visnu reverences (the Soma); Visnu is the sacrifice; verily he makes the sacrifice. 'O Visnu, as our nearest, O mighty one, grant us protection; the streams dripping honey milk for thee the unfailing source', he says; verily he makes to swell by it whatever of the Soma has dried up through lying (in the barrels).

iii. i. 11.

a By Agni may one win wealth
And abundance day by day,
Glory, full of heroes.
b Rich in cattle, in sheep, O Agni, in horses is the sacrifice;
With manly companions, ever unalterable;
Rich in food is this, O Asura, in offspring,
Enduring, wealth, deep based and rich in houses.
c Swell up.
d Together for thee.
e Here Tvastr the first,
Of all forms, I call.
May he be ours only.
f That procreant strength for us do thou,
O God Tvastr, graciously lot loose,
Whence is born a hero [1] of great deeds, of skill,
Who wieldeth the pressing-stone and loveth the gods.
g Come hither, O Tvastr, propitious,
Pervasive for abundance, and of thy own will,
Aid us in every sacrifice.,
h The hero is born, loving the gods,
Of brilliant hue, strong, and full of vigour;
Tvastr accord us offspring and descendants;
May he go to the place of the gods.
i Forth for us, O goddess.
k From the sky.
l May we milk offspring and food
From Sarasvant's breast,
Swelling for all to see [2].1
m May we enjoy the favour
Of thy waves, O Sarasvant,
Which are full of honey and drip ghee.
n Let us call for aid on this Sarasvant,
Whose ordinance all cattle follow,
Whose ordinance the waters obey,
And in whose ordinance the lord of increase doth rest.
o The divine, well-feathered bird, the great one,
Germ of the waters, male of the plants,
Who delighteth with rain from near,
This Sarasvant let us call on for aid.
p O Sinivali, with broad braids,
Who art the sister of the gods,
Accept the offering [3] which is made;
Reveal, O goddess, offspring unto us.
q To her that hath fair hands, fair fingers,
Prolific, and mother of many,
To her the queen Sinivali,
Pour the offering.

THE YAJUR VEDA

r Indra from all sides.
s Indra men.
t The dark-coloured steeds with fair feathers,
Clad in the mist, spring up to the sky;
They turn hitherward having established their abodes;
Then the earth is wet with ghee.
u He hath golden tresses in the expanse of the air,
A raging serpent like the rushing wind,
With pure radiance [4], knowing the dawn,
Like true, glorious and toiling (women).
v Thy winged (steeds) have charged them as they are wont;
The dark bull hath roared when this was;
He hath come hither with (lightnings) that smile like kindly (women);
The rains fall, the clouds thunder.
w Like a cow the lightning loweth;
It tendeth its young like a mother,
When their rain hath been let loose.
x The mountain that hath waxed great is afraid
Even the ridge of heaven trembleth at your roaring;
When ye sport, O Maruts [5], with your spears,
Ye speed along together like the waters.
y Roar and thunder, deposit a germ,
Fly around with thy chariot water-laden;
Draw downward thy opened water-skin,
And let the heights and the depths be level.
z Even these immovable things (dost thou eat),
O Agni, like a beast at grass;
What time, O immortal, the hosts of thee,
The strong, rend the woods.
aa O Agni, many are the hosts of the immortal all-knower,
O God, powerful; and (many) the [6] wiles of the wily
Which of yore they deposited in thee,
O thou that impellest all, O seeker of friends.
bb From the sky grant us rain, O ye Maruts;
Make ye to swell the streams of the strong steed
Come hither with this thunder,
Pouring the waters, the Asura our father.
cc The bounteous Maruts make to swell the waters
Which yield milk with ghee for the sacrifices;
The strong steer they lead about as it were for rain;
They milk the thundering and never-failing spring.
dd O ye Maruts, swimming in water, send forth
The rain [7], which all the Maruts strengthen;
May it call aloud like a maiden,
Like a wife with her husband in union.

ee With ghee anoint sky and earth, with honey;
Make the plants rich in milk, the waters;
Make to swell strength and goodwill,

THE YAJUR VEDA

When, O hero Maruts, ye pour the honey,
ff Upwards that.
gg The radiant.
hh Like Aurva, like Bhrgu, like Apnavana,
I summon the pure
Agni who is clothed with the sea.
ii As the impulse of Savitr,
The favour of Bhaga, I call
Agni who is clothed with the sea.
kk I call the wise one, who soundeth like the wind,
The might that roareth like Parjanya,
Agni who is clothed with the sea.

PRAPATHAKA II

The Supplement to the Soma Sacrifice (continued)

iii. 2. 1. He who sacrifices knowing the 'ascent' verses of the Pavamana (Stotras) mounts on the Pavamanas and is not cut off from the Pavamanas. 'Thou art the hawk, with the Gayatri for thy metre; I grasp thee; bring me over in safety. Thou art the eagle, with the Tristubh for thy metre; I grasp thee; bring me over in safety. Thou art the vulture, with the Jagati for thy metre; I grasp thee; bring me over in safety', he says. These [1] are the ascents of the Pavamanas; he who knowing thus these sacrifices mounts on the Pavamanas, and is not cut off from the Pavamanas. He who knows the continuity of the Pavamana lives all his days; he does not die before his time; he becomes rich in cattle; he obtains offspring. The Pavamana cups are drawn off, but these are not drawn off by him, the wooden vessel, the stirring-vessel, and the vessel which holds the purified Soma. If he were to begin (the Stotra) without drawing them off, he would split the Pavamana [2], and with its being split the breath of the Adhvaryu would be split. 'Thou art taken with a support; to Prajapati thee!', (with these words) he should rub the wooden vessel; 'to Indra thee!', (with these words) the stirring-vessel; 'to the All-gods thee!', (with these words) the vessel which holds the purified Soma verily he renders continuous the Pavamana, he lives all his days; he does not die before his time; he becomes rich in cattle; he obtains offspring.

iii. 2. 2.

There are three pressings. Now they spoil the third pressing if there are no stalks of the Soma in it. Having offered the silent cup, he puts a shoot in the vessel which holds it, and placing it with the third pressing he should press it out. In that he makes it swell, it has a stalk (of the Soma); in that he presses it out, it has the lees (of the Soma); verily he makes all the pressings have stalks and pure Soma, and be of equal strength.

Two oceans are there extended, unperishing;
They revolve in turns like the waves in the bosom of the sea;
Seeing they pass over one of them,
Seeing not [1] they pass over the other with a bridge.
Two garments continuous one weareth;
With locks, knowing all the worlds;

THE YAJUR VEDA

He goeth in secret clad in the dark;
He putteth on his bright robe abandoning that of the worn-out one.

Whatever the gods did at the sacrifice the Asuras did. The gods saw this great sacrifice, they extended it, they performed the Agnihotra as the vow; therefore one should perform the vow twice, for twice they offer the Agnihotra. They performed the full moon rite, as the animal sacrifice to Agni and Soma [2]. They performed the new moon rite, as the animal sacrifice to Agni. They performed the sacrifice to the All-gods as the morning pressing. They performed the Varunapraghasas, as the midday pressing. They performed the Sakamedhas, the sacrifice to the fathers, and the offering to Tryambaka, as the third pressing. The Asuras sought to follow their sacrifice, but could not get on its tracks. They said, "These gods have become inviolable (*adhvartavyah*). That is why the sacrifice (*adhvara*) is inviolable. Then the gods prospered, the Asuras were defeated. He who knowing thus offers the Soma, prospers himself, the enemy is defeated.

iii. 2. 3.

a Surrounding Agni, surrounding Indra, surrounding the All-gods, surrounding me with splendour, be purified for us, with healing for cattle, healing for men, healing for the horses, healing, O king, for the plants; may we possess the abundance of wealth that is thine who art unbroken and of heroic power, O lord of wealth; of that give me, of that may I share, of that that is thine I procure this.

b For my expiration, be purified, giving splendour, for splendour;

c For my inspiration;

d For my cross-breathing;

e For my speech [1];

f For my skill and strength;

g For my two eyes do ye be purified, giving splendour, for splendour;

h For my ear;

i For my trunk;

k For my members;

l For my life;

m For my strength

n Of Visnu,

o Of Indra,

p Of the All-gods thou art the belly, giving splendour to me, be purified for splendour.

q Who art thou? (Thou art) who by name. To who (*kásmai*) thee, to who (*káya*) thee, thee whom I have delighted with Soma, thee whom I have gladdened with Soma. May I be possessed of fair offspring with offspring, of noble heroes with heroes, of excellent splendour with splendour, of great abundance with abundances.

r To all my forms giving splendour [2], be purified for splendour; of that give me; of that may I share, of that that is thine I procure this.

He who desires to be great should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted is purified for him with prosperity. He who desires splendour should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted is purified for him with splendour. He who is ill [3] should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted is purified for him with life. He who practises witchcraft should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted cuts off him (the enemy) from expiration and inspiration, from

THE YAJUR VEDA

speech, from skill and strength, from his eyes, from his ears, from his trunk, from the members, from life; swiftly he comes to ruin.

iii. 2. 4.

a The wooden sword is safety, the hammer is safety, the knife, the sacrificial enclosure, the axe is safety; sacrificial ye art, makers of the sacrifice; do ye invite me to this sacrifice.

b May sky and earth invite me;

(May) the place of singing, the bowl, Soma, the fire (invite me);

(May) the gods, the sacrifice,

The Hotras call upon me in invitation.

c 'Homage to Agni, slayer of Makha; may the glory of Makha impel me'--(with these words) he reverences the Ahavaniya. Makha is the sacrifice [1]; verily he slays the sacrifice; verily paying homage to him he creeps to the Sadas, for his own safety.

d 'Homage to Rudra, slayer of Makha; for this homage guard me' (with these words he reverences) the place of the Agnidh; verily paying homage to him he creeps to the Sadas, for his own safety.

e 'Homage to Indra, slayer of Makha; injure not my power and strength'--(with these words he reverences) the place of the Hotr; verily he invokes this blessing, for the preserving of his power and strength [2].

f He who creeps forward knowing the gods who cause ruin at the Sadas is not ruined at the Sadas. 'Homage to Agni, slayer of Makha', he says. These gods cause ruin at the Sadas. He, who knowing them thus creeps forward, is not ruined at the Sadas.

g Ye two are firm, loose; united guard me from trouble.

h May the sun, the god, guard me from trouble from the sky, Vayu from the atmosphere [3], Agni from earth, Yama from the fathers, Sarasvati from men.

i O ye divine doors, oppress me not.

k Homage to the Sadas, homage to the lord of the Sadas, homage to the eye of the friends who go before, homage to sky, homage to earth.

l Ho! son of a second marriage, get thee hence; sit on the seat of another more foolish than we are.

m From the low, from the high may I go.

n O sky and earth protect me from this day to-day.

o When he creeps forward to the seat [4], the fathers creep along after him; they have power to injure him; having crept to the seat he should look along the south side (saying), 'Come, O ye fathers; through you may I possess the fathers; may ye have good offspring in me'; verily paying reverence to them he creeps to the Sadas, for his own safety.

iii. 2. 5.

a Food come hither, enter me for long life, for health, for increase of wealth, for splendour, for good offspring. Come hither, O Vasu, preceded by wealth; thou art dear to my heart.

b May I grasp thee with the arms of the Açvins.

c With clear sight may I gaze' upon thee, O god Soma, who regardest men.

d Gentle control, banner of the sacrifices, may speech accept and delight in the Soma; I may Aditi, gentle, propitious, with head inviolable, as speech, accept and delight in the Soma.

e Come hither, O thou who art of all men [1], with healing and favour; with safety come to me, O

THE YAJUR VEDA

tawny-coloured, for skill, for strength, for increase of wealth, for good heroes.

f Terrify me not, O king, pierce not my heart with thy radiance, for manly strength, for life, for splendour.

g Of thee, O god Soma, who hast the Vasus for thy troop, who knowest the mind, who belongest to the first pressing, who hast the Gayatri as thy metre, who art drunk by Indra, who art drunk by Naraçansa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.

h Of thee, O god Soma, who hast the Rudras for thy troop, who knowest the mind, who belongest to the midday pressing, who hast the Tristubh for thy metre, who art drunk by Indra, who art drunk by Naraçansa [2], who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.

i Of thee, O god Soma, who hast the Adityas for thy troop, who knowest the heart, who belongest to the third pressing, who hast the Jagati for thy metre, who art drunk by Indra, who art drunk by Naraçansa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.

k Swell up, let thy strength be gathered

From all sides, O Soma;

Be strong in the gathering of might.

l Impel my limbs, O thou with tawny steeds,

Do not distress my troops;

Propitious do thou honour for me the seven sages;

Do not go below my navel [3].

m We have drunk the Soma, we have become immortal,

We have seen the light, we have found the gods;

What can the enmity, what the treachery,

Of mortal man do to us, O immortal?

n Whatever fault has been mine,

Agni hath put that right, all-knower, he who belongeth to all men;

Agni hath given back the eye,

Indra and Brhaspati have given it back;

Do ye two, O Açvins,

Replace my eye within its sockets.

o Of thee, O god Soma, over whom the Yajus is spoken, the Stoma sung [4], the Uktha recited, who hast tawny steeds, who art drunk by Indra, who hast sweetness, and who art invited, I invited eat.

p Ye are to be filled; fill me

With offspring and wealth.

q That is thine, O father, and those that are after thee. That is thine, O grandfather, O great-grandfather, and those that are after thee.

r Rejoice therein, O fathers, according to your shares.

s Homage to your taste, O fathers; homage to your birth, O fathers; homage to your life, O fathers;

homage to your [5] custom, O fathers; homage to your anger, O fathers; homage to your terrors, O

fathers; O fathers, homage to you.

t Ye that are in that world, may they follow you; ye that are in this world, may they follow me.

u Ye that are in that world, of them be ye the most fortunate; ye that are in this world, of these may I be the most fortunate.

v O Prajapati, none other than thou

Comprehendeth all these creatures [6].

What we seek when we sacrifice to thee, let that be ours;

May we be lords of riches.

w Thou art the expiation of sin committed by the gods, thou art the expiation of sin committed by men, thou art the expiation of sin committed by the fathers.

x Of thee, O god Soma, that art purified in the waters, that art pressed by men, over whom the Yajus

THE YAJUR VEDA

is spoken, the Stoma sung, the Çastra recited, who art made by the fathers into food to win horses and cows, and who art invited, I invited eat.

iii. 2. 6.

a Thou art the milk of the great ones, the body of the All-gods; may I to-day accomplish the cup of the speckled ones; thou art the cup of the speckled ones; thou art the heart of Visnu, once hath Visnu stepped apart along thee, O vigorous one; with curds and ghee may prosperity be increased; may wealth come to me from this which is offered and enjoyed thou art the light for all men, milked from the dappled one.

b As great as are sky and earth in mightiness,
As great as the expense of the seven rivers,
So great is the cup of thee, O Indra [1],
Which unvanquished I draw off with strength.

If a black bird touch the speckled butter, his slaves would be likely to die; if a dog touch it, his fourfooted cattle would be likely to die; if it were to be spilt, the sacrificer would be likely to die. The speckled butter is the cattle; his cattle fall, if his speckled butter falls; in that he takes again the speckled butter, he takes again cattle for him. The speckled butter is the breath; his breath [2] falls, if his speckled butter falls; in that he takes again the speckled butter, he takes again breath for him. He takes it after placing gold (in the ladle), gold is immortality, the speckled butter is the breath; verily he places immortality in his breath. It is of a hundred measures, man has a hundred years of life, a hundred powers; verily on life and power he rests. He makes a horse sniff it, the horse is connected with Prajapati; verily from his own place of origin he fashions offspring for him. His sacrifice is broken whose speckled butter is spilt. He takes it again with a Rc addressed to Visnu; Visnu is the sacrifice; verily he unites the sacrifice by the sacrifice.

iii. 2. 7.

a O God Savitr, he hath declared that to thee; that do thou impel and offer.
b The Brahman is Brhaspati.
c Depart not from the life-giving Rc, from the Saman which protecteth the body.
d Let your wishes be accomplished, let your purposes (be accomplished).
e Speak right and truth.
f Praise ye on the impulse of the god Savitr.
g The praised of the praised art thou, may the praised milk strength for me, may the praised of the praised come to me.
h Thou art the Çastra of the Çastra [1], may the Çastra milk strength for me, may the Çastra of the Çastra come to me.
i With power may we conquer,
May we milk offspring and food.
k May my wish be accomplished among the gods.
l May splendour come to me.
m The sacrifice hath become, it hath come into being,
It hath been born, it hath waxed great;
It hath become the overlord of the gods,

THE YAJUR VEDA

May it make us overlords,
May we be lords of wealth.

n Either the sacrifice [2] milks the lord of the sacrifice, or the lord of the sacrifice milks the sacrifice. Him, who sacrifices not knowing the milking of the Stotra and the Çastra, the sacrifice milks, he after sacrificing becomes worse; he, who knowing the milking of these two sacrifices, milks the sacrifice; he after sacrificing becomes better. 'The praised of the praised art thou, may the praised milk strength for me, may the praised of the praised come to me. The Çastra, of the Çastra thou art, may the Çastra milk strength for me, may the Çastra of the Çastra come to me', he says; this is the milking of the Stotra and the Çastra; he who sacrifices knowing thus milks the sacrifice, and by sacrificing becomes better.

iii. 2. 8.

a To the flying eagle hail! Vat! To him who approveth himself homage. To the support, the law, hail! Vat! To him who approveth himself homage. To the enclosing-stick which extendeth men hail! Vat! To him who approveth himself homage. To the strength of the Hotras hail! Vat! To him who approveth himself homage. To the milk of the Hotras hail! Vat! To him who approveth himself homage. To Prajapati, to Manu, hail! Vat! To him who approveth himself homage. Right, guardian of right, heaven-bearing, hail! Vat! To him who approveth himself homage.

b Let the Hotras delight in the sweet ghee.

c To the lord of the sacrifice the Rsis said,
'By thy sin [1] creatures are famishing and troubled';
He did not secure the two drops of honey;
May Viçvakarman unite us with them.

d Dread are the Rsis; homage be to them,
In the union with their eye and mind;
To Brhaspati great, real, and glorious reverence;
Homage to Viçvakarman; may he guard us.

e Deeming that the Soma-drinkers are his own,
Knowing the breath like a valiant man in battle,--
He hath committed a great sin and is bound by them--
Him set free, O Viçvakarman [2], for safety.

f Those who eating deserved not riches,
Whom the fires of the hearths did trouble,
That is their offering to expiate the ill sacrifice
A good sacrifice for us may Viçvakarman make it.

g Homage to the Pitrs, who have watched around us,
Making the sacrifice, loving the sacrifice, the benignant deities;
We have not brought you the offering without desires;
Trouble us not for this sin.

h All those who are in the Sadas must have presents; he who did not [3] give them a present would fall a victim to them; in that he offers the libations to Viçvakarman, he thus delights those who are in the Sadas.

i Ye gods, have regard to this wonder,
The good thing which the husband and wife win with the milk admixture;

THE YAJUR VEDA

A male child is born, he findeth riches,
And all the house prospereth unhurt.
k May the husband and wife who give the milk admixture win good;
May wealth unharmed attend them dwelling in harmony;
May he, who poureth that which hath been milked together with the pot (of Soma),
By the sacrifice leave misfortune on his way.
l Butter-necked [4], fat is his wife;
Fat his sons and not meagre,
Who with his wife eager to offer a good sacrifice
Hath given to Indra the milk admixture together with the pot (of Soma).
m May the milk admixture place in me strength and good offspring
And food, wealth and fair fame,
(Me that am) conquering the fields with might, O Indra,
And casting down my rivals.
n Thou art being, place me in being; thou art the mouth, may I be
the mouth.
o From sky and earth I take thee.
p May the All-gods, belonging to all men [5], move thee forward.
q In the sky make firm the gods, in the atmosphere the birds, on earth the creatures of
earth.
r With the firm offering the firm
Soma, we transfer,
That the whole world may be for us
Free of sickness and of kindly intent;
s That Indra may make
All the clans for us of one mind,
That all the quarters
May be ours alone.

iii. 2. 9.

In that the Hotr addresses the Adhvaryu, he makes the thunder bolt advance towards him; 'O reciter of hymns', he says in response at the morning pressing; the syllables herein are three, the Gayatri has three Padas, the morning pressing is connected with the Gayatri; verily with the Gayatri he places the thunderbolt within the morning pressing. 'The hymn hath been uttered', he says in response at the midday pressing; the syllables herein are four, the Tristubh has four Padas, the midday pressing is connected with the Tristubh; verily with the Tristubh he places the thunderbolt within the midday pressing [1]. 'The hymn hath been uttered to Indra', he says in response at the third pressing; the syllables herein are seven, the Çakvari has seven Padas, the thunder bolt is connected with the Çakvari; verily with the thunderbolt he places the thunderbolt within the third pressing. The theologians say, 'He indeed would be an Adhvaryu who should produce the metres in the responses according to the pressings; he would bestow brilliance upon himself at the morning pressing, power at the midday pressing, and cattle at the third pressing.' 'O reciter of hymns', he says in response at the morning pressing; the syllables herein are three, [2], the Gayatri has three Padas, the morning pressing is connected with the Gayatri; verily at the morning pressing he produces the metres in the response; now the Gayatri is brilliance, the morning pressing is brilliance; verily at the morning pressing he bestows brilliance upon himself. 'The hymn hath been uttered', he says in response at the midday pressing; the syllables herein are four, the Tristubh has four Padas, the midday pressing is connected with the Tristubh; verily at the midday pressing he produces the metres in the response;

now the Tristubh is power, the midday pressing is power [3]; verily at the midday pressing he bestows power upon himself. 'The hymn hath been uttered to Indra', he says in response at the third pressing; the syllables herein are seven, the Çakvari has seven Padas, cattle are connected with the Çakvari, the third pressing is connected with the Jagati; verily at the third pressing he produces the metres in the response; now the Jagati is cattle, the third pressing is cattle; verily at the third pressing he bestows cattle upon himself that the Hotr addresses the Adhvaryu, he puts fear in him; if he were not to smite it off [4], they would have fear in his house before the year (was over). 'Recite, let us two rejoice', he responds, and thereby he smites it off. Just as one looks for the exact interval, so the Adhvaryu looks for the response. If he were to respond in advance, that would be as when one goes to meet the exact interval. If the (response) were to be omitted after the half-verse, that would be as when one is left behind those that are running. The Udgithas are similar for the priests, the Udgitha for the Udgatrs, [5], the Rces and the Pranavas for the singers of hymns, the response for the Adhvaryus. He, who knowing thus responds, becomes an eater of food, a strong one is born among his offspring. The Hotr is this (earth), the Adhvaryu yonder (sky); in that he recites sitting, so the Hotr goes not away from the (earth), for this (earth) is seated as it were; verily thereby the sacrifice milks this (earth). In that he responds standing, so the Adhvaryu goes not away from yonder (sky) [6], for yonder (sky) stands as it were; verily thereby the sacrificer milks yonder (sky). In that he recites sitting, therefore the gods live on that which is given hence; in that he responds standing, therefore men live on what is given thence. In that he recites seated towards the east, and he responds standing towards the west, therefore seed is impregnated in front, offspring are born behind. In that the Hotr addresses the Adhvaryu, he makes the thunderbolt advance towards him; he turns towards the West; verily he overcomes the thunderbolt.

iii. 2. 10.

a Thou art taken with a support; thou art seated in speech for the guardians of speech, for the guardians of insight, for the overseers of this established sacrifice do I take thee.

b Thou art taken with a support; thou art seated in holy order; for the guardians of sight, &c., do I take thee.

c Thou art taken with a support; thou art seated in holy lore; for the guardians of the ear, &c., do I take thee.

d For the gods thee!

e For the All-gods thee!

f For all the gods thee!

g O Visnu, wide striding, this is thy Soma; guard it [1] let not the evil-eyed one espy this of thine.

h In me is the Vasu, whom wealth precedeth, who guardeth the voice; guard my voice.

i In me is the Vasu, who winneth wealth, who guardeth the eye; guard my eye.

k In me is the Vasu, who keepeth wealth together, who guardeth the ear; guard my ear.

l Thou art Bhuh, best of rays, guardian of expiration; guard my expiration.

m Thou art Dhuh, best of rays, guardian of inspiration; guard my inspiration.

n The foe who, O Indra and Vayu, is hostile to us,

Who seeketh to assail us, O lords of splendour,

May I here burl him below my feet,

So that, O Indra, I may shine as the highest.

o (The foe who), O Mitra and Varuna, &c.

p (The foe who), O Açvins, &c.

iii. 2. 11.

a He by thy help, O Agni,
With good heroes, making strength, is victorious,
Whose companionship thou dost favour.
b Your ancient lofty praise bear
To Agni, the Hotr
The creator who beareth as it were the light of songs.
c O Agni, three are thy powers, three thy stations,
Three are thine ancient tongues, O born of holy order;
Three are thy bodies in which the gods find pleasure,
With them guard thou our songs unfailing.
d With the rite, with food [1] I impel you,
O Indra and Visnu, to the end of this work;
Rejoice in the sacrifice and bestow wealth,
Furthering us with safe ways.
e Both are victorious, they are not defeated
Neither of them at any time hath been defeated;
When, with Indra, O Visnu, ye did strive,
Then did ye in three divide the thousand.
f Three ages are thine, O All-knower,
Three births in the dawns, O Agni;
With them, knowing, do thou propitiate the gods,
And [2] be for the sacrificer health and wealth.
g Agni abideth in three abodes
Of three foundations, the sage;
May he offer and may he satisfy for us,
The three sets of eleven (gods);
The wise envoy made ready,
Let the others all be rent asunder.
h O Indra and Visnu, ye overthrew
The nine and ninety strong forts of Çambara;
Of Varcin, the Asura, a hundred and a thousand heroes
Do ye slay irresistibly.
i Then did his mother seek to persuade him,
'O son, these gods are abandoning thee.'
Then said Indra, about to slay Vrtra,
'O friend Visnu, step thou more widely.'

PRAPATHAKA III

The Supplement to the Soma Sacrifice (continued).

iii. 3. 1.

a O Agni, brilliant, be thou brilliant among the gods; make me brilliant, of long life, radiant among men; for the brilliance of consecration and of penance do I offer to thee.
b Thou dost win brilliance; may brilliance forsake me not, may I forsake not brilliance, may

THE YAJUR VEDA

brilliance forsake me not.

c O Indra, full of force, be thou full of force among the gods, make me full of force, of long life, radiant among men; for the force of the Brahmanhood and royalty [1] do I offer to thee.

d Thou dost win force; may force forsake me not, may I forsake not force, may force forsake me not.

e O sun, blazing, be thou blazing among the gods; make me blazing, of long life, radiant among men; for the blazing of the wind and of the waters do I offer to thee.

f Thou dost win the light; may the light forsake me not, may I not forsake the light, may the light forsake me not.

g On me wisdom, on me offspring, on me brilliance may Agni bestow; on me wisdom, on me offspring, on me power may Indra bestow; on me wisdom, on me offspring, on me blazing may Surya bestow.

iii. 3. 2.

a The maker of the sound 'Him' is Vayu, the Prastotr is Agni, the Saman is Prajapati, the Udgatr is Brhaspati, the subordinate singers are the All-gods, the Pratihartns are the Maruts, the finale is Indra; may these gods who support breath bestow breath upon me.

b All this the Adhvaryu, as he begins, begins for the Udgatrs; 'May these gods who support breath bestow breath upon me', he says; verily he bestows all this on himself.

c May Ida who summoneth the gods, Manu who leadeth the sacrifice,

d May Brhaspati recite the hymns and acclamations.

e The All-gods [1] are reciters of the hymns.

f O earth mother, do not harm me.

g Of honey shall I think, honey shall I produce, honey shall I proclaim, honey shall I speak, may I utter speech full of honey for the gods, and acceptable to men.

h May the gods aid me to radiance, may the Pitrs rejoice in me.

iii. 3. 3.

a Let the Vasus press thee with the Gayatri metre; go thou to the dear place of Agni.

b Lot the Rudras press thee with the Tristubh metre; go thou to the dear place of Indra.

c Let the Adityas press thee with the Jagati metre; go thou to the dear place of the All-gods.

d The pure for thee, O pure one, I stir in the gladdening (water);

e In the joyous (ones);

f In the Kotanas;

g In the new (ones);

h In the Regis;

i In the Mesis;

k In the roaring (ones);

l In the all-supporting (ones);

m In the sweet (ones);

n In the lofty (ones);

o In the strong (ones) [1];

p In the pure ones, I stir the pure for thee, O pure.

q The pure for thee I take with the pure form of day, with the rays of the sun.

r Herein the dread (ones) have moved themselves,

The streams of the sky have consorted.

s The lofty form of the bull shineth on high;

THE YAJUR VEDA

Soma precedeth Soma,
The pure precedeth the pure.
t That undeceived, watchful, name of thine, O Soma, to that of thine, O Soma, to Soma hail!
u Gladly do thou, O god Soma, go to the dear place of Agni [2] with the Gayatri metre.
v Willingly do thou, O god Soma, go to the dear place of Indra with the Tristubh metre.
W Our friend, do thou, O god Soma, go to the dear place of the All-gods with the Jagati metre.
x Come breath to us from afar,
From the atmosphere, from the sky,
Life from the earth;
Thou art ambrosia; for breath thee!
y May Indra and Agni confer radiance upon me,
Radiance (may) Soma and Brhaspati (confer);
Radiance on me the All-gods,
Radiance confer on me, O ye Açvins.
z When one doth hasten after him,
Or uttereth prayers, he doth accept it
All knowledge doth he embrace,
Even as the felly the wheel.

iii. 3. 4.

The stirrings are the secret name of the waters; 'The pure for thee, O pure one, I stir in the gladdening (waters)', he says; verily with the secret name of the waters he wins the rain from the sky. 'The pure for thee I take with the pure', he says; the night is of the form of the day, the rays of the sun, he makes the rain to fall from the sky. 'Herein the dread (ones) have moved themselves' [1], he says; that is as in the text. 'The lofty form of the bull shineth on high,' he says; the rain is in its lofty form; verily by the form he wins the rain. 'That undeceived, watchful, name of thine, O Soma', he says; he indeed offers an oblation with an oblation who drawing the Adabhya (cup) offers it to Soma. The life and breath him [2] who draws the Ançu depart; 'Come breath to us from afar', he says; verily he bestows life and breath upon himself. 'Thou art ambrosia; for breath thee!' (with these words) he breathes over the gold; the gold is ambrosia, breath is life; verily with ambrosia he bestows life upon him self. It is of a hundred (Krsnalas) in weight; man has a hundred years of life, a hundred powers; verily he finds support in life and power. He touches the waters; the waters are medicine; verily he makes medicine.

iii. 3. 5.

- a Thou art the wind, expiration by name, in the lordship of Savitr give me expiration.
- b Thou art the eye, the ear by name, in the lordship of Dhatr give me life.
- c Thou art the form, colour by name, in the lordship of Brhaspati, give me offspring.
- d Thou art holy order, truth by name, in the lordship of Indra, give me lordly power.
- e Thou art the past, the future by name, in the lordship of the Pitrs, expugnate the waters and the plants.
- f Thee for the realm of holy order!
- g Thee for the might of holy order! [1]
- h Thee for the circumference of holy order!
- i Thee for the truth of holy order!
- k Thee for the light of holy order!

Prajapati saw the Viraj; by it he created the past and the future; he concealed it from the Rsis; by penance Jamadagni beheld it, and by it he created various delights; that is why the various (cups) have their name. In that the various (cups) are drawn, so the sacrificer wins various delights. 'Thou art the wind, expiration [2] by name', he says; verily he wins expiration and inspiration.' 'Thou art the eye, the ear by name', he says; verily he wins life. 'Thou art the form, colour by name', he says; verily he wins offspring. 'Thou art holy order, truth by name', he says; verily he wins lordly power. 'Thou art the past, the future by name', he says; the foetus of the waters and the plants is cattle; verily he wins cattle [3]. So much as is around a man, that does he thus win. 'Thee for the realm of holy order', he says; the realm of holy order is this (earth); verily he conquers this (earth). 'Thee for the might of holy order', he says; the might of holy order is the atmosphere; verily he conquers the atmosphere. 'Thee for the circumference of holy order', he says; the circumference of holy order is the sky; verily he conquers the sky. 'Thee for the truth of holy order' [4], he says; the truth of holy order is the quarters; verily he conquers the quarters. 'Thee for the light of holy order', he says; the light of holy order is the world of heaven; verily he conquers the world of heaven. So many are the worlds of the gods; verily he conquers them. They make up ten; the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, the eating of food.

iii. 3. 6.

What the gods could not win by the sacrifice, that they won by the Para (Grahas), and that is why the Paras have their name. In that the Paras are drawn, (it serves) to win that which one does not win by the sacrifice. The first he draws, by this he conquers the world; the second (he draws), by this he conquers the atmosphere; the third (he draws), by this he conquers yonder world. In that they are drawn, (they serve) to conquer these worlds [1]. In the latter days they are drawn hitherward from yonder, verily having conquered these worlds they descend again towards this world. In that in the former days they are drawn thitherward from hence, therefore these worlds are thitherward from hence; in that in the latter days they are drawn hitherward from thence, therefore these worlds are hitherward from thence; therefore men depend on the worlds in variation. The theologians say, 'For what reason do plants spring from the waters, the food of man is plants [2], and offspring are born through Prajapati?' 'Through the Paras', he should reply. In that he draws (saying), 'For the waters thee, for the plants I take', therefore from the waters plants spring; in that he draws (saying), 'For the plants thee, for offspring I take', therefore the food of man is the plants; in that he draws (saying), 'For offspring thee, for Prajapati I take', therefore through Prajapati offspring are born.

iii. 3. 7.

Prajapati created the gods and the Asuras; thereafter the sacrifice was created, after the sacrifice the metres; they went away in all directions, the sacrifice went after the Asuras, the metres after the sacrifice; the gods reflected, 'These have become what we are'; they had recourse to Prajapati; Prajapati said, 'Taking the strength of the metres I shall bestow it upon you.' He took the strength of the metres [1] and bestowed it upon them. Then the metres ran away, and the sacrifice followed the metres. Then the gods prospered, the Asuras were defeated. He who knows the strength of the metres--'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vasat call--prosper himself, his foe is defeated. The theologians say, 'For whose gain does the Adhvaryu cause (him) to proclaim?' 'For the strength of the metres', he should reply; 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vasat call, that is the strength of the metres [2]; he who knows thus sings what ever he sings with the metres in full strength. 'In that Indra, slew Vrtra, there is impurity, in that he destroyed the Yatis, there is impurity; then why is the sacrifice Indra's up to the completion?' they say. The

THE YAJUR VEDA

sacrifice is the sacrificial body of Indra, and it is this they sacrifice. To him who knows thus the sacrifice resorts.

iii. 3. 8.

a Giving life, O Agni, rejoicing in the oblation,
Be thou faced with ghee and with thy birthplace of ghee;
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son, do thou protect him.

The sacrificer falls a victim to the two fires in that having made (the offering) ready in them he goes elsewhere to the final bath; 'Giving life, O Agni, rejoicing in the oblation', (with these words) should he offer when about to go to the final bath; verily by the offering he appeases the two (fires); the sacrificer does not go to destruction.

b That loan which I have not yet paid back [1],
The tribute that I still owe to Yama,
Here do I make requital for it;
Here, O Agni, may I be freed from that debt.

c O Viçvalopa, I offer thee in the mouth of the burner of all;
One is an eater of the uneaten, one an eater of the unoffered, one an eater of that which is gathered;

May they make for us medicine,
An abode, delightful strength.'

d May he that fatteneth protect us
From in front with the cloud
Many be our houses,
That houses fail us not.

e Do thou [2], O lord of cloud,
Bestow on us strength with kindliness;
Return to us what is lost,
Return wealth to us.

f O god that dost fatten, thou art a lord of a thousandfold prosperity; do thou give us increase of wealth unailing, rich in heroes, prosperity abiding through the year.

Yama is Agni, Yama is this (earth); the sacrificer becomes under a debt to Yama in that he strews the altar with plants; if he were to go away with out burning (them), they would drag him about bound by the neck [3] in yonder world. In that he burns, (saying) 'The loan which I have not yet paid', being here, having made requital of the loan to Yama, he goes freed from the debt to the world of heaven. If he does manifold things as it were, he should offer in the forest (fire) groats with his hand; the forest (fire) is Agni Vaiçvanara; verily he appeases him. On the Ekastaka the divider of the days, he should cook a cake of four Çaravas in size, and early with it should fire the thicket; if [4] it burns, it becomes a good season, if it does not burn, a bad season. By this mode of prognostication the seers of old used to undertake a long Sattrā. He who knowing the seer, the hearer, the reciter, sacrifices, is united in yonder world with what he has sacrificed and bestowed. The seer is Agni, the hearer is Vayu, the reciter Aditya; he, who offers knowing thus to them, in yonder world is united with what he has sacrificed and bestowed. 'May he from in front with the cloud' [5], he says; (he that is) from in front with the cloud is Agni; verily he says to Agni, 'Guard this for me.' 'Do thou, O lord of cloud', he says;

THE YAJUR VEDA

the lord of cloud is Vayu; verily he says to Vayu, 'Guard this for me.' 'O god, that dost fatten', he says; the god that fattens is yonder Aditya; verily he says to Aditya, 'Guard this for me.'

The Special Animal Offerings

iii. 3. 9.

a This young one I put around you,
Playing with him that is dear do ye move;
Afflict us not in birth, O ye prosperous ones;
May we rejoice in increase of wealth, in food.
b Homage to thy greatness, to thine eye,
O father of the Maruts, that do I sing;
Be propitious, with a fair sacrifice may we offer;
Be this oblation acceptable to the gods.
c This was the bundle of the gods,
The germ of the waters smeared upon the plants;
Pusan chose a drop of Soma [1];
A great stone was there then for them.
d Father of calves, husband of cows,
And father too of great gulfs,
Calf, afterbirth, fresh milk, beestings,
Clotted milk, curd, ghee is his seed.
e Thee the cows chose for lordship,
Thee the Maruts, sweet singers, bailed;
Resting on the summit, the pinnacle, of lordly power,
Then O dread one to us assign wealth.

Unsuccessful is his animal offering for whom these (rites) are not performed; successful is the offering of him for whom they are performed.

iii. 3. 10.

a Surya, the god, for those that sit in the sky, Dhatr for lordly power, Vayu for offspring, Brhaspati for Prajapati offer thee radiant.
b Thee have I united with the gods,
Who hast a tawny embryo
And a womb of gold,
Whose limbs are uninjured.
c Bring near, O bringer,
Remove away, O remover,
O Indra Nardabuda,
With the four quarters of the earth
Do thou bring near.
d I split apart thy urinator,
Thy womb, the two groins, [1]
The mother and the child,
The embryo and the after-birth.

THE YAJUR VEDA

e Apart from thee let it be. So!
f The drop, far extending, of all forms,
Purified, wise, hath anointed the embryo.
g With one foot, two feet, three feet, four feet, five feet, six feet, seven feet, eight feet may she extend
over the worlds; hail!
h Nay the two great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.

iii. 3. 11.

a This oblation is dear in your mouth,
O Indra and Brhaspati,
The hymn and acclamation is recited.
b This Soma is poured for you,
O Indra and Brhaspati,
Dear for delight, for drinking.
c To us, O Indra and Brhaspati,
Grant wealth of a hundred kine,
Of horses a thousandfold.
d From behind may Brhaspati guard us,
From above, from below, from the plotter of evil;
May Indra from the front, from the middle,
Friend to friend, grant us wide room.
e Sped by the winds on all sides, O Agni,
Thy flames [1], O pure one, pure are diffused
Mightily destroying, the divine ones, the Navagvas
Assail the forests, rudely crushing (them).
f Thee, O Agni, the tribes of men praise,
Who knowest the Hotr's duty, discerning, best bestower of jewels,
Who art in secret yet, O happy one, seen by all,
Of impetuous spirit, a good sacrificer, brilliant with ghee.
g May Dhatr give us wealth,
The lord the ruler of the world,
May he favour us with a full (gift).
h Dhatr is lord of offspring and of wealth,
Dhatr created all this world.
Dhatr giveth a son to the sacrificer [2]
To him let us offer the oblation rich in ghee.
i may Dhatr give us wealth,
Life in days to come and unfailing;
May we obtain the favour
Of the god whose gifts are true.
k May Dhatr give wealth to the giver,
Desiring offspring, generous in his home;
Let all the immortal gods roll themselves up for him,
The All-gods and Aditi in unison.
l For us to-day may Anumati
Among the gods favour our sacrifice,

THE YAJUR VEDA

And be she and Agni, bearer of the oblation,
A joy to the giver.
m Accord thy favour, O Anumati [3],
And grant us wealth;
For inspiration, for insight impel us,
Lengthen our days for us.
n May she favouring, favour (us)
With wealth, undecaying, rich in offspring;
In her disfavour may we not fall;
May the goddess easy to invoke grant us protection.
o Anumati men reverence in the quarter
Wherein is that which shineth;
May she in whose lap is the broad atmosphere,
The goddess, easy to invoke, grant us protection [4].
p Raka, easy to invoke, I invoke with fair praise;
May the fortunate one hear us and be aware of us
With needle that breaks not may she sew her task;
May she give a hero, whose wergild is a hundred, worthy of song.
q The fair thoughts of thine, O Raka,
Whereby thou art wont to give wealth to the giver,
With them to-day come to us in kindness,
Granting, O fortunate one, a thousandfold prosperity.
r O Sinivali,
s The fairhanded.
t I invoke at the sacrifice Kuhn the fortunate,
Who accomplisheth her work, the easy to invoke;
May she give us the fame of our fathers;
To thee, O goddess, let us offer with oblation.
u Kuhn, lady of the gods and of immortality,
Worthy of invocation, may she be aware of the oblation
To the giver may she assign much good fortune,
To the wise may she grant increase of wealth.

PRAPATHAKA IV

The Optional and Occasional Offerings

iii. 4. 1.

The sacrifice of him whose offering is too large is unsuccessful; 'Surya, the god, for those that sit in the sky', he says; verily with the aid of Brhaspati and Prajapati he makes good the deficiency in the sacrifice. Now the Raksases infest the victim if it being offered to one deity is greater (than normal); 'Thou who hast a tawny embryo', he says; verily he sends it to the gods, to smite away the Raksases. 'Bring near, O bringer', he says [1]; verily with the holy power he brings it. 'I split apart thy urinator', he says; that is according to the text. 'The drop, far extending, of all forms', he says; the drop is offspring and cattle; verily with offspring and cattle he unites him. To the sky the deficiency of the sacrifice goes, to the earth the redundancy; if he were not to appease it, the sacrificer would be ruined; 'May the two great ones, sky and earth, for us' [2], he says; verily by means of sky and earth

THE YAJUR VEDA

he appeases both the deficiency and the redundancy of the sacrifice; the sacrificer is not ruined. He covers (the offering) with ashes for the call of 'Godspeed'; now this is the embryo of these two; verily in these two he deposits it. If he were to cut off, he would make it redundant; if he were not to cut off, he would fail to cut off from the victim which has been offered; one portion he should cut off from in front of the navel, another behind it; the expiration is in front of the navel [3], the inspiration behind; verily he cuts off from the whole extent of the victim. He offers to Visnu Çipivista; Visnu Çipivista is the redundancy of the sacrifice, the greatness of the victim, the prosperity thereof; verily in the redundant he deposits the redundant, to appease the redundant. The sacrificial fee is gold of eight measures, for the (victim) has eight feet; the self is the ninth; (verily it serves) to win the victim. It is enveloped in a turban in an inner box, for so as it were is the victim, the omentum, the skin, the flesh, the bone; verily he obtains and wins the whole extent of the victim. He, for whom in the sacrifice this expiration is offered, by his sacrificing becomes richer.

iii. 4. 2.

- a O Vayu, drinker of the pure, come to us;
A thousand are thy teams, O thou that hast all choice boons;
For thee the sweet drink hath been drawn,
Whereof, O God, thou hast the first drink.
- b For intent thee, for desire thee, for prosperity thee; Kikkita thy mind! to Prajapati hail! Kikkita thy breath, to Vayu hail! Kikkita thy eye, to Surya hail! Kikkita thy ear, to sky and earth hail! Kikkita, thy speech, to Sarasvati hail! [1]
- c Thou, the fourth, art the barren, the eager one,
Since once in thought the embryo hath entered thy womb;
Do thou, the barren, go eagerly to the gods,
Be the desires of the sacrificer fulfilled.
- d Thou art the goat, resting on wealth, sit on the earth, mount aloft on the atmosphere, in the sky be thy great radiance.
- e Stretching the thread of the atmosphere do thou pursue the light;
Guard the paths of light made by prayer.
- f Weave ye without a flaw the work of the singers;
Become Manu; produce thou. the host divine.
- g Thou art the offering of mind, the colour of Prajapati, may we share thy limbs.

iii. 4. 3.

These two were together, Vayu blew them apart; they conceived a child, Soma generated it, Agni swallowed it. Prajapati saw this (offering) to Agni on eight potsherds, he offered it, and thereby he redeemed this (victim) from Agni. Therefore though sacrificing it to another god, still one should first offer on eight potsherds to Agni; verily redeeming it from Agni he offers it. Because [1] Vayu blew (them apart), therefore is it connected with Vayu; because these two conceived, therefore is it connected with sky and earth; because Soma generated, and Agni swallowed, there fore is it connected with Agni and Soma; because when the two parted speech was uttered, therefore is it connected with Sarasvati; because Prajapati redeemed it from Agni, therefore is it connected with Prajapati; the barren goat is connected with all the gods. To Vayu should he offer it who desires wealth. the swiftest deity is Vayu; verily he has recourse to Vayu with his own share [2], and he causes him to attain wealth. To sky and earth should he offer it who in ploughing desires support; verily from the sky Parjanya rains for him, plants spring up in this (earth), his corn prospers. To Agni

THE YAJUR VEDA

and Soma should he offer it who desires, 'May I be possessed of food, an eater of food'; by Agni he wins food, by Soma the eating of food; verily he becomes possessed of food, an eater of food. To Sarasvati should he offer it who [3], being able to utter speech, cannot utter speech; Sarasvati is speech; verily he has recourse to Sarasvati with her own share, and she bestows speech upon him. To Prajapati should he offer it who desires, 'May I gain that which has not been gained'; all the deities are Prajapati; verily by the deities he gains what has not been gained. He brings (the victims) up with a verse addressed to Vayu; verily winning it from Vayu he offers it. 'For intent thee, for desire thee!' [4] he says; that is according to the text. He offers with the sound *kikkita*; at the sound *kikkita* the domestic animals stop, the wild run away. In that he offers with the sound *kikkita*, (it serves) to support domestic animals. He offers while the circumambulation by fire is taking place; verily alive he sends it to the world of heaven. 'Thou, the fourth, art the barren, the eager one', he says; verily he sends it to the gods. 'Be the desires of the sacrificer fulfilled', he says; this is the desire [5] of the sacrificer that (the sacrifice) should proceed to its conclusion without injury. 'Thou art the goat, resting in wealth', he says; verily in these worlds he makes it find support. 'In the sky be thy great radiance', he says; verily in the world of heaven he bestows light upon him. 'Stretching the thread of the atmosphere do thou pursue the light', he says; verily he makes these worlds full of light for him. 'Weave ye without a flaw the work of the singers, [6], he says; whatever flaw is committed in the sacrifice, this serves to atone for it. 'Become Manu; produce thou the host divine', he says; offspring are connected with Manu; verily he makes them fit for food. 'Thou art the offering of mind', he says, to make 'Godspeed'. 'May we share thy limbs', he says; verily he invokes this blessing. Of this (victim) there is one time unpropitious for sacrifice to the gods, when a cloud appears when it has been offered [7]; if a cloud should appear when it has been offered, he should either cast it into the waters or eat it whole; if he were to cast it into the waters, he would confuse the sacrifice; he should eat it whole; verily he bestows power upon himself. By three people is this to be performed, him who performs a year-long Sattra, him who offers with a thousand (gifts), and him who is a domestic sacrificer; with it let them sacrifice, for them is it fit.

The Jaya, Abhyatana, and Rastrabhrt Offerings

iii. 4. 4.

a Thought and thinking, intent and intention, known and knowledge, mind and power, the new and the full moon, the Brhat and the Rathantara.

b Prajapati bestowed victories on Indra
The strong, he who is dread in battle contest,
To him all the people bowed in reverence,
For he waxed dread, worthy of offering.

The gods and the Asuras were in conflict. Indra had recourse to Prajapati, to him he gave these victories (offerings); he offered them; then indeed were the gods victorious over the Asuras; in that they were victorious, that is why (the offerings) are called 'victorious'. They should be offered by one engaged in conflict; verily does he win in the conflict.

iii. 4. 5.

a Agni overlord of creatures, may he help me; Indra of powers, Yama of earth, Vayu of the atmosphere, Surya of the sky, Candramas of Naksatras, Brhaspati of holy power, Mitra of truths,

THE YAJUR VEDA

Varuna of waters, the ocean of streams, food of lordships overlord, may it help me; Soma of plants, Savitr of instigations, Rudra of cattle, Tvastr of forms, Visnu of mountains, the Maruts of troops overlords, may they help me.

b O ye fathers, ye grandfathers, ye further, ye nearer, ye dasas, ye granddadas, do ye here help me.

c In this holy power, this worldly power, this prayer, this Purohitaship, this rite, this invocation of the gods.

iii. 4. 6.

What the gods did at the sacrifice, the Asuras did. The gods saw these overpowering (Homans), they performed them; the rite of the gods succeeded, that of the Asuras did not succeed. If he is desirous of prospering in a rite, then should he offer them, and in that rite he prospers. In that the All-gods brought together (the materials), the Abhyatanas are connected with the All-gods; in that Prajapati bestowed the victories (Jayas), therefore the Jayas are connected with Prajapati [1]; in that they won the kingdom by the Rastrabhrts, that is why the Rastrabhrts (supporters of the kingdom) have their name. The gods overpowered the Asuras with the Abhyatanas, conquered them with the Jayas, and won the kingdom with the Rastrabhrts; in that the gods overpowered (*abhyátanvata*) the Asuras with the Abhyatanas, that is why the Abhyatanas have their name; in that they conquered (*ájayan*) them with the Jayas, that is why the Jayas have their name; in that they won the kingdom with the Rastrabhrts, that is why the Rastrabhrts have their name. Then the gods prospered, the Asuras were defeated. He who has foes should offer these (offerings); verily by the Abhyatanas he overpowers his foes, by the Jayas he conquers them, by the Rastrabhrts he wins the kingdom; he prospers himself, his foe is defeated.

iii. 4. 7.

a Supporting holy order, abounding in truth, Agni is the Gandharva; his Apsarases are the plants, called strength; may he protect this holy power, this lordly power; may they protect this holy power, this lordly power; to him hail! To them hail!

b The compact, possessing all the Samans, the sun is the Gandharva, his Apsarases are the rays (called) active, &c.

c The all-blessed, sun-rayed Candramas is the Gandharva; his Apsarases are the Naksatras, (called) the bright, &c.

d The active, the winged sacrifice is the Gandharva, his Apsarases are the sacrificial fees, (called) praises, &c.

e Prajapati, all-creator, the mind [1], is the Gandharva; his Apsarases are the Rc and Saman verses, (called) hymns, &c.

f The swift, all-pervading wind is the Gandharva; his Apsarases are the waters, (called) delights, &c.

g O lord of the world, thou who hast houses above and here, do thou give us increase of wealth, unfailling, rich in heroes, prosperity abiding through the year.

h The supreme ruler, the overlord, death is the Gandharva; his Apsarases are the whole (world), (called) the worlds. &c.

i With fair abode, fair wealth, doer of good deeds, holding the light, Parjanya. is the Gandharva; his Apsarases are the lightnings, (called) the radiant, &c.

k Whose dart speeds afar, the pitiless [2], death is the Gandharva; the Apsarases are his offspring, (called) the timid, &c.

I The dear one, looking with desire, love is the Gandharva; his Apsarases are thoughts, (called) the burning; may he protect this our holy power, our lordly power; may they protect this our holy power,

our lordly power; to him hail! To them hail!

m O lord of the world, thou who hast houses above and here, do thou accord wide, great, protection to this holy power, this holy work.

iii. 4. 8.

They should be offered for one who desires the kingdom; the Rastrabhrtas are the kingdom; verily with the kingdom he wins the kingdom for him; he becomes the kingdom. They should be offered for oneself; the Rastrabhrtas are the kingdom, the people are the kingdom, cattle are the kingdom, in that he becomes the highest he is the kingdom; verily with the kingdom he wins the kingdom, he becomes the richest of his equals. They should be offered for one who desires a village; the Rastrabhrtas are the kingdom, his fellows are the kingdom; verily with the kingdom he wins for him his fellows and the kingdom; he becomes possessed of a village [1]. He offers on the dicing-place; verily on the dicing-place he wins his fellows for him, and being won they wait upon him. They should be offered on the mouth of the chariot for him who desires force; the Rastrabhrtas are force, the chariot is force; verily by force he wins force for him; he becomes possessed of force. They should be offered for him who is expelled from his kingdom; to all his chariots he should say, 'Be yoked'; verily he yokes the kingdom for him [2]. The oblations of him whose realm is not in order are disordered; he should take off the right wheel of his chariot and offer in the box; so he puts in order his oblation, and the kingdom comes into order in accord with their coming into order. They should be offered when battle is joined; the Rastrabhrtas are the kingdom, and for the kingdom do they strive who go to battle together; he for whom first they offer prospers, and wins this battle. The kindling-wood is from the Madhuka tree [3]; the coals shrinking back make the host of his foe to shrink back. They should be offered for one who is mad; for it is the Gandharva and the Apsarasas who madden him who is mad; the Rastrabhrtas are the Gandharva and the Apsarasas. 'To him hail! To them hail!' (with these words) he offers, and thereby he appeases them. Of Nyagrodha, Udumbara, Aṣvattha, or Plaksa (wood) is the kindling-wood; these are the homes of the Gandharva and the Apsarasas; verily he appeases them in their own abode [4]. They should be offered in inverse order by one who is practising witchcraft; so he fastens on his breaths from in front, and then at pleasure lays him low. He offers in a natural cleft or hollow; that of this (earth) is seized by misfortune; verily on (a place) seized by misfortune he makes misfortune seize upon him. With what is harsh in speech he utters the Vasat call; verily with the harshness of speech he cuts him down; swiftly he is ruined. If he desire of a man, 'Let me take his eating of food' [5], he should fall at length in his hall and (with the words), 'O lord of the world', gather blades of grass; the lord of the world is Prajapati; verily by Prajapati he takes his eating of food. 'Here do I take the eating of food of N. N., descendant of N. N.', he says; verily he takes his eating of food. With six (verses) he takes, the seasons are six; verily the seasons having taken by Prajapati his eating of food bestow it on him [6]. If the head of a family is expelled, they should be offered for him, placing him on a mound and cooking a Brahman's mess of four Ṣaravas in size; the Rastrabhrtas are pre-eminence, the mound is pre-eminence; verily by pre-eminence he makes him pre-eminent among his equals. (The offering) is of four Ṣaravas in size; verily he finds support in the quarters; it is made in milk; verily he bestows brilliance upon him; he takes it out, to make it cooked; it is full of butter, for purity; four descended from Rsis partake of it; verily he offers in the light of the quarters.

iii. 4. 9.

He who desires offspring should offer (the oblations to) the minor deities; the minor deities are the metres, offspring are as it were the metres; verily by the metres he produces offspring for him. He

THE YAJUR VEDA

makes Dhatr first; verily he produces pairing with him, Anumati gives approval to him, Raka gives, Sinivali produces, and in offspring when produced by Kuhu he places speech. These (offerings) also should he make who desires cattle; the minor deities are the metres, cattle are as it were the metres [1]; verily by the metres he produces offspring for him. He makes Dhatr first; by him he scatters, Anumati gives approval to him, Raka gives, Sinivali produces, and by Kuhu he establishes offspring when produced. These (offerings) also should he make who desires a village; the minor deities are the metres, a village is as it were the metres; verily by the metres he wins a village for him [2]. He puts Dhatr in the middle; verily he places him in the middle of a village. These (offerings) also should he offer who is long ill; the minor deities are the metres, the metres are unfavourable to him whose illness is long; verily by the metres he makes him well. He puts Dhatr in the middle, it is not in order in the middle of him whose illness is long; verily thereby in the middle he puts (things) in order for him. These (offerings) also [3] should he offer to whom the sacrifice does not resort; the minor deities are the metres, the metres do not resort to him to whom the sacrifice does not resort. He puts Dhatr first; verily in his mouth he places the metres; the sacrifice resorts to him. These (offerings) also should he make who has sacrificed; the minor deities are the metres, the metres of him who has sacrificed are worn out as it were. He puts Dhatr last [4]; verily afterwards he wins for him metres unwearied; the next sacrifice resorts to him. These (offerings) should he make to whom wisdom does not resort; the minor deities are the metres, the metres do not resort to him to whom wisdom does not resort. He puts Dhatr first; verily in his mouth he places the metres; wisdom resorts to him. These (offerings) also should he make [5] who desires brilliance; the minor deities are the metres, brilliance is as it were the metres; verily by the metres he bestows brilliance upon him. They are made in milk; verily he bestows brilliance upon him. He puts Dhatr in the middle; verily he places him in the middle of brilliance. Anumati is the Gayatri, Raka the Tristubh, Sinivali the Jagati, Kuhu the Anustubh, Dhatr the Vasat call. Raka is the first fortnight, Kuhu the second, Sinivali the new moon (night), Anumati the full moon (night), Dhatr the moon. The Vasus are eight [6], the Gayatri has eight syllables; the Rudras are eleven, the Tristubh has eleven syllables; the Adityas are twelve, the Jagati has twelve syllables, the Anustubh is Prajapati, the Vasat call Dhatr. Thus indeed the minor deities are all the metres and all the gods and the Vasat call. If he were to offer them all at once, they would be likely to burn him up; he should offer first two, and a third for Dhatr, and then offer likewise the last two; thus they do not burn him up, and for whatever desire they are offered that he obtains by them.

iii. 4. 10.

a O Vastospati, accept us;
Be of kind entrance for us and free from ill;
That which we seek from thee, do thou accord us,
And health be thou for our bipeds, health for our quadrupeds.
b O Vastospati, may we be comrades of thee
In a friendship, effectual, joyful, and proceeding well;
Aid our wishes in peace, in action;
Do ye guard us ever with blessings.

In that evening and morning he offers the Agnihotra the sacrificer thus piles up the oblation bricks [1]; the bricks of him who has established a sacred fire are the days and nights; in that he offers evening and morning, verily he obtains the days and nights, and making them into bricks piles them up. He offers ten in the same place; the Viraj has ten syllables; verily having obtained the Viraj, he makes it into a brick and piles it up; verily in the Viraj he obtains the sacrifice; the piling up must be repeated by him. Therefore that is the place of sacrifice where he advances having spent ten (nights);

not suitable is the place where (he spends) less time than that [2] Now Vastospati is Rudra. If he were to go on without offering to Vastospati, the fire becoming Rudra would leap after him and slay him; he offers to Vastospati; verily with his own share he appeases him; the sacrificer does not come to ruin. If he were to offer with the chariot yoked, that would be as when one offers an oblation on a place he has left; if he were to offer without the chariot being yoked, that would be as when one offers an oblation at rest; verily no offering would be made to Vastospati [3]. The right (animal) is yoked, the left not yoked, and thus he offers to Vastospati; verily he does both, and appeases him completely. If he were to offer with one (verse) he would make (it) a ladle offering; having pronounced the Puronuvakya he offers with the Yajya, to win the gods. If he were to load (his cart) after the offering, he would make Rudra enter his house. If he were to set out without extinguishing the smouldering embers, it would be like a con fusion of the sacrifice or a burning. 'This is thy birthplace in season', (with these words) he places (the embers) on the kindling-sticks [4]; this is the birthplace of Agni; verily he mounts it on its own birthplace. Now they say, 'If being placed on the kindling-sticks it should be lost, his fire would be dispersed, it would have to be piled up again. 'With thy body, O Agni, worthy of sacrifice, come hither and mount', (with these words) he makes it mount on himself; the birthplace of fire is the sacrificer; verily on its own birthplace he causes it to mount.

iii. 4. 11.

a Long life thou givest, O Agni,
O god, to the giver,
Sage, lord of the house, the youthful.

b Bearing the oblations, Agni, immortal, our father,
Wide extending, widely refulgent, fair to see for us,
With good household fire, do thou shine forth food,
Metre out to uswards renown.

c O do thou, O Soma, will life for us,
That we may not die,
Thou that lovest praise, lord of the forest.

d Brahman of the gods, leader of poets,
Sage of seers, bull of wild beasts,
Eagle of vultures, axe of the forests,
Soma [1] goeth over the seive singing.

e With our hymns to-day we choose
The god of all, the lord of the true,
Savitr of true instigation.

f Coming with true light,
Placing the mortal and the immortal,
With golden car Savitr
The god advanceth gazing on the worlds.

g That Aditi may accord
To our cattle, our men, our kine,
To our offspring, Rudra's grace.

h Harm us not in our children, our descendants, nor in our life,
Harm us not in our cattle, in our horses [2]
Smite not in anger our heroes, O Rudra,
With oblations let us serve thee with honour.

i Like watchful birds swimming in water,
Like the noises of the loud thundercloud,

THE YAJUR VEDA

Like joyous waves breaking forth from the mountains,
The praises have lauded Brhaspati.
k With comrades shouting like swans,
Casting aside his stone-made fetters,
Brhaspati thundered towards the cows,
And praised and sang in celebration perceiving them.
l Hither, O Indra, enduring wealth [3],
Victorious, bearing all,
Highest for help, do thou bring.
m O thou much invoked, thou dost endure the foes;
Best be thy strength, thy gift here;
Bring riches with thy right (hand), O Indra,
Thou art the lord of rich rivers.
n Thou were born, in full size at once,
For the drinking of (Soma) when pressed,
O Indra, O wise one, for pre-eminence.
o Thou art mighty, O Indra, with holy power,
To be adored at every pressing;
Thou art an overthrower of men in every conflict,
And highest song [4], O lord of all the people.
p The fame of Mitra, supporter of the people,
Of the god is eternal,
True, and most varied in fame.
q Mitra stirreth men, the wise one,
Mitra supporteth earth and sky;
Mitra regardeth men with unwinking (eye);
To the true one, let us offer an oblation rich in ghee.
r Rich in food be that mortal, O Mitra,
Who, O Aditya, seeks to follow thy law;
Aided by thee he is not slain nor oppressed;
Affliction cometh to him neither from near nor from afar.
s Whatever [5] law of thine, as men,
O god Varuna,
Day by day we transgress.
t Whatever wrong we mortals here do
Against the host divine,
Whatever breach of thy laws we make through lack of thought,
For that sin, O god, harm us not.
u As gamesters cheat in dicing,
What we know in truth or what we know not,
All that do thou, O god, loosen as it were,
And may we be dear to thee, O Varuna.

PRAPATHAKA V

Miscellaneous Supplements

iii. 5. 1.

a Full behind, and full in front,
In the middle hath she of the full moon been victorious;
In her let the gods dwelling together
Rejoice here in the highest firmament.
b The share that the gods dwelling together
In greatness bestowed on thee, O new moon,
(Therewith) do thou fill our sacrifice, O thou of every boon
Grant us wealth of good heroes, O fortunate one.
c Holder and gatherer of riches,
Clad in all rich forms,
Granting a thousandfold prosperity,
The fortunate one hath come to us with radiance accordant [1].
d O Agni and Soma, the first in strength,
Do ye quicken the Vasus, the Rudras, the Adityas here;
Rejoice in him of the full moon in the midst,
Ye that are made to grow by holy power, won by good deeds,
And allot to us wealth with heroes.

The Adityas and the Angirases piled up the fires, they desired to obtain the new and the full moon (offerings); the Angirases offered the oblation, then the Adityas saw these two offerings, and offered them; then they first grasped the new and full moon (offerings) [2]. He who is commencing the new and full moon (sacrifices) should first offer these two (offerings); verily straightway he commences the new and full moon (sacrifices). The theologians say, 'He indeed would begin the new and full moon (sacrifices) who should know the normal and reversed order'. What follows on the new moon is the normal, what is after the full moon is the reversed order; if he were to begin the full moon (offering) first, he would offer these two (libations) in reverse order; he would waste away as the moon waned [3]; he should offer these libations to Sarasvant and Sarasvati in front; Sarasvati is the new moon; verily he commences them in normal order; he waxes as the moon waxes. He should offer first on eleven potsherds to Agni and Visnu, to Sarasvati an oblation, to Sarasvant on twelve potsherds. In that it is (offered) to Agni, and the mouth of the sacrifice is Agni, verily he places in front prosperity and the mouth of the sacrifice; in that it is (offered) to Visnu, and Visnu is the sacrifice, verily commencing the sacrifice he continues it. There is an oblation for Sarasvati, and (an offering) on twelve potsherds for Sarasvant; Sarasvati is the new moon, Sarasvant is the full moon; verily straightway he commences these (offerings), he prospers by them. That to Sarasvant is on twelve potsherds, for pairing, for generation. The sacrificial fee is a pair of kine, for prosperity.

iii. 5. 2.

The Rsis could not see Indra face to face; Vasistha saw him face to face; he said, 'Holy lore shall I proclaim to you so that people will be propagated with thee as Purohita; therefore do thou proclaim me to the other Rsis.' To him he proclaimed these shares in the Stoma, therefore people were propagated with Vasistha as their Purohita; therefore a Vasistha should be chosen as the Brahman priest; verily he is propagated. 'Thou art the ray; for dwelling thee! Quicken the dwelling' [1], he says; the dwelling is the gods; verily to the gods he announces the sacrifice. 'Thou art advance; for right thee! Quicken right', he says; right is men; verily to men he announces the sacrifice. 'Thou art following; for sky thee! Quicken the sky', he says; verily to these worlds he announces the sacrifice.

THE YAJUR VEDA

'Thou art a prop; for rain thee! Quicken rain', he says; verily he wins rain [2]. 'Thou art blowing forward; thou art blowing after', he says, for pairing. 'Thou art the eager; for the Vasus thee! Quicken the Vasus', he says; the Vasus are eight, the Rudras eleven, the Adityas twelve; so many are the gods; verily to them he announces the sacrifice. 'Thou art force; to the Pitrs thee! Quicken the Pitrs', he says; verily the gods and the Pitrs he connects. 'Thou art the thread; for offspring thee! Quicken offspring' [3], he says; verily the Pitrs and offspring he connects. 'Thou dost endure the battle; for cattle thee! Quicken cattle', he says; verily offspring and cattle he connects. 'Thou art wealthy; for the plants thee! Quicken the plants', he says; verily in the plants he makes cattle find support. 'Thou art the victorious, with ready stone; for Indra thee! Quicken Indra', he says, for victory. 'Thou art the overlord; for breath thee! Quicken breath' [4], he says; verily upon offspring he bestows breath. 'Thou art the Trivrt, thou art the Pravrt', he says, for pairing. 'Thou art the mounter, thou art the descender', he says, for propagating. 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', he says, for support.

iii. 5. 3.

a By Agni, the god, I win battles, with the Gayatri metre, the Trivrt Stoma, the Rathantara Saman, the Vasat call, the thunderbolt, I trample under foot my foes born before me, I depress them, I repel them, in this home, in this world of earth; him who hateth us and him whom we hate I step over him with the stride of Visnu.

b By Indra, the god, I win battles, with the Tristubh metre, the Pañcadaça Stoma the Brhat Saman, the Vasat call, the thunderbolt [1], (I trample under foot my foes) born along (with me), &c.

c By the All-gods I win battles, with the Jagati metre, the Saptadaça Stoma, the Vamadevya Saman, the Vasat call, the thunderbolt, (I trample under foot my foes) born after (me), &c.

d In unison with Indra, may we
Withstand our foes,
Smiting the enemy irresistibly.

e With the brilliance that is thine, O Agni, may I become brilliant; with the radiance that is thine, O Agni, may I become radiant; with the splendour that is thine, O Agni, may I become resplendent.

iii. 5. 4.

a The gods, destroying the sacrifice, stealing the sacrifice,
That are seated on earth,

May Agni protect me from them;

May we go to those that do good deeds.

b We have come, O noble ones, Mitra and Varuna,

To the share of the nights that is yours,

Grasping the firmament, in the place of good deeds,

On the third ridge above the light of the sky.

c The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the atmosphere,

From them may Vayu guard me;

May we go to those that do good deeds.

d The nights of thine, O Savitr [1], that go, traversed by gods,
Between sky and earth,

With all your houses and offspring,

Do ye first mounting the light traverse the regions.

THE YAJUR VEDA

e The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the sky,
From them may Surya guard me;
May we go to those that do good deeds.
f That highest oblation wherewith, O All-knower,
Thou didst collect milk for Indra,
Therewith, O Agni, do thou make him grow;
Bestow on him lordship over his fellows.

The gods are destroyers of the sacrifice, stealers of the sacrifice [2]; they sit these worlds taking and destroying from him who gives and sacrifices. 'The gods, destroyers of the sacrifice, that sit on the earth, that (sit) in the atmosphere, that sit in the sky', he says; verily traversing the worlds, he goes to the world of heaven with his household, with his cattle. From him who has sacrificed with the Soma (sacrifice), the deities and the sacrifice depart; he should offer to Agni on five potsherds as the final act; all the deities are Agni [3], the sacrifice is fivefold; verily he wins the deities and the sacrifice. Now Agni is connected with the Gayatri and has the Gayatri as his metre; he severs him from his metre, if he offers on five potsherds; it should be made on eight potsherds; the Gayatri has eight syllables, Agni is connected with the Gayatri and has the Gayatri for his metre; verily he unites him with his own metre. The Yajya and the Anuvakya are in the Pañkti metre the sacrifice is fivefold; verily thereby he does not depart from the sacrifice.

iii. 5. 5.

a May Surya, the god, protect me from the gods, Vayu from the atmosphere; may Agni, the sacrificer, protect me from the (evil) eye; O strong one, O impetuous one, O instigator, O thou of all men, with these names, O Soma, we will worship thee; with these names, O Soma, we will worship thee.
b I from above, I from below,
I revealed the darkness with the light;
The atmosphere hath become my father;
On both sides have I seen the sun;
May I become highest of my equals [1].
c To the ocean, to the atmosphere, Prajapati makes the cloud to fall; may Indra distil (it), may the Maruts cause (it) to rain.
d Flood the earth,
Break this divine cloud;
Give to us of the divine water;
Ruling loosen the water bag.
e The Aditya (cup) is these cattle, Agni is Rudra here, having cast plants in the fire he offers the Aditya (cup); verily he hides the cattle from Rudra, and causes the cattle to find support in the plants [2].
f The sage stretcheth the path of the sacrifice,
On the back of the vault, above the light of the sky,
Whereby thou carriest the offering, thou goest as messenger,
Hence wisely, thence with more gain.
g All the fire-sticks that are thine, O Agni,
Or on earth, on the strew, or in the sun,
Lot these of thine approach the oblation of ghee,
A protection to the pious sacrificer.
h Invoking increase of wealth,

Rich in heroes and rich in steeds,
Bidden I God-speed' by Brhaspati, with wealth
Abide thou for me, the sacrificer.

iii. 5. 6.

a I yoke thee with milk, with ghee;
I yoke thee with water, and plants;
I yoke thee with offspring;
To-day being consecrated do thou win strength for us.
b Let the lady of holy power advance,
Let her sit on the altar with fair colour;
c Then may I, full of desire,
Enter my own place, here.
d With fair offspring, with noble husbands,
We are come to thee,
O Agni, to thee that deceivest the foe,
The undeceivable, we that are not deceived.
e I loosen this bond of Varuna [1],
Which Savitr, the kindly, hath bound,
And in the birthplace of the creator, in the place of good action,
I make it pleasant for me with my husband.
f Go forth, go up, to the lovers of holy order; may Agni lead thy head, Aditi give (thee) a middle,
thou art that let loose by Rudra, Yuva by name; harm me not.
g For the Vasus, the Rudras, the Adityas, for the All-gods, I take you, foot-washing (waters);
h For the sacrifice I place you, foot-washing (waters).
i In the sight of thee that art all, that hast all, that hast manly power [2], O Agni, in the lovers, may I
deposit all seed.
k The sacrifice hath come to the gods, the goddesses have left the sacrifice for the gods, to the
sacrificer that poureth blessings, accompanied by the cry 'Hail!', standing in the waters, do ye follow
the Gandharva, in the rush of the wind, food that is praised.

iii. 5. 7.

The Vasat call cleft the head of the Gayatri; its sap fell away, it entered the earth, it became the
Khadira; he, whose dipping-spoon is made of Khadira wood, cuts off with the sap of the metres; his
oblations are full of sap. Soma was in the third sky from hence; the Gayatri fetched it, a leaf of it was
cut off, that became the Parna, that is why the Parna is so called. He whose ladle is made of Parna
wood [1] has his oblations acceptable; the gods rejoice in his oblation. The gods discussed regarding
holy power; the Parna overheard it; he whose ladle is made of Parna wood is styled famous; he hears
no evil bruit. The Parna is holy power, the Maruts are the people, the people are food, the Aṣvattha
is connected with the Maruts; he whose ladle is made of Parna wood, and his spoon (*upabhrt*) is of
Aṣvattha, by holy power wins food, and the holy class [2] puts over the people. The Parna is the
royalty, the Aṣvattha is the people; in that the ladle is made of Parna wood and the spoon of
Aṣvattha, verily he puts the royalty over the people. Prajapati sacrificed; where the oblation found
support, thence sprung the Vikankata; there he created offspring; the oblation of him whose Dhruva,
is made of Vikankata, wood finds rest; verily he is propagated. That is the form of the offering-

THE YAJUR VEDA

spoons; on him whose spoons are so formed all forms of cattle attend, nothing unshapely is born in him.

iii. 6. 8.

a Thou art taken with a support; for Prajapati thee, for him full of light, thee full of light I take; for Daksa who increases cleverness, (thee) that are acceptable to the gods, thee for those whose tongue is Agni, who are righteous, whose highest is Indra, whose king is Varuna, whose friend is Vata, whose breath is Parjanya, for sky thee, for atmosphere thee, for earth thee!

b Smite away, O Indra, the mind of him who hateth us,
Who desireth to oppress us,
Smite him away who practiseth evil against us.

c For expiration thee, for inspiration thee, for cross-breathing thee for being thee, for not being thee; for the waters thee, for the plants for all beings thee; whence offspring arose unhurt, for that thee, for Prajapati, of bounteous gifts, full of light, (thee) full of light I offer.

iii. 5. 9.

To that deity whom the Adhvaryu and the sacrificer overlook do they fall victims; he should draw the cup of curd for Prajapati, all the gods are Prajapati; verily they make reparation to the gods. This is the foremost of cups; verily he for whom it is drawn attains a foremost place. This cup is the form of all the deities; on him for whom it is drawn all forms of cattle attend. 'Thou are taken with a support [1]; for Prajapati thee, for him full of light, (thee) full of light I take', he says; verily he makes him a light of his equals. 'For those whose tongue is Agni, who are righteous', he says; so many are the deities; verily for all of them he draws it. 'Smite away, O Indra, the mind of him who hateth us', he says, for the smiting away of foes. 'For expiration thee, for inspiration thee', he says; verily he bestows the breaths on the sacrificer. 'For that thee, for Prajapati, of bounteous gifts, full of light, (thee) full of light I offer' [2], he says; all the deities are Prajapati; verily for all the deities he offers it. He should draw the cup of butter for one who desires brilliance; butter is brilliance; verily he becomes brilliant; he should draw the cup of Soma for one who desires splendour; Soma is splendour; verily he becomes resplendent; he should draw the cup of curd for one who desires cattle; curd is strength, cattle are strength; verily by strength he wins him strength and cattle.

iii. 5. 10.

a All turn their minds towards thee
When these twice or thrice become helpers;
Mix with the sweet what is sweeter than sweet,
I have won with the mead the mead.

b Thou art taken with a support; to Prajapati I take thee acceptably; this is thy birthplace; for Prajapati thee!

He draws the Prana, cups; so much is there as are these cups, these Stomas, these metres, these Prstha (Stotras), these quarters; whatever there is [1] that he wins. The highest Brahmans have proclaimed these before; they have therefore won all the quarters. He for whom these are drawn attains supremacy, he conquers the quarters. Five are drawn, the quarters are five; verily they prosper in all the quarters. Nine each are drawn; nine are the vital airs in man; verily upon the sacrificers he

bestows the vital airs. At the beginning and at the end they are drawn; the Prana cups are the vital airs [2]; verily they begin with the vital airs, and end with the vital airs. Now offspring leave their vital airs in that the Vamadevya (Saman) departs from its norm; on the tenth day the Vamadevya departs from its norm; in that they are drawn on the tenth day, offspring leave not their vital airs.

iii. 5. 11.

a Bring onward with meditation divine
The god, who knoweth all;
May he duly bear our sacrifices.
b He, the Hotr is led forward for the sacrifice,
The servant of the gods;
Like a covered chariot glowing
He himself knoweth health.
c This Agni rescueth
Us from the immortal race,
He that is stronger than strength,
The god made for life.
d In the place of Ida we set thee down,
On the navel of the earth,
O Agni, all-knower,
To bear the oblation [1].
e O Agni of kindly aspect, do thou with the All-gods
Sit first on the birthplace made of wool,
Nest-like, rich in ghee, for Savitr
Do thou lead well the sacrifice, for the sacrificer.
f Sit thou, O Hotr, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds
Eager for the gods, do thou sacrifice to them with oblation;
O Agni, bestow great strength on the sacrificer.
g The Hotr hath sat him down in the place of the Hotr wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.
h Thou art the envoy, thou [2] our guardian,
Thou, O bull, leadest us to better fortune;
O Agni, be thou the guardian of our offspring, our descendants
In their bodies, unailing and radiant.
i To thee, O god Savitr,
Lord of things delightful,
We come for fortune, O thou of constant help.
k May the great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.
l Thee, O Agni, from the lotus
Atharvan passed out,
From the head of every priest.
m Thee [3] the sage, Dadhyañc,
Son of Atharvan, doth kindle,

THE YAJUR VEDA

Slayer of Vrtra, destroyer of forts.
n Thee Pathya Vrsan doth kindle,
Best slayer of foes,
Winner of booty in every conflict.
o Let men say too,
'Agni hath been born, slayer of Vrtra,
Winning booty in every conflict.'
p Whom, like a quoit in their bands,
Like a child at birth, they bear,
Agni, fair sacrificer of the folk.
q Bring forward the god, best finder of riches,
For offering to the gods;
May he sit down in his own birthplace [4].
r In the all-knower cause to rest
The dear guest on birth,
In a pleasant place, the lord of the house.
s By Agni is Agni kindled,
The wise, the young, the lord of the house,
The bearer of the oblation, with ladle in his mouth.
t Thou, O Agni, by Agni,
The sage by the sage, the good by the good,
The comrade by the comrade, art kindled.
u Him they make bright, the wise,
Victorious in the contests,
Strong in his abodes.
v By the sacrifice the gods sacrificed the sacrifice;
These were the first ordinances;
These mighty powers frequent the vault
Where are the ancient Sadhya gods.

KANDA IV

THE PILING OF THE FIRE ALTAR

PRAPATHAKA I

The Placing of the Fire in the Fire-pan

iv. 1. 1.

a Yoking mind first,
Extending his thoughts, Savitr
Discerning the light,
Hath brought Agni from the earth.

b Yoking with mind the gods,
Going to the heaven, the sky, with thought,
Those that are to make great light,
Savitr instigates.

c With mind well yoked are we
In the instigation of god Savitr,
For strength to go to the heaven.

d They yoke their minds, they yoke their thoughts,
The priests of the mighty wise priest,
He alone, who knoweth the way, appointeth their functions [1]
Great is the praise of the god Savitr.

e I yoke with honour your ancient prayer;
The praises go like Suras on their way;
All the sons of immortality hear (it),
Who have achieved dwellings divine.

f He whose advance others followed,
Gods, of the god praising might,
He who meted out the regions of earth,
He is the brilliant god Savitr in greatness.

g O god Savitr, instigate the sacrifice, instigate the lord of the sacrifice [2] to good luck; may the divine Gandharva, who purifieth thoughts purify our thought; may the lord of speech to-day make sweet our utterance.

h This sacrifice for us, O god Savitr
Do thou instigate, serving the gods,
Finding comrades, ever victorious,
Winning booty, winning heaven.

i By the Rc make the Stoma to prosper,
By the Gayatra the Rathantara,
The Brhat with the Gayatri for its metre.

k On the impulse of the god Savitr, with the arms of the Aṅvins, with the hands of Pusan, with the

THE YAJUR VEDA

Gayatri metre, I take thee, in the manner of Angiras.

l Thou art the spade, thou art the woman [3], from the abode of the earth I bear Agni of the dust in the manner of Angiras; with the Tristubh metre I grasp thee in the manner of Angiras.

m Thou art the bearer, thou art the woman; through thee may we be strong to dig Agni of the dust in his place; with the Jagati metre I grasp thee in the manner of Angiras.

n Grasping in thy hand, Savitr,

Bearing the spade of gold,

Therewith digging Agni

Do thou bring for us light unperishing.

With the Anustubh metre I grasp thee in the manner of Angiras.

iv. i. 2.

a This bond of order they grasped

At their assemblies in ages gone by, the sages;

Therewith the gods mastered the pressed (juice)--

In the Saman of order proclaiming the stream.

b Swiftly run hither, O steed,

Along the most extended space;

In the sky is thy highest birth,

In the atmosphere thy navel, on the earth thy birthplace.

c Yoke ye two the ass,

In this course, O ye of mighty wealth,

Which beareth Agni, serving us.

d In each need more strong,

In each contest, we invoke,

As friends, Indra to aid us.

e Hastening [1] come hither, trampling the enemy,

Come with wondrous skill from the leadership of Rudra;

Fare along the broad atmosphere,

With happy pastures, bestowing security.

f With Pusan as fellow, from the abode of the earth do thou approach

Agni of the dust in the manner of Angiras.

g We approach Agni of the dust in the manner of Angiras.

h We will bear Agni of the dust in the manner of Angiras.

i We bear Agni of the dust in the manner of Angiras.

k Agni gazed along the forefront of the dawns,

Along the days first, the all-knower,

And in many ways along the rays of the sun [2],

He hath extended along sky and earth.

l The steed coming from the way

Driveth every foe;

He is fain to gaze with his eye

On Agni in his great abode.

m Coming to earth, O steed,

Do thou seek Agni with thy radiance;

Turning from earth I tell us

Whence we shall dig him up.

n Thy back is the sky, thy abode earth,

Thy breath the atmosphere, thy birthplace the ocean;
Discerning with thine eye,
Do thou overcome [3] the enemy.
o Arise for great prosperity
From this abode, giving wealth, O steed;
May we enjoy the loving favour of earth,
That are about to dig fire in her lap.
p The strong steed hath stepped forward, giving wealth;
He hath made the place of earth well wrought;
Thence let us dig Agni of fair aspect,
Mounting the heaven on the top of the vault.
q The water divine do thou pour, full of sweetness
To avert diseases for men,
From their place let arise
Plants with fair leaves.
r I touch [4] Agni with mind, with ghee,
Who lordeth it over all the worlds,
Broad, vast, with pervading vital power,
Most extensive, impetuous, winning, food.
s I touch thee with speech, with ghee,
With friendly mind accept it;
With mortal glory, with engaging colour,
Agni, with body full of life may not be touched.
t Round the offerings hath Agni gone,
The sage, the lord of strength,
Bestowing jewels on the donor.
u May we set thee around us, O Agni,
The sage, O strong one, as a fort,
Of daring due, day by day,
Destroyer of that which may be broken.
v Thou, O Agni, with days, fain to shine towards us,
Thou from the waters, thou from the rock,
Thou from the woods, thou from the plants,
Thou, O lord of men, art born pure.

iv. 1. 3.

a On the impulse of the god Savitr, with the arms of the Açvins, with the hands of Pusan, in the abode
of earth, I dig Agni of the dust in the manner of Angiras.
b Full of light, thou, O Agni; of fair aspect,
Shining with unaging radiance,
Auspicious and harmless to offspring,
In the abode of earth, I dig Agni of the dust in the manner of Angiras.
c Thou art the back of the waters, expansive, wide,
About to bear Agni, least to be laid aside;
Growing to might as the lotus-flower,
Do thou extend in width with the measure of heaven.
d Ye two are protectors [1] and a help,
Unbroken, both expansive;

Do ye expanding be united;
Bear Agni of the dust.
e Be ye united, that win the heaven,
In union of heart and self;
Who shall bear within Agni
Full of light and unaging.
f Thou art of the dust, all-supporting; Atharvan first pressed out thee, O Agni.
g Thee, O Agni, from the lotus
Atharvan pressed out,
From the head of every priest.
h Thee the sage, Dadhyañc,
Son [2] of Atharvan, doth kindle,
Slayer of Vrtra, destroyer of foes.
i Thee Pathya Vrsan doth kindle,
Best slayer of foes,
Winner of booty in every conflict.
k Sit thou, O Hotr, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds,
Eager for the gods, do thou sacrifice to them with oblation;
O Agni, bestow great strength on the sacrificer.
l The Hotr hath sat him down in the place of the Hoty, wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.
m Sit thou down, thou art great,
Burn [3] best servant of the gods;
O Agni, pure one, send forth the ruddy smoke,
O famous one, that can be seen afar.
n Be born noble in the forefront of the days,
Kind to the kindly, red in the woods;
Bestowing seven jewels in every home
Hath Agni sat him down as Hotr.

iv. 1. 4.

a May I Vayu, Matariçvan, unite
The broken heart of thee that art outstretched
To him who moveth with the expiration of the gods,
With thee, O goddess, be Vasat.
b Wellborn, with light,
Guard and protector, thou hast sat on the heaven;
O Agni, thy garment of many hues,
Put on, O thou that dost abound in light.
c Arise, thou of fair sacrifice,
Aid us with thy divine radiance;
Brilliant to behold, with mighty blaze,
Do thou come hither, O Agni, in response to our prayers [1].
d Arise erect to aid us,
Like Savitr, the god;

Erect to win the booty,
When in contest we call on thee with the shining praisers.
e Born, thou art the child of the two worlds,
O Agni; a brilliant child distributed among the plants;
A beauteous babe beyond the darkness outspread,
Thou didst come thundering from thy mothers.
f Be firm, of strong limbs,
Swift, a mighty steed;
Be broad, of kindly seat,
Thou art the carrier of dust for Agni.
g Be auspicious [2], for offspring
Of men, O Angiras;
Scorch not sky and earth,
Nor the atmosphere, nor the trees.
h Let the steed advance, thundering
And resounding, the ass, the flier;
Bearing Agni of the dust
May he fall not before his day.
i The ass, well yoked to your chariot,
O ye strong ones, that thundereth,
May he as swift envoy
Bear hence Agni of the dust.
k The strong, bearing the strong Agni,
Germ of the waters, him of the ocean,
O Agni, come hither, for enjoyment [3],
As holy order and truth.
l O plants, do ye accept Agni here
Who cometh auspicious towards you;
Casting aside all hostilities, all evil imaginings,
Sitting down, may he smite away from us misfortune.
m O plants, do ye rejoice in him,
O ye that are rich in flowers, and have fair berries;
This germ of yours, of due season,
Hath sat him in his ancient seat.

iv. 1. 5.

a Radiant with extending blaze,
Do thou repel the enemy, the Raksas's hostility;
May I enjoy the protection of the great protector,
May I enjoy the leadership of Agni, easy to invoke.
b Ye, waters, are healing;
Further us to strength,
To see great joy.
c The most auspicious flavour that is yours,
Accord to us here,
Like eager mothers.
d To him may we come with satisfaction,
To whose dwelling ye quicken us,

O waters, and propagate us.
e Mitra [1], having united the earth
And the ground with light,
Agni well-born, all-knower,
Common to all men, the wide extending.
f For health I unite thee, for offspring; may the All-gods, common to all men, unite thee with the
Anustubh metre, in the manner of Angiras.
g The Rudras, having gathered together the earth,
Kindled a great light;
Their ray undying
Shineth clear among the gods.
h United by the Vasus, the cunning Rudras,
The mud fit for the rite,
Making it smooth with her hands,
May Sinivali fashion [2] this (pan).
i Sinivali, of fair braids,
Of fair head-dress, with fair locks,
May she, O Aditi, O great one,
Place within thy hands the pan.
k Let Aditi fashion the pan with might,
With her arms , with wisdom,
Let her bear Agni in her womb
As a mother a child in her lap.
l Thou art the head of Makha.
m Ye are the two feet of the sacrifice.
n May the Vasus fashion thee with the Gayatri metre, in the manner of Angiras. Thou art the earth;
may the Rudras fashion thee with the Tristubh metre, in the manner of Angiras. Thou art the
atmosphere [3]; may the Adityas fashion thee with the Jagati metre in the manner of Angiras. Thou
art the sky; may the All-gods, common to all men, fashion thee with the Anustubh metre, in the
manner of Angiras. Thou art the quarters; thou art the fixed (quarter); fix in me offspring, increase of
wealth, richness in cattle, richness in heroes, (subject) his fellows to the sacrificer.
o Thou art the girdle of Aditi.
p Let Aditi seize thy hole with the Pankti metre, in the manner of Angiras.
q Having made the great pan,
Wrought of clay, as a birthplace for Agni,
Aditi gave it to her sons,
(Saying), 'Let them cook it.'

iv. 1. 6.

a May the Vasus fumigate thee with the Gayatri metre, in the manner of Angiras; may the Rudras
fumigate thee with the Tristubh metre, in the manner of Angiras; may the Adityas fumigate thee with
the Jagati metre, in the manner of Angiras; may the All-gods, common to all men, fumigate thee with
the Anustubh metre, in the manner of Angiras; may Indra fumigate thee in the manner of Angiras;
may Visnu fumigate thee in the manner of Angiras; may Varuna fumigate thee in the manner of
Angiras.
b May Aditi, connected with the All-gods, the goddess, dig thee on the abode of earth, in the manner
of Angiras, O trench.
c May the wives of the gods [1], the goddesses, connected with the All-gods, place thee on the abode

THE YAJUR VEDA

of earth, in the manner of Angiras, O pan.

d May the Dhisanas, the goddesses connected with the All-gods, kindle thee on the abode of earth, in the manner of Angiras, O pan; may the wives, the goddesses, connected with the All-gods, prepare thee on the abode of earth, in the manner of Angiras, O pan; may the protectors, the women, the goddesses, connected with the All-gods, cook thee on the abode of earth, in the manner of Angiras, O pan.

e O Mitra, cook this pan; may it not break.

f This I place around thee, to prevent breaking.

g Mitra, extending, compasseth

This sky in greatness [2],

And the earth with his fame.

h The fame of Mitra, supporter of the people,

Of the god is eternal,

True, and most varied in fame.

i May the god Savitr dig thee out,

With fair hands, fair fingers,

Fair arms, with his might.

k Breaking not, O earth,

Do thou fill the regions, the quarters;

Arise, become great,

Stand upright, be thou firm.

l May the Vasus fill thee with the Gayatri metre, in the manner of Angiras: may the Rudras fill thee with the Tristubh metre, in the manner of Angiras; may the Adityas fill thee with the Jagati metre, in the manner of Angiras; may the All-gods, common to all men, fill thee with the Anustubh metre, in the manner of Angiras.

iv. 1. 7.

a Let the half-years, the seasons, increase thee, O Agni,

The years, the Rsis, and what truths there are;

Shine with thy heavenly lustre,

Illuminate all the quarters of the earth.

b Be kindled, O Agni, and awake him;

Arise for great good fortune;

May he that waiteth on thee, O Agni, be not harmed;

May thy priests be famous, not the others.

c These Brahmans, O Agni, choose thee;

Be thou propitious, O Agni [1], to us in the sanctuary;

Slaying our rivals, conquering the foes,

Do thou watch unfailing in thine own home.

d Here, O Agni, do thou grant wealth;

May not the overcomers, anticipating (us); overcome thee;

May the lordly power be easily wielded by thee, O Agni

Let him who waiteth on thee prosper, unassailed.

e With good life, O Agni, unite thee with the lordly power;

O Agni, vie with Mitra in friendlihood;

Be thou the midmost of thine equals;

O Agni, shine forth here to be invoked by kings.

f (Be thou) over the [2] enemy, the obstructor,

Unwisdom, niggardliness, O Agni,
All obstacles do thou overcome,
And bestow upon us wealth with heroes.
g Unassailable, all-knower, unoverpowered,
Ruling, O Agni, supporting the lordly power, do thou shine here;
Through all the regions, freeing men from fear,
Do thou this day guard us for increase with kindliness.
h O Brhaspati, instigator, awake him;
The sharp do thou more thoroughly sharpen;
Increase him to great prosperity [3]
Let the All-gods rejoice in him.
i What time, O Brhaspati, thou didst free
From life yonder, from Yama's enmity,
The Açvins removed death from him,
O Agni, the physicians of the gods with their powers.
k We from the darkness,
Gazing on the higher light,
Surya a god among the gods,
Have come to the highest light.

iv. 1. 8.

a Uplifted are his kindling-sticks,
Uplifted and pure are the rays of Agni,
Most brilliant (are they) of the son of fair countenance.
b The son of self, the Asura, all-knower,
God, god among gods,
Anointeth the ways with mead and ghee.
c With mead thou attainest the sacrifice,
Delighting, as Naraçansa, O Agni,
The kindly god Savitr, with every boon.
d Hither he cometh, with might, with ghee,
The priest implored with adoration;
To Agni the ladles (move) when the rites proceed.
e Worship let him pay to the greatness of him, of Agni;
He [1] indeed is pre-eminent among the delightful,
The wealthy, the wisest, best bestower of wealth.
f The divine doors--all--preserve
The rules of him, of Agni,
Of wide expanse, lording it with dominion.
g May day and night
Like heavenly maidens in his birthplace
Protect this our sacrifice and offering.
h O ye divine Hotrs, sing ye
To our uplifted sacrifice, to Agni's tongue,
Make for us good offering.
i May the three goddesses sit on this strew,
Ida, Sarasvati [2], Bharati, the great, being sung.
k That seminal fluid of ours, wondrous,

THE YAJUR VEDA

Abundant, may Tvastr release
As increase of wealth with good heroes, as offspring to us.
l O tree, let free,
Bestowing with thyself among the gods;
Let Agni as queller make ready the oblation.
m O Agni, utter 'Hail!' O all-knower, over the oblation for Indra;
May all the gods rejoice in this offering.
n The golden germ first arose;
Born he was the only lord of creation;
He supporteth the earth and the sky [3]
To what god shall we offer with oblation?
o He that alone by his might is king
Of the breathing, the winking world,
Who is lord of these bipeds and quadrupeds;
To what god shall we offer with oblation?
p He who is giver of breath, giver of strength,
Upon whose bidding all, even the gods, wait,
Whose shadow is immortality and death;
To what god shall we offer with oblation?
He whose are these snowy mountains through his might,
Whose they call the ocean with the Rasa [4],
Whose two arms are these quarters;
To what god shall we offer with oblation?
r To whom the armies stablished
Through his aid gazed with minds disturbed,
Over whom on the rising of the sun it goeth;
To what god shall we offer with oblation?
s He by whom the dread earth and the sky were made firm,
By whom the heaven was established, by whom the vault,
Who is the measure of the region in the atmosphere;
To what god shall we offer with oblation?
t When the waters, the great ones, went
Bearing all [5] strength, begetting Agni,
Then one breath of the gods arose;
To what god shall we offer with oblation?
u He who in his might beheld the waters
Bearing strength, begetting Agni,
Who was the god alone over the gods;
To what god shall we offer with oblation?

iv. 1. 9.

a Purpose, Agni, impulse, hail! Mind, intellect, Agni, impulse, hail! Thought, knowledge, Agni,
impulse, hail! Discrimination of speech, Agni, impulse, hail! To Manu, lord of creatures, hail! To
Agni Vaiçvanara hail!
b Let every man choose the companionship
Of the god who leadeth;
Every man prayeth for wealth;
Let him choose glory that he may prosper; hail!

e Be not broken, nor come to harm;
Be firm and enduring;
O mother, daringly show thy heroism [1];
With Agni wilt thou do this deed.
d Be firm, O goddess earth, for prosperity;
Thou art the wile of the Asura, made with power;
Let this oblation be pleasing to the gods;
Do thou emerge uninjured at this our sacrifice.
e O Mitra, heat this pan; may it not break.
f This I place around thee, to prevent breaking.
g Feeding on wood, sipping clarified butter,
The ancient desirable Hotr,
Son of strength, the wondrous.
h From a far region
Come hither to these lower ones [2]
Favour those in the region where I am.
i From a far distance
Do thou of ruddy steeds come hither;
Of the dust, dear to many,
O Agni, do thou overcome obstructions.
k Do thou sit down in the lap of this mother,
O Agni, knowing all the ways;
Consume her not with light nor with heat,
Within her shine with pure radiance.
l O Agni, with glow
Within thine own seat of the pan,
Heating with her blaze,
Be thou, O all-knower, auspicious.
m Becoming auspicious to me, O Agni,
Do thou sit down auspicious;
Having made all the quarters auspicious
Sit here on thine own birthplace.

iv. 1. 10.

a Whatever logs we place
In thee, O Agni,
Be that ghee for thee;
Accept it, O youngest one.
b What the insect eateth,
What the ant climbeth over,
All that be ghee for thee;
Accept it, O youngest one.
c Mighty by night, unfailingly bearing (food)
For him as fodder to a stalled horse,
May we, O Agni, thy neighbours, be not harmed,
Rejoicing in increase of wealth, in food.
d Kindled on earth's navel [1], Agni
We invoke for great increase of wealth,

THE YAJUR VEDA

Delighting in drink, recipient of great praise, worthy of offering,
The victor, Agni, sustainer in battles.
e The hosts that attack,
That pierce, the trooping,
The thieves and the robbers,
Them, O Agni, do I place in thy mouth.
f With thy tusks the burglars,
With thy teeth the robbers,
With thy jaws the thieves, O blessed one,
Do thou chew, well chewed.
g The burglars among men,
The thieves and robbers in the forest,
The [2] mischief-workers in the thickets,
Them I place within thy jaws.
h The man who is hostile to us,
And him who hateth us,
Him who revileth us, and him who seeketh to hurt,
Every one of them do thou crush to atoms.
i Sharpened is my holy power,
Sharpened the strength and might,
Sharpened the conquering lordly power of him
Whose domestic priest I am.
k Their arms have I uplifted,
Their radiance, their might;
With holy power I waste the foes,
I support [3] my own.
l Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength
What time prolific Dyaus begat him.
m The sage showeth all forms;
He hath produced bliss for biped and quadruped;
Savitṛ, the desirable, hath discerned the vault;
After the moving forward of the dawn he shineth.
n Night and the dawn, one-minded but of various form,
United suckle one child;
The radiant one shineth between sky and earth [4]
The gods, granters of wealth, support Agni.
o Thou art the bird of fair feathers; thy head the Trivṛt (Stoma), thy eye the Gayatra, thy breath the
Stoma, thy body the Vamadevya Saman, thy wings the Brhat and the Rathantara, thy tail the
Yajñayajñīya, thy limbs the metres, thy hoofs the altars, thy name the Yajus formulae.
p Thou art the bird of fair feathers; go to the sky, fly to the heaven.

iv. 1. 11.

a O Agni, that sacrifice, that offering,
Which on all sides thou dost encircle,
It of a truth goeth to the gods.
b O Soma, the wondrous aids

THE YAJUR VEDA

That there are of thine for the generous man,
With these be thou our helper.
c Agni the, head.
d Be.
e Thou, O Soma.
f These abodes of thine.
g That excellent glory of Savitr,
The god, we meditate,
That he may stimulate our prayers.
h What we have done in thoughtlessness against the host divine,
With feeble insight, with violence as is man's way [1],
Among gods and men, do thou, O Savitr,
There instigate us to sinlessness.
i Impeller of righteousness,
Instigator of devotions,
Sarasvati hath established the sacrifice.
k May the maiden of the lightning, the one of varied life,
Sarasvati, wife of a hero, inspire our devotion;
In accord with the ladies, may she accord to the singer
Protection uninjured, and guardianship unsurpassable.
l May Pusan follow the cows for us,
May he guard our horses;
May Pusan win booty for us.
m Bright is part of thee, worthy of offering another [2],
Like day and night of various hue, like the sky art thou;
All magic thou dost further, O powerful one;
Propitious here, O Pusan, be thy bounty.
n They grew in might with their own power;
They mounted the vault, they made a broad seat;
When Visnu helped the strong one who causeth gladness,
Like birds they sat on the dear strew.
o Bear ye variegated praise to the strong singer,
The host of the Maruts, which hath strength;
Who with might endure might [3],
For the jocund ones, O Agni, the earth shakes.
p The All-gods.
q O All-gods.
r May sky and earth this day
Place among the gods this sacrifice,
Successful, touching the sky.
s Bring forward the parents born of old with now songs,
In the seat of holy order,
Come to us, O sky and earth, with the host divine;
Great is your protection.
t Awaken Agni with the praise,
Kindling the immortal;
May he place our oblations among the gods.
u Bearing the oblation, immortal,
The eager messenger, well-inclined,

Agni uniteth with our prayer.
v Health be they.
w For each prize.

PRAPATHAKA II

The Preparation of the Ground for the Fire

iv. 2. 1.

a Thou art the step of Visnu, overcoming hostility, mount the Gayatri metre, step along the earth, excluded is he whom we hate. Thou art the step of Visnu, overcoming imprecations, mount the Tristubh metre, step along the atmosphere, excluded is he whom we hate. Thou art the step of Visnu, overcomer of the enemy, mount the Jagati metre, step along the sky, excluded is he whom we hate. Thou art the stop of Visnu [1], overcomer of the foe, mount the Anustubh metre, step along the quarters, excluded is he whom we hate.
b Agni hath cried, like Dyaus thundering,
Licking the earth, devouring the plants
Straightway on birth he shone aflame,
He blazeth with his light within the firmaments.
c O Agni, returner, to us return
With life, with radiance, with gain, with wisdom, with offspring, with wealth.
d O Agni [2], O Angiras, a hundred be thy returns,
A thousand thy movements;
With the increase of their increase
Do thou bring back for us what is lost,
Bring back to us wealth.
e Return with strength,
Return, O Agni, with food and life;
Again guard us on all sides.
f Return with wealth,
O Agni, fatten with the stream,
All-gaining on every side.
g Unloose from us, O Varuna, the highest,
The lowest, the midmost knot [3];
Then may we, O Aditya, in thy rule,
Be guiltless before Aditi.
h I have drawn thee, thou hast become within,
Be thou firm and motionless,
Lot all the folk desire thee;
In him establish the kingship.
i In greatness hath he arisen erect in the van of the dawns;
Emerging from the darkness, he hath come with the light;
Agni, with radiant brilliance, fair limbed,
On birth hath filled every seat.
k Do thou sit down in the lap of this mother [4],
O Agni, knowing all the ways;
Consume her not with light nor with heat,

Within her shine with pure radiance.

l O Agni, with glow

Within thine own seat of the pan,

Heating with her blaze,

Be thou, O all-knower, auspicious.

m Becoming auspicious to me, O Agni,

Do thou sit down auspicious;

Having made all the quarters auspicious,

Sit here on thine own birthplace.

n The gander seated in purity, the bright one seated in the atmosphere,

The Hotr seated at the altar, the guest seated in the house,

Seated among men, seated in the highest, seated in holy order, seated in the firmament,

Born of the waters, born of the cows, born of holy order, born of the mountain, the great holy order.

iv. 2. 2.

a From the sky was Agni first born,

From us secondly he who knoweth all,

In the waters thirdly the manly,

The pious man singeth of him, the undying, as he kindleth him.

b We know thy three places threefold, O Agni,

We know thy seat that is established in many places;

We know thy highest name in secret;

We know the spring whence thou hast come.

c The manly souled kindleth thee in the ocean, in the waters,

In the breast of the sky, O Agni, he who gazeth on men;

Thee standing in the third region [1],

In the birthplace of holy order, the steers inspirited.

d Agni hath cried, like Dyaus thundering,

Licking the earth, devouring the plants;

Straightway on birth he shone aflame,

He blazeth with his light within the firmaments.

e Eager, purifying, the envoy, the wise one,

Agni, the immortal, hath been established among men;

He beareth and darteth forward his ruddy smoke;

The sky he attaineth with his pure radiance.

f The banner of the whole world, the germ [2],

Filled on birth the firmaments;

Even the firm mountain he cleft passing over,

When the five peoples sacrificed to Agni.

g Receptacle of prosperity, supporter of riches,

Granter of thoughts, guardian of the Soma,

Son of the bright one, of strength, the king

Is resplendent within the waters, kindled before the dawns.

h He who first maketh for thee to-day, O thou of wondrous radiance,

A cake rich in ghee, O god Agni;

Do thou bear him ever on to the better,

To glory allotted by the gods, O youngest one [3].

i Give him portion, O Agni, in praises;

Give him portion in every hymn that is sung,
Dear shall he be before Surya, dear before Agni
With what is born, what is to be born shall he be victorious.
k Thee, O Agni, the sacrificers through the days
Bear as many riches desirable;
With thee desiring wealth,
Eagerly they revealed the stall rich in kine.
l Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength,
What time prolific Dyaus begat him.

iv. 2. 3.

a O Lord of food, accord us food,
Uninjurious, impetuous;
Do thou further the donor,
Bestow strength on our bipeds, our quadrupeds.
b May the All-gods thee,
O Agni, bear up with their thoughts;
Be thou to us most propitious,
With kindly face, abounding in light,
c Come forward, O Agni, rich in light,
With auspicious rays;
Shining with great radiance,
Harm not our offspring with thy body.
d With kindling-wood serve Agni,
Awaken the guest with ghee;
In him [1] offer oblations.
e Far-famed is this Agni of Bharata,
Since his great light shineth like the sun;
He who overcame Puru in battle
Hath shone forth, the heavenly guest, propitious for us.
f O ye waters divine, accept these ashes;
Place them on a resting-place, in the fragrant region
To him may the ladies with noble spouses bow;
Like a mother her son, do ye kindly bear him.
g In the waters, O Agni, is thy seat [2],
Thou enterest the plants;
Being in the germ thou art born again.
h Thou art the germ of plants,
The germ of trees,
The germ of all things,
O Agni, thou art the germ of the waters.
i With ashes having satisfied thy birthplace
And the waters, on the earth, O Agni,
In unison with thy mothers,
Full of light hast thou again taken thy seat.
k Having again come to thy seat,

And to the waters, to the earth, O Agni,
Within her thou liest, most auspicious,
As on the lap of a mother.
l Return with strength [3],
Return, O Agni, with food and life;
Again guard us on all sides.
m Return with wealth,
O Agni, fatten with the stream,
All-gaining on every side.
n May the Adityas, the Rudras, the Vasus, kindle thee again;
The Brahmans again with offerings, O bringer of wealth;
With ghee do thou increase our bodies;
May the wishes of the sacrificer become true.
o Hearken to this our call, that is offered, O youngest one,
Of the most generous one, O thou that hast power;
One hateth, one praiseth.
As praiser I praise thy body, O Agni.
p Be thou a bounteous patron,
Giver of riches, lord of riches;
Repel from us the foes.

iv. 2. 4.

a Go hence depart, creep away, hence,
Ye that are here of old and ye that are new,
Yama hath given this resting-place of earth,
The Pitrs have made this world for him.
b Thou art the ash of Agni, thou art the dust of Agni.
c Thou art accord, fulfilling love; in me be the fulfilling of thy love.
d Be united your dear bodies,
Be united your dear hearts,
Be your breath united [1],
United my body.
e This is that Agni in whom as a belly
Indra placed the pressed Soma eagerly;
Thou art praised, O all-knower, for winning
Booty a thousandfold, like a swift steed.
f O Agni, thou comest to the wave of the sky,
To the gods thou speakest, those of the altar;
The waters above in the realm of the sun,
And those below wait (on thee).
g O Agni, thy radiance in the sky, the earth,
The plants [2], or the waters, O holy one,
That whereby thou didst outspread the broad atmosphere,
Glittering is thy gleam, moving and men espying.
h May the Agnis of the dust
In unison with those of the floods
Accept the oblation offered,
The rich healthful viands.

i As food, O Agni, accord to the sacrificer
The gain of a cow, wondrous enduring;
Be to us a son, a scion, full of life;
This, O Agni, be thy lovingkindness towards us.
k This is thy due place of birth,
Whence born thou didst shine,
Mount it, O Agni, knowing it [3],
And make our wealth increase.
l Thou art a piler; in the manner of Angiras be firm with that deity.
m Thou art a piler round; in the manner of Angiras be firm with that deity.
n Fill the world, fill the hole, do thou sit down auspicious;
Indra and Agni and Brhaspati
Have placed thee on this birthplace
o The dappled kine, streaming with milk,
Mix the Soma,
Clans in the birthplace of the gods,
In the three realms of sky.

iv. 2. 5.

a Be united, be in harmony, in affection,
Radiant, with kindly thought,
Clothed in food and strength,
United have I made your minds, your ordinances, your hearts.
b O Agni of the dust be overlord for us;
Bestow food and strength on the sacrificer.
c Thou, O Agni, art of the dust,
Rich, full of increase,
Making all the regions propitious
Thou hast sat down on thine own birthplace.
d Be ye of one mind for us,
One dwelling [1], spotless;
Harm not the sacrifice, nor the lord of the sacrifice, O all-knowers;
Be ye two auspicious to-day unto us.
e As a mother her son, the earth,
The pan, hath borne Agni of the dust in his own birthplace
In unison with the All-gods, the seasons,
Let Prajapati, all-worker, release it.
f The bright light
Born beyond this firmament,
May that convey us beyond our foes,
O Agni Vaiçvanara, hail!
g Homage to thee, O Nirrti of every form [2],
Loosen ye this bond made of iron;
Do thou in accord with Yama and Yami
Mount this highest vault.
h The bond that Nirrti, the goddess,
Bound on thy neck, not to be loosened,
This I loosen for thee as from the middle of life;

Then living, let loose, do thou eat the food.
i Thee in whose cruel mouth here I make offering,
For the loosening of these bonds,
As 'earth' men know thee,
As 'Nirrti' [3], I know thee on every side.
k Seek the man who poureth not offering nor sacrifices;
The road of the thief and robber thou followest;
Seek another than us, that is thy road;
Homage be to thee, O Nirrti, O goddess.
l Praising Nirrti, the goddess,
Like a father his son, I weary her with my words;
She who knoweth all that is born,
Discerneth, the lady, every head.
m Abode and collector of riches,
Every form she discerneth with might [4],
Like the god Savitr of true laws,
Like Indra, she standeth at the meeting of the ways.
n Make firm the straps,
Fasten the buckets;
We shall drain the well full of water,
That never is exhausted, never faileth.
o The well with buckets fastened,
With strong straps, that yieldeth abundantly,
Full of water, unexhausted, I drain.
p The sages yoke the ploughs;
They stretch apart the yokes,
Wise with goodwill among the gods.
q Yoke the ploughs, stretch apart the yokes,
Here sow in the womb made ready the seed [5]
Through our song be there audience with profit for us;
May the ripe (grain) be brought low by the sickle.
r The plough, of keen share,
Propitious, with well-polished handle,
Plougheth up a cow, a sheep,
And a fat blooming maid,
A chariot support with a platform.
s With prosperity may our ploughs cleave the ground,
With prosperity may the ploughers go round the yokes;
Prosperity (may) Parjanya (give) with honey and milk,
And do ye, O Çuna and Sira, accord prosperity to us.
t Wishes, O milker of wishes, do thou milk
To Mitra and Varuna;
To Indra, to Agni, to Pusan,
To the plants, and to offspring.
u The furrow anointed with ghee, with honey,
Approved by the All-gods, the Maruts,
Full of strength, swelling with milk,
Do thou, O furrow, turn towards us with milk.

iv. 2. 6.

a The plants born
Three generations before the gods,
Of the brown ones I celebrate
The seven and a hundred abodes.
b A hundred, O mother, are your abodes,
A thousand too your shoots,
Therefore do ye, with a hundred powers,
Make him whole for me.
c With flowers, with shoots,
Fruit-bearing and without fruit,
Like steeds victorious
The plants are strong to help.
d 'Plants', O ye mothers,
I hail you, O goddesses;
Go bearing away defilement,
Defilement [1] destroying.
e In the Aṣvattha is your seat,
In the Parna is your dwelling made;
Cows shall in truth be your share
If ye shall gain this man.
f In that in strength I seize
These plants in my hand,
The soul of the disease perisheth,
As before one that taketh alive.
g When the plants come together
Like princes at the assembly,
Sage is the physician called,
Slayer of Raksases, overpowerer of diseases.
h Remover is your mother by name,
And ye are helpers;
Ye are winged streams [2];
Remove whatever is unwell.
i Let one of you aid another,
Let one be of assistance to another;
All the plants in unison
Do ye further this speech of mine.
k The strength of the plants hath arisen
Like cows from the pasturage,
Of them that are fain to win gain,
To the self of thee, O man.
I Beyond all obstacles,
Like the thief the pen, they have strode,
The plants have shaken away
Every defilement in the body.
m Those [3] that have mounted thy self,
That have entered every limb,
May they repel thy disease,

Like a dread intercessor.
n O disease, do thou fly forth
With the eagle, the blue jay (*kikidivi*)
With the rush of the wind,
With the whirlwind do thou disappear.
o Rich in steeds, rich in Soma,
Full of strength, full of power,
I have found all the plants
For his safety.
p The fruitful, the fruitless,
The flowering, the flowerless,
Impelled by Brhaspati,
May they free us from tribulation.
q The [4] plants whose king is Soma,
And which have entered the earth,
Of them thou art the highest,
Impel us to long life.
r Falling from the sky
The plants said,
'He, whom we reach while in life,
Shall not come to ill.'
s Those that hear now
And those that are gone far away,
Coming all together here
Give ye him healing.
t May the digger of you come to no ill,
Nor he for whom I dig you;
May all our bipeds and quadrupeds
Be free from disease.
u The plants hold converse
With Soma, the king,
'The man for whom the Brahman prepares (us),
We, O king, bring to safety.'

iv. 2. 7.

a May I be harm us not who is father of earth
Or who, of true law, created the sky,
And he who created the great bright waters;
To what god shall we offer with oblation?
b Turn towards (us), O earth,
With the sacrifice, with milk;
Over thy caul let Agni, aroused, creep.
c O Agni, that of thee which is pure, which is bright,
Which is cleansed, which is fit for offering,
That we bear to the gods.
d Food and strength do I take hence [1],
From the abode of holy order, from the birthplace of immortality.
May it enter us, in cattle and in plants;

THE YAJUR VEDA

I abandon decline, lack of food, and ill-health.
e O Agni, strength and fame are thine,
Thy rays shine mightily, O rich in light;
O thou of broad radiance, with thy might, strength worthy of laud,
Thou bestowest on the worshipper, O sage.
f Do thou extend over men, O Agni,
Ruling over wealth for us, O immortal one;
Thou art the master of a glorious form,
Thou fillest glorious wealth.
g O son of strength, O all-knower,
Rejoice in our fair praises [2], being adored in our prayers;
In thee have they placed food, rich in seed,
Of wondrous aid, of prosperous birth.
h With pure radiance, with bright radiance,
With undiminished radiance, thou comest forth with thy light;
Visiting thy parents thou aidest them;
Thou fillest both worlds.
i The righteous, the bull, common to all men,
Agni, men place before them for favour,
Thee with their speech, that art ready to hear and most extending,
The divine, the generations of men.
k Preparer of the sacrifice, the wise,
Who ruleth for great gain,
The giver of the Bhrgus, the eager, skilled in the sacrifice
Thou fillest glorious wealth.
l Ye are pilers, ye are pilers around, do ye pile upwards as a support,
with that deity, sit ye firm in the manner of Angiras.
m Swell up, let thy strength be gathered
From all sides, O Soma.
Be strong in the gathering of might.
n Let thy milk draughts, thy strength be united,
The mightinesses of him who overcometh the foe;
Swelling for immortality, O Soma,
Place in the sky the highest glories,

iv. 2. 8.

a He hath overcome every foe, every enemy;
That Agni saith, that saith Soma too;
Brhaspati, Savitr, say this of me,
Pusan hath placed me in the world of good action.
b When first thou didst cry on birth,
Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.
c Thou art the back of the waters, the birthplace of Agni,
The ocean swelling on either side;
Growing to might [1] as the lotus flower,
Do thou extend in width with the measure of heaven.

d The holy power born first in the east
Vena hath disclosed from the shining boundary,
He hath revealed its fundamental nearest forms,
The womb of being and of not being.
e The golden germ first rose;
Born he was the only lord of creation;
He supporteth the earth and the sky;
To what god shall we offer with oblation.
f The drop hath fallen on the earth [2], the sky,
On this seat, and on the one which was aforetime;
The drop that wandereth over the third seat
I offer in the seven Hotras.
g Homage to the serpents
Which are on the earth,
The serpents in the atmosphere, in the sky,
To those serpents homage.
h Those that are there in the vault of the sky,
Or those who are in the rays of the sun,
Those whose seat is made in the waters,
To those serpents honour.
i Those that are the missiles of sorcerers,
Or those that are among the trees,
Or those that lie in the wells,
To those serpents honour.

iv. 2. 9.

a Thou art firm, supporting, unoverpowered,
Well wrought by Viçvakarman;
Let not the ocean smite thee, nor the eagle;
Unshaking do thou make firm the earth.
b May Prajapati seat thee on the back of earth, capacious, extending; thou art extent, thou art earth,
thou art the world, thou art the earth, thou art Aditi all-sustaining, sustainer of all the world; sustain
the earth, make firm the earth, harm not the earth, for all expiration, cross-breathing, up-breathing, for
support [1], for motion; may Agni protect thee with great prosperity, with most auspicious covering;
with that deity, in the manner of Angiras, do thou sit firm.
c Arising from every stem,
From every joint,
Do thou, O Durva, extend us
With a thousand, a hundred.
d Thou that extendest with a hundred,
That arisest with a thousand,
To thee, O goddess, O brick,
Let us sacrifice with oblation.
e Unovercomable art thou, overcoming, overcome our enemies, over come those that practise enmity.
f Overcome the foe, overcome the foemen of a thousandfold strength [2] art thou; do thou inspirit me.
g To the pious the winds pour honey,
The streams honey;
Be sweet to us the plants.

THE YAJUR VEDA

h Sweet is the night, and sweet
At dawn the air of earth,
Sweet be the sky, our father.
i Sweet to us be the lord of the forest,
Sweet the sun,
Sweet be the cows to us.
k May the two great ones, sky and earth,
Mingle for us this sacrifice;
May they sustain us with support.
l That highest step of Visnu [3]
The singers ever gaze upon
Like an eye stretched in the sky.
m Thou art firm, O earth,
Overcome the foemen;
Fashioned by the gods hast thou come with ambrosia.
n Those beams of thine, O Agni, which rising
In the sun with rays envelop the sky,
With all of them bring us to brilliance, to men.
o Those flames of yours in the sun,
O gods, in cattle, in horses,
O Indra and Agni, O Brhaspati,
With all of these grant us brilliance.
p The brilliant [4] bore the light, the shining bore the light, the self-resplendent bore the light.
q O Agni, yoke,
O god, thy good steeds,
The swift that readily bear.
r Yoke, like a charioteer, O Agni,
The steeds that best invite the gods
Sit down as ancient Hotr.
s The drop hath fallen on the earth, the sky,
On this seat and on the one which was aforetime
The drop that wandereth over the third seat
I offer in the seven [5] Hotras.
t There hath come into being this might of all the world,
And of Agni Vaiçvanara,
Agni full of light with light,
The disk radiant with radiance.
w For the verse thee, for brilliance thee
v Like streams the offerings flow together,
Purified within with heart and mind;
I behold the streams of ghee;
A golden reed is there in the midst of them.
w In it sitteth an eagle, honey-making, nested,
Assigning honey to the deities,
On its brink sit seven tawny ones,
Milking at will the stream of ambrosia.

iv. 2. 10.

a Anointing with milk Aditya, the embryo,
Counterpart of a thousand, of every form,
Spare him, injure him not with thy heat;
Make him of a hundred (years of) life, as thou art piled.

b Injure not this biped of animals,
O hundred-eyed one, being piled for the sacrifice;
I appoint for thee the wailer in the forest;
Therewith piling thy forms, be seated.

c The rush of the wind, the navel of Varuna,
Born as a steed in the midst of the waters,
The child of the streams, the tawny one, rooted in the mountain,
O Agni, harm him not [1] in the highest heaven.

d Harm not this one-hooved of cattle,
The thundering, the courser among the contests;
I appoint for thee the Gayal of the forest;
Therewith piling thy forms, be seated.

e The undying drop, the ruddy, the active,
Agni I hymn with praises with first inspiration;
Do thou forming thyself with joints in due order,
Harm not the cow, Aditi, the resplendent.

f This ocean, the spring of a hundred streams,
Expanded in the middle of the world,
Aditi milking ghee for men,
O Agni, harm not [2] in the highest heaven;
I appoint for thee the Gayal of the forest;
Therewith piling thy forms, be seated.

g Guard of Tvastr, navel of Varuna,
Born as the sheep from the furthest region,
The great thousandfold wile of the Asura,
O Agni, harm not in the highest heaven.

h This woolly wile of Varuna,
The skin of cattle, biped and quadruped,
The first birthplace of the offspring of Tvastr,
O Agni, harm not in the highest heaven;
I appoint for thee the buffalo of the forest [3];
Therewith piling thy forms, be seated.

i The Agni born of the heat of Agni,
From the burning of the earth or of the sky,
That whereby Viçvakarman attained creatures,
Him, O Agni, let thy wrath spare.

k The goat was born from Agni as an embryo;
She beheld her begetter before;
Thereby those worthy of sacrifice attained pre-eminence,
Thereby first the gods attained godhead;
I appoint for thee the Çarabha of the forest;
Therewith piling thy forms, be seated.

iv. 2. 11.

a O Indra and Agni, the realms of the sky

Ye adorn in your strength;

That might of yours is dear.

b The foe shall he pierce and wealth he doth gain

Who worshipping Indra and Agni, the strong ones,

Who rule over much wealth,

The most strong who with strength show their power.

c Men ye surpass in the battle call,

Earth ye surpass, and sky,

The mountains and the streams (ye surpass) in greatness,

And, O Indra and Agni, all other worlds.

d In whose house [1], O Maruts,

Ye drink, O joyous ones of the sky

That man hath the best of guardians.

e Either through sacrifices receiving worship,

Or from the prayers of the singer,

Do ye, O Maruts, hearken to our call.

f For glory they are wreathed in flames,

In the rays (of the sun), adorned with rings they (are accompanied) with singers;

They wearing daggers, impetuous, fearless,

Have found the dear home of the Maruts.

g Thy wrath.

h The highest.

i With what aid will he come to us,

Our wondrous, ever-waxing, friend?

With what most potent aid [2]?

k Who to-day yoketh to the pole of holy order

The oxen, eager, of keen spirits, the furious,

With darts in their mouths, heart-piercing, healthful?

He who attaineth their service shall live.

l O Agni, lead.

m Of the gods.

n May they be prosperous for us

o In every contest.

In the waters, O Agni, is thy seat,

Thou enterest the plants;

Being in the germ thou art born again.

q Thou art strong, O Soma, and bright;

Thou art strong, O god, and strong thy rule;

Strong laws dost thou establish.

r This for me, O Varuna.

s That of thine I approach.

t Thou, O Agni.

u Do thou to us, O Agni.

PRAPATHAKA III

The Five Layers of Bricks

iv. 3. 1.

a I place thee in the going of the waters; I place thee in the rising of the waters; I place thee in the ashes of the waters; I place thee in the light of the waters; I place thee in the movement of the waters.
b Sit on the billows as thy place of rest; sit on the ocean as thy place of rest; sit on the stream as thy place of rest; sit in the abode of the waters; sit on the seat of the waters.
c I place thee in the seat of the waters; I place thee in the dwelling of the waters; I place thee in the dust of the waters; I place thee in the womb of the waters; I place thee in the stronghold of the waters.
d The metro the Gayatri; the metre the Tristubh; the metro the Jagati; the metre the Anustubh; the metre the Pankti.

iv. 3. 2.

a This one in front the existent; his, the existent's breath; spring born of the breath; the Gayatri born of the spring; from the Gayatri the Gayatri (Saman); from the Gayatra the Upançu (cup); from the Upançu the Trivrt (Stoma); from the Trivrt the Rathantara; from the Rathantara Vasistha, the Rsi; with thee taken by Prajapati, I take breath for offspring.
b This one on the right, the all-worker; his, the all-worker's, mind; summer born of mind; the Tristubh born of summer; from the Tristubh the Aida (Saman); from the Aida the Antaryama (cup); from the Antaryama the fifteenfold (Stoma); from the fifteenfold the Brhat; from the Brhat Bharadvaja, the Rsi; with thee taken by Prajapati, I take mind for offspring [1].
c This one behind, the all-extending; his, the all-extending's, eye; the rains born of the eye; the Jagati born of the rains; from the Jagati the Rksama (Saman); from the Rksama the Çukra (cup); from the Çukra the seventeenfold (Stoma); from the seventeenfold the Vairupa; from the Vairupa Viçvamitra, the Rsi; with thee taken by Prajapati, I take the eye for my offspring.
d This one on the left, the light; his, the light's, ear; the autumn born of the ear; the Anustubh connected with the autumn; from the Anustubh the Svava (Saman); from the Svava the Manthin (cup); from the Manthin the twenty-onefold (Stoma); from the twenty-onefold the Vairaja; from the Vairaja Jamadagni, the Rsi; with thee taken by Prajapati [2], I take the ear for offspring.
c This one above, thought; his, thought's, speech; the winter born of speech; the Pankti born of winter; from the Pankti that which has finales; from that which has finales the Agrayana (cup); from the Agrayana the twenty-sevenfold and the thirty-threefold (Stomas); from the twenty-sevenfold and the thirty-threefold the Çakvara and Raivata; from the Çakvara and Raivata Viçvakarman, the Rsi; with thee taken by Prajapati, I take speech for offspring.

iv. 3. 3.

a The east of the quarters; the spring of the seasons; Agni the deity; holy power the wealth; the Trivrt the Stoma, and it forming the path of the fifteenfold (Stoma); the eighteen-month-old calf the strength; the Krta of throws of dice; the east wind the wind; Sanaga the Rsi.
b The south of the quarters; the summer of the seasons; Indra the deity; the kingly power the wealth; the fifteenfold the Stoma, and it forming the path of the seventeenfold (Stoma); the two-year-old the strength; the Treta of throws; the south wind the wind; Sanatana, the Rsi.
c The west of the quarters; the rains of the seasons; the All-gods the deity; the peasants [1] the

THE YAJUR VEDA

wealth; the seventeenfold the Stoma, and it forming the path of the twenty-onefold (Stoma); the three-year-old the strength; the Dvapara of throws; the west wind the wind; Ahabuna the Rsi.
d The north of the quarters; the autumn of the seasons; Mitra and Varuna the deity; prosperity the wealth; the twenty-onefold the Stoma; and it forming a path of the twenty-sevenfold (Stoma); the four-year-old the strength; the Askanda of throws; the north wind the wind; Pratna the Rsi.
e The zenith of the quarters; the winter and the cool season of the seasons; Brhaspati the deity; radiance the wealth; the twenty-sevenfold the Stoma, and it forming a path of the thirty-threefold; the draught ox the strength; the Abhibhu of throws; the wind all through the wind; Suparna the Rsi.
f Fathers, grandfathers, near and far, may they protect us, may they help us, in this holy power, this lordly power, this prayer, this Purohita-ship, this rite, this invocation of the gods.

iv. 8. 4.

a Firm is thy dwelling, thy place of birth, firm art thou
Settle thou duly in thy firm place of birth;
Banner of the fire in the pan,
May the two Aṣvins, the leeches, set thee here first in the east.
b In thine own skill sit thou whose sire is skill,
As the great earth bountiful among the gods,
Be of kindly approach and come with thy body,
Kindly as a father to his son;
May the two Aṣvins, the leeches, set thee here.
c Nesting, rich in wealth, strength bestowing,
Increase for us wealth, abundant, rich in heroes [1],
Driving away hostility and enmity,
Granting the lord of the sacrifice a share in increase of wealth,
Do thou bestow the heaven as increase to the sacrificer;
May the two Aṣvins, the leeches, set thee here.
d Thou art the dust of Agni, the leader of the gods;
May the All-gods favour thee as such;
With Stomas for thy back, rich in ghee, sit thou here,
And win to us by sacrifice riches with offspring.
May the two Aṣvins, the leeches, set thee here!
e Thou art the head of sky, the navel of earth, the holder apart of the quarters, the lady paramount of the worlds [2], the wave, the drop of the waters thou art; Viṣvakarman is thy seer; may the two Aṣvins, the leeches, set thee here.
f In unison with the seasons, in unison with the ordainers, in unison with the Vasus, in unison with the Rudras, in unison with the Adityas, in unison with the All-gods, in unison with the gods, in unison with the gods establishing strength, to Agni Vaiṣvanara, thee; may the two Aṣvins, the leeches, set thee here.
g Protect my expiration; protect my inspiration; protect my cross breathing; make my eye to shine widely; make my ear to hear.
h Make thick the waters; quicken the plants; protect bipeds; help quadrupeds; from the sky make rain to start.

iv. 3. 5.

a (Thou art) the calf of eighteen months in strength, the Tristubh metre; the two-year-old in strength, the Viraj metre; the two-and-a-half year-old in strength, the Gayatri metre; the three-year-old in strength, the Usnih metre; the four-year-old in strength, the Anustubh metre; the draught ox in strength, the Brhati metre; the bull in strength, the Satobrhati metre; the bullock in strength, the Kakubh metre; the milch cow in strength, the Jagati metre; the beast of burden in strength, the Pankti metre; the goat in strength, the spacious metre; the ram in strength, the slow metre; the tiger in strength, the unassailable metre; the lion in strength, the covering metre; the support in strength, the overlord metre; the lordly power in strength, the delight-giving metre; the all-creating in strength, the supreme lord metro; the head in strength, the Prajapati metre.

iv. 3. 6.

a O Indra and Agni, do ye two make firm

The brick that quaketh not;

And let it with its back repel

The sky and earth and atmosphere.

b Let Viçvakarman place thee in the ridge of the atmosphere, encompassing, expanding, resplendent, possessing the sun, thee that dost illumine the sky, the earth, the broad atmosphere, support the atmosphere, make firm the atmosphere, harm not the atmosphere; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Vayu protect thee with great prosperity, with a covering [1] most healing; with that deity do thou sit firm in the manner of Angiras.

c Thou art the queen, the eastern quarter; thou art the ruling, the southern quarter; thou art the sovereign, the western quarter; thou art the self-ruling, the northern quarter; thou art the lady paramount, the great quarter.

d Protect my life; protect my expiration; protect my inspiration; protect my cross-breathing; protect my eye; protect my ear; quicken my mind; strengthen my voice; protect my breath; accord me light.

iv. 3. 7.

a (Thou art) Ma metre, Prama metre, Pratima metre, Asravis metre, Pankti metre, Usnih metre, Brhati metre, Anustubh metre, Viraj metre, Gayatri metre, Tristubh metre, Jagati metre. (Thou art) earth metre, atmosphere metro, sky metre, seasons metre, Naksatras metre, mind metre, speech metre, ploughing metre, gold metre, cow metre, female goat metre, horse metre. (Thou art) Agni, the deity [1], Vata, the deity, Surya, the deity, Candramas, the deity, the Vasus, the deity, the Rudras, the deity, the Adityas, the deity, the All-gods, the deity, the Maruts, the deity, Brhaspati, the deity, Indra, the deity, Varuna, the deity.

b The head thou art, ruling; thou art the firm, the supporting; thou art the prop, the restrainer; for food thee; for strength thee; for ploughing thee: for safety thee! (Thou art) the prop, ruling; thou art the firm, the supporting; thou art the holder, the sustainer; for life thee; for radiance thee; for force thee; for might thee!

iv. 3. 8.

(Thou art) the swift, the triple (Stoma); the shining, the fifteenfold the sky, the seventeenfold; speed, the eighteenfold; fervour, the nineteen. fold; attack, the twentyfold; support, the twenty-onfold; radiance, the twenty-twofold; maintenance, the twenty-threelfold; the womb, the twenty-fourfold; the

THE YAJUR VEDA

embryo, the twenty-fivefold; might, the twenty sevenfold; inspiration, the thirty-onefold; support, the thirty-threefold; the surface of the tawny one, the thirty-fourfold; the vault, the thirty-six fold; the revolving, the forty-eightfold; the support, the fourfold Stoma.

iv. 3. 9.

a Thou art the portion of Agni, the overlordship of consecration, the holy power saved, the threefold Stoma.

b Thou art the portion of Indra, the overlordship of Visnu, the lordly power saved, the fifteenfold Stoma.

c Thou art the portion of them that gaze on men, the overlordship of Dhatr, the birthplace saved, the seventeenfold Stoma.

d Thou art the portion of Mitra, the overlordship of Varuna, the rain from the sky, the winds saved, the twenty-onefold Stoma.

e Thou art the portion of Aditi, the overlordship of Pusan, force saved, the twenty-sevenfold Stoma.

f Thou art the portion of the Vasus [1], the overlordship of the Rudras, the quadruped saved, the twenty-fourfold Stoma.

g Thou art the portion of the Adityas, the overlordship of the Maruts, offspring saved, the twenty-fivefold Stoma.

h Thou art the portion of the god Savitr, the overlordship of Brhaspati, all the quarters saved, the fourfold Stoma.

i Thou art the portion of the Yavas, the overlordship of the Ayavas, offspring saved, the forty-fourfold Stoma.

k Thou art the portion of the Rbhus, the overlordship, of the All-gods, being calmed and saved, the thirty-threefold Stoma.

iv. 3. 10.

They praised with one, creatures were established, Prajapati was overlord. They praised with three, the holy power: was created, the lord of holy power was overlord. They praised with fire, beings were created, the lord of beings was the overlord. They praised with seven, the seven seers were created, Dhatr was the overlord. They praised with nine, the fathers were created, Aditi was the overlady. They praised with eleven, the seasons were created, the seasonal one was the overlord. They praised with thirteen, the months were created, the year was the overlord [1]. They praised with fifteen, the lordly class was created, Indra was the overlord. They praised with seventeen, cattle were created, Brhaspati was the overlord. They praised with nineteen, the Çudra and the Arya were created, day and night were the overlords. They praised with twenty-one, the whole-hooved cattle were created, Varuna was the overlord. They praised with twenty-three, small cattle were created, Pusan was the overlord. They praised with twenty-five, wild cattle were created, Vayu was the overlord. They praised with twenty-seven, sky and earth [2] went apart, the Vasus, Rudras, and Adityas followed their example, theirs was the overlordship. They praised with twenty-nine, trees were created, Soma was the overlord. They praised with thirty-one, creatures were created, the Yavas and the Ayavas had the overlordship. They praised with thirty-three, creatures came to rest, Prajapati was the overlord and chief.

iv. 3. 11.

a This is she that first dawned;
Within this (earth) she hath entered and moveth;
The new-made bride as mother beareth the mothers;
Three greatneses attend her.

b Charming, the dawns, adorned,
Moving along a common birthplace,
Wives of the sun, they move, wise ones,
Making a banner of light, unaging, rich in seed.

c Three have followed the path of holy order,
Three cauldrons have come with the light,
Offspring one guardeth, strength one [1],
Another the law of the pious guardeth.

d The fourth hath become that of four Stomas,
Becoming the two wings of the sacrifice, O Rsis;
Yoking the Gayatri, Tristubh, Jagati, and Anustubh, the Brhat,
The hymn, they have borne forward this heaven.

e By five the creator disposed this (world),
What time he produced sisters of them, five by five,
By their mingling go five strengths
Clad in various forms.

f Thirty sisters go to the appointed place,
Putting on the same badge [2],
The sages spread out the seasons, the knowing ones
With the metres in their midst, go about in brilliance.

g The shining one putteth on clouds,
The ways of the sun, the night divine;
The beasts of many forms that are born
Look around on the lap of their mother.

h The Ekastaka, undergoing penance,
Hath borne a child, the great Indra;
Therewith the gods overpowered the Asuras;
Slayer of Asuras he became in his might.

i Ye have made me, who am not younger, the younger;
Speaking the truth I desire this;
May I [3] enjoy his lovingkindness as do ye;
May not one of you supplant another.

k He hath enjoyed my lovingkindness, the all-knower;
He hath found a support, for he hath won the shallow;
May I enjoy his lovingkindness as do ye
May not one of you supplant another.

l On the five dawns follow the five milkings,
On the cow with five names the five seasons;
The five quarters are established by the fifteenfold (Stoma),
With equal heads over the one world [4].

M She who first shone forth is the child of holy order;
One supporteth the might of the waters;
One moveth in the places of the sun,

THE YAJUR VEDA

And one in those of the heat; Savitr governeth one.
n She who first shone forth
Hath become a cow with Yams;
Do thou, rich in milk, milk for us
Season after season.
O She of bright bulls hath come with the cloud, the light,
She of all forms, the motley, whose banner is fire;
Accomplishing thy common task,
Bringing old age, thou hast come, O unaging dawn.
P Lady, of seasons the first, she hath come hither,
Leading the days, and bearer of offspring;
Though one, O Usas, in many places dost thou shine forth
Unaging thou dost make to age all else.

iv. 3.12.

a O Agni, drive away those foes of ours that are born;
Drive away those too that are unborn, O all-knower;
Shine out for us in kindness and without anger,
In thy protection may I be with threefold protection and victorious.
b O Agni, drive away those foes of ours that are born with force;
Drive away those that are unborn, O all-knower;
Favour us in kindness,
May we (enjoy thy protection); drive away our foes.
c (Thou art) the forty-fourfold Stoma, radiance the wealth.
d (Thou art) the sixteenfold Stoma, force the wealth.
e Thou art the dust of earth [1], called Apsas.
f (Thou art) the course metre; the space metre; the health-bringing metre; the overpowering metre; the covering metre; the mind metre; the expanse metre; the river metre; the sea metro; the water metre; the uniting metro; the separating metre; the Brhat metro; the Rathantara metre; the collecting metre; the parting metre; the voices metre; the radiant metro; the Sastubh metre; the Anustubh metre; the Kakubh metre; the Trikakubh metre; the poetic metre; the water metre [2]; the Padapankti metre, the Aksarapankti metre, the Vistarapankti metre: the razor-with-strop metre; the enveloping metre; the side metre; the course metre; the space metre; the strength metre; the maker of strength metre; the expansive metre; the conflict metre; the covering metre; the difficult of access metre; the slow metre; the Ankanka metre.

iv. 3. 13.

a May Agni slay the foe,
Eager for wealth, joyfully,
Kindled, pure as offered.
b Thou Soma art very lord,
Thou art king, and slayer of foes;
Thou art favouring strength.
c Favouring is thy look, O fair-faced Agni,
That art dread and extending, pleasant (is it);
Thy radiance they cover not with the darkness;

THE YAJUR VEDA

The defiling leave no stain in thy body.
d Favouring is thy face, O mighty Agni;
Even by the side of the sun it is bright [1],
Radiant to behold it is seen even by night,
Pleasant to the sight is food in thy form.
e With his countenance the kindly one
Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice;
Guardian undeceived and protector of us,
O Agni, shine forth with radiance and with wealth.
f Prosperity for us from sky, O Agni, from earth,
With full life do thou procure, O god, for worship;
That splendid thing, O sky-born, which we ask,
Do thou bestow upon us that radiant wealth.
g As thou, O Hotr, in man's worship [2],
O son of strength, shalt sacrifice with offerings,
Verily do thou to-day, gladly, offer sacrifice
To the glad gods together assembled.
h I praise Agni, domestic priest,
God of the sacrifice and priest,
The Hotr, best bestower of jewels.
i Thou art strong, O Soma, and bright,
Thou art strong, O god, and strong thy rule,
Strong laws dost thou establish.
k O Maruts, that burn, this offering (is yours)
Do ye rejoice in it,
For your aid, ye destroyers of the foe.
l The man of evil heart, O bright ones, O Maruts,
Who is fain to smite us contrary to right [3],
In the noose of destruction may he be caught,
Slay him with your most burning heat.
m The Maruts, of the year, fair singers,
With wide abodes, in troops among men,
May they from us unloosen the bonds of tribulation,
Those that burn, delighting, granting delight,
n Delight the eager gods, O thou most young,
Knowing the seasons, O lord of the season, do thou sacrifice here;
With the priests divine, O Agni,
Thou art the best sacrificer of Hotrs.
o O Agni, whatever to-day, O offering Hotr of the people,
O pure [4] and radiant one, thou dost enjoy, for thou art the sacrificer,
Rightly shalt thou sacrifice, since thou hast grown in might,
Carry the oblations that are thine to-day, O thou most young.
p By Agni may one win wealth
And abundance, day by day,
Glory full of heroes.
q Enricher, slayer of disease,
Wealth-finder, prospering prosperity,
O Soma, be a good friend to us.
r Come hither, O ye that tend the house,

THE YAJUR VEDA

Depart not, O Maruts,
Freeing us from tribulation.
s For in autumns gone by
We have paid worship, O Maruts,
With the means [5] of mortal men.
t Your greatness surgeth forth from the depths,
Make known your names, O active ones;
O Maruts, accept the thousandth share of the house,
Of the householder's offering.
u Him to whom, the strong, the youthful maiden,
Rich in oblation, bearing ghee, approacheth night and morning,
To him his own devotion (approacheth) seeking wealth.
v O Agni, these most acceptable oblations,
Immortal one, bear for the divine worship;
Let them accept our fragrant (offerings).
w The playful horde of the Maruts,
Sporting, resplendent on the chariot [6],
O Kanvas, do ye celebrate.
x The Maruts, speeding like steeds,
Disport themselves like youths gazing at a spectacle,
Standing in the home like beauteous younglings,
Bestowing milk, like playful calves.
y At their advance the earth moves as if trembling,
When they yoke (their teams) for their journeys, for brilliance;
Playing, resounding, with flaming weapons,
They display their own greatness, the shakers.
z What time on the steeps ye pile the moving one,
Like birds, O Maruts, on whatever path [7],
The clouds spill their water on your chariots;
Do ye sprinkle for the praiser ghee of honey hue.
aa Agni with invocations
They ever invoke, lord of the people,
Bearer of the oblation, dear to many.
bb For him they ever praise,
The god with ladle dripping ghee,
Agni to bear the oblation.
cc O Indra and Agni, the spaces of sky.
dd Pierce Vrtra.
ee Indra from all sides.
ff Indra men.
gg O Viçvakarman, waxing great with the oblation.
hh O Viçvakarman, with the oblation as strengthening.

PRAPATHAKA IV

The Fifth Layer of Bricks (continued)

iv. 4. 1.

a Thou art the ray; for dwelling thee! Quicken the dwelling. Thou art advance; for right thee! Quicken right. Thou art following; for sky thee! Quicken the sky. Thou art union; for atmosphere thee! Quicken the atmosphere. Thou art propping; for earth thee! Quicken earth. Thou art a prop; for rain thee! Quicken rain. Thou art blowing forward; for day thee! Quicken day.

b Thou art blowing after; for night thee! Quicken night. Thou art eager [1]; for the Vasus thee! Quicken the Vasus. Thou art intelligence; for the-Rudras thee! Quicken the Rudras. Thou art the brilliant; for the Adityas thee! Quicken the Adityas. Thou art force; for the Pitr̥s thee! Quicken the Pitr̥s. Thou art the thread; for offspring thee! Quicken offspring. Thou dost endure the battle; for cattle thee! Quicken cattle.

c Thou art wealthy; for plants thee! Quicken plants. Thou art the victorious with ready stone; for Indra thee! Quicken Indra. Thou art the overlord; for expiration [2] thee! Quicken expiration. Thou art the restrainer; for inspiration thee! Quicken inspiration. Thou art the glider; for the eye thee! Quicken the eye. Thou art the bestower of strength; for the ear thee! Quicken the ear. Thou art threefold.

d Thou art Pravrt̥, thou art Samvrt̥, thou art Vivrt̥. Thou art the mounter, thou art the descender, thou art the fore mounter, thou art the after mounter.

e Thou art the wealthy, thou art the brilliant, thou art the gainer of good.

iv. 4. 2.

a Thou art the queen, the eastern quarter; the Vasus, the deities, are thine overlords, Agni stayeth missiles from thee; may the threefold Stoma support thee on earth, may the Ajya hymn establish thee in firmness, the Rathantara Saman be thy support.

b Thou art the ruling, the southern quarter; the Rudras, the deities, are thine overlords, Indra stayeth missiles from thee; may the fifteenfold Stoma support thee on earth, may the Praūga hymn establish thee, in firmness, the Brhat Saman be thy support.

c Thou art the sovereign, the western quarter [1]; the Adityas, the deities, are thine overlords, Soma stayeth missiles from thee; may the seventeenfold Stoma support thee on earth, the Marutvatiya hymn establish thee in firmness, the Vairupa Saman be thy support.

d Thou art the self-ruling, the northern quarter; the All-gods are thine overlords, Varuna stayeth missiles from thee; may the twenty-onefold Stoma support thee on earth, the Niskevalya Uktha establish thee, in firmness, the Vairaja Samana be thy support.

e Thou art the lady paramount, the great quarter; the Maruts, the deities, are thine overlords [2], Brhaspati stayeth missiles from thee; may the twenty-sevenfold and the-thirty-threefold Stomas secure thee on earth, the Vaiçvadeva and the Agnimaruta hymns establish thee in firmness, the Çakvara and Raivata Samans be thy support.

f For the atmosphere may the Rsis firstborn among the gods extend thee with the measure, the breadth, of the sky, and be that is disposer and overlord; let all of them in unison establish thee and the sacrificer on the ridge of the vault, on the world of heaven.

iv. 4. 3.

a This in the front, with tawny hair, with the sun's rays; the leaders of his host and bands are Rathagrt̥sa and Rathaujas, and Puñjikasthala and Krtasthala his Apsarases, his missile wizards, his weapon the Raksases.

b This on the right, all worker; the leaders of his host and bands are Rathasvana and Rathecitra, and

THE YAJUR VEDA

Menaka and Sahajanya his Apsarases, his missile biting beasts, his weapon the death of men.
c This behind, all extending; the leaders of his host and bands are Ratheprota and Asamaratha, and Pramlocanti [1] and Anumlocanti his Apsarases, his missile the serpents, his weapon tigers.
d This on the left, collecting riches; the leaders of his host and bands are Senajit and Susena, and Viçvaci and Ghrtaci his Apsarases, his missile the waters, his weapon the wind.
e This above, bringing riches; the leaders of his host and bands Tarksya and Aristamemi, and Urvaçi and Parvacitti his Apsarases, his missile the lightning, his weapon the thunder.
f To them homage; be they gracious to us; him whom [2] we hate and who hateth us I place in your jaws.
g I place thee in the seat of the living, in the shadow of the helper; homage to the ocean, homage to the splendour of the ocean.
h May the supreme lord place thee on the ridge of the vault, encompassing, expanding, mighty, powerful, overcoming; support the sky, make firm the sky, harm not the sky; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Surya protect thee with great prosperity, with a covering most healing; with that deity do thou sit firm in the manner of Angiras.
i Like a horse neighing eager for the pasture,
When he hath wandered from the great enclosure,
Then the wind bloweth after his splendour,
And then thy path becometh black.

iv. 4. 4.

a Agni is the head of the sky, the height,
Lord of the earth here,
He quickeneth the seed of the waters.
b Thee, O Agni, from the lotus
Atharvan pressed out
From the head of every priest.
c This Agni is lord of a thousandfold,
A hundredfold, strength;
The sage, the head of wealth.
d Leader of the sacrifice and the region art thou,
Where with steeds auspicious thou dost resort;
Thou placest in the sky thy head winning light,
Thou makest, O Agni, thy tongue to bear the oblation.
e Agni hath been awakened by the kindling-stick of men
To meet the dawn that cometh on like a cow [1];
Like young ones rising up to a branch,
The rays rise towards the vault.
f We have uttered to the sage, the worshipful,
Our voice of praise, to the strong bull;
Gavisthira with his homage hath raised to Agni this laud,
Wide extending like brilliance in the sky.
g He hath been born as guardian of men, wakeful,
Agni, skilful, for fresh prosperity;
Ghee-faced, with mighty sky-reaching (blaze)
He shineth gloriously, pure for the Bharatas.
h Thee, O Agni [2], the Angirases found
When hidden in secret, resting in every wood;

Thou when rubbed art born as mighty strength;
Son of strength they call thee, O Angiras.
i Banner of the sacrifice, first domestic priest,
Agni men kindle in the three stations;
With Indra and the gods conjoined on the strew
Let him sit, as Hotr, well skilled for sacrificing.
k Thee of most resplendent fame
Men invoke in their dwellings,
With flaming hair, O dear to many,
O Agni, to bear the oblation.
l O friends, together (offer) fit [3]
Food and praise to Agni,
Highest over the folk,
The son of strength, the mighty.
m Thou gatherest, O strong one,
O Agni, all that belongeth to the niggard;
Thou art kindled in the place of offering;
Do thou bear us good things.
n With this homage Agni,
Son of strength, I invoke,
Dear, most effectual messenger, the good sacrificer,
The envoy of all, immortal.
o He, the ruddy, shall yoke (his steeds) all cherishing,
He shall hasten when well adored;
The sacrifice hath good prayer and strong effort [4],
Of the Vasus, the divine gift of men.
p The radiance of the bounteous offerer
Hath mounted on high,
The ruddy smoke (riseth) touching the sky;
Men in unison kindle Agni.
q O Agni, lording it over strength rich in kine,
Youthful son of strength,
Bestow upon us, O all-knower, great fame.
r Being kindled, bright, sage,
Agni, to be praised with song,
Do thou shine with wealth for us, O thou of many faces.
s O Agni, lord of the night,
And of the morning, and of the dawn,
Do thou burn against the Raksases with sharp jaws [5].
t May we kindle thee, O Agni,
Radiant, O god, and unaging;
When this most desirable
Kindling-stick maketh radiance for thee in the sky,
Do thou bear food to thy praisers.
u With the song, O Agni, the oblation,
O lord of brilliant light,
Bright shining, wonderworker, lord of the people,
O bearer of the oblation, is offered to thee;
Do thou bear food to thy praisers.

THE YAJUR VEDA

v O bright one, in thy mouth thou cookest
Both ladles (full) of butter;
Do thou make us full [6],
For our hymns, O lord of strength;
Do thou bear food to thy praisers.
w O Agni to-day, let us make to prosper by praises,
By devotions, for thee this (sacrifice) like a (good) steed,
Like a noble resolve which toucheth the heart.
x O Agni, thou hast become master
Of noble resolve, of true inspiration,
Of mighty holy order.
y With these songs singing to thee, O Agni,
This day let us pay worship;
Thy strengths thunder forth as from the sky.
z At these our hymns of praise do thou be propitious [7],
Like the light of heaven,
O Agni, propitious with all thy faces.
aa Agni I deem the Hotr, the generous wealth-giver,
The son of strength, the all-knower,
Who knoweth all as a sage,
bb Who offereth sacrifice well,
With beauty soaring aloft towards the gods, the god,
Following the flames of the ghee,
Of the butter of brilliant radiance when offered up.
cc O Agni, be thou our nearest,
Our protector, kindly, a shield;
dd Thee, O shining and most radiant one,
We implore for favour, for our friends.
ee Agni, bright, of bright fame,
Come hither in thy greatest splendour and give us wealth.

iv. 4. 5.

a I yoke thee in bonds of fellowship with Indra and Agni, with the ghee sprinklings, with brilliance, with radiance, with the hymns, with the Stomas, with the metres, for the increase of wealth, for prominence among thy fellows; I yoke thee in bonds of fellowship with me.
b Amba, Duhi, Nitatni, Abhrayanti, Meghayanti, Varsayanti, Cupunika, art thou by name, with Prajapati, with our every prayer, I deposit thee.
c The earth penetrated by food, a reservoir of water (thou art), men are thy guardians, Agni is placed in this (brick), to it I resort, and may it [1] be my protection and my refuge.
d The over-sky penetrated by holy power, the atmosphere (thou art); the Maruts are thy guardians, Vayu is placed in this (brick), to it I resort, and may it be my protection and my refuge.
e The sky, penetrated by ambrosia, the unconquered (thou art); the Adityas are thy guardians, the sun is deposited in this (brick), to it I resort, and may it be my protection and my refuge.

iv. 4. 6.

- a Let Brhaspati place thee on the ridge of earth, full of light, for every expiration, inspiration; support all the light, Agni is thine overlord.
- b Let Viçvakarman place thee on the ridge of the atmosphere, full of light, for every expiration, inspiration; support all the light, Vayu is thine overlord.
- c Let Prajapati place thee on the ridge of the sky, full of light, for every expiration, inspiration; support all the light, the supreme lord is thine overlord.
- d Thou art the bringer of the east wind; thou art the winner of rain; thou art the winner of lightning [1]; thou art the winner of thunder; thou art the winner of rain.
- e Thou art the path of Agni; thou art the gods' path of Agni.
- f Thou art the path of Vayu; thou art the gods' path of Vayu.
- g Thou art the path of the atmosphere; thou art the gods' path of the atmosphere.
- h Thou art the atmosphere; to the atmosphere thee!
- i To the ocean thee, to water thee, to the watery thee, to impulse thee, to the wise thee, to the radiant thee, to the light of the sky thee, to the Adityas thee!
- k To the Rc thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee!
- l Thee, giving glory, in glory; thee, giving brilliance, in brilliance; thee, giving milk, in milk; thee, giving radiance, in radiance; thee giving wealth, in wealth I place; with this seer, the holy power, this deity, sit firm in the manner of Angiras.

iv. 4. 7.

- a Thou art the furtherer; thou art the maker of wide room; thou art the eastern; thou art the zenith; thou art the sitter in the atmosphere, sit on the atmosphere.
- b Thou art the sitter on the waters; thou art the sitter on the hawk thou art the sitter on the vulture; thou art the sitter on the eagle; thou art the sitter on the vault.
- c In the wealth of earth I place thee; in the wealth of the atmosphere I place thee; in the wealth of the sky I place thee; in the wealth of the quarters I place thee; giver of wealth I place thee in wealth.
- d Protect my expiration; protect my inspiration; protect my cross-breathing [1]; protect my life; protect all my life; protect the whole of my life.
- e O Agni, thy highest name, the heart,
Come let us join together,
Be thou, O Agni, among those of the five races.
- f (Thou art) the Yavas, the Ayavas, the courses, the helpers, the Sabda, the ocean, the firm one.

iv. 4. 8.

(Thou I art) all overcoming through Agni; self-ruling through the sun; lord of strength through might; creator with the bull; bountiful through the sacrifice; heavenly through the sacrificial fee; slayer of enemies through rage; supporter of the body through kindness; wealth through food; through the earth he hath won; (thou art) eater of food with verses; increased by the Vasat cry; protector of the body through the Saman; full of light with the Viraj; drinker of Soma through the holy power; with cows he supporteth the sacrifice; with lordly power men; with horse and car bearer of the bolt; lord with the seasons; enclosing with the year; unassailable through penance; the sun with bodies.

iv. 4. 9.

(Thou art) Prajapati in mind, when come to the Soma; the creator in the consecration; Savitr in the bearing; Pusan in the cow for the purchase of the Soma; Varuna when bound (in the cloth); Asura in the being bought; Mitra when purchased; Çipivista when put in place; delighter of men when being drawn forward; the overlord on arrival; Prajapati being led on; Agni at the Agnidh's altar; Brhaspati on being led from the Agnidh's altar; Indra at the oblation-holder; Aditi when put in place; Visnu when being taken down; Atharvan when made wet; Yama when pressed out; drinker of unpurified (Soma) when being cleansed; Vayu when purifying; Mitra as mixed with milk; the Manthin when mixed with groats; that of the All-gods when taken out; Rudra when offered; Vayu when covered up; the gazer on men when revealed; the food when it comes; the famed of the fathers; life when taken; the river when going to the final bath; the ocean when gone; the water when dipped; the heaven when arrived at completion.

iv. 4. 10.

a (Thou art) Krttikas, the Naksatra, Agni, the deity; ye are the radiances of Agni, of Prajapati, of the creator, of Soma; to the Re thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee

b (Thou art) Rohini the Naksatra, Prajapati the deity; Mrgaçirsa the Naksatra, Soma the deity; Ardra the Naksatra, Rudra the deity; the two Punarvasus the Naksatra, Aditi the deity; Tisya the Naksatra, Brhaspati the deity; the Açresas the Naksatra, the serpents the deity; the Maghas the Naksatra, the fathers the deity; the two Phalgunis the Naksatra [1], Aryaman the deity; the two Phalgunis the Naksatra, Bhaga the deity; Hasta the Naksatra, Savitr the deity; Citra the Naksatra, Indra the deity; Svati the Naksatra, Vayu the deity; the two Viçakhas the Naksatra, Indra and Agni the deity; Anruradha the Naksatra, Mitra the deity; Rohini the Naksatra, Indra the deity; the two Viçrts the Naksatra; the fathers the deity; the Asadhas the Naksatra, the waters the deity; the Asadhas the Naksatra, the All-gods the deity; Çrona the Naksatra, Visnu the deity; Çravistha the Naksatra, the Vasus [2] the, deity; Çatabhisaj the Naksatra, Indra the deity; Prosthapadas the Naksatra, the goat of one foot the deity; the Prosthapadas the Naksatra, the serpent of the deep the deity; Revati the Naksatra, Pusan the deity; the two Açvayujis the Naksatra, the Açvins the deity; the Apabharanis the Naksatra, Yama the deity.

c Full on the west; what the gods placed.

iv. 4. 11.

a (Ye are) Madha and Madhava, the months of spring.

b (Ye are) Çukra and Çuci, the months of summer.

c (Ye are) Nabha and Nabhasya, the months of rain.

d (Ye are) Isa and Urja, the months of autumn.

e (Ye are) Saha and Sahasya, the months of winter.

f (Ye are) Tapa and Tapasya, the months of the cool season.

g Thou art the internal bond of the fire,

Be sky and earth in place,

Be waters and plants in place,

Be the fires severally in place

In unison for my greatness [1]

May the fires which of one mind

THE YAJUR VEDA

Are between sky and earth,

Taking place according to the months of the cool season,

Attend (on them), as the gods on Indra.

h (Thou art) the uniter and forethinker of Agni, Soma, Surya.

i Thou art the dread, the terrible, of the fathers, of Yama, of Indra.

k Thou art the firm (quarter) and the earth of the god Savitr, the Maruts, Varuna.

l Thou art the support, the upholder, of Mitra and Varuna, Mitra, Dhatr,

m Thou art the eastern, the western (quarter) of the Vasus, the Rudras [2], the Adityas.

n These are thine overlords, to them honour, be they gracious to us, him whom we hate and who hateth us I place in your jaws.

o Thou art the measure of a thousand, thou art the image of a thousand, thou art the size of a thousand, thou art the replica of a thousand, thou art of a thousand, for a thousand thee!

p May these bricks, O Agni, be milch cows for me, one, and a hundred, and a thousand, and ten thousand [3], and a hundred thousand, and a million, and ten million, and a hundred million, and a thousand million, and ten thousand million, and a hundred thousand million, and ten hundred thousand million, and a hundred hundred thousand million; may these bricks, O Agni, be for me milch cows, sixty, a thousand, ten thousand unperishing; ye are standing on holy order, increasing holy order, dripping ghee, dripping honey, full of strength, full of power; may these bricks, O Agni, be for me milkers of desires named the glorious yonder in yon world.

The Horse Sacrifice

iv. 4. 12.

a May the kindling-stick of the quarters, that winneth the heaven, (Guard us) according to our hopes; from Madhu may Madhava protect us;

Agni, the god, hard to overcome, the undeceivable,

May he guard our kingly power, may he protect us.

b May the Rathantara with the Samans protect us,

The Gayatri with every form of metres,

The Trivrt Stoma with the order of the days,

The ocean, the wind, make full this strength.

c (May) the dread among the quarters, the overpowering, giver of strength,

Pure, full of might on a bright day (protect us);

O Indra, as overlord, make full,

And for us [1] on all sides do thou preserve this great kingly power.

d (May) the Brhat Saman, which supporteth kingly power, with vast strength,

The force made beautiful by the Tristubh, that of fierce strength (protect us);

O Indra, with the fifteenfold Stoma

Do thou guard this in the midst with the wind, with the ocean.

e (May) the eastern among the quarters, famous and renowned,

O ye All-gods, heavenly with the rain of the days (protect us);

Let this kingly power be unassailable,

Force unoverpowerable, a thousandfold and mighty.

f Here in the Vairupa Saman may we have strength for this;

With the Jagati we place him in the people;

O ye All-gods [2] through the seventeenfold (Stoma) this radiance,

This kingly power with the ocean wind (be) dread.

g The supporter among the quarters doth support this lordly power,

THE YAJUR VEDA

The stay of the regions; may force rich in friends be ours;
O Mitra and Varuna, ye wise ones with the autumn of the days,
Do ye accord great protection to this kingdom.
h In the Vairaja Saman is my devotion;
By the Anustubh (be) manly strength collected;
This kingly power rich in friends, with dripping wet,
Do ye, O Mitra and Varuna, guard through your overlordship.
i May the victorious among quarters, with the Saman, the strong one,
The season winter in order make us full;
May the great ones, the Çakvari (verses), with favouring winds [8]
Aid this sacrifice, full of ghee.
k May the heavenly of the quarters, the easily milked, the rich in milk,
The goddess aid us, full of ghee;
Thou art the protector, who goest in front and behind;
O Brhaspati, yoke a voice in the south.
l (May) the upright of the quarters, the bounteous region of the plants,
And Savitr with the year of the days (aid us);
The Revat Saman, and the Atichandas metre;
Without a foe, be kindly to us.
m O thou of the three-and-thirtyfold Stoma, lady of the world,
Breathed on by Vivasvant, do thou be gracious to us [4];
Rich in ghee, O Savitr, through thy overlordship,
Be the bounteous region rich in milk, for us.
The firm among the quarters, lady of Visnu, the mild,
Ruling over this strength, the desirable,
Brhaspati, Matariçvan, Vayu,
The winds blowing together be gracious to us.
n Prop of the sky, supporter of the earth,
Ruling this world, lady of Visnu,
All-extending, seeking food, with prosperity,
May Aditi be auspicious to us in her life.
p Vaiçvanara to our help.
q Present in the sky.
r Us to-day Anumati.
s O Anumati, thou.
t With what to us radiant shall he be?
u Who to-day yoketh?

PRAPATHAKA V

The Offerings to Rudra

iv. 5. 1.

a Homage to thy wrath, O Rudra,
To thine arrow homage also;
Homage to thy bow,
And homage to thine arms.

b With thy most kindly arrow,
And kindly bow,
With thy kindly missile,
Be gentle to us, O Rudra.

c That body of thine, O Rudra, which is kindly,
Not dread, with auspicious look,
With that body, most potent to heal,
O haunter of the mountains, do thou look on us.

d The arrow which, O haunter of mountains,
In thy hand [1] thou bearest to shoot,
That make thou kindly, O guardian of mountains;
Harm not the world of men.

e With kindly utterance thee
We address, O liver on the mountains,
That all our folk
Be free from sickness and of good cheer.

f The advocate hath spoken in advocacy,
The first divine leech,
Confounding all the serpents
And all sorceries.

g The dusky, the ruddy,
The brown, the auspicious,
And the Rudras which in thousands
Lie around this (earth) in the quarters [2],
Their wrath do we deprecate.

h He who creepeth away,
Blue-necked and ruddy,
Him the cowherds have seen,
Have seen the bearers of water
And him all creatures;
May be, seen, be gentle unto us.

i Homage to the blue-necked,
Thousand-eyed one, the bountiful
And to those that are his warriors
I have paid my homage.

k Unfasten from the two notches
Of thy bow the bowstring,
And cast thou down
The arrows in thy hand [3].

l Unstringing thy bow,
Do thou of a thousand eyes and a hundred quivers,
Destroying the points of thine arrows,
Be gentle and kindly to us.

m Unstrung is the bow of him of the braided hair
And arrowless his quiver;
His arrows have departed,
Empty is his quiver.

n O most bountiful one, the missile
That is in thy hand, thy bow,

THE YAJUR VEDA

With it on all sides do thou guard us,
Free from sickness.
o Homage to thy weapon,
Unstrung, dread;
And homage to thy two hands,
To thy bow.
p May the missile from thy bow
Avoid us on every side,
And do thou lay far from us
This quiver that is thine.

iv. 5. 2.

a Homage to the golden-armed leader of hosts, and to the lord of the quarters homage!
b Homage to the trees with green tresses, to the lord of cattle homage!
c Homage to the one who is yellowish-red like young grass, to the radiant, to the lord of paths homage!
d Homage to the brown one, to the piercer, to the lord of food homage!
e Homage to the green-haired, wearer of the cord, to the lord of prosperity homage!
f Homage to the dart of Bhava, to the lord of the moving world homage!
g Homage to Rudra, with bent bow, to the lord of fields homage!
h Homage to the minstrel, the inviolate, to the lord of the woods homage!
i Homage [1] to the ruddy one, the ruler, to the lord of woods homage!
k Homage to the minister, the trader, to the lord of thickets homage!
l Homage to the extender of the world, the offspring of the maker of room, to the lord of plants homage!
m Homage to the loud calling, the screaming, to the lord of footmen homage!
n Homage to the wholly covered, to the running, to the lord of warriors homage!

iv. 5. 3.

a Homage to the strong, the piercing, to the lord of assailers homage!
b Homage to the leader, the holder of the quiver, to the lord of thieves homage!
c Homage to the holder of the quiver, to the owner of the quiver, to the lord of robbers homage!
d Homage to the cheater, the swindler, to the lord of burglars homage!
c Homage to the glider, to the wanderer around, to the lord of the forests homage!
f Homage to the bolt-armed destructive ones, to the lord of pilferers homage!
g Homage to the bearers of the sword, the night wanderers, to the lord of cut-purses homage!
h Homage to the turbaned wanderer on the mountains, to the lord of pluckers homage!
i Homage [1] to you, bearers of arrows, and to you, bowmen, homage!
k Homage to you that string (the bow), and to you that place (on the arrow), homage!
l Homage to you that bend (the bow), and to you that let go the arrow) homage!
m Homage to you that hurl, and to you that pierce homage!
n Homage to you that art seated, and to you that lie homage!
o Homage to you that sleep, and to you that wake homage!
P Homage to you that stand, and to you that run homage!
q Homage to you assemblies, and to you, lords of assemblies, homage!
r Homage to you horses, and to you, lords of horses, homage!

iv. 5. 4.

- a Homage to you that wound, and to you that pierce homage!
- b Homage to you that are in bands, and to you that are destructive homage!
- c Homage to you sharpeners, and to you, lords of sharpeners, homage!
- d Homage to you hosts, and to you, lord of hosts, homage!
- e Homage to you troops, and to you, lords of troops, homage
- f Homage to you of misshapen form, and to you of all forms homage!
- g Homage to you that are great, and to you that are small homage!
- h Homage to you that have chariots, and to you that are chariotless homage!
- i Homage to you chariots [1], and to you, lords of chariots, homage!
- k Homage to you hosts, and to you, lords of hosts, homage!
- I Homage to you, doorkeepers, and to you, charioteers, homage!
- m Homage to you, carpenters, and to you, makers of chariots, homage!
- n Homage to you, potters, and to you, smiths, homage!
- o Homage to you, Puñjistas, and to you, Nisadas, homage!
- p Homage to you, makers of arrows, and to you, makers of bows, homage!
- q Homage to you, hunters, and to you, dog-leaders, homage!
- r Homage to you dogs, and to you, lords of dogs, homage!

iv. 5. 5.

- a Homage to Bhava and to Rudra.
- b Homage to Çarva and to the lord of cattle.
- c Homage to the blue-necked one, and to the white-throated.
- d Homage to the wearer of braids, and to him of shaven hair.
- e Homage to him of a thousand eyes, and to him of a hundred bows.
- f Homage to him who haunteth the mountains, and to Çipivista.
- g Homage to the most bountiful, and to the bearer of the arrow.
- h Homage to the short, and to the dwarf.
- i Homage to the great, and to the stronger.
- k Homage to him who hath waxed, and to the waxing.
- I Homage to the chief, and to the first.
- m Homage to the swift, and to the active.
- n Homage to the rapid, and to the hasty.
- o Homage to him of the wave, and to the roaring.
- p Homage to him of the stream, and to him of the island.

iv. 5. 6.

- a Homage to the oldest, and to the youngest.
- b Homage to the first born, and to the later born.
- c Homage to the midmost, and to the immature.
- d Homage to the hindmost, and to him in the depth.
- e Homage to Sobhya, and to him of the amulet.
- f Homage to him who dwelleth with Yama, and to him at peace.
- g Homage to him of the ploughed field, and to him of the threshing-floor.
- h Homage to him of fame, and to him at his end.

THE YAJUR VEDA

- i Homage to him of the wood, and to him of the thicket.
- k Homage to sound, and to echo [1].
- l Homage to him of the swift host, and to him of the swift car.
- m Homage to the hero, and the destroyer.
- n Homage to the armoured, and to the corsleted.
- o Homage to the mailed, and to the cuirassed.
- p Homage to the famous, and to him of a famous host.

iv. 5. 7.

- a Homage to him of the drum, and to him of the drumstick.
- b Homage to the bold, and to the cautious.
- c Homage to the messenger, and to the servant.
- d Homage to the quiver-bearer, and to the owner of the quiver.
- e Homage to him of the sharp arrow, and to him of the weapon.
- f Homage to him of the good weapon, and to him of the good bow.
- g Homage to him of the stream,' and to him of the way.
- h Homage to him of the hole,' and to him of the pool.
- i Homage to him of the ditch, and to him of the lake.
- k Homage to him of the stream, and to him of the tank
- l Homage to him of the cistern, and to him of the well.
- m Homage to him of the rain, and to him not of the rain.
- n Homage to him of the cloud, and to him of the lightning.
- o Homage to him of the cloudy sky, and to him of the heat.
- p Homage to him of the wind, and to him of the storm.
- q Homage to him of the dwelling, and to him who guardeth the dwelling.

iv. 5. 8.

- a Homage to Soma, and to Rudra.
- b Homage to the dusky one, and to the ruddy one.
- c Homage to the giver of weal, and to the lord of cattle.
- d Homage to the dread, and to the terrible.
- e Homage to him who slayeth in front, and to him who slayeth at a distance.
- f Homage to the slayer, and to the special slayer.
- g Homage to the trees with green tresses.
- h Homage to the deliverer.
- i Homage to the source of health, and to the source of delight.
- k Homage to the maker of health, and to the maker of delight.
- l Homage to the auspicious, and to the more auspicious.
- m Homage to him of the ford, and to him of the bank.
- n Homage to him beyond, and to him on this side.
- o Homage to him who crosseth over, and to him who crosseth back.
- p Homage to him of the crossing, and to him of the ocean.
- q Homage to him in the tender grass, and to him in foam.
- r Homage to him in the sand, and to him in the stream.

iv. 5. 9.

- a Homage to him in the cleft, and to him in the distance.
- b Homage to him dwelling in the stony and to him in habitable places.
- c Homage to him of braided hair, and to him of plain hair.
- d Homage to him who dwelleth in the cowshed, and to him of the house.
- e Homage to him of the bed, and to him of the dwelling.
- f Homage to him of the hole, and to him of the abyss.
- g Homage to him of the lake, and to him of the whirlpool.
- h Homage to him of the dust, and to him of the mist.
- i Homage to him of the dry, and to him of the green.
- k Homage to him of the copse, and to him of the grass [1].
- l Homage to him in the earth, and to him in the gully.
- M Homage to him of the leaf, and to him of the leaf-fall.
- n Homage to him who growleth, and to him who smiteth away.
- o Homage to him who draggeth, and to him who repelleth.
- p Homage to you, sparkling hearts of the gods.
- q Homage to the destroyed.
- r Homage to the intelligent.
- s Homage to the unconquerable.
- t Homage to the destroyers.

iv. 5. 10.

- a O chaser, lord of the Soma plants,
O waster, red and blue,
Frighten not nor injure
(Any) of these people, of these cattle;
Be not one of these injured.
- b That auspicious form of thine, O Rudra,
Auspicious and ever healing,
Auspicious and healing (form of) Rudra,
With that show mercy on us for life.
- c This prayer we offer up to the impetuous Rudra,
With plaited hair, destroyer of men,
That health be for our bipeds and quadrupeds,
And that all in this village be prosperous [1] and free from ill.
- d Be merciful to us, O Rudra, and give us delight;
With honour let us worship thee, destroyer of men;
The health and wealth which father Manu won by sacrifice,
May we attain that, O Rudra, under thy leadership.
- e Neither our great, nor our small,
Our waxing or what has waxed,
Do thou slay, nor father nor mother;
Injure not, O Rudra, our dear bodies [2].
- f Harm us not in our children, our descendants, our life;
Harm us not in our cattle, in our horses;
Smite not in anger our heroes, O Rudra;
With oblations let us serve thee with honour.
- g From afar to thee, slayer of cows, and slayer of men,
Destroyer of heroes, be goodwill for us;

Guard us and accord us aid
And grant us protection in abundance.
h Praise [3] the famous youth, mounted on the chariot seat,
Dread and destructive like a fierce wild beast;
Being praised, O Rudra, be merciful to the singer;
Let thy missiles smite down another than us.
i May the missile of Rudra spare us,
May the wrath of the brilliant evil worker (pass over us);
Unstring for the generous donors (thy) strong (bows);
O bounteous one, be merciful to our children and descendants.
k O most bounteous, most auspicious,
Be auspicious and favourably inclined to us;
Placing down thy weapon on the highest tree,
Clad in thy skin, come,
And approach us bearing the spear [4].
l O blood-red scatterer,
Homage to thee, O adorable one;
May thy thousand missiles
Smite down another than us.
m A thousandfold in thousands
Are the missiles in thine arms;
O adorable one, do thou turn away
The points of those which thou dost rule.

iv. 5. 11.

a The Rudras that are over the earth
In thousands by thousands,
Their bows we unstring
At a thousand leagues.
b The Bhavas in this great ocean,
The atmosphere--
c The Çarvas of black necks, and white throats,
Who wander below on the earth--
d The Rudras who abide in the sky,
Of black necks and white throats--
e Those who of black necks and ruddy,
Grass green, are in the trees--
f The overlords of creatures,
Without top-knot, with braided hair--
g Those that assault men in their food
And in their cups as they drink--
h Those that guard the paths,
Bearing food, warriors--
i Those that resort to fords [1],
With spears and quivers--
k The Rudras that so many and yet more
Occupy the quarters, their bows we unstring
At a thousand leagues.

THE YAJUR VEDA

I m n Homage to the Rudras on the earth, in the atmosphere, in the sky, whose arrows are food, wind, and rain, to them ten eastwards, ten to the south, ten to the west, ten to the north, ten upwards; to them homage, be they merciful to us, him whom we hate and him who hateth us, I place him within your jaws.

PRAPATHAKA VI

The Preparation of the Fire

iv. 6. 1.

a The strength resting on the stone, the bill,
On the wind, on Parjanya, on the breath of Varuna,
Brought together from the waters, from the plants, from the trees;
That food and strength do ye, O Maruts, bounteously bestow upon us.
b In the stone is thy hunger; let thy pain reach N. N., whom we hate.
c With the wind of the ocean
We envelop thee, O Agni;
Be thou purifying and auspicious to us.
d With the caul of winter
We envelop thee, O Agni;
Be thou purifying and auspicious to us.
e Down upon earth [1], upon the reed,
Upon the waters lower (do thou descend);
Thou, O Agni, art the bile of the waters,
f O female frog, with these come hither;
Do thou make this sacrifice of ours
Pure in hue and auspicious.
g Pure, with radiance wonderful,
On earth he hath shone as with the light of dawn.
h Who (cometh) to battle,
Moving with strength as on Etaça's course,
In the heat unathirst, immortal.
i O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods [2], and sacrifice.
k Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.
l This is the meeting of the waters,
The abode of the ocean;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
m Homage to thy heat, thy blaze
Homage be to thy light;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
n To him that sitteth in man, hail! [3] To him that sitteth in the waters, hail! To him that sitteth in the

THE YAJUR VEDA

wood, hail! To him that sitteth on the strew, hail! To him that findeth the heaven, hail!
o Those gods among gods, worshipful among the worshipful,
Who await their yearly portion,
Who eat not oblations, in this sacrifice
Do ye delight yourselves with honey and ghee.
p The gods who above the gods attained godhead,
Who lead the way to this holy power,
Without whom no place whatever is pure,
Neither on the heights of sky or earth are they.
q Giver of expiration art thou [4], of inspiration, of cross-breathing,
Giver of eyesight, giver of splendour, giver of wide room;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
r May Agni with his piercing blaze
Cast down every foe;
May Agni win for us wealth.
s With his countenance the kindly one
Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice;
Guardian undeceived and protector of us,
O Agni, shine forth with radiance and with wealth.

iv. 6. 2.

a He who sat down, offering all these beings,
As Hotr, the seer, our father,
He seeking wealth with prayer,
Hath entered into the boon of the first of coverers.
b Since Viçvakarman is mighty in mind,
Disposer, ordainer, and highest seer,
Their offerings rejoice in food,
Where say they is one beyond the seven Rsis.
c He who is our father, our begetter, the ordainer,
Who begot us from being unto being [1],
Who alone assigneth their names to the gods,
Him other beings approach for knowledge.
d Wealth they won by offering to him
The seers of old like singers in abundance,
They who fashioned these beings illumined and unillumined
In the expanse of space.
e Ye shall not find him who produced this world;
Another thing shall be betwixt you;
Enveloped in mist and with stammering
The singers of hymns move enjoying life.
f Beyond the sky, beyond this [2] earth,
Beyond the gods, what is secret from the Asuras,
What germ first did the waters bear,
When all the gods came together?
g This germ the waters first bore,
When all the gods came together;

On the navel of the unborn is set the one
On which doth rest all this world.
h Viçvakarman, the god, was born;
Then second the Gandharva;
Third the father, begetter of plants [3]
In many a place did he deposit the germ of the waters.
i Father of the eye, the sage with his mind,
Produced these two worlds rich in ghee,
When the fore ends were made firm,
Then did sky and earth extend.
k With eyes on every side, with a face on every side,
With hands on every side, with feet on every side,
The one god producing sky and earth
Welds them together with arms, with wings.
l What was the basis?
Which and what his support?
When producing earth [4] Viçvakarman, all-seeing,
Disclosed the sky with his might.
m What was the wood, and what the tree,
Whence they formed sky and earth?
O ye wise ones, inquire with your minds
On what he stood as he supported the worlds.
n Thy highest, lowest,
Midmost abodes here, O Viçvakarman,
In the offering do thou teach thy comrades, O faithful one;
Do thou thyself sacrifice to thyself, rejoicing.
o The lord of speech, Viçvakarman,
Let us invoke this day to aid us [5], thought yoked for strength,
May he delight in our nearest offerings,
He with all healing, to aid (us), the doer of good deeds.
p O Viçvakarman, waxing great with the oblation,
Do thou thyself sacrifice to thyself rejoicing;
May the others around, our foes, be confused;
May our patrons here be rich.
q O Viçvakarman, with the oblation as strengthening,
Thou didst make Indra, the protector, free from scathe,
To him the clans of old bowed in homage,
That he might be dread, to be severally invoked.
r To the ocean, the moving,
The lord of streams, homage!
To the lord of all the streams
Do ye offer, to Viçvakarman,
Through all the days the immortal offering.

iv. 6. 3.

a O Agni, to whom ghee is offered,
Do thou lead him forward;
Unite him with increase of wealth,

THE YAJUR VEDA

With offspring and with wealth.

b O Indra, bring him to the fore,
That he may be lord over his fellows;
Unite him with splendour,
That he may assign their shares to the gods.

c Him, O Agni, do thou exalt
In whose house we make the offering;
To him may the gods lend aid,
And he the lord of holy power.

d May the All-gods thee [1],
O Agni, bear up with their thoughts;
Be thou to us most propitious,
With kindly face, abounding in light.

e May the five regions divine aid the sacrifice,
The goddesses driving away poverty and hostility,
And giving to the lord of the sacrifice increase of wealth.
In increase of wealth the sacrifice hath been established,
Waxing great on the kindled fire,
Grasped with hymns as wings, to be adored;
They sacrificed embracing the heated cauldron.

g When with strength the gods laboured at the sacrifice
For the divine supporter, the enjoyer,
Serving the gods, benign, with a hundred drinks (was it);
The gods kept embracing the sacrifice [2].

h With the rays of the sun, with tawny hair,
Savitri hath raised before (us) his unending light;
On his instigation fareth Pusan the god,
The guardian, gazing on all things.

i The gods stand serving as priests for the gods;
Ready (is it) for the immolator, let the immolator sacrifice;
Where the fourth offering goeth to the oblation,
Thence let our pure invocations be accepted.

k As measurer he standeth in the midst of the sky,
Filling the two worlds and the atmosphere;
The all-reaching [3], the butter-reaching, he discerneth,
Between the eastern and the western mark.

l Bull, ocean, ruddy bird,
He hath entered the birthplace of his ancient sire;
In the middle of the sky is the dappled stone set down
He hath stepped apart, he guardeth the two ends of space.

m All songs have caused Indra to wax
To encompass the ocean,
Best charioteer of charioteers,
True lord and lord of strength.

n Let the sacrifice invite favour, and bring (to us) the gods; let the god, Agni, offer and bring (to us) the gods.

o With the impulse of strength,
With elevation he hath seized me;
Then Indra hath made my enemies

Humble by depression.
p The gods have increased my prayer,
Which is elevation and depression;
Then do ye, O Indra and Agni,
Scatter my foes on every side.

iv. 6. 4.

a Swift, like a bull sharpening his horns, the warrior
Fond of slaughter, disturber of the people,
Bellowing, unwinking, sole hero,
Indra at once conquered a hundred hosts.
b With the bellowing, unwinking, conquering,
Fighter, hard to overthrow, and daring Indra,
With Indra do ye conquer, do ye withstand
The foe, O heroes, with the strong one who holdeth the arrow in his hands.
c He is mighty with those who have arrows in their hands and quivers,
Indra who joineth hosts with his band,
Conquering in combat, drinker of Soma, with many a band,
With bow uplifted, and shooter with well-drawn arrows.
d O Brhaspati, fly round with thy chariot [1],
Slaying the foe, driving away the enemy;
Defeating hosts, destroyer, victor in battle,
Be thou protector of our chariots.
e The cleaver of the cowstalls, finder of the cows, with the thunderbolt on his arm,
Victorious, crushing in might a host,
Be heroes, O my fellows, like him;
O comrades, follow in Indra's footsteps.
f Conspicuous by might, strong, heroic,
Enduring, mighty, steadfast, dread,
Surpassing heroes and warriors born of strength,
Do thou, winning kine, mount, O Indra, thy victorious car.
g In might penetrating the cowstalls,
Impetuous [2], the hero, Indra, with wrath a hundredfold,
Hard to resist, enduring in battle, unovercomable,
May he aid our armies in the battles.
h Indra (be) their leader, and let Brhaspati,
The sacrificial fee, the sacrifice and Soma go before;
Let the Maruts precede the hosts divine,
That overthrow and conquer.
i Of Indra, the strong, of Varuna, the king,
Of the Adityas, of the Maruts the mighty host--
The voice hath ascended of the gods
Great-hearted that shake the worlds as they conquer.
k Ours (be) Indra, when the standards meet;
Ours be the arrows that conquer [3];
Ours be the heroes who are victors,
And us do ye aid, O gods, at our invocations.
l Exalt our weapons, O bounteous one,

Exalt the might of my warriors;
Exalt the strength of the steed, O slayer of Vrtra,
Let the sound of the conquering chariots arise.
m Go ye forward, O heroes; conquer;
Be your arms strong;
May Indra accord you protection
That ye may be unassailable.
n Let loose, fly forward,
O arrow, expelled with holy power;
Go to our foes, and enter [4] them;
Not one of them do thou spare.
o Thy vital parts I clothe with armour;
May Soma, the king, cover thee with immortality,
Space broader than broad be thine;
May the gods take delight in thy victory.
p When the arrows fly together
Like boys unshorn,
Then may Indra, slayer of foes,
Accord us protection for ever.

iv. 6. 5.

a Along the eastern quarter do thou advance, wise one;
Be thou, O Agni, of Agni the harbinger here;
Illumine with thy radiance all the regions;
Confer strength on our bipeds and quadrupeds.
b Mount ye, with Agni, to the vault,
Bearing him of the pan in your hands;
Having gone to the ridge of the sky, to the heaven,
Do ye eat, mingled with the gods.
c From earth have I mounted to the atmosphere;
From the atmosphere have I mounted to the sky;
From the ridge of the vault of the sky
Have I attained the heaven, the light [1].
d Going to the heaven, they look not away;
They mount the sky, the two worlds,
They who extended, wisely,
The sacrifice, streaming on every side.
e O Agni, advance, first of worshippers,
Eye of gods and mortals;
Pressing on in unison with the Bhrgus,
Let the sacrificers go to heaven, to prosperity.
f Night and the dawn, one-minded, but of various form,
United suckle one child;
The radiant one shineth between sky and earth;
The gods, granters of wealth, support Agni.
g O Agni, of a thousand eyes [2], of a hundred heads,
A hundred are thy expirations, a thousand thine inspirations;
Thou art lord of wealth a thousandfold;

THE YAJUR VEDA

To thee as such let us pay homage for strength, hail!
h Thou art the winged bird, sit on the earth; sit on the ridge of earth; with thy blaze fill the atmosphere, with thy light establish the sky, with thy brilliance make firm the quarters.
i Receiving offering, fair of face, O Agni;
Sit down in front in thine own birthplace, in due order;
In this higher place,
O All-gods [3], do ye sit with the sacrificer.
k Enkindled, O Agni, shine before us,
O most youthful, with unfailing beam;
Ever upon thee strength awaiteth.
l Let us pay homage to thee in thy highest birth, O Agni;
Let us pay homage with praises in thy lower abode;
The place of birth whence thou didst come, to that I offer;
In thee when kindled they offered the oblations.
m That various lovingkindness given to all men,
Of Savitr the adorable, I choose,
That mighty fat cow of his which Kanva milked,
Streaming with a thousand (draughts) of milk [4].
n Seven are thy kindling-sticks, O Agni, seven thy tongues,
Seven seers, seven dear abodes;
Seven Hotras sevenfold sacrifice to thee
Seven birthplaces with ghee do thou fill.
o Such like, other like, thus like, similar, measured, commensurate, harmonious;
p Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of holy order, beyond distress [5];
q Winning holy order, winning truth, host-conquering, having a good host, with foes within, with foes afar, the troop;
r Holy order, true, secure, supporting, supporter, upholder, upholding;
s Such like, thus like, do ye come to us, similar and equal.
t Measured and commensurate, to aid us, harmonious, at this sacrifice, O Maruts.
u On Indra attend the divine folk, the Maruts; even as the divine folk, the Maruts, attend on Indra, so may the folk divine and human, attend on this sacrificer.

The Horse Sacrifice

iv. 6. 6.

a As of a thunder-cloud is the face of the warrior
As he advanceth to the lap of the battles;
Be victorious with unpierced body;
Let the might of thine armour protect thee.
b By the bow crows, by the bow the contest may we win,
By the bow dread battles may we win;
The bow doth work displeasure to the foe;
By the bow let us win in all the quarters.
c As if about to speak it approacheth the ear,
Embracing its dear comrade,
Like a woman this bowstring twangeth stretched over the bow [1],
Saving in the battle.

THE YAJUR VEDA

d They coming together as a maiden to the assembly,
As a mother her child, shall bear (the arrow) in their lap;
In unison shall they pierce the foes,
These two ends springing asunder, the enemies.

e Father of many (daughters), many his sons,
He whizzeth as he goeth to battle,
The quiver, slung on the back, yielding its content,
Doth conquer every band and army.

f Standing on the chariot be guideth his steeds before him
Wheresoever he desireth, good charioteer;
The might of the reins [2] do ye admire;
The reins behind obey the mind (of the driver).

g Shrilly the strong-hooved horses neigh,
As with the cars they show their strength;
Trampling with their forefeet the enemy
They unflinchingly destroy the foe.

h The chariot-bearer is his oblation by name,
Where is deposited his armour and his weapon;
Then may we sit on the strong car,
All the days, with friendly hearts.

i The fathers with pleasant seats, granting strength,
A support in trouble mighty and profound,
With varied hosts, with arrows to strengthen them, free,
With real heroes, broad conquerors of hosts.

k The Brahmans [3], the fathers worthy of the Soma,
And sky and earth, unequalled be propitious to us;
May Pusan guard us from misfortune, us that prosper holy order
Do thou guard; may no foe overpower us.

l A feather her garment, a deer her tooth,
Tied with cowhide she flieth shot forth;
Where men run together and apart,
There may the arrows accord us protection.

m O thou of straight path, avoid us;
Be our body as of stone
May Soma favour us,
And Aditi [4] grant protection!

n Their backs it smites,
Their thighs it belabours;
O horse-whip, do ye stimulate
The skilled horses in the battles.

o Like a snake with its coils it encircleth his arm,
Fending off the friction of the bowstring,
Let the hand-guard, knowing all cunning,
Manfully guard the man on all sides.

p O lord of the forest, be strong of limb,
Our comrade, efficacious, of great strength;
Thou art tied with cowhide, be thou strong;
Let him that mounteth thee conquer what is to be conquered.

q From sky, from earth [5] is might collected,

From trees is strength gathered;
The might of the waters surrounded with the kine,
Indra's thunderbolt, the chariot, do thou adore with oblation.
r The thunderbolt of Indra, the face of the Maruts,
The embryo of Mitra, the navel of Varuna,
Do thou, accepting this our sacrifice,
O chariot divine, take to thyself the oblations.
s Roar to earth and sky;
Let the scattered world be ware of thee in many places;
Do thou, O drum, in unison with Indra and the gods [6],
Drive away the foe further than far.
t Roar thou! Grant us force and might.
Thunder, overthrowing obstacles;
Snort away, O drum, misfortune hence;
Indra's fist art thou; show thy strength.
u Drive to us those, and these make to come to us;
The drum speaketh aloud for a signal (of battle)
Our heroes winged with steeds meet together;
Be our chariotmen victorious, O Indra.

iv. 6. 7.

a When first thou didst cry on birth,
Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.
b The steed given by Yama hath Trita yoked,
It Indra first mounted,
The bridle of it the Gandharva grasped;
O Vasus, from the sun ye fashioned the steed.
c Thou art Yama, O steed, thou art Aditya;
Thou art Trita by secret ordinance;
Thou art entirely separated from Soma [1];
Three, they say, are thy bonds in the sky.
d Three, they say, are thy bonds in the sky,
Three in the waters, three within the ocean
And like Varuna to me thou appearest, O steed,
Where, say they, is thy highest birthplace.
e These, O swift one, are thy cleansings,
These the placings down of thy hooves in victory;
Here I have seen thy fair ropes,
Which the guards of holy order guard.
f The self of thee with my mind I perceived from afar,
Flying with wings from below through the sky [2];
Thy head I saw speeding with wings
On paths fair and dustless.
g Here I saw thy highest form,
Eager to win food in the footstep of the cow;
When a mortal man pleaseth thy taste,

Then most greedily dost thou consume the plants.
h Thee follows the chariot, thee the lover, O steed,
Thee the kine, thee the portion of maidens;
Thy friendship the companies have sought;
The gods have imitated thy strength [3].
i Golden his horns, iron his feet;
Swift as thought, Indra was his inferior;
The gods came to eat his oblation
Who first did master the steed.
k Full haunched, of slender middle,
The heroic divine steeds,
Vie together like cranes in rows,
When the horses reach the divine coursing-place
l Thy body is fain to fly, O steed;
Thy thought is like the blowing wind;
Thy horns are scattered in many places,
They wander busy in the woods.
m To [4] the slaughter the swift steed hath come,
Pondering with pious mind;
The goat, his kin, is led before,
Behind him come the sages to sing.
n To his highest abode hath the steed come,
To his father and his mother;
To-day do thou go, most welcome, to the gods;
Then boons shall he assign to the generous.

iv. 6. 8.

a Let not Mitra, Varuna, Aryaman, Ayu,
Indra, Rbhuksan, the Maruts disregard us,
When we shall proclaim before the assembly
The might of the strong god-born steed.
b When they bear before him, covered with a garment and with wealth
The gift they have seized,
The goat, all-formed, bleating,
Goeth straight to the dear stronghold of Indra and Pusan.
c This goat is led before the strong steed
As share of Pusan, connected with the All-gods,
When Tvastr impels him as an acceptable sacrifice
Together with the steed for fair renown [1].
d When men thrice lead round in due season
The steed going to the gods as an acceptable offering
Then first goeth Pusan's share,
The goat announcing the sacrifice to the gods.
e Hotr Adhvaryu, atoner, fire kindler,
Holder of the stone, and skilled reciter,
With this well-prepared sacrifice
Well offered do ye fill the channels.
f The cutters of the stake, the bearers of the stake,

And they that fashion the top piece for the stake for the horse,
And they that collect the cooking-pot for the steed [2],
May their approval quicken us.
g He hath come forth--efficacious hath been my prayer--
To the regions of the gods, straight backed;
In him the sages, the seers, rejoice,
For the prosperity of the gods a good friend have we made.
h The bond of the strong one, the tie of the steed,
The head stall, the rope of him,
And the grass placed in his mouth,
May all these of thine be with the gods.
i Whatever of the horse's raw flesh [3] the fly eateth,
Whatever on the chip or the axe hath stuck,
Whatever is on the hands, the nails of the slayer,
May all these of thine be with the gods.
k The refuse that bloweth forth from the belly,
The smell of raw flesh,
Let the slayers see that in order
Let them cook the fat to a turn.
l Whatever flieth away from thy limb
As it is cooked by the fire when thou art spitted,
Let it fall not on earth, nor on the grass;
Be that given to the eager gods.

iv. 6. 9.

a Those who watch for the cooking of the strong one,
And call out, 'It is fragrant; take it out,'
And who wait to beg for the meat of the steed,
May their approval quicken us.
b The trial spoon of the meat-cooking pot,
The vessels to hold the juice,
The coverings of the dishes for warming,
The hooks, the crates, attend the steed.
c The starting-place, the sitting down, the turning,
The hobbles of the steed,
What it hath drunk, what it hath eaten as fodder [1],
May all these of thine be with the gods.
d May Agni, smoke smelling, not make thee crackle;
May not the radiant pot be broken, smelling;
Offered, delighted in, approved, offered with the Vasat cry,
The gods accept the horse.
e The garment they spread for the horse,
The upper garment, the golden (trappings),
The bond of the steed, the hobble,
As dear to the gods they offer.
f If one hath smitten thee, riding thee driven with force,
With heel or with whip [2],
As with the ladle the parts of the oblation in the sacrifice,

THE YAJUR VEDA

So with holy power all these of thine I put in order.
g The four and thirty ribs of the strong steed,
Kin of the gods, the axe meeteth;
Skilfully do ye make the joints faultless;
Declaring each part, do ye cut it asunder.
h One carver is there of the steed of Tvastri
Two restrainers are there, so is the use;
Those parts of thy limbs that I place in order,
Those in balls I offer in the fire.
i Let not thy dear self distress thee [3] as thou comest;
Let not the axe stay in thy body;
May no greedy skillless carver,
Missing the joints, mangle thy limbs with the knife.
k Thou dost not die, indeed, thou art not injured,
On easy paths thou goest to the gods;
The bays, the dappled ones, have become thy yoke-fellows;
The steed bath stood under the yoke of the ass.
l Wealth of kine for us, may the strong one (grant), wealth in horses,
Men and sons, and every form of prosperity;
May Aditi confer on us sinlessness;
Kingship for us may the horse rich in offering gain.

PRAPATHAKA VII

The Piling of the Fire Altar (Continued)

iv. 7. 1.

a O Agni and Visnu, may these songs gladden you in unison; come ye with radiance and strength.

b May for me strength, instigation, influence, inclination, thought, inspiration, speech, fame, renown, reputation, light, heaven, expiration, inspiration [1], cross-breathing, breath, mind, learning, voice, mind, eye, ear, skill, might, force, strength, life, old age, breath, body, protection, guard, limbs, bones, joints, bodies (prosper through the sacrifice).

iv. 7. 2.

May for me pre-eminence, overlordship, spirit, anger, violence, impetuosity, victorious power, greatness, breadth, extent, greatness, length, growth, growing, truth, faith, world [1], wealth, power, radiance, play, delight, what is born, what is to be born, good words, good deeds, finding, what there is to find, what has been, what will be, easy road, good way, prosperity, prospering, agreement, agreeing, thought, good thought (prosper through the sacrifice).

iv. 7. 3.

May for me prosperity, comfort, desire, wish, longing, kindness, good, better, superior, fame, good luck, riches, restrainer, supporter, peace, firmness, all [1], greatness, discovery, knowledge, begetting, procreation, plough, harrow, holy order, immortality, freeness from disease, freedom from illness, life, longevity, freedom from foes, fearlessness, ease of going, lying, fair dawning, and fair day (prosper through the sacrifice).

iv. 7. 4.

May for me strength, righteousness, milk, sap, ghee, honey, eating and drinking in company, ploughing, rain, conquest, victory, wealth, riches, prosperity, prospering, plenteousness [1], lordship, much, more, fun, fuller, imperishableness, bad crops, food, freedom from hunger, rice, barley, beans, sesame, kidney beans, vetches, wheat, lentils, Millet, *Panicum miliaceum*, *Panicum frumentaceum*, and wild rice (prosper through the sacrifice).

iv. 7. 5.

May I for me the stone, clay, hills, mountains, sand, trees, gold, bronze, lead, tin, iron, copper, fire, water, roots, plants, what grows on ploughed land, what grows on unploughed land, tame and wild cattle prosper through the sacrifice; may for me wealth and gaining wealth, attainment and attaining, riches, dwelling, act, power, aim, strength, moving and going (prosper through the sacrifice).

iv. 7. 6.

May Agni for me and Indra, may Soma and Indra, may Savitr and Indra, may Sarasvati and Indra, may Pusan and Indra, may Brhaspati and Indra, may Mitra and Indra, may Varuna and Indra, may Tvastr [1] and Indra, may Dhatr and Indra, may Visnu and Indra, may the Aṣvins and Indra, may the Maruts and Indra, may the All-gods and Indra, may earth and Indra, may the atmosphere and Indra, may sky and Indra, may the quarters and Indra, may the head and Indra, may Prajapati and Indra (be auspicious for me through the sacrifice).

iv. 7. 7.

May the Amṣu cup for me, the Raçmi, the Adabhya, the overlord (cup), the Upançu, the Antaryama, the (cup) for Indra and Vayu, the (cup) for Mitra and Varuna, the (cup) for the Aṣvins, the Pratiprasthana (cup) the Çukra, the Manthin, the Agrayana, the (cup) for the All-gods, the Dhruva, the (cup) for Vaiçvanara, the season cups [1], the Atigrahyas, the (cup) for Indra and Agni, the (cup) for the All-gods, the (cups) for the Maruts, the (cup) for Mahendra, the (cup) for Aditya, the (cup) for Savitr the (cup) for Sarasvati, the (cup) for Pusan, the (cup) for (Tvastr) with the wives (of the gods), the Hariyojana (cup) (prosper for me through the sacrifice).

iv. 7. 8.

May the kindling-wood for me, the strew, the altar, the lesser altars, the offering-spoons, the cups, the pressing-stones, the chips (of the post), the sounding-holes, the two pressing-boards, the wooden tub, the Vayu cups, the (bowl) for the purified Soma, the mixing (bowl), the Agnidh's altar, the oblation-holder, the house, the Sadas, the cakes, the cooked (offerings), the final bath, the cry of 'Godspeed' (prosper for me through the sacrifice).

iv. 7. 9.

May the fire for me, the cauldron, the beam, the sun, breath, the horse sacrifice, earth, Aditi, Diti, sky, the Çakvari verses, the fingers, the quarters prosper through the sacrifice; may the Re, the Saman, the hymn tune, the Yajus, consecration, penance, the season, the vow (prosper) through the rain of day and night, the Brhat and Rathantara prosper for me through the sacrifice.

iv. 7. 10.

May the embryo for me, the calves, the one-and-a-half-year-old male and female, the two-year-old male and female, the two-and-a-half-year-old male and female, the three-year-old male and female, the four-year-old male and female, the draught ox and the draught cow, the bull and the cow that is barren, the steer [1] and the cow that miscarries, the bullock and the cow (prosper through the sacrifice); may life prosper through the sacrifice, may expiration prosper through the sacrifice, may inspiration prosper through the sacrifice, may cross-breathing prosper through the sacrifice, may the eye prosper through the sacrifice, may the ear prosper through the sacrifice, may mind prosper through the sacrifice, may speech prosper through the sacrifice, may the self prosper through the sacrifice, may the sacrifice prosper through the sacrifice.

iv. 7. 11.

a May one for me, three, five, seven, nine, eleven, thirteen, fifteen, seventeen, nineteen, twenty-one, twenty-three, twenty-five, twenty-seven, twenty-nine, thirty-one, thirty-three [1];
b four, eight, twelve, sixteen, twenty, twenty-four, twenty-eight, thirty-two, thirty-six, forty, forty-four, forty-eight;
c strength, instigation, the later born, inspiration, heaven, the head, the Vyaçniya, the offspring of the last, the last, the offspring of being, being, the overlord (prosper with the sacrifice).

iv. 7. 12.

a May strength aid us through the seven quarters,
The four distances,
Strength aid us here with the All-gods
For the gaining of wealth.
b May all the Maruts to-day be present, all, to aid us,
Be the fires all enkindled present;
May the All-gods come to us with aid;
All wealth, and strength, be ours.
c O gods, come in your cars of gold
For the instigation of strength,
Agni, Indra, Brhaspati
And the Maruts to drink the Soma.
d For each prize, aid us, O ye steeds,
For the rewards [1], O ye wise, immortal, righteous ones;
Drink of this mead, rejoice in it;
Delighted go by paths on which the gods go.
e Strength is in front, in the midst of us;
Strength shall assort the gods in due season
The instigation of strength is propitious;
In all the quarters may I become a lord of strength.
f Milk may I place on earth, milk on the plants,
Milk in the sky, in the atmosphere milk,
Be the quarters rich in milk for me.
g I unite myself with milk, with ghee,
I united myself. with waters [2] and plants;
Strength may I win, O Agni.
h Night and the dawn, one-minded, but of various form
United suckle one child;
The radiant one shineth between sky and earth;
The gods, granters of wealth, support Agni.
i Thou art the ocean, full of mist, granting moisture, blow over me with healing, with wonder-working; hail! Thou art of the Maruts, the horde of the Maruts, blow over me with healing, with wonder-working; hail! Thou art the helper, the worshipper, blow over me with healing, with wonder-working; hail!

iv. 7.13.

a Agni I yoke with glory, with ghee,
The bird divine mighty in strength;
Therewith may we fly to the expanse of the ruddy one,
Mounting the heaven above the highest vault.

b These are wings unaging of thee, the winged,
Wherewith thou dost smite away the Raksases, O Agni;
With these may we fly to the world of good men,
Where are the seers, the first-born, those of yore.

c Thou art piling, born of the ocean, the drop,
The skilled one, the eagle, the righteous,
The golden-winged busy bird, mighty,
That hath sat down firmly in its place [1].

d Homage be to thee; harm me not,
Thou dost stand resting on the head of all;
Within the ocean is thy heart, thy life;
Sky and earth are placed on the worlds.

e Give of the water, cleave the holder of the water; from the sky, from Parjanya, from the atmosphere, from the earth, thence do ye help us with rain; thou art the head of the sky, the navel of earth, the strength of waters and plants, protection of all life, extending; homage to the way!

f With that devotion wherewith the seers performed the session of sacrifice [2],
Kindling Agni, bearing aloft the heaven,
I set on this vault that Agni
Whom men call him for whom the spread is strewed.

g Him with our wives let us pursue, O gods,
With our sons, our brothers, or by gold,
Seizing the vault in the world of good action,
Above the third firmament, in the light of the sky.

h To the middle of speech hath the busy one arisen,
Agni here, lord of the good, the wise;
Established on the back of the earth, the radiant one,
He casteth beneath his feet [3] the combatants.

i Let Agni here, the most manly, strength-bestowing,
Of a thousand shapes, shine unwearying,
Radiant in the midst of the ocean;
Do ye approach the abodes divine.

k Move ye forward, go ye long together;
Make ye the paths gods travelled, O Agni;
In this highest abode
O All-gods, sit ye with the sacrificer.
l That by which thou bearest a thousand,
Thou, O Agni, all wealth,
With that highest (path) for the gods to travel,
Do thou bear this sacrifice for us.

m Awake, O Agni; be roused for him;
With this one do thou create sacrifice and donation;
Making thee, his father, young again
He hath stretched over thee this covering.

n This is thy due place of birth,
Whence born thou didst shine,
Mount it, O Agni, knowing it,
And make our wealth increase.

iv. 7. 14.

a May radiance be mine, O Agni, in rival invocations,
May we, kindling thee, make ourselves to prosper;
To me let the four quarters bow;
With thee as overseer may we conquer the fighters.
b Let all the gods be at my invocation,
The Maruts with Indra, Visnu, Agni;
May the broad atmosphere be my guardian;
May the wind blow for me unto this desire.
c May the gods bestow wealth upon me through sacrifice;
May blessing be mine, and mine divine invocation;
The divine sacrificers of old shall win for us [1];
Unharm'd may we be in ourselves, rich in heroes.
d For me let them sacrifice whatever sacrifices are mine
Fulfilled be the intent of my mind;
No sin whatever may I commit;
May the All-gods befriend me.
e O ye six spaces divine, for us make broad room;
O ye All-gods, here show your prowess;
May we not lose offspring nor ourselves;
May we not fall victims to our foe, O king Soma.
f Agni, driving away wrath in front [2],
As guardian unfailing, do thou guard us on all sides;
Let thy foes turn away again
And be their plotting at home ruined through thy foresight.
g The creator of creators, lord of the world,
The god Savitr overcoming enmity,
This sacrifice may the two Aṅvins and Brhaspati,
The gods (guard) and protect the sacrificer from misfortune.
h May the bull, wide extending, afford us protection rich in food,
He much invoked in this invocation;
O thou of the bay steeds, be gracious unto our progeny;
Harm us not [3], abandon not us.
i May our rivals depart;
With Indra and Agni we overthrow them;
The Vasus, the Rudras, the Adityas have made me
A dread corrector and overlord, sky reaching.
k Hitherward do we summon Indra from thence,
Him who is winner of cows, of booty, and winner too of horses;
Do thou accept this sacrifice at our invocation;
Ally of it we make thee, O lord of the bays.

iv. 7. 15.

- a Of Agni first I reckon, the wise ones,
Him of the five folk whom many kindle;
Him who hath entered into every concourse do we implore,
May he relieve us from tribulation.
- b Him whose is that which breatheth, which winketh, which moveth,
Whose alone is that which has been born and is being born,
Agni I praise; I invoke seeking aid,
May he relieve us from tribulation.
- c Of Indra first I reckon, the wise one;
Praise of the slayer of Vrtra hath come to me,
He who cometh at the call of the generous doer of good deeds [1],
May he relieve us from tribulation.
- d Him who in might leadeth forth the host for battle,
Who commingleth the three possessions;
Indra I praise; I invoke seeking aid,
May he relieve us from tribulation.
- e Of you, O Mitra and Varuna, I reckon
Take heed of him, O ye of true strength, strong ones, whom ye afflict;
Ye who go in might against the king in his chariot,
May ye relieve us from sin.
- f You whose chariot with straight reins, of true path,
Approacheth to spoil him who acteth falsely,
Mitra and Varuna I praise [2]; I invoke seeking aid,
May ye relieve us from sin.
- g We venerate the ordinances of Vayu and of Savitr,
Who support that which hath life and guard it,
Who surround all things;
May ye relieve us from sin.
- h The best blessings have come to us
In the realm of the two gods;
I praise Vayu and Savitr; I invoke seeking aid,
May ye relieve us from sin.
- i Best charioteers of carmen, I hail for aid,
That go most smoothly with well-guided steeds;
Ye [3] whose might among the gods, O gods, is unextinguished,
May ye relieve us from sin.
- k What time ye came to the wedding of Surya,
Choosing a seat together on the three-wheeled (chariot),
I praise you, Aṅvins, gods, invoke seeking aid,
May ye relieve us from sin.
- l Of the Maruts I reckon; may they aid us;
May they all help this every prayer (of ours);
The swift, easily controlled (ones) I call to help,
May they relieve us from evil.
- m The sharp weapon, strong and mighty,
The divine host [4] keen in the battles,
I praise the gods, the Maruts; I invoke seeking aid,

May they relieve us from evil.
n Of the gods I reckon; may they aid us;
May they all help this every prayer;
The swift, easily controlled (ones) I call to help,
That they may relieve us from evil.
o That which now consumeth me
From deed of men or gods,
I praise the All-gods; I invoke seeking aid,
May they free us from evil.
p Us to-day Anumati.
q O Anumati, thou [5].
r Vaiçvanara for aid to us.
s Present in sky.
t Those that expanded with unmeasured might,
Those that became the supports of wealth,
I praise sky and earth; I invoke seeking aid,
May ye relieve us from tribulation.
u O ye broad firmaments, make room for us;
O rulers of the field, aid us;
I praise sky and earth; I invoke seeking aid,
May ye relieve us from tribulation.
v Whatever sin we commit against thee,
As men are wont in ignorance, O most young [6],
Make us blameless before Aditi,
Remove our evil deeds on all sides, O Agni.
w Even as ye did set free, O bright ones,
O ye that are worthy of offering, the buffalo cow bound by the foot,
So do thou remove from us tribulation;
Be our life prolonged further, O Agni.

KANDA V

THE EXPLANATION OF THE PILING OF THE FIRE ALTAR

PRAPATHAKA I

The Placing of the Fire in the Fire-pan

v. 1. 1.

He offers the Savitr offerings, for instigation. He offers with (an oblation) ladled up four times, cattle have four feet; verily he wins cattle; the quarters are four; verily he finds support in the quarters. The metres departed from the gods (saying), 'We will not carry your oblation without sharing (in it)'; for them they kept this (oblation) ladled up four times, for the Purohita the Yajya, the deity, the Vasat call; in that he offers what has been ladled up four times, he delights the metres, and they delighted carry to the gods his oblation. If he desire of a man [1], 'May he become worse', he should offer each separately for him; verily he makes him severed from the libations; he becomes worse. If he desire of a man, 'May he become better', he should offer all for him continuously; verily he makes him master of the libation; he becomes better. This is the mastering of the sacrifice. He abandons prosperity in the beginning of the sacrifice who departs from Agni as the deity; these offerings to Savitr number eight, the Gayatri has eight syllables, Agni is connected with the Gayatri [2]; verily he does not abandon prosperity at the beginning of the sacrifice, nor Agni as the deity. The offerings to Savitr number eight, the libation (as a whole) is the ninth; verily he extends the threefold (Stoma) at the beginning of the sacrifice. If he desire, 'May I confer on the metres the glory of the sacrifice', he should make a Re verse last; verily he confers on the metres the glory of the sacrifice. If he desire, 'May I confer on the sacrificer the glory of the sacrifice', he should make a Yajus formula last; verily he confers on the sacrificer the glory of the sacrifice. 'By the Rc make the Stoma to flourish', he says [3], for prosperity. With four (verses) he takes up the spade; the metres are four; verily (he takes it up) with the metres. 'On the instigation of god Savitr', he says, for instigation. Agni went away from the gods, he entered the reed; he resorted to the hole which is formed by the perforation of the reed; the spade is perforated to make it his birthplace; wherever he lived, that became black; (the spade) is stained, for perfection of form; it is pointed at both ends, for the winning of light both hence and from yonder world; it is a fathom long; so much is the strength in man; (verily it is) commensurate with his strength; it is unlimited in girth, to win what is unlimited; that tree which has fruit is strong among trees, the reed bears fruit, (the spade) is of reed, to win strength.

v. 1. 2.

That part of the sacrifice is unsuccessful which is performed with no Yajus. 'This bond of order they grasped', (with these words) he takes up the horse's halter, to make a Yajus and to make successful the sacrifice. 'Swiftly run hither, O steed', (with these words) he halts the horse; verily he proclaims its greatness in this form. 'Yoke ye the ass', (with these words) (he halts) the ass; verily he

establishes the ass on the non-existent; therefore the ass is less real than the horse. 'In each need more strong', he says [1]; verily in each need he yokes him; 'in each contest we invoke', he says; the contest is food; verily he wins food. 'As friends, Indra to aid us', he says; verily he wins power. Agni went away from the gods, him Prajapati found; the horse is connected with Prajapati, with the horse he collects (it), for the finding (of Agni). Now confusion occurs in that they perform the same thing with a better and worse (instrument), for the ass is worse than the horse [2]; they lead the horse in front to avoid confusion; therefore the worse follows after the better. Many are the foes of the man who waxes great, he waxes great as it were who piles the fire, the steed has a thunderbolt; 'hastening come hither, trampling the enemy', he says; verily he tramples with the thunderbolt on the evil foe; 'from the lordship of Rudra', he says; cattle are connected with Rudra; verily having begged from Rudra [3] cattle he acts for his own interest. 'With Pusan as fellow', he says; Pusan is the leader together of roads; (verily it serves) for attainment. The fire has dust for its abode; the Angiras brought it together before the deities; 'from the abode of earth do thou approach Agni of the dust in the mode of Angiras', he says; verily he brings it together in one abode with the deities. 'We approach Agni of the dust in the manner of Angiras', he says; verily he appropriates the strength of him whom he meets [4]. 'The fire should be brought together after announcing it to Prajapati', they say; Prajapati is this earth, the ant-heap is its ear; 'we will bear Agni of the dust in the manner of Angiras', (with these words) he pays reverence to the mound of an ant-heap; verily after announcing it to Prajapati face to face, he brings together the fire. 'We bear Agni of the dust in the manner of Angiras', he says; verily he appropriates the strength of him whom he meets. 'Agni hath gazed along the forefront of the dawns' [5], he says, to light up (the heaven). 'The steed coming, from the way', 'Coming to earth, O steed', he says; verily he wishes for it with the first and obtains it with the second; with two (verses) he makes it come, for support; (with two) of the same form, therefore cattle are born of the same form. 'Thy back is the sky, thy abode earth', he says; Prajapati quickened him from these worlds; verily he proclaims its greatness in this form. The steed is possessed of the thunderbolt, by its incisors it is more puissant than those with one row of incisors, by its hair than those with two rows; him whom he hates he should conceive as beneath its feet; verily with the thunderbolt he lays him low.

v. 1. 3.

'The strong steed hath stepped forth', with these two (verses) he makes it step forth; (with two) of the same form, therefore cattle are born of the same form. He pours water down; where there are waters, there Plants take root, and where plants take root cattle find support through them, the sacrifice (finds support) in cattle, the sacrificer in the sacrifice, offspring in the sacrificer; therefore he pours water down, for support. If the Adhvaryu were to pour the libation on that which is without fire, the Adhvaryu would be [1] blind, the Raksases would destroy the sacrifice; he puts gold down and offers; verily he pours on what has fire, the Adhvaryu does not become blind, the Raksases do not destroy the sacrifice. 'I touch Agni with mind, with ghee', he says, for with mind man approaches the sacrifice; 'who lordeth it over all the worlds', he says, for he lords it over all; 'broad, vast, with pervading vital power', he says, for he born small becomes great [2]; 'most extensive, impetuous, winning food', he says; verily he makes pleasant food for him; all is pleasant for him who knows thus. 'I touch thee with speech, with ghee', he says; therefore what a man conceives with mind he utters with speech; 'with friendly (mind) he says, to smite away the Raksases; 'with mortal glory, with engaging colour, Agni', he says; verily he bestows beauty upon him; he is possessed of beauty who knows thus [3]. By mind must he obtain that libation which the Adhvaryu offers in that which is without fire; he offers with two verses containing the word 'mind', to obtain the two libations; with two (he offers), for support. As the beginning of the sacrifice is performed the Raksases are fain to destroy the sacrifice; now then is this (place) the beginning of the sacrifice when the libation comes upon it; he draws a line around, to smite away the Raksases; with three (verses) he draws a line

THE YAJUR VEDA

around, Agni is threefold; verily from the whole extent of Agni he smites away the Raksases [4]; with a Gayatri verse he draws a line around, the Gayatri is brilliance; verily with brilliance, he encircles him; with a Tristubh verse he draws a line around, the Tristubh is power; verily he encircles him with power; with an Anustubh verse he draws a line around, the Anustubh, envelops all the metres, (verily it serves) for complete attainment; with the Anustubh in the middle (he draws), the Anustubh is speech, therefore from the middle we speak with speech; with the Gayatri first he draws, then with the Anustubh, then with the Tristubh; the Gayatri is brilliance, the Anustubh the sacrifice, the Tristubh power; verily he encircles the sacrifice, with brilliance and power, on both sides.

v. 1. 4.

'On the instigation of the god Savitr thee', (with these words) he digs, for instigation. Then with it he produces smoke; 'Full of light, thee, O Agni, of fair aspect', he says, and thereby he produces light. Agni on birth afflicted creatures with pain, him the gods appeased by the half-verse; 'auspicious and harmless to offspring', he says; verily he makes him appeased for offspring. He digs with two (verses), for support. 'Thou art the back of the waters', (with these words) he takes the lotus leaf [1]; the lotus leaf is the back of the waters; verily with its own form he takes it. He gathers with a lotus leaf; the lotus leaf is the birthplace of Agni; verily he gathers Agni with his own birthplace. He gathers with a black antelope skin; the black antelope skin is the sacrifice; verily he gathers the sacrifice with the sacrifice. If he were to gather with the skin of tame animals he would afflict with pain tame animals; he gathers with a black antelope skin; verily he afflicts with pain wild animals [2]; therefore of animals of even birth the wild animals are the smaller, for they are afflicted with pain. He gathers on the hairy side, for on that side is it pure. He strews the lotus leaf and the black antelope skin together; the black antelope skin is this (earth), the lotus leaf yonder (sky); verily on both sides he encircles him with these two. Agni departed from the gods, Atharvan perceived him; 'Atharvan first pressed thee out, O Agni' [3], he says; verily he gathers him with him who perceived him. 'Thee, O Agni, from the lotus', he says, for in the lotus leaf he found him reposing. 'Thee the sage, Dadhyañc', he says; Dadhyañc, son of Atharvan, was full of brilliance; verily he bestows brilliance upon him. 'Thee Pathya Vrsan', he says; verily with the latter (verse) he hails him whom he has previously addressed [4]. He gathers with four (verses), the metres are four; verily (he gathers) with the metres. (He gathers) with Gayatri verses for a Brahman, for the Brahman is connected with the Gayatri; with Tristubh verses for a Rajanya, for the Rajanya is connected with the Tristubh; if he desire of a man, 'May he be richer', he should gather for him with both sets; verily upon him he bestows brilliance and power together. With eight (verses) he gathers; the Gayatri has eight syllables, Agni is connected with the Gayatri; verily he gathers all the extent of Agni. 'Sit thou, O Hotr', he says; verily he makes the deities sit down for him; 'The Hotr down', (with these words he makes) men (sit down); 'Sit thou down', (with these words he makes) birds (sit down); 'Be born noble in the forefront of the days', he says; verily he produces for him the common session of gods and men.

v. 1. 5.

In that he digs he acts as it were harshly to this (earth); he pours water down, the waters are appeased; verily with the waters appeased he calms her pain. 'May for thee Vayu, Matariçvan unite', he says; Vayu is breath; verily with breath he unites her breath; 'may for thee Vayu', he says; therefore the rain speeds from the sky, made to fall by Vayu. 'To him, O goddess, be Vasat with thee' [1], he says; the seasons are six; verily upon the seasons he bestows rain; therefore in all the seasons it rains. If he were to utter the Vasat cry, his Vasat cry would be exhausted; if he were not to utter the Vasat cry, the Raksases would destroy the sacrifice; 'Vat', he says; verily, mysteriously he utters the Vasat cry;

his Vasat cry is not exhausted, the Raksases do not destroy the sacrifice. 'Well born with light', (with these words) he ties up with an Anustubh verse; all the metres are the Anustubh [2], Agni's dear body is the metres; verily he encircles him with his dear body; likely to win a garment is he who knows thus. Agni when tied up is connected with Varuna; 'Arise, thou of fair sacrifice', 'Arise, erect, to aid us', with two (verses) addressed to Savitr he rises up; verily, instigated by Savitr, he sends aloft the wrath of Varuna that is in him; with two (verses) (he arises), for support. 'Born, thou art the child [3] of the two worlds, he says; the two worlds are these two (sky and earth), Agni is the child of the two; therefore he says thus. 'O Agni, brilliant, distributed among the plants', he says, for when they distribute him, then he becomes more brilliant. 'Thou didst come thundering from thy mothers', he says; his mothers are the plants; verily from them he makes him to fall. 'Be firm, of strong limbs', (with these words) he places (Agni) on the ass [4]; verily thereby he yokes it for strength. He gathers with the ass; therefore the ass is the best burden-gatherer of animals. He gathers with the ass; therefore the ass, even when grazing is bad, becomes fat beyond other animals, for by it they gather food and light. He gathers with the ass; therefore the ass, being of double seed, is born as the least of animals, for Agni burns his place of birth. Now he is mounted upon offspring [5], and is strong to burn with pain offspring. 'Be auspicious, for offspring', he says; verily he makes him calm for offspring. '(For offspring) of man, O Angiras', he says, for offspring are of men. 'Scorch not sky and earth, nor the atmosphere, nor the trees', he says; verily he makes him calm for these worlds. 'Let the steed advance, thundering', he says, for he is a steed. 'The sounding, the donkey, the flier' [6], he says, for the seers called him the 'donkey'. 'Bearing Agni of the dust', he says, for he bears Agni. 'May he fall not before his day', he says; verily he bestows life upon him; therefore an ass lives all its days; therefore are men afraid when an ass perishes before its day. 'The strong, bearing the strong Agni', he says, for he is strong, and Agni is strong. 'Germ of the waters [7], him of the ocean', he says, for Agni is the germ of the waters. 'O Agni, come hither for enjoyment', (at these words) the two worlds burst apart; in that he says, 'O Agni, come hither for enjoyment', it is for the separation (*vityai*) of these worlds. He, having left his place and not having reached a support, then thinks of the Adhvaryu and the sacrificer; 'holy order and truth', he says; holy order is this (earth), truth [8] is yonder (sky); verily in these two he establishes him, and neither the Adhvaryu nor the sacrificer is ruined. Agni when tied up, as Varuna, attacks the sacrificer; 'O plants, do ye accept Agni here', he says, for atonement. 'Casting aside all hostilities, all evil imaginings', he says, to smite away the Raksases. 'Sitting down, may he smite away from us misfortune', he says, for support. 'O plants, do ye rejoice [9] in him', he says; Agni's portion is the plants; verily he unites him with them. 'Rich in flowers and having fair leaves', he says; therefore plants produce fruit. 'This germ of yours, of due season, hath sat him in his ancient seat', he says; verily in those he establishes them from whom he makes him to fall. With two verses he deposits (it), for support.

v. 1. 6.

Agni when tied up is connected with Varuna; 'With extending blaze', (with these words) he unloosens (him); verily, instigated by Savitr, he lets loose on all sides the wrath of Varuna that is in him. He pours water down; the waters are appeased; verily by the waters appeased he calms his pain; with three (verses) he pours (it) down, Agni is three fold; verily he calms Agni's pain throughout his whole extent. 'Mitra having united the earth', he says; Mitra is the auspicious one of the gods; verily [1] with him he unites him, for atonement. If he were to unite him with sherds of domestic pots, he would afflict domestic pots with pain; he unites (him) with fragments of broken pots; these are not used for life; verily he afflicts them with pain. He unites (him) with sand, for support, and for healing. He unites (him) with goat-hair; the female goat is Agni's dear form; verily he unites him with his dear form, and thus with brilliance. He unites him with the hairs of a black antelope skin [2]; the black antelope skin is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The Rudras, having

THE YAJUR VEDA

gathered together the earth', he says; these deities first gathered him together; verily with them he gathers him together. 'Thou art the head of Makha', he says; Makha is the sacrifice, the firepan is his head; therefore he says thus. 'Ye are the two feet of the sacrifice', he says, for these are the two feet of the sacrifice [3]; and also (it serves) for support. He hands (the pan) over with one set (of verses), and addresses it with another, to make a pairing. He makes it with a triple stand; these worlds are three; (verily it serves) to obtain these worlds. He makes (it) with the metres; the metres are strength; verily he makes it with strength. He makes a hole with a Yajus, for discrimination. He makes it so great, of equal girth with Prajapati, the beginning of the sacrifice. He makes it with two breasts, for the milking of sky and earth; he makes it of four breasts, for the milking of cattle; he makes it of eight breasts, for the milking of the metres. For him who practises witchcraft he should make it nine cornered; verily gathering together the threefold thunderbolt he hurls it at his foe, to lay him low. 'Having made the great pan', (with these words) he deposits (it); verily he establishes it among the deities.

v. 1. 7.

With seven (verses) he fumigates; the breaths in the head are seven, the pan is the head of the sacrifice; verily he places the breaths in the head of the sacrifice; therefore seven are the breaths in the head. He fumigates with horse-dung; the horse is connected with Prajapati; (verily it serves) to connect it with its place of birth. 'May Aditi thee', he says; Aditi is this (earth); verily with Aditi in Aditi he digs, to avoid injury to it, for one hurts not oneself. 'May the wives of the gods thee', he says; the wives of the gods made it first [1]; verily with them he places it. 'May the Dhisanas thee', he says; the Dhisanas are the sciences; verily he enkindles it with the sciences. 'May the wives thee', he says; the wives are the metres; verily with the wives he makes it cooked. 'May the protectors, he says; the protectors are the Hotr's offices; verily with the Hotr's offices he cooks it. 'May the women thee', he says; the women are the wives of the gods [2]; verily with them he cooks it. With six (verses) he cooks; the seasons are six; verily with the seasons he cooks it. 'May they cook', he says twice; therefore twice in the year does the corn ripen. The pan when enkindled is connected with Varuna; he approaches it with (a verse) addressed to Mitra, for atonement. 'May the god Savitr dig thee out', he says; verily, instigated by Savitr, he digs it out with holy power and with the deities. 'Breaking not, O earth, fill the regions, the quarters' [3], he says; therefore Agni shines along all the quarters. 'Arise, become great, stand upright, be thou firm', he says, for support. A bowl that is not poured upon is connected with the Asuras; he pours upon it; verily he makes it to be with the gods; with goats' milk he pours upon it; the milk of the goat is the highest form of draught; verily he pours upon it with the highest draught; (he pours) with a Yajus, for discrimination. He pours with the metres; with the metres it is made; verily with the metres he pours upon the metres.

v. 1. 8.

With twenty-one beans he approaches the head of the man; beans are impure, the man's head is impure; verily by the impure he redeems its impurity and making it pure takes it. There are twenty-one; man is composed of twenty-one parts; (verily they serve) to obtain man. The man's head is impure as bereft of the breaths; he deposits (it near) an ant-heap pierced in seven places; the breaths in the head are seven; verily he unites it with the breaths, to make it pure. Of all those [1] that were comrades of death Yama holds the overlordship; he sings the verses of Yama; verily from Yama he redeems it; with three he sings; three are these worlds; verily from these worlds he redeems it; therefore one should not give to one who sings, for the Gatha appropriates it. To the fires he offers animals; the fires are desires; verily he wins his desires. If he were not to offer the animals, then he

would not obtain animals [2]; if he were to let them go after circumambulation with fire, he would disturb the sacrifice; if he were to keep them until the conclusion, the heads would be exhausted; in that he offers the animals, he wins thereby animals; in that he lets them go after circumambulation with fire, (it serves) to prevent the exhaustion of the heads; he concludes (the rite) with (an animal) for Prajapati; Prajapati is the sacrifice; verily he concludes the sacrifice in the sacrifice. Prajapati created offspring, he thought himself empty, he saw these April (verses), with them from the head [3] he satisfied himself. In that there are these April verses, and Prajapati is the sacrifice, he satisfies the sacrifice from the beginning with them. They are of unlimited metres; Prajapati is unlimited; (verily they serve) to obtain Prajapati. The pairs are deficient and redundant, for propagation; hairy by name is that metre of Prajapati, animals are hairy; verily he wins animals. There are all forms in these; all forms are made when Agni has to be piled up, therefore these appertain to Agni, to be piled [4]. Twenty-one kindling-(verses) he repeats; the twenty-onefold (Stoma) is light; verily he attains light, and a support besides, for the twenty-one fold (Stoma) is support. Twenty-four (verses) he recites; the year has twenty-four half-months, Agni Vaiçvanara is the year; verily straightway he wins Vaiçvanara. He recites them straight on, for the world of heaven is as it were going straight away. 'Let the half-years, the seasons, increase thee, O Agni ', he says; verily with the half-years he causes Agni to increase [5], with the seasons the year. 'Illuminate all the quarters of the earth', he says; therefore Agni illuminates all the quarters. 'The Açvins removed death from him', he says; verily from him he repels death. 'We from the darkness', he says; the darkness is the evil one; verily from him he smites away the evil one. 'We have come to the highest light', he says; the highest light is yonder sun; verily he attains unity with the sun. The year lags not, his future fails not, for whom these are performed. The last he recites with the word 'light' in it; verily he bestows on him light above, to reveal the world of heaven.

v. 1. 9.

With six (verses) he consecrates; the seasons are six; verily he consecrates him with the seasons. With seven he consecrates; the metres are seven; verily he consecrates him with the metres. 'Let every man of the god that leads', with the final Anustubh he offers; the Anustubh is speech; therefore speech is the highest of the breaths. The first quarter foot is deficient by one syllable; therefore men live upon the incomplete part of speech. He offers with a full (one), for Prajapati is full as it were; (verily it serves) to obtain Prajapati [1]; he offers with one that is deficient, for from the deficient Prajapati created offspring; (verily it serves) for the creation of offspring. If he were to heat it on the flame, he would win what has been, if on the embers, what is to be; he heats it on the embers; verily he wins what is to be, for what is to be is greater than what has been. With two verses he heats (it); the sacrificer has two feet; (verily it serves) for support. The pan is gathered together with holy power and the Yajus; if it should break, the sacrificer would be ruined [2], and his sacrifice destroyed. 'O Mitra, do thou heat this pan', he says; Mitra is holy power; verily on holy power he establishes it; the sacrificer is not ruined, nor is his sacrifice destroyed. If it should break, he should unite it with the selfsame potsherds; that is the atonement for it. If a man has attained prosperity, he should for him deposit (the fire) after producing it by friction; this is one that has succeeded; verily he approaches his own deity [3]. For him who desires prosperity should be used (the fire) which comes to life from the pan, for from it is it produced, it is self-produced by name; verily he becomes prosperous. If he desire of a man, 'May I produce a foe for him', he should take for him (fire) from elsewhere, and deposit it; verily straightway he produces a foe for him. From a frying-pan he should (take fire) and deposit (it) for one who desires food; in a frying-pan food is kept; verily he wins food with its birth place [4]. He deposits Muñja grass; Muñja is strength; verily he bestows upon him strength. Agni departed from the gods, he entered the Krumuka wood; he deposits Krumuka; verily he wins what of Agni is there imbued. With butter he joins (it); butter is the dear home of Agni; verily he unites him with his dear

THE YAJUR VEDA

abode, and with brilliance also [5]. He puts on (a stick) of Vikankata wood; verily he wins radiance; he puts on one of Çami, for atonement. 'Do thou sit down in the lap of this mother', with three (verses) he adores (the fire) when born; three are these worlds; verily he attains reputation in these worlds; verily also he bestows breaths on himself.

v. 1. 10.

Formerly Agni would not burn what was not cut by the axe, but Prayoga, the seer, made that acceptable to him. 'Whatever logs we place on thee', (with these words) he puts on a kindling-stick; verily he makes what is not cut by the axe acceptable to him; all is acceptable to him who knows thus. He puts on one of Udumbara wood; the Udumbara is strength; verily he confers strength upon him. Prajapati created Agni; him on creation the Raksases [1] were fain to destroy; he saw that (hymn) of the Raksas-slaying (one); therewith he smote away the Raksases; in that it is (the hymn) of the Raksas-slaying one, thereby he drives away the Raksases from Agni when born. He puts on one of Açvattha wood; of trees the Açvattha is the overcomer of foes; (verily it serves) for victory. He puts on one of Vikankata; verily he wins light. He puts on one of Çami wood, for atonement. 'Sharpened is my holy power', 'Their arms have I uplifted', (with these words) he makes him speak over the last two Udumbara (sticks) [2]; verily by means of the holy power he quickens the kingly power, and by the kingly power the holy power; therefore a Brahman who has a princely person is superior to another Brahman; therefore a prince who has a Brahman is superior to another prince. Now Agni is death, gold is immortality; he puts a gold plate within; verily he severs immortality from death; it has twenty-one projections, the worlds of the gods are twenty-one, the twelve months, the four seasons, these three worlds, and as twenty-first yonder sun [3]; so many are the worlds of the gods; verily from them he severs his foe. By means of the projections the gods reduced the Asuras to straits (*nirbadê*); that is the reason why projections (*nirbadhâh*) have their names; it is covered with projections; verily he reduces his foes to straits. He puts (it) on with a verse addressed to Savitr, for instigation. 'Night and the dawn', with (this as) second; verily he raises him with day and night. 'The gods, granters of wealth, support Agni', he says; the gods, granters of wealth, are the breaths; verily having raised him with day and night [4] he supports him with the breaths. Sitting he puts (it) on; therefore offspring are born sitting; the black antelope skin is above; gold is brilliance, the black antelope skin is holy power; verily on both sides he encircles him, with brilliance and with holy power. The sling is of six fathoms in extent; the seasons are six; verily he raises him with the seasons; if it is of twelve fathoms, (he raises him) with the year. It is of Muñja grass; the Muñja is strength; verily he unites him with strength. 'Thou art the bird of fair feathers', (with these words) he gazes; verily he declares his greatness in that form. 'Go to the sky, fly to the heaven', he says; verily he makes him to go to the world of heaven.

The Apri Hymn for the Horse Sacrifice

v. 1. 11.

a Enkindled, decking the store-room of prayers,
Swelling with sweet butter, O Agni,
Steed bearing the strong drink, O all-knower,
Carry it to the dear place of the gods.
b With ghee adorning the paths leading to the gods,
Let the strong one, wise, go to the gods;
May thee, O courser, the regions attend,

THE YAJUR VEDA

Bestow strength on this sacrificer.
c To be praised thou art, and to be celebrated, O steed;
Swift and pure art thou, O courser;
May Agni in unison with the gods, the Vasus,
Bear thee [1], a glad messenger, he the all-knower.
d Rejoicing in the strewn grass, well strewed,
That doth extend wide and broad on the earth,
Joined with the gods, may Aditi in unison,
Bestowing pleasantness, cause it to prosper.
c These happy (doors), all formed,
Opening with their sides, with the centre,
Lofty and sounding, adorning themselves,
The doors divine, may they be of pleasant entrance.
f Moving between Mitra and Varuna,
Well knowing the beginning of sacrifices,
The two dawns for you [2], rich in gold, rich in adornment,
I settle here in the birthplace of holy order.
g First for you have I made glad the two, who share one car, fair of hue,
The gods that gaze on all the worlds,
Those that ordain your ordinances,
The two Hotrs, that indicate the light in its place.
h May Bharati with the Adityas love our sacrifice;
Sarasvati with the Rudras hath holpen us,
And Ida invoked with the Vasus in unison;
Our sacrifice, O goddesses, place ye with the immortals.
i Tvastr begot the hero with love for the gods;
From Tvastr is born the courser, the swift steed [3];
Tvastr produced all this world;
The maker of much do thou offer to, as Hotr.
k May the steed, anointed with glee, of his own impulse
Go to the gods in due season to their abode;
May the forest lord knowing the world of the gods,
Bear the oblations made ready by Agni.
l Waxing with the fervour of Prajapati,
Immediately on birth, O Agni, thou didst support the sacrifice
As harbinger with the oblation offered with Hail!
Do thou go; let the gods eat the oblation duly.

PRAPATHAKA II

The Preparation of the Ground for the Fire

v. 2. 1.

Headed by Visnu the gods won finally these worlds by the metres; in that he strides the strides of Visnu, the sacrificer becoming Visnu wins finally these worlds. 'Thou art the step of Visnu, overcoming hostility', he says; the earth is connected with the Gayatri, the atmosphere with the Tristubh, the sky with the Jagati, the quarters with the Anustubh; verily he wins in order these worlds

THE YAJUR VEDA

with the metres. Prajapati created Agni; he being created went away from him [1]; he followed him with this (verse), 'He hath cried'; with it he won the home dear to Agni; in that he repeats this (verse), he wins thereby the home dear to Agni. Now he who steps the strides of Visnu is apt as he goes away to be burnt up; he turns with four (verses); the metres are four, Agni's dear body is the metres; verily he turns round on his dear body [2]; he turns round from left to right; verily he turns round on his own strength; therefore the right side of the body is the stronger; verily also does he turn with the turning of the sun. Varuna seized Çunahçepa Ajigarti, he saw this verse addressed to Varuna, by it he freed himself from the noose of Varuna; Varuna seizes him who takes the fire-pan; 'From us the highest knot, O Varuna', he says; verily thereby he frees himself from Varuna's noose [3]. 'I have drawn thee', he says, for he draws him. 'Be thou firm and motionless', he says, for support. 'Let all the folk desire thee', he says; verily with the folk he unites him. 'In him establish the kingdom', he says; verily in him he makes the kingdom to abide. If he desire of a man, 'May he be a ruler', he should think of him with his mind; verily he becomes a ruler [4]. 'In greatness he hath risen erect in the van of the dawns', he says; verily he makes him the first of his peers. 'Emerging from the darkness', he says; verily he smites away darkness from him. 'He hath come with the light', he says; verily he bestows light upon him. He places him with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of metres; verily he makes him the highest of his peers; it contains [5] the word 'sit' (*sad*); verily he makes him attain reality (*sat-tvám*). With (the hymn) of Vatsapri he reverences (him); by that did Vatsapri Bhalandana win the home dear to Agni; verily by it he wins the home dear to Agni. It has eleven (verses); verily in eleven places he bestows strength on the sacrificer. By the Stoma the gods prospered in this world, by the metres in yonder world; the hymn of Vatsapri is the type of the Stoma; in that he pays reverence with (the hymn) of Vatsapri [6], he wins with it this world; in that he strides the steps of Visnu, he wins by them yonder world. On the first day he strides forth, on the next day he pays reverence; therefore the minds of some creatures are set on energy, those of others on rest; therefore the active lords it over him who takes his ease therefore the active fixes upon a man who takes his ease. He clenches his fist, he restrains his speech, for support.

v. 2. 2.

'O lord of food, accord us food', he says; the lord of food is Agni; verily he grants him food. 'Uninjurious, impetuous', he says; he means in fact 'free from disease'. 'Do thou further the donor, bestow strength on our bipeds, our quadrupeds', he says; verily he invokes this blessing. 'May the All-gods bear thee up', he says; the All-gods are the breaths [1]; verily with the breaths he raises him. 'O Agni, with their thoughts', he says; with the purpose for which he raises him, he verily unites him. He places (him) with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of the metres; verily he makes him the highest of his peers; it contains the word 'sit' (*sad*); verily he makes him attain reality (*sat-tvám*). 'Come forward, O Agni, rich in light' [2], he says; verily he bestows light upon him. With his body he injures him whom he injures; 'Harm not our offspring with thy body', he says; verily for his offspring he makes him gentle. The Raksases infest that sacrifice where the axle creaks; 'He hath cried', he repeats, to smite away the Raksases. They bear (him) with a cart; verily he confers honour upon him; therefore he that has a cart and he that has a chariot are of guests [3] the most honoured: honour is his who knows thus. 'With kindling-wood serve Agni', (with these words) he puts a kindling-stick, made wet with ghee, upon him when put in place; that is as when hospitality with melted butter is offered to a guest on arrival; (he puts it on) with a Gayatri for a Brahman, for the Brahman is connected with the Gayatri, with a Tristubh for a Rajanya, for the Rajanya is connected with the Tristubh. He casts the ash into the waters; Agni's place of birth is in the waters; verily he makes him attain his own place of birth; with three (verses) he casts (it); Agni is threefold [4]; verily he makes Agni attain support

through all his extent. Now he casts away Agni who puts the ash into the waters; he places it (in the pan) with (verses) containing the word 'light'; verily he bestows light upon him; with two (he places it), for support. He throws away offspring and cattle who puts the ash in the waters; 'Return with strength', 'With wealth', (with these words) he comes back; verily he bestows upon himself offspring and cattle. 'May the Adityas [5], the Rudras, the Vasus kindle thee again', he says; these deities first kindled him; verily by them he kindles him. 'Hearken', 'Be thou', (with these words) he pays reverence; verily he awakens him; therefore after sleeping creatures awake. In his place he pays reverence, and therefore cattle returning go to their place.

v. 2. 3.

Yama holds the overlordship of the whole extent of earth; he who without asking from Yama a place of it for divine sacrifice piles up the fire is piling it for Yama. 'Go hence', (with these words) he makes him fix (on the place); verily having asked from Yama a place of it for divine sacrifice, he piles the fire for himself. Seeking they could not find so much as an arrow point of it which was not covered with death; the gods saw this Yajus, 'Go hence'; in that he makes him fix with this [1], he piles the fire on a place freed from death. He throws up (the earth); verily he smites away any impurity in it; he sprinkles water on, for atonement. He puts down sand; that is the form of Agni Vaiçvanara; verily by his form he wins Vaiçvanara. He puts down salt; salt is the nourishment and the propagating; verily he piles the fire in nourishment, in propagation, and also in concord; for the salt is the concord [2] of cattle. Sky and earth were together; separating they said, 'Let us share together what is worthy of sacrifice'. What of yonder (sky) was worthy of sacrifice, it placed in this (earth), that became salt; what of this (earth) was worthy of sacrifice, it placed in yonder (sky) and that is yonder black in the moon; when he puts down the salt he should think of yonder (black); verily he piles the fire in that of sky and earth which is worthy of sacrifice. 'This is that Agni' is Viçvamitra's [3] hymn; by that Viçvamitra won the abode dear to Agni; verily by it he wins the abode dear to Agni. By the metres the gods went to the world of heaven; he places four (bricks) pointing east the metres are four; verily by the metres the sacrificer goes to the world of heaven. As they went to the world of heaven, the quarters were confused; they put down two in front, facing the same way, and two [4] behind, facing the same way; by them they made firm the quarters. In that he places two in front, facing the same way, and two behind, facing the same way, (it serves) to make firm the quarters; again, the metres are cattle; verily he makes cattle available for him. He places eight (bricks); the Gayatri has eight syllables, Agni is connected with the Gayatri; verily he piles Agni in his full extent. He places eight; the Gayatri has eight syllables; the Gayatri knows in truth the world of heaven; (verily it serves) to reveal the world of heaven [5]. He places thirteen world-fillers; they make twenty-one, the twenty-onefold Stoma is a support, the Garhapatya is a support, verily he finds support in the support of the twenty-onefold (Stoma), the Garhapatya; he who knows thus finds support in the fire which he has piled. He who first piles (the fire) should pile in five layers; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. He who piles for a second time should pile in three layers; these worlds are three; verily he finds support [6] in these worlds. He who piles for a third time should pile in one layer; the world of heaven is in one place; verily he goes to the world of heaven by the single (layer). He makes (them) firm with mortar; therefore the bone is covered with meat; he who knows thus does not become diseased of skin. There are five layers, he makes firm with five (sets of) dust; they make up ten, the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, in proper food.

v. 2. 4.

The Agni that was before and the one in the fire-pan are at variance; 'Be united', with four (verses) he unites them together; the metres are four, Agni's dear body is the metres; verily with his dear body he puts them in order. 'Be united, he says; therefore the kingly power unites with the holy power; in that after uniting (them) he separates (them), therefore the holy power separates from the kingly power. With the seasons [1] they consecrate him; with the seasons likewise he must be set free; 'As a mother her son, the earth Agni of the dust', he says; verily having consecrated him with the seasons, with the season he sets him free. With (a verse) addressed to Vaiçvanara, he takes the sling; verily he makes it ready. For Nirrti there are three (bricks) black, dried by a chaff fire; chaff is the portion of Nirrti, black is the form of Nirrti; verily by her own form he propitiates Nirrti. They go to this quarter; this [2] is the quarter of Nirrti; verily in her own quarter he propitiates Nirrti. He places (it) in a self-made hole or a cleft; that is the abode of Nirrti; verily he propitiates Nirrti in her own abode. He places (them) over against the sling, the noose is connected with Nirrti; verily he frees him straightway from the noose of Nirrti. He places three, man is threefold in arrangement; verily he removes by sacrifice Nirrti from the whole extent of man. He places them going away (from the place of sacrifice); verily he drives away Nirrti from him [3]. They return without looking round, to conceal Nirrti. Having purified, they pay reverence, for purity. To the Garhapatya they pay reverence; verily having wandered in the world of Nirrti, they return, purified, to the world of the gods. They pay reverence with one (verse); verily in one place they bestow strength on the sacrificer. 'Abode and collector of riches', he says; rich are offspring and cattle; verily he unites him with offspring and cattle.

v. 2. 5.

With man's measure he metes out; man is commensurate with the sacrifice; verily he metes him with a member of the sacrifice; so great is he as a man with arms extended; so much strength is there in man; verily with strength he metes him. Winged is he, for wingless he could not fly; these wings are longer by an ell; therefore birds have strength by their wings. The wings and the tail are a fathom in breadth; so much is the strength in man [1], he is commensurate in strength. He metes with a bamboo; the bamboo is connected with Agni; (verily it serves) to unite him with his birthplace. With a Yajus he yokes (the team), with a Yajus he ploughs, for discrimination. He ploughs with a (team) of six oxen; the seasons are six; verily with the seasons he ploughs him. In that (he ploughs) with (a team) of twelve oxen, (he ploughs) with the year. This (earth) was afraid of excessive burning by Agni; she saw this of two sorts, ploughed and unploughed [2], then indeed he did not burn her excessively; in that there is ploughed and unploughed, (it serves to prevent) her being excessively burned. 'He should restrain Agni when twofold', they say; in that there is ploughed and unploughed (it serves) to restrain Agni. So many are animals, bipeds and quadrupeds; if he were to let them loose to the east, he would give them over to Rudra; if to the south, he would deliver them to the Pitrs; if to the west, the Raksases would destroy them; to the north he let them loose; this is the auspicious quarter of gods and men (3); verily he lets them loose in that direction. Again he lets them loose to this quarter, the breath is yonder sun: verily he lets them loose following the breath. From left to right they turn, around their own strength they turn; therefore the right side of the body is the stronger; verily they turn with the turning of the sun. Therefore cattle depart from (us), and come back towards (us). Three by three he ploughs the furrows [4]; verily he extends the threefold (Stoma) in the beginning of the sacrifice. He scatters plants, by holy power he wins food, in the Arka the Arka is piled. With fourteen verses he scatters; the domesticated plants are seven, the wild are seven; (verily they serve) to win both sets. He scatters (seeds) of diverse kinds of food, to win diverse foods. He scatters on the ploughed (ground), for in the ploughed plants find support. He scatters along the

furrows, for propagation. In twelve furrows he scatters; the year has twelve months; verily with the year he cooks food for him. If he who piles the fire [5] should eat of what has not been obtained, he would be separated from what has been obtained. Those trees which bear fruit he should sprinkle in the kindling-wood, to obtain what has not been obtained. From the quarters he gathers clods; verily winning the strength of the quarters, he piles the fire in the strength of the quarters; he should take a clod from the quarter where is he whom he hates, (saying), 'Food and strength do I take hence', verily he wins from that quarter food and strength, and hungry is he who is in that quarter. He scatters over the high altar, for on the high altar is the fire piled; the high altar is cattle; verily he wins cattle; (verily it serves) for the avoidance of passing over a limb of the sacrifice.

v. 2. 6.

'O Agni, strength and fame are thine', (with these words) he scatters sand; that is the hymn of Agni Vaiçvanara; verily with the hymn he wins (Agni) Vaiçvanara. With six (verses) he scatters; the year has six seasons, Agni Vaiçvanara is the year; verily straightway he wins Vaiçvanara. This metre is called the ocean; offspring are born like the ocean; in that he scatters sand with this (hymn), (it is) for the propagation of offspring. Indra [1] hurled his bolt at Vrtra; it parted into three, one third the wooden sword, one-third the chariot, one-third the sacrificial post; the interior reeds which were crushed became gravel; that is the explanation of gravel; gravel is a thunderbolt, the fire is an animal; in that he supports the fire with gravel, he encircles with the bolt cattle for him; therefore cattle are encircled with the bolt; therefore the stronger does not receive the weaker. He should support (the fire) with twenty-one (pieces of gravel) for one who desires cattle [2]; there are seven breaths in the head, cattle are the breaths; verily he wins cattle for him by the breaths. With twenty-seven (should he support it) for one who has foes; thus making the threefold bolt he hurls it at his foe, to lay him low. He should support (it) with unnumbered ones, to win what is unnumbered. If he desire of a man, 'May he be without cattle', then without piling the gravel in support, he should separate the sand; verily he pours forth for him the seed on all sides in (a place) not encircled; verily he becomes without cattle [3]. If he desire of a man, 'May he be rich in cattle,' he should separate the sand, after piling the gravel; verily he pours forth for him the seed in one direction in an encircled (place), and he becomes rich in cattle. With (a verse) addressed to Soma he separates (the sand); Soma is impregnator of seed; verily he impregnates seed; with a Gayatri for a Brahman, for the Brahman is connected with the Gayatri, with a Tristubh for a Rajanya, for the Rajanya is connected with the Tristubh. To Çamyu, son of Brhaspati, the sacrifice did not resort; it entered the fire [4]; it departed from the fire in the form of a black antelope, it entered the horse, it became the intermediate hoof of the horse; in that he makes the horse advance, he wins the sacrifice which has entered the horse. 'By Prajapati must the fire be piled', they say; the horse is connected with Prajapati; in that he makes the horse advance, by Prajapati he piles the fire. He puts down a lotus leaf; the lotus leaf is the birthplace of the fire; verily he piles the fire with its own birthplace. 'Thou art the back of the waters', (with these words) he puts (it) down; the lotus leaf is the back of the waters; verily with its form he puts it down.

v. 2. 7.

'The holy power born', (with these words) he puts down the gold disk. Prajapati created creatures with the Brahman class as first; verily the sacrificer creates offspring with the Brahman as first; 'the holy power born', he says; therefore the Brahman is the first; the first he becomes who knows thus. The theologians say, 'Nor on earth, nor in the atmosphere, nor on sky should the fire be piled'; if he were to pile (it) on earth, he would afflict the earth with pain; nor trees, nor plants would [1] be born; if he

THE YAJUR VEDA

should pile (it) in the atmosphere, he would afflict the atmosphere with pain, the birds would not be born; if he should pile (it) in the sky, he would afflict the sky with pain, Parjanya would not rain. He puts down a gold disk; gold is immortality; verily in immortality he piles the fire, for propagation. He puts down a golden man, to support the world of the sacrificer; if he were to put it over the perforation in the brick, he would obstruct the breath of cattle and of the sacrificer; he puts it down on the south side [2] with head to the east: he supports the world of the sacrificer; he does not obstruct the breath of cattle and the sacrificer. Or rather he does place it over the perforation of the brick, to allow the breath to pass out. 'The drop hath fallen', (with these words) he touches it; verily he establishes it in the Hotr's offices. He puts down two ladles, one made of Karsmarya and full of butter, one of Udumbara and full of curds; that made of Karsmarya is this (earth), that of Udumbara is yonder (sky); verily he deposits these two (earth and sky) [3]. In silence he puts (them) down, for he should not obtain them with a Yajus; the Karsmarya on the south, the Udumbara on the north; therefore is yonder (sky) higher than this (earth); the Karsmarya filled with butter, the butter is a thunderbolt, the Karsmarya is a thunderbolt; verily by the thunderbolt he smites away the Raksases from the south of the sacrifice; the Udumbara filled with curds, curds are cattle, the Udumbara is strength; verily he confers strength upon cattle. He puts (them) down filled; verily filled they wait on him [4] in yonder world. 'In the Viraj should the fire be piled', they say; the Viraj is the ladle; in that he puts down two ladles, he piles Agni in the Viraj. As each beginning of the sacrifice is being performed, the Raksases seek to destroy the sacrifice; the golden disk is a beginning of the sacrifice; in that he pours butter over the gold disk, he smites away the Raksases from the beginning of the sacrifice. With five (verses) he pours butter; the sacrifice is fivefold; verily he smites away the Raksases from the whole extent of the sacrifice; he pours butter transversely; therefore animals move their limbs transversely, for support.

v. 2. 8.

He puts down the naturally perforated brick; the naturally perforated brick is this (earth); verily he puts down the (earth). He makes the horse sniff it; verily he bestows breath upon it; now the horse is connected with Prajapati; verily he piles the fire with Prajapati. The first brick that is put down obstructs the breath of cattle and of the sacrificer; it is a naturally perforated one, to permit the breath to pass, and also to reveal the world of heaven. 'In the fire must the fire be piled', they say; the Brahman [1] is Agni Vaiçvanara, and to him should he hand over the first brick over which a Yajus has been recited; with the Brahman he should deposit it; verily in the fire he piles the fire. Now he who ignorantly puts down a brick is liable to experience misfortune. Three boons should he give, the breaths are three; (verily they serve) to guard the breaths; two only should be given, for the breaths are two; one only should be given, for the breath is one. The fire is an animal here [2]; animals do not find pleasure in want of grass; a brick of Durva grass he puts down, to support animals; with two (verses), for support. 'Arising from every stem', he says, for it finds support with every stem; 'do thou, O Durva, extend us with a thousand, a hundred', he says; Prajapati is connected with a thousand; (verily it serves) to obtain Prajapati. The fact that it has three lines on it is a mark of the gods; the gods put it down with the mark uppermost, the Asuras with the mark undermost [3]; if he desire of a man, 'May he become richer', he should put it down for him mark uppermost; verily he becomes richer; if he desire of a man, 'May he become worse off', he should put his down mark undermost; verily he makes him depressed in accordance with its birthplace among the Asuras, and he becomes worse off. (The brick) has three lines on it; that with three lines is these worlds; verily he excludes its foe from these worlds. When the Angirases went to the world of heaven, the sacrificial cake becoming a tortoise crawled after them [4]; in that he puts down a tortoise, just as one who knows a place leads straight (to it), so the tortoise leads him straight to the world of heaven. The tortoise is the intelligence of animals; in that he puts down the tortoise, animals resort there, seeing their own

intelligence; in that the heads of the dead animals are deposited, a burial-ground is made; in that he puts down the living tortoise, he is no maker of a burial-ground, the tortoise is suitable for a dwelling [5]. 'To the pious the winds honey', (with these words) he anoints with curds, mixed with honey; verily he makes him ready; curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. 'May the two great ones, heaven and earth', he says; verily with them he encircles him on both sides. He puts it down to the east,' to attain the world of heaven; he puts it down to the east facing west; therefore [6] to the east facing west the animals attend the sacrifice. If he piles the fire without a navel, (the fire) enters the navel of the sacrificer, and is liable to injure him. He puts down the mortar; this is the navel of the fire; verily he piles the fire with its navel, to avoid injury. (The mortar) is of Udumbara wood; the Udumbara is strength; verily he wins strength; in the middle he puts it down; verily in the middle he bestows strength upon him; therefore in the middle men enjoy strength. So large is it, commensurate with Prajapati, the mouth of the sacrifice. He pounds; verily he makes food; he puts (it) down with (a verse) addressed to Visnu; the sacrifice is Visnu, the trees are connected with Visnu; verily in the sacrifice he establishes the sacrifice.

v. 2. 9.

The pan is the concentrated light of these lights; in that he puts down the pan, verily he wins the light from these worlds; in the middle he puts (it) down; verily he bestows upon it light; therefore in the middle we reverence the light; with sand he fills (it); that is the form of Agni Vaiçvanara; verily by his form he wins Vaiçvanara. If he desire of a man, 'May he become hungry', he should put down for one (a pan) deficient in size [1]; if he desire of a man, 'May he eat food that fails not', he should put it down full; verily he eats food that fails not. The man accords a thousand of cattle, the other animals a thousand; in the middle he puts down the head of the man, to give it strength. In the pan he puts (it) down; verily he makes it attain support; the head of the man is impure as devoid of breaths; the breaths are immortality [2], gold is immortality; on the (organs of the) breaths he hurls chips of gold; verily he makes it attain support, and unites it with the breaths. He fills (it) with curds mixed with honey, (saying) 'May I be fit to drink honey'; (he fills with curds) to be curdled with hot milk, for purity. The curds are the food of the village, honey of the wild; in that he fills (it) with curds mixed with honey, (it serves) to win both. He puts down the heads of the animals; the heads of the animals are cattle; verily he wins cattle. If he desire of a man, 'May he have no cattle'[3], he should put them down, looking away, for him; verily he makes cattle look away from him; he becomes without cattle. If he desire of a man, 'May he be rich in cattle', he should put (them) down looking with (the man's head); verily he makes the cattle look with him; he becomes rich in cattle. He puts (the head) of the horse in the east looking west, that of the bull in the west looking east; the beasts other than the oxen and the horses are not beasts at all; verily he makes the oxen and the horses look with him. So many are the animals [4], bipeds and quadrupeds; them indeed he puts down in the fire, in that he puts down the heads of the animals. 'I appoint for thee N.N. of the forest', he says; verily from the cattle of the village he sends pain to those of the wild; therefore of animals born at one time the animals of the wild are the smaller, for they are afflicted with pain. He puts down the head of a snake; verily he wins the brilliance that is in the snake [5]. If he were to put it down looking with the heads of the animals, (the snakes) would bite the animals of the village; if turned away, those of the wild; he should speak a Yajus, he wins the brilliance that is in the snake, he injures not the animals of the village, nor those of the wild. Or rather should it be put down; in that he puts down, thereby he wins the brilliance that is in the serpent; in that he utters a Yajus, thereby is it appeased.

v. 2. 10.

The fire is an animal, now the birthplace of the animal is changed in that before the putting up of the bricks the Yajus is performed. The water bricks are seed; he puts down the water bricks; verily he places seed in the womb. Five he puts down (on the east) cattle are fivefold; verily he produces cattle for him; five on the south, the water bricks are the thunderbolt; verily with the thunderbolt he smites away the Raksases from the south of the sacrifice; five he puts down on the west [1], pointing east; seed is impregnated in front from behind; verily from behind he deposits seed for him in front. Five he puts down on the east, pointing west; five on the west pointing east; therefore seed is impregnated in front, offspring are born at the back. On the north he puts down five metre bricks; the metre bricks are cattle; verily he brings cattle on birth to his own dwelling. This (earth) was afraid of excessive burning by the fire; she saw these [2] water bricks, she put them down, then (the fire) did not burn her excessively; in that he puts down the water bricks, (it is) to avoid excessive burning. She said, 'He shall eat food with holy power, for whom these shall be put down, and he who shall know them thus.' He puts down the breath-supporting (bricks); verily he places the breaths in the seed; therefore an animal is born with speech, breath, sight, and bearing. 'This one in front [3], the existent'; (with these words) he puts down on the east; verily with these he supports breath. 'This one on the right, the all-worker', (with these words he puts down) on the south; verily with these he supports mind. 'This one behind, the all-extending', (with these words he puts down) on the west; verily with these he supports sight. 'This one on the left, the light', (with these words he puts down) on the north; verily with these he supports hearing. 'This one above, thought', (with these words he puts down) above; verily with these he supports speech. Ten by ten he puts (them) down, to give strength. Transversely [4] he puts (them) down; therefore transversely do animals move their limbs, for support. With those (put down) on the east Vasistha prospered, with those on the south Bharadvaja, with those on the west Viçvamitra, with those on the north Jamadagni, with those above Viçvakarman. He who knows thus the prosperity in these (bricks) prospers; he who knows thus their relationship becomes rich in relations; he who knows thus their ordering, (things) go orderly [5] for him; he who knows thus their abode becomes possessed of an abode; he who knows thus their support becomes possessed of support. Having put down the breath-supporters he puts down the unifying (bricks); verily having deposited in him the breaths he unifies them with the unifying (bricks); that is why the unifying have their name. Then too he puts inspiration upon expiration; therefore expiration and inspiration move together. He puts (them) down pointing in different directions; therefore expiration and inspiration go in different directions. The ununified part of the fire [6] is not worthy of heaven; the fire is worthy of heaven; in that he puts down the unifying (bricks), he unifies it; verily he makes it worthy of heaven. 'The eighteen-month-old calf the strength, the Krta of throws at dice', he says; verily by the strengths he wins the throws, and by the throws the strengths. On all sides (these verses) have the word wind', and therefore the (wind) blows on all sides.

The Horse Sacrifice (continued)

v. 2. 11.

a May the Gayatri, the Tristubh, the Jagati,
 The Anustubh, with the Pankti,
 The Brhati, the Usnih, and the Kakubh,
 Pierce thee with needles.
 b May the two-footed, the four-footed,
 The three-footed, the six-footed,

The metrical, the unmetrical,
Pierce thee with needles.
c May the Mahanamnis, the Revatis,
All the regions that are rich in fruits,
The lightnings of the clouds, the voices.
Pierce thee with needles.
d The silver, the gold, the leaden,
Are yoked as workers with the works,
On the skin of the strong horse,
May they pierce thee with needles.
e May the ladies [1], the wives,
With skill separate thy hair,
The wives of the gods, the quarters,
Pierce thee with needles.
f What then? As men who have barley
Reap the barley in order, removing it,
Hither bring the food of those
Who have not gone to the reverential cutting of the strew.

v. 2. 12.

a Who cutteth thee? Who doth divide thee
Who doth pierce thy limbs?
Who, too, is thy wise dissector?
b May the seasons in due season,
The dissectors, divide thy joints,
And with the splendour of the year
May they pierce thee with needles.
c May the divine Adhvaryus cut thee,
And divide thee;
May the piercers piercing
Joint thy limbs.
d May the half-months, the months,
Cut thy joints, piercing,
May the days and nights, the Maruts,
Make whole thine injuries [1].
e May the earth with the atmosphere,
May Vayu heal thy rent,
May the sky with the Naksatras
Arrange thy form aright.
f Healing to thy higher limbs,
Healing to thy lower;
Healing to bones, marrow,
Healing too to thy body!

PRAPATHAKA III

The Second and Later Layers of Bricks

v. 3. 1.

Now this fire (ritual) is an extensive sacrifice; what part of it is performed or what not? The part of the sacrifice which is performed that is omitted becomes rotten; he puts down the Aṅvin (bricks); the Aṅvins are the physicians of the gods; verily by them he produces medicine for it. Five he puts down; the sacrifice is fivefold; verily he produces medicine for the whole extent of the sacrifice. He puts down the seasonal (bricks), to arrange the seasons [1]. Five he puts down; the seasons are five; verily he arranges the seasons in their whole number. They begin and end alike; therefore the seasons are alike; they differ in one foot; therefore the seasons differ likewise. He puts down the breath-supporters; verily he places the breaths in the months; therefore being alike the seasons do not grow old; moreover he generates them. The breath is the wind; in that having put down the seasonal (bricks) he puts down the breath-supporters [2], therefore the wind accompanies all the seasons. He puts down the rain-winners; verily he wins rain. If he were to put them down in one place, then would fall rain in one season only; he puts them down after carrying them round in order; therefore it rains in all the seasons. Since having put down the breath-supporters he puts down the rain-winners, therefore the rain starts from the sky, impelled downwards by the wind. The strengthening (bricks) are cattle; cattle have various purposes and various customs, but only as regards water are they of one purpose [3]; if he desire of a man, 'May he be without cattle', he should put down for him the strengthening (bricks) and then put down the water (bricks); verily he makes discord for him with cattle; verily he becomes without cattle. If he desire of a man, 'May he possess cattle', he should put down for him the water (bricks) and then put down the strengthening (bricks); verily he makes concord for him with cattle and he becomes possessed of cattle. He puts down four in front; therefore the eye has four forms, two white, two black [4]. The (verses) contain the word 'head'; therefore the head (of the fire) is in front. Five he puts down in the right hip, five in the left; therefore the animal is broader behind and receding in front; 'The goat in strength', (with these words he puts down) on the right shoulder; (with) 'The ram in strength', on the left; verily he puts together the shoulders (of the fire). 'The tiger in strength', (with these words) he puts down in the right wing, (with) 'The lion in strength' on the left; verily he gives strength to the wings. (With) 'The man in strength' (he puts down) in the middle; therefore man is overlord of animals.

v. 3. 2.

'O Indra and Agni, (the brick) that quaketh not', (with these words) he puts down the naturally perforated (brick); these worlds are separated by Indra and Agni; (verily it serves) to separate these worlds. Now the middle layer is, as it were, insecure, it is as it were the atmosphere; 'Indra and Agni', he says; Indra and Agni are the supporters of force among the gods; verily he piles it with force in the atmosphere, for support. He puts down the naturally perforated (brick); the naturally perforated (brick) is the atmosphere; verily he puts down the atmosphere [1]. He makes the horse sniff it; verily he puts breath in it; now the horse is connected with Prajapati; verily by Prajapati he piles the fire. It is a naturally perforated (brick), to allow the passage of the breaths, and also for the lighting up of the world of heaven. When the gods went to the world of heaven, the quarters were in confusion; they saw these regional (bricks), they put them down, and by them they made firm the quarters; in that he put down the regional bricks, (it is) to support the quarters. Ten breath supporters he places in the east [2]; the breaths in man are nine, the navel is the tenth; verily he places the breaths in front; therefore the breaths are in front. He puts down the last with the word 'light'; therefore speech, which is the last, is the light of the breaths. He put down ten; the Viraj has ten syllables, the light of the metres is the Viraj; verily he puts the light in the east; therefore we revere the light in the east. The metres ran a race for the cattle; the Brhati won them; therefore cattle are called connected with the Brhati [3]. 'Ma

metre', (with these words) he puts down on the south; therefore the months turn south wards; (with) 'Earth metre' (he puts down) on the west, for support; (with) 'Agni, the deity' (he puts down) on the north; Agni is might; verily on the north he places might; therefore he that advances to the north is victorious. They make up thirty-six; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati he wins cattle for him. The Brhati holds the sovereignty of the metres; he for whom these [4] are put down attains sovereignty. He puts down seven Valakhilya, (bricks) in the east, seven in the west; in the head there are seven breaths, two below; (verily they serve) to give the breaths strength. 'The head thou art, ruling', (with these words) he puts down on the east; 'Thou art the prop ruling', (with these words) he puts down on the west; verily he makes the breaths accordant for him.

v. 3. 3.

Whatever the gods did at the sacrifice the Asuras did. The gods saw these Aksnayastomiya (bricks), they put them down on one place after reciting in another; the Asuras could not follow it; then the gods prospered, the Asuras were defeated. In that he puts down the Aksnayastomiyas in one place after reciting in another, (it is) to overcome foes: he prospers himself, his foe is defeated. 'The swift, the triple', (with these words) he puts down on the east; the triple is the beginning of the sacrifice [1]; verily in the east he establishes the beginning of the sacrifice. 'The sky, the seventeenfold', (with these words he puts down) on the south; the sky is food, the seventeenfold is food; verily on the south he places food; therefore with the right (hand) is food eaten. 'Support, the twenty-onefold', (with these words he puts down) on the west; the twenty-onefold is support; (verily it serves) for support. 'The shining, the fifteenfold', (with these words he puts down) on the north; the shining is force; verily he places force on the north; therefore he that advances to the north is victorious. 'Speed, the eighteenfold', (with these words) he puts down on the east [2]; two threefold ones he establishes in the beginning of the sacrifice in order. 'Attack, the twentyfold', (with these words he puts down) on the south; Attack is food, the twentyfold is food; verily he places food on the south therefore with the right is food eaten. 'Radiance, the twenty-twofold', (with these words he puts down) on the west; in that there are twenty, thereby there are two Viraj verses; in that there are two there is support; verily in order he finds support in the Viraj verses and in the eating of food. 'Fervour, the nineteenfold', (with these words he puts down) on the north; therefore the left hand [3] has the greater fervour. 'The womb, the twenty-fourfold', (with these words) he puts down on the east; the Gayatri has twenty-four syllables, the beginning of the sacrifice is the Gayatri; verily on the east he establishes the beginning of the sacrifice. 'The embryo, the twenty-fivefold', (with these words he puts down) on the south; embryos are food, the twenty-fivefold is food; verily he places food on the south; therefore with the right is food eaten. 'Force the twenty sevenfold', (with these words he puts down) on the west; the twenty-seven fold is these worlds; verily he finds support in these worlds. 'Maintenance, the twenty-fourfold', (with these words he puts down) on the north [4]; therefore the left hand is most to be maintained. 'Inspiration, the thirty-onefold', (with these words) he puts down on the east; inspiration is speech, speech is the beginning of the sacrifice; verily he establishes the beginning of the sacrifice on the east. 'The surface of the tawny one, the thirty fourfold', (with these words he puts down) on the south; the surface of the tawny one is yonder sun; verily he places splendour on the south; therefore the right side is the more resplendent. 'Support, the thirty threefold', (with these words he puts down) on the west, for support. 'The vault, the thirty-sixfold', (with these words he puts down) on the north; the vault is the world of heaven; (verily it serves) to attain the world of heaven.

v. 3. 4.

'Thou art the portion of Agni', (with these words he puts down) on the east; Agni is the beginning of the sacrifice, consecration is the beginning of the sacrifice, holy power is the beginning of the sacrifice, the threefold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of them that gaze on men', (with these words he puts down) on the south; those that gaze on men are the learned, Dhatr is food; verily on birth he gives him food; therefore on birth he eats food. 'The birthplace saved, the seventeenfold Stoma', he says; the birthplace is food [1], the seventeen fold is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of Mitra', (with these words he puts down) on the west; Mitra is expiration, Varuna inspiration; verily he confers on him expiration and inspiration. 'The rain from the sky, the winds saved, the twenty-onefold Stoma', he says; the twenty-onefold is support, (verily it serves) for support. 'Thou art the portion of Indra', (with these words he puts down) on the north; Indra is force, Visnu, is force, the lordly power is force, the fifteenfold is force [2]; verily on the north he places force; therefore he that advances to the north is victorious. 'Thou art the portion of the Vasus', (with these words) he put down on the east; the Vasus are the beginning of the sacrifice, the Rudras are the beginning of the sacrifice, the twenty-fourfold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of the Adityas', (with these words he puts down) on the south; the Adityas are food, the Maruts are food, embryos are food, the twenty-fivefold is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of Aditi' [3], (with these words he puts down) on the west; Aditi is support, Pusan is support, the twenty-sevenfold is support; (verily it serves) for support. 'Thou art the portion of the god Savitr', (with these words he puts down) on the north; the god Savitr is holy power, Brhaspati is holy power, the fourfold Stoma is holy power; verily he places splendour on the north; therefore the northern half is more resplendent. (The verse) contains a word connected with Savitr; (verily it serves) for instigation; therefore is their gain produced in the north for Brahmans. 'The support, the fourfold Stoma', (with these words) he puts down on the east; the support is the beginning of the sacrifice [4], the fourfold Stoma is the beginning of the sacrifice; verily he establishes on the east the beginning of the sacrifice. 'Thou art the portion of the Yavas', (with these words he puts down) on the south; the Yavas' are the months, the Ayavas are the half-months; therefore the months turn to the south; the Yavas are food, offspring is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of the Rbhus', (with these words he puts down) on the west, for support. 'The revolving, the forty-eightfold', (with these words he puts down) on the north, to confer strength on these two worlds; therefore these two worlds are of even strength [5]. He becomes first for whom these are placed on the east as the beginning (of the sacrifice), and his son is born to be first; he eats food for whom on the south these (are placed) rich in food, and a son is born to him to eat food; he finds support for whom these (are placed) on the west, full of support; he becomes forcible for whom these (are placed) on the north, full of force, and a forcible son is born to him. The fire is a hymn; I verily in that this arrangement [6] is made are its Stotra and Çastra produced; verily in the hymn the Arkya (Saman and Çastra) is produced; he eats food, and his son is born to eat food, for whom this arrangement is made, and he too who knows it thus. He puts down the creating (bricks); verily he wins things as created. Now there was neither day nor night in the world, but it was indiscriminated; the gods saw these dawn (bricks), they put them down; then did this shine forth; for him for whom these are put down the dawn breaks; verily he smites away the dark.

v. 3. 5.

'O Agni, drive away those foes of ours that are born', (with these words) he puts down on the east; verily he drives away his foes on birth. 'That are born with force', (with these words he puts down) on the west; verily he repels those that are to be born. 'The forty-fourfold Stoma', (with these words he puts down) on the south; the forty-fourfold is splendour; verily he places splendour on the south; therefore the right side is the more resplendent. 'The sixteenfold Stoma', (with these words he puts down) on the north; the sixteenfold is force; verily he places force on the north; therefore [1] he that advances to the north is victorious. The forty-fourfold is a thunderbolt, the sixteenfold is a thunder bolt; in that he puts down these two bricks, he hurls the bolt after the foe born and to be born whom he has repelled, to lay them low. He puts down in the middle (a brick) full of dust, the middle of the body is faeces (*púrisa*); verily he piles the fire with its own body, and with his own body he is in yonder world who knows thus. These bricks are called the unrivalled; no rival is his for whom they are put down [2]. The fire is an animal; he puts down the Viraj (bricks) in the highest layer; verily he confers upon cattle the highest Viraj; therefore he that is possessed of cattle speaks the highest speech. Ten by ten he puts (them) down, to confer power on them. Transversely he puts (them) down; therefore cattle move their limbs transversely, for support. By those metres which were heavenly, the gods went to the world of heaven; for that the seers toiled [3]; they practised fervour, these they saw by fervour, and from them they fashioned these bricks. 'The course metre; the space metre', (with these words) they put them down; with these they went to the world of heaven; in that he puts down these bricks, the sacrifice goes to the world of heaven with the metres that are heavenly. By the sacrifice Prajapati created creatures; he created them by the Stomabhagas; in that [4] he puts down the Stomabhagas, the sacrificer creates offspring. In the Stomabhagas Brhaspati collected the brilliance of the sacrifice; in that he puts down the Stomabhaga (bricks) he piles the fire with its brilliance. In the Stomabhagas Brhaspati saw the support of the sacrifice; in that he puts down the Stomabhagas, (it is) for the support of the sacrifice. Seven by seven he puts down, to confer strength, three in the middle, for support.

v. 3. 6.

(With the words) 'ray', he created Aditya; with 'advance', right; with 'following', the sky; with 'union', the atmosphere; with 'propping', the earth; with 'prop', the rain; with blowing forward', the day; with 'blowing after', the night; with eager', the Vasus; with 'intelligence', the Rudras; with 'brilliant', the Adityas; with 'force', the Pitrs; with 'thread', offspring; with 'enduring the battle', cattle; with 'wealthy', plants. 'Thou art the victorious, with ready stone [1]; for Indra thee Quicken Indra', (with these words) he fastened the thunderbolt on his right side, for victory. He created offspring without expiration; on them he bestowed expiration (with the words) 'Thou art the overlord'; inspiration (with the word) 'Restrainer'; the eye (with) 'the gliding'; the ear (with) 'the bestower of strength'. Now these offspring, though having expiration and inspiration, hearing and seeing, did not couple; upon them he bestowed copulation (with the words) 'Thou art the Trivrt'. These offspring though coupling [2] were not propagated; he made them propagate (with the words) 'Thou art the mounter, thou art the descender'. These offspring being propagated did not find support; he made them find support in these worlds (with the words) 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', verily he makes offspring when propagated find support in these worlds, he with his body mounts the atmosphere, with his expiration he finds support in yonder world, of expiration and inspiration he is not liable to be deprived who knows thus.

v. 3. 7.

By the 'sitters on the vault' the gods went to the world of heaven; that is why the 'sitters on the vault' have their name. In that he puts down the 'sitters on the vault', the sacrificer thus goes by the 'sitters on the vault' to the world of heaven; the vault is the world of heaven; for him for whom these are put down there is no misfortune (*ná-ákam*); the 'sitters on the vault' are the home of the sacrificer; in that he puts down the 'sitters on the vault', the sacrificer thus makes himself a home. The 'sitters on the vault' are the collected brilliance of the Prstha (Stotras); in that he puts down the 'sitters on the vault' [1], verily he wins the brilliance of the Prsthas. He puts down the five crested; verily becoming Apsarases they wait on him in yonder world; verily also they are the bodyguards of the sacrificer. He should think of whomever he hates as he puts (them) down; verily he cuts him off for these deities; swiftly he goes to ruin. He puts (them) above the 'sitters on the vault'; that is as when having taken a wife one seats her in the house [2]; he puts the highest on the west, pointing east; therefore the wife attends on the west, facing east. He puts as the highest the naturally perforated and the earless (bricks); the naturally perforated is breath, the earless is life; verily he places breath and life as the highest of the breaths; therefore are breath and life the highest of the breaths. No brick higher (than these) should he put down; if he were to put another brick higher, he would obstruct the breath and life of cattle [3] and of the sacrificer; there fore no other brick should be put down higher. He puts down the naturally perforated brick; the naturally perforated brick is yonder (sky); verily he puts down yonder (sky). He makes the horse sniff it; verily he places breath in it; again the horse is connected with Prajapati; verily by Prajapati he piles the fire. It is naturally perforated, to let out the breaths, and also to light up the world of heaven. The earless is the triumph of the gods; in that he puts down the earless, he triumphs with the triumph of the gods; to the north he puts it down; therefore to the north of the fire is action carried on; (the verse) has the word 'wind', for kindling.

v. 3. 8.

He puts down the metre bricks; the metres are cattle; verily he wins cattle; the good thing of the gods, cattle, are the metres; verily he wins the good thing, cattle. Yajñasena Caitriyayana taught this layer; by this he won cattle; in that he puts it down, he wins cattle. He puts down the Gayatri on the east; the Gayatri is brilliance; verily at the beginning he places brilliance [1]; they contain the word 'head'; verily he makes him the head of his equals. He puts down the Tristubhs; the Tristubh is power; verily he places power in the middle He puts down the Jagatis; cattle are connected with the Jagati; verily he wins cattle. He puts down the Anustubhs; the Anustubh is breath; (verily it serves) to let the breaths out. Brhatis, Usnihs, Panktis, Aksarapanktis, these various metres he puts down; cattle are various, the metres are cattle [2]; verily he wins various cattle; variety is seen in his house for whom these are put down, and who knows them thus. He puts down an Atichandas; all the metres are the Atichandas; verily he piles it with all the metres. The Atichandas is the highest of the metres; in that he puts down an Atichandas, he makes him the highest of his equals. He puts down two-footed (bricks); the sacrificer has two feet; (verily they serve) for support.

v. 3. 9.

For all the gods is the fire piled up; if he were not to put (them) down in unison, the gods would divert his fire; in that he puts (them) down in unison, verily he piles them in unison with himself; he is not deprived of his fire; moreover, just as man is held together by his sinews, so is the fire held together by these (bricks). By the fire the gods went to the world of heaven; they became yonder Krttikas; he for whom these are put down goes to the world of heaven, attains brilliance, and becomes

THE YAJUR VEDA

a resplendent thing. He puts down the circular bricks; the circular bricks are these worlds; the citadels of the gods are these worlds; verily he enters the citadels of the gods; he is not ruined who has piled up the fire. He puts down the all-light (bricks); verily by them he makes these worlds full of light; verily also they support the breaths of the sacrificer; they are the deities of heaven; verily grasping them he goes to the world of heaven.

v. 3. 10.

He puts down the rain-winning (bricks); verily he wins the rain. If he were to put (them) down in one place, it would rain for one season; he puts down after carrying them round in order; therefore it rains all the seasons. 'Thou art the bringer of the east wind', he says; that is the form of rain; verily by its form he wins rain. With the Samyanis the gods went (*sám ayus*) to these worlds; that is why the Samyanis have their name; in that he puts down the Samyanis, just as one goes in the waters with a ship, so [1] the sacrificer with them goes to these worlds. The Samyanis are the ship of the fire; in that he puts down the Samyanis, verily he puts down a boat for the fire; moreover, when these have been put down, if the waters strive to drag away his fire, verily it remains unmoved. He puts down the Aditya bricks; it is the Adityas who repel from prosperity him who being fit for prosperity does not obtain prosperity; verily the Adityas [2] make him attain prosperity. It is yonder Aditya who takes away the brilliance of him who having piled up a fire does not display splendour; in that he puts down the Aditya bricks, yonder sun confers radiance upon him; just as yonder sun is radiant, so he is radiant among men. He puts down ghee bricks; the ghee is the home dear to Agni; verily he unites him with his dear home [3], and also with brilliance. He places (them) after carrying (them) round; verily he confers upon him brilliance not to be removed. Prajapati piled up the fire, he lost his glory, he saw these bestowers of glory, he put them down; verily with them he conferred glory upon himself; five he puts down; man is fivefold; verily he confers glory on the whole extent of man.

v. 3. 11.

The gods and the Asuras were in conflict; the gods were the fewer, the Asuras the more; the gods saw these bricks, they put them down; 'Thou art the furtherer', (with these words) they became multiplied with the trees, the plants; (with) 'Thou art the maker of wide room', they conquered this (earth); (with) 'Thou art the eastern', they conquered the eastern quarter; (with) 'Thou art the zenith', they conquered yonder (sky); (with) 'Thou art the sitter on the atmosphere; sit on the atmosphere', they conquered the atmosphere; then the gods prospered [1], the Asuras were defeated. He for whom those are put down becomes greater, conquers these worlds, and prospers himself; his foe is defeated. 'Thou art the sitter on the waters; thou art the sitter on the hawk', he says; that is the form of Agni; verily by his form he wins Agni. 'In the wealth of earth I place thee', he says; verily with these (bricks) he makes these worlds wealthy. He puts down the life-giving (bricks); verily he bestows life upon him [2]. 'O Agni, thy highest name, the heart', he says; that is the home dear to Agni; verily he obtains his dear home. 'Come, let us join together', he says; verily with him to aid he encircles him. 'Be thou, O Agni, among those of the five races.' The fire of the five layers is the fire of the five races; therefore he speaks thus. He puts down the seasonal (bricks); the seasonal (bricks) are the abode dear to the seasons; verily he wins the abode dear to the seasons. 'The firm one', he says; the firm one is the year; verily he obtains the abode dear to the year.

The Horse Sacrifice (continued)

v. 3. 12.

The eye of Prajapati swelled, that fell away, that became a horse; because it swelled (*āçvayat*), that is the reason why the horse (*āçva*) has its name. By the horse sacrifice the gods replaced it. He who sacrifices with the horse sacrifice makes Prajapati whole; verily he becomes whole; this is the atonement for everything, and the cure for everything. All evil by it the gods overcame; by it also the gods overcame (the sins of) Brahman- slaying; all evil [1] he overcomes, he overcomes Brahman- slaying who sacrifices with the horse sacrifice, and he who knows it thus. It was the left eye of Prajapati that swelled; therefore they cut off from the horse on the left side, on the right from other animals. The mat is of reeds; the horse has its birthplace in the waters, the reed is born in the waters; verily he establishes it in its own birthplace. The Stoma is the fourfold one; the bee tore the thigh of the horse, the gods made it whole with the fourfold Stoma; in that there is the fourfold Stoma, (it is) to make whole the horse.

PRAPATHAKA IV

The Piling of the Fire Altar (continued)

v. 4. 1.

The gods and the Asuras were in conflict, they could not decide the issue; Indra saw these bodies, he put them down; with them he conferred upon himself power, strength, and body; then the gods prospered, the Asuras were defeated. In that he puts down Indra's bodies, the sacrificer with them bestows on himself power, strength, and body; verily also he piles up the fire with Indra and with a body; he prospers himself, his foe is [1] defeated. The sacrifice departed from the gods; they could not recover it; they saw these bodies of the sacrifice, they put them down, and by them they recovered the sacrifice. In that he puts down the bodies of the sacrifice, the sacrificer by them wins the sacrifice. Three and thirty he puts down; the gods are three and thirty; verily he wins the gods; verily also he piles up the fire with itself and with a body; he becomes with his body in yonder world [2], who knows thus. He puts down the lighted (bricks); verily he confers light upon it; the fire blazes piled up with these (bricks); verily with them he kindles it; in both worlds is there light for him. He puts down the constellation bricks; these are the lights of the sky; verily he wins them; the Naksatras are the lights of the doers of good deeds; verily he wins them; verily also he makes these lights into a reflection [3] to light up the world of heaven. If he were to place them in contact, he would obstruct the world of rain, Parjanya would not rain; he puts them down without touching; verily he produces the world of rain, Parjanya is likely to rain; on the east he puts down some pointing west, on the west some pointing east; therefore the constellations move both west and east.

v. 4. 2.

He puts down the seasonal (bricks), to arrange the seasons. He puts down a pair; therefore the seasons are in pairs. This middle layer is as it were unsupported; it is as it were the atmosphere; he puts down a pair on the other layers, but four in the middle one, for support. The seasonal (bricks) are the internal cement of the layers; in that he puts down the seasonal (bricks), (it is) to keep apart the layers. He puts down next an Avaka plant; this is the birthplace of Agni; verily he piles up the fire with its birthplace [1]. Viçvamitra says, 'He shall eat food with holy power, for whom these shall be put down, and he who shall know them thus'. It is the year which repels from support him who having piled up the fire does not find support; there are five layers preceding, and then he piles up the

sixth; the year has six seasons; verily in the seasons the year finds support. These are the bricks [2], called the over-ladies; he for whom they are put down becomes the overlord of his equals; he should think of him whom he hates as he puts (them down); verily he cuts him off for those deities; swiftly he goes to ruin. The Angirases, going to the world of heaven, made over to the seers the accomplishment of the sacrifice; it became gold; in that he anoints with fragments of gold, (it is) for the completion of the sacrifice; verily also he makes healing for it [3]; moreover he unites it with its form, and with golden light he goes to the world of heaven. He anoints with that which contains the word 'of a thousand'; Prajapati is of a thousand; (verily it serves) to win Prajapati. 'May these bricks, O Agni, be for me milch cows', he says; verily he makes them milch cows; they, milking desires, wait upon him yonder in yonder world.

v. 4. 3.

The fire is Rudra; he is born then when he is completely piled up; just as a calf on birth desires the teat, so he here seeks his portion; if he were not to offer a libation to him, he would suck the Adhvaryu and the sacrificer. He offers the Çatarudriya (oblation); verily he appeases him with his own portion; neither Adhvaryu nor sacrificer goes to ruin. If he were to offer with the milk of domesticated animals [1], he would afflict domestic animals with pain; if (with that) of wild (animals), wild (animals); he should offer with groats of wild sesame or with groats of Gavidhuka grass; he harms neither domesticated nor wild animals. Then they say, 'Wild sesame and Gavidhuka grass are not a proper offering'; he offers with goat's milk, the female goat is connected with Agni; verily he offers with a proper offering; he harms neither domesticated nor wild animals. The Angirases going to the world of heaven [2] spilled the cauldron on the goat; she in pain dropped a feather (like hair), it became the Arka (plant); that is why the Arka has its name. He offers with a leaf of the Arka, to unite it with its birthplace. He offers standing facing north; this is the quarter of Rudra; verily he propitiates him in his own quarter. He offers on the last brick; verily at the end he propitiates Rudra. He offers dividing it into three; these worlds are three; verily he makes these worlds of even strength; at this height he offers [3], then at this, then at this; these worlds are three; verily he appeases him for these worlds. Three further libations he offers; they make up six, the seasons are six; verily with the seasons he appeases him. If he were to offer while wandering round, he would make Rudra come within (the sacrifice). Or rather they say, 'In what quarter is Rudra or in what?' He should offer them while wandering round; verily he appeases him completely [4]. The highest (bricks) are the heavenly deities; over them he makes the sacrificer speak; verily by them he makes him attain the world of heaven; he should throw (the leaf) down in the path of the cattle of him whom he hates; the first beast that steps upon it goes to ruin.

v. 4. 4.

'The strength on the stone', (with these words) he moistens (the fire), and so purifies it; verily also he delights it; it delighted attends him, causing him neither hunger nor pain in yonder world; he rejoices in offspring, in cattle who knows thus. 'That food and strength, do ye, O Maruts, bounteously bestow on us', he says; strength is food, the Maruts are food; verily he wins food. 'In the stone is thy hunger; let thy pain reach N.N. [1], whom we hate', he says; verily he afflicts him whom he hates with its hunger and pain. He goes round thrice, moistening; the fire is threefold; verily he calms the pain of the whole extent of the fire. Thrice again he goes round; they make up six, the seasons are six; verily with the seasons he calms its pain. The reed is the flower of the waters, the Avaka is the cream of the waters [2]; he draws over (it) with a branch of reeds and with Avaka plants; the waters are appeased; verily with them appeased he calms his pain. The beast that first steps over the fire when piled, it is

THE YAJUR VEDA

liable to burn it up with its heat. He draws over (it) with a frog; this of animals is the one on which one does not subsist, for neither among the domesticated nor the wild beasts has it a place; verily he afflicts it with pain. With eight (verses) he draws across [3]; the Gayatri has eight syllables, the fire is connected with the Gayatri; verily he calms the pain of the whole extent of the fire. (He draws) with (verses) containing (the word) 'purifying', the purifying (one) is food; verily by food he calms its pain. The fire is death; the black antelope skin is the form of holy power; he puts on a pair of black sandals; verily by the holy power he shuts himself away from death. 'He shuts himself away from death, and away from eating food', they say; one he puts on, the other not; verily he shuts himself away [4] from death and wins the eating of food. 'Honour to thy heat, thy blaze', he says, for paying honour they wait on a richer man; 'may thy bolts afflict another than us', he says; verily him whom he hates he afflicts with its pain; 'be thou purifying and auspicious to us', he says; the purifying (one) is food; verily he wins food. With two (verses) he strides over (it), for support; (with two) containing (the word) 'water', for soothing.

v. 4. 5.

'To him that sits in man hail!' (with these words) he pours butter on; verily with the Pankti and the offering he takes hold of the beginning of the sacrifice. He pours on butter transversely; therefore animals move their limbs transversely, for support. If he were to utter the Vasat cry, his Vasat cry would be exhausted; if he were not to utter the Vasat cry, the Raksases would destroy the sacrifice; Vat he says; verily, mysteriously he utters the Vasat cry; his Vasat, cry is not exhausted, the Raksases do not destroy the sacrifice. Some of the gods eat the offerings [1], others do not; verily he delights both sets by piling up the fire. 'Those gods among gods', (with these words) he anoints (it) with curds mixed with honey; verily the sacrificer delights the gods who eat and those who do not eat the offerings; they delight the sacrificer. He delights those who eat the offerings with curds, and those who do not with honey; curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. He anoints with a large handful (of grass); the large handful is connected with Prajapati [2]; (verily it serves) to unite it with its birthplace; with two (verses) he anoints, for support. He anoints going round in order; verily he delights them completely. Now he is deprived of the breaths, of offspring, of cattle who piling the fire steps upon it. 'Giver of expiration art thou, of inspiration', he says; verily he bestows on himself the breaths; 'giver of splendour, giver of wide room', he says; splendour is offspring; wide room is cattle; verily he bestows on himself offspring and cattle. Indra slew Vrtra; him Vrtra [3] slain grasped with sixteen coils; he saw this libation to Agni of the front; he offered it, and Agni of the front, being delighted with his own portion, burnt in sixteen places the coils of Vrtra; by the offspring to Viçvakarman he was set free from evil; in that he offers a libation to Agni of the front, Agni of the front, delighted with his own portion, burns away his evil, and he is set free from his evil by the offering to Viçvakarman. If he desire of a man, 'May he be set free slowly from evil' [4], he should offer one by one for him; verily, slowly he is set free from evil; if he desire of a man, 'Swiftly may he be set free from evil', he should run over all of them for him and make one offering; swiftly is he set free from evil. Or rather he sacrifices separately with each hymn; verily severally he places strength in the two hymns; (verily they serve) for support.

v. 4. 6.

'Do thou lead him forward', (with these words) he puts on the kindling-sticks; that is as when one provides hospitality for one who has come on a visit. He puts down three; the fire is threefold; verily he provides his portion for the whole extent of the fire. They are of Udumbara wood, the Udumbara

is strength; verily he gives him strength. 'May the All-gods thee', he says; the All-gods are the breaths; verily with the breaths [1] he raises him up; I bear up with their thoughts, O Agni', he says; verily he unites him with the thought for which he lifts him up. 'May the five regions divine aid the sacrifice, the goddesses', he says, for he moves forward along the quarters. 'Driving away poverty and hostility', he says, for smiting away the Raksases. 'Giving to the lord of the sacrifice increase of wealth,' he says; increase of wealth is cattle [2]; verily he wins cattle. He takes (him) with six (verses); the seasons are six; verily with the seasons he takes him; two have (the word) 'embracing', for the smiting away of the Raksases. 'With the rays of the sun, with tawny hair, before us', he says, for instigation. 'Then let our pure invocations be accepted', he says; the pure (one) is food; verily he wins food. The gods and the Asuras were in conflict; the gods saw the unassailable (hymn) and with it they conquered the Asuras [3]; that is why the unassailable (hymn) has its name. In that the second Hotr recites the unassailable (hymn) the sacrificer conquers his foes therewith unassailably; verily also he conquers what has not been conquered. (The hymn) has ten verses; the Viraj has ten syllables, by the Viraj are kept apart these two worlds; (verily it serves) to keep apart these two worlds. Again the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, in eating food. The atmosphere is as it were unreal; the Agnidh's altar is as it were the atmosphere; on the Agnidh's altar [4] he puts down a stone, for reality; with two (verses), for support. 'As measurer, he standeth in the midst of the sky', he says; verily with this he measures; 'in the middle of the sky is the dappled stone set down', he says; the dappled is food; verily he wins food. With four (verses) he goes up to the tail; the metres are four; verily (he goes) with the metres. 'All have caused Indra to wax', he says; verily he attains increase. 'True lord and lord of strength' [5], he says; strength is food; verily he wins food. 'Let the sacrifice invoke favour, and bring the gods', he says; favour is offspring and cattle; verily he bestows on himself offspring and cattle. 'Let the god, Agni, offer and bring to us the gods', he says, to make the cry, Godspeed! 'He hath seized me with the impulse of strength, with 'elevation', he says; elevation is yonder sun in rising; depression is it when setting; verily with holy power he elevates himself, with holy power he depresses his foe.

v. 4. 7.

'Along the eastern quarter do thou advance, wise one', he says; verily with this (verse) he moves to the world of heaven. 'Mount ye, with Agni, to the vault', he says; verily with this he mounts these worlds. 'From earth have I mounted to the atmosphere,' he says; verily with it he mounts these worlds. 'Going to the heaven they look not away', he says; verily he goes to the world of heaven. 'O Agni, advance [1] first of worshippers', he says; verily with it he bestows eyesight upon both gods and men. He steps upon (the altar) with five (verses); the sacrifice is fivefold; verily he goes to the world of heaven with the full extent of the sacrifice. 'Night and dawn', he recites as the Purohita, for preparation. O Agni, of a thousand eyes', he says; Prajapati is of a thousand; (verily it serves) to obtain Prajapati. 'To thee as such let us pay honour; to strength hail!' he says; strength is food; verily he wins food [2]. He offers on the naturally perforated brick (a ladle) of Udumbara wood filled with curds; curds are strength, the Udumbara is strength, the naturally perforated is yonder (sky); verily he places strength in yonder (sky); therefore we live on strength coming hitherward from yonder. He puts (it) in place with three (verses); the fire is threefold; verily he makes the whole extent of the fire attain support. 'Enkindled, O Agni, shine before us', (with these words) he takes (the kindling-stick) of Udumbara wood; this is a pipe with projections; by it [3] the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this (verse), the sacrificer hurls the hundred-slaying (verse) as a bolt at his enemy, to lay him low without fail. 'Let us pay homage to thee in thy highest birth, O Agni ', (with these words) he takes up (the kindling-stick) of Vikankata wood; verily he wins radiance. 'That various of Savitr, the adorable', (with these words) he takes up (the kindling-stick) of Çami wood, for soothing. The fire milks the piler-up of the fire; the piler-up, milks the fire;

'that [4] various of Savitr, the adorable', he says; this is the milking of the fire. This of it Kanva Çrayasa knew, and with it he was wont to milk it; in that he takes up the kindling-stick with the verse, the piler-up of the fire milks the fire. 'Seven are thy kindling-sticks, O Agni, seven tongues'; verily he delights seven sevens of his. With a full (ladle) he offers, for Prajapati is as it were full, to obtain Prajapati [5]. He offers with a half-filled (ladle), for from the half-filled Prajapati created creatures, for the creation of offspring. Agni departed from the gods; he entered the quarters; he who sacrifices should think in his mind of the quarters; verily from the quarters he wins him; with curds he offers at first, with butter afterwards; verily he bestows upon him brilliance and power in accord. There is (an offering) to Vaiçvanara on twelve potsherds; the year has twelve months, Agni Vaiçvanara is the year; verily straightway [6] he wins Vaiçvanara. If he were to offer the fore- and after-sacrifices, there would be a bursting of the sacrifice; he offers an oblation with a ladle, for the support of the sacrifice. Vaiçvanara is the kingly power, the Maruts the people; having offered the offering to Vaiçvanara, he offers those to the Maruts; verily he attaches the people to the kingly power. He utters aloud (the direction to the Agnidh) for Vaiçvanara, he offers the offerings of the Maruts muttering; therefore the kingly power speaks above the people. (The offerings) are for the Maruts; the people of the gods are the Maruts; verily he wins for him by the people of the gods the people among men. There are seven; the Maruts are in seven troops; verily in troops he wins the people for him; running over troop by troop he offers; verily he makes the people obedient to him.

v. 4. 8.

He offers the stream of wealth; 'May a stream of wealth be mine', (with this hope) is the offering made; this stream of ghee waits upon him in yonder world, swelling up. He offers with butter; butter is brilliance, the stream of wealth is brilliance; verily by brilliance he wins brilliance for him. Again the stream of wealth is desires; verily he wins desires. If he desire of a man, 'May I separate his breaths and his eating of food' [1], he should offer separately for him; verily he separates his breaths and his eating of food; if he desire of a man, 'May I continue his breaths and his eating of food', he should offer for him in a continuous stream; verily he continues his breaths and his eating of food. Twelve sets of twelve he offers; the year has twelve months; verily by the year he wins food for him. 'May for me food, for me freedom from hunger', he says; that [2] is the form of food; verily he wins food. 'May for me fire, for me the waters', he says; this is the birthplace of food; verily he wins food with its birthplace. He offers those where Indra, is half; verily he wins the deities; since Indra is half of all and a match, therefore Indra is the most appropriating of gods; he says Indra later; verily he places strength in him at the top. He offers the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice [3]; verily he wins the sacrifice. Again this is the form of the sacrifice; verily he wins the sacrifice by its form. 'May for me the final bath and the cry of Godspeed!' he says, to utter Godspeed! 'May the fire for me, the cauldron', he says; that is the form of splendour; verily by the form he wins splendour. 'May the Rc for me, the Saman', he says [4]; that is the form of the metres; verily by the form he wins the metres. 'May the embryo for me, the calves', he says; that is the form of cattle; verily by the form he wins cattle. He offers the orderers, to order the disordered. He offers the even and the odd, for pairing; they are in ascending ratio, for ascent. 'May one for me, three', he says; one and three are the metres of the gods [5], four and eight the metres of men; verily he wins both the metres of gods and men. Up to thirty-three he offers; the gods are three and thirty; verily he wins the gods; up to forty-eight he offers, the Jagati has forty eight syllables, cattle are connected with the Jagati: verily by the Jagati he wins cattle for him. 'Strength, instigation', (with these words) he offers a set of twelve; the year has twelve months; verily he finds support in the year.

v. 4. 9.

Agni departed from the gods, desiring a portion; the gods said to him, 'come back to us, carry the oblation for us.' He said, 'Let me choose a born; let them offer to me the Vajaprasaviya'; therefore to Agni they offer the Vajaprasaviya. In that he offers the Vajaprasaviya, he unites Agni with his own portion; verily also this is his consecration. He offers with fourteen (verses); there are seven domesticated, seven wild [1] animals; (verily it serves) to win both sets. He offers of every kind of food, to win every kind of food. He offers with an offering-spoon of Udumbara wood; the Udumbara is strength, food is strength; verily by strength he wins for him strength and food. Agni is the consecrated of gods, the piler of the fire of men; therefore when it rains a piler of the fire should not run, for he has thus obtained food; rain is as it were food; if he were to run he would be running from food. He should go up to it; verily he goes up -to food [2]. 'Night and dawn', (with these words) he offers with the milk of a black cow with a white calf; verily by the day he bestows night upon him, by night day; verily day and night being bestowed upon him milk his desire and the eating of food. He offers the supporters of the kingly power; verily he wins the kingdom. He offers with six (verses); the seasons are six; verily he finds support in the seasons. 'O lord of the world', (with these words) he offers five libations at the chariot mouth; the chariot is a thunderbolt; verily with the thunderbolt he conquers the quarters [3]. In yonder world the wind blows over the piler of the fire; he offers the names of the winds; verily over him in yonder world the wind blows; three he offers, these worlds are three; verily from these worlds he wins the wind. 'Thou art the ocean, full of mist', he says; that is the form of the wind; verily by the form he wins the wind. He offers with his clasped hands, for not other wise can the oblation of these be accomplished.

v. 4. 10.

The chariot of the gods is yoked for the world of heaven, the chariot of man for wherever his intention is fixed; the fire is the chariot of the gods. 'Agni I yoke with glory, with ghee', he says; verily he yokes him; he, yoked, carries him to the world of heaven. If he were to yoke with all five together, his fire yoked would fall away, the libations would be without support, the Stomas without support, the hymns without support. He strokes (the fire) with three (verses) at the morning pressing; the fire is threefold [1]; verily he yokes the full extent of the fire; that is as when something is placed on a yoked cart; the oblations find support, the Stomas find support, the hymns find support. He strokes with two (verses) in the Stotra of the Yajñayajñiya; the sacrifice is as great as is the Agnistoma; a further extension is performed over and above it; verily he mounts at the end the whole extent of the sacrifice. (He strokes) with two (verses), for support; when it is not completed by one (verse), then [2] does he stroke; the rest of the sacrifice resorts to him; (verily it serves) for continuity. He who piles up the fire falls away from this world; his libation cannot be performed in a place without bricks; whatever libation he offers in a place without bricks, it runs away, and with its running away the sacrifice is ruined, with the sacrifice the sacrificer; in that he piles up a second piling, (it is) to support the libations; the libations find support [3], the sacrifice is not ruined, nor the sacrificer. He puts down eight; the Gayatri has eight syllables; verily he piles it with the Gayatri metre; if eleven, with the Tristubh, if twelve with the Jagati verily he piles it with the metres. The fire that is re-piled is called the descendant; he who knowing thus re-piles the fire eats food up to the third generation. The re-piling is like the re-establishment of the fire; he who does not succeed through the establishment of the fire [4] re-establishes it; he who does not succeed by the piling up of the fire re-piles it. In that he piles up the fire, (it is) for prosperity. Or rather they say, 'one should not pile it up.' The fire is Rudra, and it is as if one stirs up a sleeping lion. But again they say, 'One should pile it up.' It is as if one awakens a richer man with his due portion. Manu piled the fire; with it he did not

THE YAJUR VEDA

prosper; he saw this re-piling, he piled it, with it he prospered; in that he piles the re-piling, (it is) for prosperity.

v. 4. 11.

He who desires cattle should pile a piling with the metres; the metres are cattle; verily he becomes rich in cattle. He should pile in hawk shape who desires the sky; the hawk is the best flier among birds; verily becoming a hawk he flies to the world of heaven. He should pile in heron form who desires, 'May I be possessed of a head in yonder world'; verily he becomes possessed of a head in yonder world. He should pile in the form of an Alaja bird, with four furrows, who desires support; there are four quarters; verily he finds support in the quarters. He should pile in the form of a triangle, who has foes [1]; verily he repels his foes. He should pile in triangle form on both sides, who desires, 'May I repel the foes I have and those I shall have'; verily he repels the foes he has and those he will have. He should pile in the form of a chariot wheel, who has foes; the chariot is a thunderbolt; verily he hurls the thunderbolt at his foes. He should pile in the form of a wooden trough who desires food; in a wooden trough food is kept; verily he wins food together with its place of birth. He should pile one that has to be collected together, who desires cattle; verily he becomes rich in cattle [2]. He should pile one in a circle, who desires a village; verily he becomes possessed of a village. He should pile in the form of a cemetery, who desires, 'May I be successful in the world of the fathers'; verily he is successful in the world of the fathers. Viçvamiira and Jamadagni had a feud with Vasistha; Jamadagni saw these Vihavya (bricks); he put them down, and with them he appropriated the power and strength of Vasistha; in that he puts down the Vihavyas, the sacrificer with them appropriates the power and strength of his foe. He puts down on the altar of the Hotr; the Hotr is the abode of the sacrificer [3]; verily in his abode he wins for him power and strength. Twelve he puts down; the Jagati has twelve syllables, cattle are connected with the Jagati; verily with the Jagati he wins cattle for him. Eight each he puts down in the other altars; cattle have eight half-hooves; verily he wins cattle. (He puts down) six on the Marjaliya; the seasons are six, the gods, the fathers, are the seasons; verily he delights the seasons, the gods, the fathers.

The Horse Sacrifice (continued)

v. 4. 12.

'Be 'pure for the winning of strength', this is the Anustubh strophe; three Anustubhs make four Gayatri; in that there are three Anustubhs, therefore the horse when standing stands on three feet; in that there are four Gayatri is, therefore he goes putting down all four feet. The Anustubh is the highest of metres, the fourfold Stoma is the highest of Stomas, the three-night sacrifice the highest of sacrifices, the horse the highest of animals; verily by the highest he makes him go to the highest state. It is the twenty-onfold day [1], on which the horse is slain, there are twelve months, five seasons; these worlds are three; the twenty-onfold (Stoma) is yonder sun; this is Prajapati, the horse is connected with Prajapati; verily he wins it straightway. The Prstha (Stotra) is of Çakvari verses to make the horse complete, there are various metres, different sets of animals are offered, both domesticated and wild; in that the Prstha is of Çakvari verses, (it is) to complete the horse. The Saman of the Brahman is that of Prthuraçmi; by the rein the horse is restrained [2], a horse unrestrained and unsupported is liable to go to the furthest distance; (verily it serves) to restrain and support the horse. The Achavaka's Saman is the Samkrti; the horse sacrifice is an extensive sacrifice; 'who knows', they say, 'if all of it is done or not?' In that the Achavaka's Saman is the Samkrti, (it

THE YAJUR VEDA

serves) to make the horse whole, to win it entirely, to prevent interference. The last day is an Atiratna with all the Stomas, to obtain all, to conquer all; verily he obtains all, he conquers all with it.

PRAPATHAKA V

The Piling of the Fire Altar (continued)

v. 5. 1.

In that he completes (the sacrifice) with one animal, (it is) for the continuity of the sacrifice and to avoid cutting it in two. The male animals belong to Indra; in that being Indra's they are offered to the fires, he causes strife among the deities. He should use Tristubh verses, appertaining to Agni, for the Yajyas and Anuvakyas; in that they appertain to Agni, (the verses) are Agni's, in that they are Tristubhs (they are) Indra's; (verily they serve) for prosperity; he does not cause strife among the deities. To Vayu of the team he offers a hornless (animal); Vayu is the brilliance of Agni; it is offered to brilliance; therefore wheresoever the wind [1] blows, the fire burns; verily it follows its own brilliance. If he were not to offer to him of the team, the sacrificer would go mad; (an offering) is made to him of the team, to prevent the sacrificer going mad. The Yajya and the Anuvakya, contain (the words) 'wind' and 'white', to secure brilliance. 'The golden germ first arose', (with these words) he pours out the butter portion; the golden germ is Prajapati; (verily it serves) for likeness to Prajapati. This (animal) is slain to make up all forms of animals; its hairs are [2] the form of man, its lack of horns that of horses, the possession of one set of incisors only that of cows, the sheep-like hooves that of sheep, that it is a goat, that is the form of goats. The wind is the abode dear to cattle; in that it is offered to Vayu, in accord cattle wait upon him. 'Should an animal be offered to Vayu, or to Prajapati?' they say; if he were to offer it to Vayu, he would depart from Prajapati; if he were to offer it to Prajapati, he would depart from Vayu [3]; in that the animal is offered to Vayu, therefore he does not depart; in that a cake is offered to Prajapati, therefore he does not depart from Prajapati; in that it is offered on twelve potsherds, therefore he does not depart from Vaiçvanara. When about to consecrate himself, he offers to Agni and Visnu on eleven potsherds; all the deities are Agni; the sacrifice is Visnu; verily he lays hold of the deities and the sacrifice; Agni is the lowest of the deities, Visnu the highest; in that he offers to Agni and Visnu on eleven potsherds, the sacrificer envelops the gods [4] on both sides and wins them. By the cake the gods prospered in yonder world, by the oblation in this; he who desires, 'May I prosper in yonder world', should offer a cake; verily he prospers in yonder world. In that it is offered on eight pot sherds, it is connected with Agni, in that it is offered on three potsherds, it is connected with Visnu; (verily it serves) for prosperity. He who desires, 'May I prosper in the world', should offer an oblation; the ghee belongs to Agni, the rice grains to Visnu, therefore [5] an oblation should be offered; verily he prospers in this world. It is (an offering) to Aditi; Aditi is this (earth); verily he finds support in this (earth); verily also he extends the sacrifice over this. He who piles the fire without keeping it in the pan for a year-(it is with him) as when an embryo is dropped prematurely would go to ruin; he should offer before (the others) on twelve potsherds to Vaiçvanara; Agni Vaiçvanara is the year; even as (an embryo) attaining a year's growth [6] is born when the due season' is come, so he having obtained the year when the due season is come, piles the fire; he goes not to ruin. Vaiçvanara is the form dear to Agni; verily he wins the form dear to him. These offerings are three; these worlds are three; (verily they serve) for the mounting of these worlds.

v. 5. 2.

Prajapati after creating creatures in affection entered into them; from them he could not emerge; he said, 'He shall prosper who shall pile me again hence.' The gods piled him; then they prospered; in that they piled him, that is why the piling has its name. He who knowing thus piles the fire is prosperous. 'For what good is the fire piled?' they say. 'May I be possessed of the fire' [1], (with this aim) is the fire piled; verily he becomes possessed of the fire. 'For what good is the fire piled?' they say. 'May the gods know me', (with this hope) is the fire piled; the gods know him. 'For what good is the fire piled?' they say. 'May I have a house', (with this hope) is the fire piled; verily he becomes possessed of a house. 'For what good is the fire piled?' they say. 'May I be rich in cattle', (with this hope) is the fire [2] piled; verily he becomes rich in cattle. 'For what good is the fire piled?' they say. 'May the seven men live upon me', (with this hope) is the fire piled; three before, three behind, the self the seventh; so many live upon him in yonder world. Prajapati desired to pile the fire; to him spake earth; 'Thou shalt not pile the fire on me; thou wilt burn me excessively, and I being burned excessively will shake you apart [3]; thou wilt fall into a sorry state.' He replied, 'So shall I act that it will not burn thee excessively.' He stroked it, (saying), 'May Prajapati seat thee; with that deity, in the manner of Angiras, do thou sit firm'; verily making this a brick he put it down, to prevent excessive burning. That on which he is to pile the fire he should stroke, (saying), 'May Prajapati seat thee; with that deity in the manner of Angiras, do thou sit firm' [4]; verily making this a brick he sets it down to prevent excessive burning. Prajapati desired, 'Let me be propagated', he saw this (fire) in the pan, he bore it for a year, then was he propagated. Therefore for a year must it be borne, then is he propagated. To him the Vasus said, 'Thou hast been propagated; let us be propagated.' He gave it to the Vasus, they bore it for three days, thereby [5] they created three hundred, three and thirty; therefore should it be borne for three days; verily is he propagated. To them the Rudras said, 'Ye have been propagated, let us be propagated.' They gave it to the Rudras; they bore it for six days, thereby they created three hundred, three and thirty; therefore should it be borne for six days; verily is he propagated. To them the Adityas said, 'Ye have been propagated; let us [6] be propagated'. They gave it to the Adityas, they bore it for twelve days, thereby they created three hundred, three and thirty; therefore should it be borne for twelve days; verily is he propagated. Thereby they created a thousand, the pan being the thousandth; he who knows thus the pan as the thousandth obtains a thousand cattle.

v. 5. 3.

'With a Yajus it is made, with a Yajus it is cooked, with a Yajus it is set loose, this pan; it is therefore exhausted, it cannot be used again', they say. 'O Agni, yoke thy (steeds)', 'Yoke them that best invoke the gods', (with these words) he offers in the pan; verily he yokes it again and thereby is it not exhausted. He, who yokes Agni where the yoking is to be performed, yokes him (best) among those who are yoking. 'O Agni [1], yoke thy (steeds)', 'Yoke them that best invoke the gods', he says; this is the yoking of Agni; verily he yokes him, and yokes him (best) among those who are yoking. The theologians say, 'Should the fire be piled up with face down, or face upwards?' Now the fire is piled in the likeness of birds; if he were to pile it face downward, the libations would reach it behind; if upwards, it could not fly, it would not be heavenly for him; he puts down the human head towards the east, face upwards [2]; verily the libations reach it in the mouth; he does not pile it face upwards; verily it is heavenly for him. He offers with (a verse) addressed to Surya; verily he bestows sight upon it; twice he offers, for there are two eyes; he offers with the same verse, for sight is the same, for prosperity. The gods and the Asuras were in conflict, they deposited their desirable wealth; the gods appropriated it by means of the Vamabhrt (brick); that is why the Vamabhrt (supporting the

desirable) has its name. In that he puts down the Vamabhrt, the sacrificer by it appropriates the desirable wealth of his foe. It has a head of gold; gold is light, the desirable is light; verily by light he appropriates the desirable which is light; there are two Yajuses, for support.

v. 5. 4.

The waters were the wives of Varuna; Agni longed for them, he had union with them; his seed fell away, it became this (earth); what second fell away became yonder (sky); this is the Viraj, yonder the Svaraj; in that he puts down two Viraj (bricks) he puts down these two (worlds). Now the seed which yonder (sky) impregnates, finds support in this (earth), it is propagated, it becomes plants [1] and shoots; them the fire eats. He who knows thus is propagated, and becomes an eater of food. If a man be full of seed, one should put both down in the first layer for him; verily these in accord pour seed for him; if a man have poured his seed, he should put one in the first layer for him and one in the last; verily he encloses by the two (worlds) the seed he has impregnated. For a year to no man [2] should he descend in honour; for these two (worlds) descend in honour for no man; that is their rule. He who piles the fire without a head, becomes headless in yonder world, he who piles it with a head becomes possessed of a head in yonder world. 'To thought I offer with mind, with ghee, that the gods may come hither, delighting in the offerings, increasing holy order; on the path of the moving ocean I offer all the days to Viçvakarman the undying oblation', (with these words) he puts down the naturally perforated brick and offers [3]; that is the head of the fire; verily he piles the fire with its head. He becomes possessed of a head in yonder world who know thus. The fire is piled for the world of heaven; whatever is done out of order, that is not heavenly; the fire is heavenly; having put down the layer he should stroke it, (saying), 'May the wise discern wisdom and folly, like backs straight and crooked, like men; for wealth and good offspring, O god, grant us freedom, and keep bondage from us.' Verily he puts it down in order. He piles (the fire) facing east; it becomes heavenly for him.

v. 5. 5.

Viçvakarman, lord of the quarters, may he protect our cattle, may he protect us, to him homage! Prajapati; Rudra; Varuna; Agni; lord of the quarters; may he protect our cattle, may he protect us, to him homage!

These are the deities, overlords of these animals; to them he is cut off who puts down the heads of the animals. He puts down the gold bricks; verily he pays honour to these deities. The theologians [1] say, 'In the fire he places the domesticated animals, with pain he afflicts the wild animals; what then does he leave?' In that he puts down the golden bricks, and gold is immortality, by immortality he makes healing for the domesticated animals, he hurts them not. The first naturally perforated brick is expiration, the second cross-breathing, the third inspiration. Having put down the first naturally perforated brick he should breathe out along it; verily he unites expiration with expiration; having put down the second [2] he should breathe across; verily he unites cross-breathing with cross-breathing; having put down the third, he should breathe in; verily he unites inspiration with inspiration; verily he kindles him with the breaths. 'Bhuh, Bhuvah, Suvar', (with these words) he puts down the naturally perforated bricks; the naturally perforated bricks are these worlds; with these exclamations Prajapati was propagated; in that he puts down the naturally perforated bricks with these exclamations, he puts down these worlds, and over these [3] worlds he is propagated.

For expiration, for cross-breathing, for inspiration; for speech thee; for sight thee; with that deity, in the manner of Angiras, do thou sit firm. By Agni the gods sought to go to the world of heaven, with him they could not fly; they saw these four naturally perforated bricks, they put them down in the quarters, with him with eyes on all sides they went to the world of heaven. In that he puts down four

THE YAJUR VEDA

naturally perforated bricks in the quarters, the sacrificer with Agni with eyes on all sides goes to the world of heaven.

v. 5. 6.

a O Agni, come to enjoy', he says; verily he summons him.

b 'Agni we choose as envoy', he says; verily having called he chooses him.

c 'By Agni Agni is kindled', he says; verily he kindles him.

d 'May Agni slay the foes', he says; verily he confers power on him when kindled.

e 'O Agni, we exalt the praise', he says; verily he exalts him.

These are the forms of the days [1]; verily each day he piles him, and wins the forms of the days. The theologians say, 'For what reason are other bricks exhausted, the space-filler not?' 'Because it is connected with Indra and Agni and with Brhaspati', he should say, for Indra and Agni and Brhaspati are those among the gods who are not exhausted. It has a follower to avoid monotony. He follows it with an Anustubh; the space filler is the body, the Anustubh the breath; therefore breath comes through all the limbs. 'They of him, streaming with milk' [2], he says; therefore there is sap in every joint; 'the dappled mix the Soma', he says; the dappled (cow) is food; verily he wins food; Agni is praise, food is praise; verily he wins food; 'the clans in the birthplace of the gods, in the three realms of sky', he says; verily he makes these worlds full of light for him. He who knows the support of the bricks finds support. 'With that deity, in the manner of Angiras, do thou sit firm,' he says; this is the support of the bricks; he who knows thus finds support.

v. 5. 7.

The fire is piled up for the world of heaven; the set of eleven stakes is a thunderbolt; if he were to set up eleven stakes in the fire, he would shut it off from the world of heaven with the thunderbolt; if he were not to set it up, he would sever the animals from the chips; one stake he sets up; verily he does not shut it off from the world of heaven, nor sever the animals from the chips. He who piling the fire steps down on it is deprived of power and strength; he should, with a verse addressed to Indra [1], put down a brick opposite his step; verily he is not deprived of power and strength. The fire is Rudra, his are three missiles, one that comes straight on, one that strikes transversely, and one that follows up. To them he is cut off who piles the fire; having piled the fire he should give (a bow) with three arrows to a Brahman, unasked; verily to them he pays homage, and also he ransoms himself from them.

The bow of thine, O Rudra, in the east [2], may the wind blow after it for thee, to thee, O Rudra, with the year I pay homage.

The bow of thine, O Rudra, on the south, may the wind blow after it for thee, to thee, O Rudra, with the full year I pay homage.

The bow of thine, O Rudra, on the west, may the wind blow after it for thee, to thee, O Rudra, with the Ida year I pay homage.

The bow of thine, O Rudra, on the north, may the wind blow after it for thee [3], to thee, O Rudra, with the Idu year I pay homage.

The bow of thine, O Rudra, above, may the wind blow after it for thee, to thee, O Rudra, with the year I pay homage.

Agni is Rudra; just as a tiger stands in anger, so he also (stands); when piled with these he reverences him; verily with homage he soothes him.

THE YAJUR VEDA

The fires [4] of the dust
That have entered within the earth,
Of them thou art the highest;
Do thou instigate us to life.

'Thee, O Agni, with the mind have I obtained; thee, O Agni, with the fervour have I obtained; thee, O Agni, with the consecration have I obtained; thee, O Agni, with the observances have I obtained; thee, O Agni, with the pressing-day have I obtained; thee, O Agni, with the sacrificial fees have I obtained; thee, O Agni, with the concluding bath have I obtained; thee, O Agni, with the barren cow have I obtained; thee, O Agni, with the cry of Godspeed I have I obtained', he says; I this is the obtaining of Agni verily therewith he obtains him.

v. 5. 8.

He pays reverence in front with the Gayatra (Saman); verily he confers breath upon him. (He reverences) the wings with the Brhat and the Rathantara; verily he confers might upon him. (He reverences) the tail with the seasonal Yajñayajñiya; verily he finds support in the seasons. He pays reverence with the Prstha (Stotras); the Prsthas are brilliance; verily he confers brilliance upon him. Prajapati created Agni; he, created, went away from him; him he checked (*avarayata*) by the Varavantiya, and that is why the Varavantiya has its name. By the Çyaita he congealed him, and that is why the Çyaita has its name [1]. In that he reverences, with the Varavantiya, he restrains him, and by the Çyaita he congeals him. At the joinings of the wings he reverences with the heart of Prajapati; verily he attains his affection.

With the eastern quarter I place thee, with the Gayatri metre, with Agni as the deity;
with the head of Agni I put down the head of Agni.
With the southern quarter I place thee, with the Tristubh metre, with Indra as the deity;
with the wing of Agni I put down the wing of Agni.
With the western quarter I place thee [2], with the Jagati metre, with Savitr as the deity;
with the tail of Agni I put down the tail of Agni.
With the northern quarter I place thee, with the Anustubh metre, with Mitra and Varuna as the deity;
with the wing of Agni I put down the wing of Agni.
With the upright quarter I place thee, with the Pankti metre, with Brhaspati as the deity,
with the back of Agni I put down the back of Agni.

He who piles the fire without its body is without a body in yonder world; he who piles it with its body is with his body in yonder world. He puts down the body bricks; this is the body of the fire; verily he piles the fire with its body; he has his body in yonder world who knows thus.

v. 5. 9.

a O Agni, the ocean, thy arrow called the young, with it be gentle to us; homage to this of thine; may we prosper, living on this of thine.
b O Agni, the boisterous; c the abysmal; d the strong; e the desirable;
thy arrow called young, with it be gentle to us; homage to this of thine;
may we prosper, living on this of thine.

THE YAJUR VEDA

f The layers are the five Agnis, the first is the ocean by name, the second the boisterous [1], the third the abysmal, the fourth the strong, the fifth the desirable; if he were not to offer libations to them they would burn the Adhvaryu and the sacrificer; in that he offers these libations, verily he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

g May speech be mine in the mouth, breath in the nostrils, sight in the eyes, hearing in the ears, might in the arms, force in the thighs, may all my members be uninjured; may thy body [2] be with my body; homage to thee; harm me not.

h The breaths depart from him who piling the fire steps down on it; 'May speech be mine in the mouth, breath in the nostrils', he says; verily he bestows the breaths on himself.

i The Rudra in the fire, in the waters, in the plants, the Rudra that hath entered all beings, to that Rudra be homage.

k Some Rudras have shares in the libations (*ahuti*), others have shares in the oblations (*havis*) [3]; having offered the Çatarudriya, he should put down on the last brick an oblation of Gavidhuka; verily he soothes him with his portion. 'For him indeed is the Çatarudriya offered in truth', they say, 'for whom this (oblation) is made on the fire.'

l May the Vasus, with the Rudras, protect thee on the east; may the Pitrs whose lord is Yama, with the Pitrs, protect thee on the south; may the Adityas, with the All-gods, protect thee on the west; may Dyutana Maruta, with the Maruts, protect thee on the north [4]; may the gods, whose chief is Indra, protect thee from below and from above.

m It is not purified, nor made worthy of sacrifice, nor really anointed, if it is anointed before this point; in that he anoints it with ghee after it has been piled, thereby is it purified, made worthy of sacrifice and really anointed.

v. 5. 10.

a Thou art the eastern quarter, the favourable by name; of thee as such Agni is the overlord, the black (snake) the guardian; the overlord and the guardian, to them homage; may they be gentle to us; him whom we hate and who hateth us I place within the jaws of you two.

Thou art the southern quarter, the mighty by name; of thee as such Indra is the overlord, the scorpion, &c.

Thou art the western quarter, the forward by name; of thee as such [1] Soma is the overlord, the viper, &c.

Thou art the northern quarter, the stable by name; of thee as such Varuna is overlord, the striped snake, &c.

Thou art the great quarter, the lady paramount by name; of thee as such Brhaspati is overlord, the white, &c.

Thou art this quarter, the powerful by name; of thee as such Yama is the overlord, the spotted necked (snake) the guardian; the overlord and the guardian, to them homage; may they be gentle to us; him whom we hate and [2] who hateth us I place within the jaws of you two.

THE YAJUR VEDA

b These deities guard the fire when kindled; if he were not to offer libations to them, they would suck the Adhvaryu and the sacrificer; in that he offers these libations he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

c Ye are missiles by name; your houses are in the east; your arrows are Agni; the water, &c.

Ye are smearers by name [3]; your houses are in the south, your arrows are the fathers; the ocean, &c.

Ye are the bearers of the bolt by name; your houses are in the west, your arrows are sleep; the cleft, &c.

Ye are the stable by name; your houses are in the north; your arrows are the waters; the sea, &c.

Ye are overlords by name; your houses are above; your arrows are the rain; the helper, &c.

Ye are the raw-flesh eaters by name, of the earth; your houses are bore [4]; your arrows are food; winking is the name of the wind; to you homage; be ye gentle to us; him whom we hate and who hateth us I put in your jaws.

d Some gods eat the offerings, others do not; verily the piler of the fire delights both sets. He offers these libations with curds mixed with honey; verily he delights them with their proper portion. Or rather they say, 'The gods who eat not the oblations are the bricks' [5]. He offers going round in order; verily he delights them completely.

e Suck this mighty breast of the waters,
Filled in the midst of the flood, O Agni;
Rejoice in the spring of sweetness, O ocean,
Enter thy seat of the sea.

f If one having yoked the fire does not set it free, then just as a horse yoked and not set free in hunger is overcome, so his fire is overcome, and with it being overcome the sacrificer is overcome; he having piled the fire becomes ahead [6]; 'Suck this mighty breast of the waters', (with these words) he offers a ladle full of butter; this is the freeing of the fire; verily setting it free he gives it food. Therefore they say, both he who knows and he who knows not. 'A horse well loaded carries well'; the horse is Agni; verily he delights him, he delighted delights him; he becomes richer.

The Horse Sacrifice (continued)

v. 5. 11.

To Indra, the king, a boar; to Varuna, the king, a black (antelope); to Yama, the king, a deer; to the bull, the king, a Gayal; to the tiger, the king, a Bos Gavaeus; to the king of men a monkey; for the swift falcon a quail; for the Nilangu (snake) a worm; for Soma, the king, a gazelle; for the ocean a crocodile; for the snowy mountain an elephant.

v. 5. 12.

The ape is for Prajapati; the owl, the Haliksna the cat, are for Dhatri; to Sarasvati the white starling, of human speech; the wild goat, the ichneumon, the Çaka, these are for Pusan; the curlew to speech.

THE YAJUR VEDA

v. 5. 13.

To the offspring of waters a fish; the crocodile, the dolphin, the Kulikaya are for the ocean; to speech the Paingaraja; to Bhaga the sea-crow; the swan, the Vahasa, the woodpecker, these are for Vayu; to the quarters the Cakravaka.

v. 5. 14.

To might, a boa-constrictor; the mole, the Srjaya, the lizard, these are for Mitra; to death the dark (serpent); to wrath the viper; the pot-nosed, the lotus-sitter, the copper snake, these are for Tvastr; to the echo the Vahasa.

v. 5. 15.

The human beast to the moon; the lizard, the Kalaka, the woodpecker, these are for the trees; the dappled (deer) to day; the black (antelope) to night; the cuckoo, the Ksvinka, the black-headed, these are (to be offered) to Aryaman; the crab for Dhatr.

v. 5. 16.

For the sun the crane; the deer, the peacock, the hawk, these are for the Gandharvas; for the Vasus the francolin partridge; for the Rudras the partridge; the red doe, the Kundrnaci, the Golattika, these are for the Apsarases; to the wood the Srmara.

v. 5. 17.

The dappled (deer) is for the All-gods; the Pitva, Nyanku, the Kaça, these are (to be offered) to Anumati; the cuckoo is for the half months; the tortoise for the months; the Kvayi, the Kutaru, the gallinule, these are (to be offered) to Sinivali; to Brhaspati the cat.

v. 5. 18.

The Çaka, is for earth; the field-rat, the Kaça, the flying fox, these are for the fathers; the pole-cat for the seasons; the quail to the year; the pigeon, the owl, the hare, these are for Nirrti; the cock for Savitr.

v. 5. 19.

The deer for Rudra; the chameleon, the bird, the Pippaka, these are (to be offered) to the arrow shot; the gazelle for the Maruts; the Çarga to the Brahman; the hyena, the black (deer), the dog of four eyes, the ass, these are for other men; to Agni the crow.

v.5.20.

The Alaja is for the atmosphere; the otter, the diver, the swimmer, these for the waters; to Aditi the Hansasaci; to Indrani the Kirça; the vulture, the white-breasted, the Vardhranasa, these are for the sky; the hedgehog is for sky and earth.

v. 5. 21.

The eagle for Parjanya; the swan, the wolf, the cat, these are for Indra; the otter for the waters; the jackal is (to be offered) to Aryaman; the lion, the ichneumon, the tiger, these are (to be offered) to great Indra; the rhinoceros to desire.

v. 5. 22.

For Agni the black-necked; for Sarasvati the ewe; the brown one for Soma; the dark for Pusan; the white-backed for Brhaspati; the variegated for the All-gods; the ruddy one for Indra; the speckled one for the Maruts; the mixed one for Indra and Agni; the one spotted below for Savitr; the ram for Varuna.

v. 5. 23.

The horse, the hornless one, the Gayal, these are for Prajapati; for Agni the two with black necks; for Tvastr the two with hairy thighs; the two white-backed for Brhaspati; to Dhatr the speckled bellied one; for the sun the white ram.

v. 5. 24.

To Agni of the front the red-limbed ox; the two spotted below for Savitr; the two red-navelled for Pusan; the two hornless tawny ones for the All-gods; the speckled for the Maruts; the black goat for Agni the ewe for Sarasvati; the black ram with one white foot for Varuna.

PRAPATHAKA VI

The Piling of the Fire Altar (continued)

v. 6. 1.

a Golden of colour, pure, purifying,
In which was born Kaçyapa, in which Indra,
They have conceived Agni as a germ, of varied forms;
May these waters be gentle and kindly to us.

b Those in whose midst Varuna doth go,
Gazing on the truth and falsehood of men,
Dripping honey, pure, purifying;
May these waters be gentle and kindly to us.

c Those of which in the sky the gods make their food,
Those that are in many places in the sky,
Those that inundate the earth with their sap [1], the pure ones
May these waters be gentle and kindly to us.

d With auspicious eye gaze on me, O waters;
With auspicious body, do ye touch my skin;
I invoke all you Agnis that sit in the waters;
Do ye confer upon me radiance and might and force.

e When as ye went below

THE YAJUR VEDA

Ye cried (*ánadata*) on the slaying of the serpent,
Therefore are yo criers (*nadyáh*) by name;
These are your names, O streams.
When instigated by Varuna
Ye wallowed speedily [2],
Then Indra obtained (*apnot*) you as ye went
Therefore ye are waters (*ápah*).
g As ye glided against his will,
He stayed (*ávivarata*) your courses,
Indra with his might, O goddesses;
Therefore your name is water (*váh*).
h One god stepped upon them,
As they glided, according to his will,
(Saying) 'The great ones have breathed forth (*úd*)
Therefore they are called water.
i The waters are kindly, the waters were ghee;
These waters bear Agni and Soma;
The bitter sap of those dispensing sweetness [3], the satisfying,
Hath come to me with breath, with radiance.
k I behold, or I hear;
The cry cometh to me, the voice of them to us;
I consider that I have enjoyed the ambrosia then,
When I delighted you, O ye of golden hue.
l Ye, waters, are healing;
Further us to strength,
To see great joy.
m The most auspicious flavour that is yours,
Accord to us here,
Like eager mothers.
n To him may we come with satisfaction,
To whose dwelling ye quicken us,
O waters, and propagate us.
O Arise to the sky, aim at the atmosphere, be united with the earth;
thou art splendour; for splendour thee!

v. 6. 2.

He draws cups of water; the cups are the royal consecration; the fire is the consecration; the royal consecration is the consecration of Varuna; (the fire) to be piled is Agni's consecration; verily by them is he consecrated; verily also he conquers both the worlds, that of him who has offered the royal consecration and that of the piler of the fire. There are waters; the waters are foes of Agni; in that he puts the waters down below the fire, (they serve) to overcome his foe; he prospers himself, his foe is defeated. The waters are ambrosia [1]; therefore they sprinkle with water him who is faint; he does not go to ruin, he lives all his life, for whom these are put down, and who knows them thus. The waters are food, the waters are cattle, cattle are food; an eater of food and rich in cattle he becomes, for whom these are put down, and who knows them thus. They are twelve; the year has twelve months; verily by the year he wins food for him [2]; there are vessels used; in a vessel is food eaten; verily he wins food with its birthplace; up to the twelfth generation he eats food; moreover, he is not cut off from his vessel for whom these are put down, nor he who knows them thus. The pots and the

THE YAJUR VEDA

pans make pairs, for the propagation of pairing; with offspring, with cattle, with pairings is he propagated for whom these are put down and he who [3] knows them thus. Agni is pain; he afflicts the Adhvaryu, the sacrificer, and offspring with pain; in that he puts down water, he soothes his pain; neither Adhvaryu nor sacrificer goes to ruin; offspring are soothed where these are put down. The waters are the hearts of the waters; in that he puts these down, he unites these with (the waters) of the sky; Parjanya becomes likely to rain [4]. He who knows their home and their arrangement becomes possessed of a home, things go in order for him. Along the furrows he puts (them) down; this is their home, their arrangements; he who knows thus becomes possessed of a home, and things go in order for him. The others he puts down in pairs, but four in the middle, for support. The bricks are food, this oblation is food in very presence; in that he puts down this oblation, verily straightway [5] he wins food for him; in the middle he puts (them) down; verily he bestows food on him in the middle; therefore in the middle is food eaten. It is offered to Brhaspati; Brhaspati is the holy power of the gods: verily by holy power he wins food for him. 'Thou art splendour; for splendour thee!' he says; brilliant and resplendent does he become, for whom these are put down, and he who knows it thus.

v. 6. 3.

He puts down the bricks of being; in every place is death born; wherever death is born, thence he removes it by sacrifice; therefore the piler of the fire lives all his life, for all deaths are removed by him; therefore the piler of the fire is not to be practised against; his witchcraft turns upon him (who does so) and lays him low. He who piles the fire is consecrated; these are the offerings of the divine consecrators; so many are the consecrations of the gods, and they [1] confer consecrations upon him; they consecrate him, the fire is consecration; the royal consecration is the consecration of Varuna; (the fire) to be piled is the consecration of holy power. 'On the instigation of the god Savitr, thee', he says; verily instigated by Savitr he consecrates him with holy power, with the deities. He pours down every sort of food, to win every sort of food. He pours down over him from the front face to face; for from the front face to face is food eaten. He pours down from the head, for from the head is food eaten; he causes (the water) to flow over up to the mouth [2]; verily on the mouth he bestows food-eating upon him. 'With the lordship of Agni I consecrate thee', he says; this is the consecration of Agni; verily he consecrates him with it. 'With the lordship of Brhaspati I consecrate thee', he says; Brhaspati is the holy power of the gods; verily with holy power he consecrates him. 'With the lordship of Indra I consecrate thee', he says; verily he confers power from above upon him. That [3] is the form of the royal consecration. He who knowing thus piles the fire conquers both the worlds, that of him who has offered the royal consecration and that of the piler of the fire. When Indra had been consecrated, his power and strength fell away in ten places; the gods brought it together with the Sautramani; he who piles the fire is consecrated; having piled the fire he should sacrifice with the Sautramani; verily collecting power and strength he places them in himself.

v. 6. 4.

The year in unison with the Ayavans the dawn in unison with the ruddy (cows); Surya in unison with the steed; the Aṣvins in unison with the wondrous works. Agni Vaiçvanara in unison with the food offerings; with ghee; hail!

The year is the year, the Ayavas are the months, the red one the dawn, the steed Surya, the Aṣvins these two (worlds), Agni Vaiçvanara the year, the food offerings cattle, ghee cattle. With the year cattle are born; verily with the year he produces cattle for him. He offers on a blade of Darbha grass

THE YAJUR VEDA

[1]; the Darbhas are the ambrosia, the strength of the (earth); he offers on it; verily he is propagated. An eater of food he becomes for whom they offer thus. These deities are the foremost portions of Agni; verily he delights them; verily too he places the eye of Agni in front; he becomes not blind who knows thus. Waters were the world at first, the Moving ocean; Prajapati, becoming wind, rocked about on a lotus leaf; he [2] could find no support; he saw that nest of the waters, on it he piled the fire, that became this (earth), then indeed did he find support. (The brick) which he put down in front became the head, that is the eastern quarter; (the brick) which he put down on the right became the right side, that is the southern quarter; (the brick) which he put down behind became the tail, that is the western quarter; (the brick) which he put down on the left [3] became the left side, that is the northern quarter; (the brick) which he put down above became the back, that is the zenith. Agni of the five bricks is this (earth); therefore when they dig in it they knock up against the brick, against gravel. Now all this (earth) in the eyes of the birds shines at night, therefore birds do not at night rest upon it. He who knowing this piles a fire finds support, and conquers all the quarters. The Brahman is connected with Agni, therefore the Brahman finds prosperity in all the quarters; verily every quarter he goes to is his own. The fire is the nest of the waters; therefore waters draw the fire; verily they enter their own birthplace.

v. 6. 5.

Having kept the fire in the pan for a year in the second year he should offer on eight potsherds to Agni, to Indra on eleven potsherds, to the All-gods on twelve potsherds, to Brhaspati an oblation, to Visnu on three potsherds; in the third year he should sacrifice with the Abhijit (offering). In that there is (an offering) on eight potsherds, the Gayatri has eight syllables, and the morning pressing is connected with Agni and the Gayatri, verily he supports by it the morning pressing and the Gayatri metre. In that there is (an offering) on eleven potsherds, the Tristubh has eleven syllables, and the midday pressing is connected with Indra and the Tristubh, verily he supports by it the midday pressing and the Tristubh [1] metre. In that there is (an offering) on twelve potsherds, the Jagati has twelve syllables, and the third pressing is connected with the All-gods and the Jagati, verily he supports by it the third pressing and the Jagati metre. In that there is an oblation to Brhaspati, and Brhaspati is the holy power of the gods, verily he supports by it holy power. In that there is (an offering) to Visnu on three potsherds, and Visnu is the sacrifice, verily he supports by it the sacrifice. In that he sacrifices with the Abhijit in the third year, (it serves) for conquest. In that he keeps the fire in the pan for a year, he [2] saves this world by it; in that he piles the fire in the second year, he saves the atmosphere by it; in that he sacrifices in the third year, he saves yonder world by it. This (fire) Para Atnara, Kaksivant Auçija, Vitahavya Çrayasa, and Trasadasyu Paurukutsya piled, being desirous of offspring; then indeed did they win thousands each of children; he is extended with offspring, with cattle, that measure he attains which they attained, who knowing thus piles the fire.

v. 6. 6.

a Prajapati piled the fire; it kept being razor-edged; the gods in terror did not approach it; they, clothing themselves in the metres, approached it, and that is why the metres have their name. The metres are holy power; the black antelope skin is the form of holy power; he puts on a pair of black antelope skin shoes; verily clothing himself with the metres he approaches the fire, to prevent injury to himself.

b The fire is put down as a treasure of the gods [1]. Now a treasure unguarded others find, or he cannot recollect where it is; he steps on the fire-pan; verily he makes himself its overlord, for guardianship. Or rather they say, 'It should not be stepped on'; the pan is connected with Nirrti; if he

THE YAJUR VEDA

were to step on it, he would hand himself over to Nirrti; therefore it should not be stepped on. He puts down the human head, for guardianship; and moreover this is just as if one should say, 'Guard that for me' [2].

c Atharvan is Prajapati; Dadhyañc Atharvana is the fire, his bones are the bricks; as to that the seer says, 'Indra with the bones of Dadhyañc'. In that he piles the fire with the bricks, he piles up the fire with itself; he has his own self in yonder world who knows thus.

d (The fire) to be piled is the body of Agni, Vaiçvanara is the self; in that he offers to Vaiçvanara after the piling, he prepares its [3] body and mounts it; the sacrificer thus prepares his body, in that he piles the fire; in that he offers to Vaiçvanara after the piling, verily having prepared his body he mounts it with the self; therefore they do not cut off from it; verily living he goes to the gods.

e He puts on dust with a verse addressed to Vaiçvanara; Agni Vaiçvanara is this (earth), the dust is its piling; verily he piles Agni Vaiçvanara; Vaiçvanara is the form dear to Agni; verily he wins the form dear to him.

v. 6. 7.

The gods obtained the brilliance (*virájam*) of Agni by means of the consecration; for three nights should he be consecrated; the Viraj has three feet, he obtains the Viraj. For six nights should he be consecrated; the year consists of six seasons; the Viraj is the year, he obtains the Viraj. For ten nights should he be consecrated; the Viraj has ten syllables; he obtains the Viraj. For twelve nights should he be consecrated; the year has twelve months; the Viraj is the year; he obtains the Viraj. He should be consecrated for thirteen nights; the year has thirteen months [1]; the Viraj is the year; he obtains the Viraj. For fifteen nights should he be consecrated; the nights of the half-month are fifteen; the year is made up by the half-months; the Viraj is the year; he obtains the Viraj. For seventeen nights should he be consecrated; the year has twelve months and seven seasons; the Viraj is the year; he obtains the Viraj. For twenty-four nights should he be consecrated; the year has twenty-four half-months; the Viraj is the year; he obtains the Viraj. For thirty nights should he be consecrated [2]; the Viraj has thirty syllables; he obtains the Viraj. For a month should he be consecrated; the year is the month; the Viraj is the year; he obtains the Viraj. For four months should he be consecrated; for four months the Vasus bore him, they conquered the earth, the Gayatri metre; for eight the Rudras, they conquered the atmosphere, the Tristubh metre; for twelve the Adityas, they conquered the sky, the Jagati metre; then they attained distinction, supremacy over the gods. Therefore after keeping the fire for twelve months, should one pile it up; the year has twelve months, the fire to be piled is the year, the bricks are days and nights; he piles him with the bricks obtained; verily also he attains distinction, supremacy over his equals.

v. 6. 8.

a Agni is piled for the world of heaven; if he were not to mount after him the sacrificer would be excluded from the world of heaven. 'I have mounted on the earth; let not breath forsake me'; 'I have mounted on the atmosphere; let not offspring forsake me'; 'I have mounted on the sky, we have attained the light', he says; this is the mounting after Agni verily by it he mounts after him, to attain the world of heaven.

b If he were to set up (the eleven posts) commensurate with the wings [1], he would make the sacrificial rite too small, his offspring would be worse off than himself. He sets (it) up commensurate with the altar; verily he makes the sacrificial rite larger, his offspring does not become worse than himself.

e He should pile (the fire) of a thousand (bricks) when first piling (it); this world is commensurate

THE YAJUR VEDA

with a thousand; verily he conquers this world. He should pile (it) of two thousand when piling a second time; the atmosphere is commensurate with two thousand; verily he conquers the atmosphere. He should pile (it) of three thousand when piling for the third time [2]; yonder world is commensurate with three thousand; verily he conquers yonder world.

d Knee deep should he pile (it), when piling for the first time; verily with the Gayatri he mounts this world; navel deep should he pile (it) when piling for the second time; verily with the Tristubh he mounts the atmosphere; neck deep should he pile (it) when piling for the third time; verily with the Jagati he mounts yonder world.

e After piling the fire he should not have intercourse with a woman of pleasure, thinking, 'I shall deposit seed in that which is no womb'; nor after piling for the second time should he have intercourse with the wife of another [3], nor after piling for a third time should he have intercourse with any woman whatever. In that he piles the fire, he deposits seed; if he were to have intercourse, he would be deprived of seed. Or rather they say, 'If he were not to have intercourse, there would be no offspring.' In that he puts down the two Retahsic (bricks), they support the seed of the sacrificer; therefore he should have intercourse, for the non-spilling of seed.'

f Three seeds are there, father, son, grandson [4]; if he were to put down two Retahsic (bricks), he would cleave his seed; three he puts down, for the continuity of seed; the first Retahsic is this (earth), this (earth) is speech, therefore they see this (earth), they see speech speaking; the second is the atmosphere, the atmosphere is breath, therefore they see not the atmosphere, nor breath; the third is yonder (sky), yonder (sky) is the eye, therefore they see yonder (sky), they see the eye. With a Yajus he sets down this one [5] and yonder one, but with mind only the middle, to arrange these worlds, and also the breaths.

g 'The sacrifice offered by the Bhrgus, the Vasus, accord our desires; of thee thus offered, enjoyed, may I here enjoy wealth,' he says; verily he milks thereby the song and the recitation.

h 'Father Matariçvan, bestow flawless abodes; the flawless abodes the Uçijs have made; let Soma, all knowing, the leader, be leader; let Brhaspati recite hymns and rejoicing,' he says; that is Agni's hymn, and with it he recites after him.

v. 6. 9.

a That fire which is kept in the pan is consecrated of fires; if he were to put it down their embryos would be liable to abortion, and that would be like descending after consecration. He sets it on a throne, to support and prevent the falling of embryos, and he makes thus a consecration.

b (The fire) in the pan is an embryo, the sling is the womb; if he were to remove the pan from the sling, he would strike the embryo from the womb; the sling has six ropes; man is sixfold [1], the body, the head, four limbs; verily in himself he bears it.

c The fire is Prajapati, his breasts are the pan and the mortar; his offspring live on them; in that he puts down the pan and the mortar, with them the sacrificer milks the fire in yonder world.

d The fire is the year, its bricks are arranged threefold, those of Prajapati, of Visnu [2], of Viçvakarman; the Prajapati (bricks) are the days and nights; in that he keeps (the fire) in the pan, he puts down the Prajapati (bricks); in that he takes up the kindling-sticks, and the trees are Visnu's, verily he puts down the Visnu (bricks); in that he piles the fire with bricks, and Viçvakarman is this (earth), verily he puts down the Viçvakarman (bricks). Therefore they say, 'Threefold is Agni.'

e This thus should the sacrificer himself pile; if another pile his fire, if he should not prosper him with sacrificial gifts, he would appropriate his fire; him who piles his fire he should prosper with sacrificial gifts; verily thus he preserves his fire.

v. 6. 10.

Prajapati piled the fire as the year by the seasons; by the spring he piled its front half, by the summer its right wing, by the rains its tail, by the autumn its left wing, by the winter its middle. By the Brahman class he piled its front half, by the lordly class its right wing, by cattle its tail, by the people its left wing, by hope its middle. He who knowing thus piles the fire piles it with the seasons; verily he wins all [1]; they hearken to him who has piled the fire, he eats food, he is resplendent. The first layer is this (earth), the mortar the plants and trees; the second is the atmosphere, the mortar the birds; the third is yonder (sky), the mortar the Naksatras; the fourth the sacrifice, the mortar the sacrificial fee; the fifth the sacrificer, the mortar offspring; if he were to pile it with three layers, he would obstruct the sacrifice, the fee, the self, offspring; therefore should it be piled with five layers; verily he preserves all. In that there [2] are three layers, (it is) since Agni is threefold; in that there are two (more), the sacrificer has two feet, (it is) for support; there are five layers, man is five fold; verily he preserves himself. There are five layers, he covers (them) with five (sets of) mortar, these make up ten, man has ten elements; he preserves man in his full extent. Again the Viraj has ten elements, the Viraj is food; verily he finds support in the Viraj and the eating of food. The sixth layer is the year, mortar is the seasons; there are six layers, six (sets of) mortar, they make up twelve, the year has twelve months; verily he finds support in the year.

The Horse Sacrifice (continued)

v. 6. 11.

The red, the dark red, the jujube red, these are for Prajapati; the brown, the reddish-brown, the parrot brown, these are for Rudra. The white, the white-eyed, the white-necked, these have the fathers as their deities. Three black barren cows are for Varuna, three white barren cows for the Sun; the dusky-spotted hornless ones are for Mitra and Brhaspati.

v. 6. 12.

The dappled, the one with cross-lines dappled, the one with dappled marks running up, these are for the Maruts; the bright, the ruddy woolled, the white, are for Sarasvati; the piebald, the grey piebald, the slightly piebald, these are for the All-gods; three dark barren cows are for Pusan, three ruddy barren cows for Mitra; the red-spotted hornless ones are for Indra and Brhaspati.

v. 6. 13.

The white limbed, the one with white limbs on one side the one with white limbs on both sides, these are for Indra and Vayu; the one with white ear-holes, that with one white ear-hole, the one with both white ear-holes, they are for Mitra and Varuna; the one with a pure tail, the one with a completely pure tail, the one with a tail in lumps, these are for the Aṅvins; three barren cows of varied colours are for the All-gods, three white for the supreme lord; the white-spotted hornless ones are for Soma and Pusan.

v. 6. 14.

The humped, the bull, the dwarf (animal), these are for Indra and Varuna; the one with white hump, the white-backed, the white-rumped, these are for Indra and Brhaspati; the white-footed, the white-

THE YAJUR VEDA

lipped, the white-browed, these are for Indra and Visnu; the three white-flecked barren cows are for Viçvakarman; the three with piebald bellies are (to be offered) to Dhatr; the white-spotted hornless ones are for Indra and Pusan.

v. 6. 15.

Three long-eared ones are for Yama; three white-footed for Soma; three ichneumons are (to be offered) to Agni, the youngest; three ruddy eighteen-month-old (sheep), these are for the Vasus; three red gallinules, these are for the Rudras; the brown-spotted hornless ones are for Soma and Indra.

v. 6. 16.

Three small-eared are for Visnu; three with red-tipped ears are (to be offered) to Visnu, the wide strider; three with dewlaps are (to be offered) to Visnu, the wide goer; three of two and a half years old are for the Adityas; three of three years old are for the Angirases; the yellow spotted hornless ones are for Indra and Visnu.

v. 6.17.

To Indra, the king, are (to be offered) three white-backed; to Indra, the overlord, three with white humps; to Indra, the self-ruler, three with white buttocks; three four-year-old (cows) are for the Sadhyas; three draught cows are for the All-gods; the black-spotted hornless ones are for Agni and Indra.

v. 6. 18.

To Aditi are (to be offered) three ruddy-spotted; to Indrani three black-spotted; to Kuhu three red-spotted; three calves to Raka; three heifers to Sinivali; the red-spotted hornless ones are for Agni and Visnu.

v. 6. 19.

Three reddish-brown ones are for Soma; to Soma, the king, are (to be offered) three dappled ones; the cloud-formed are for Parjanya; three goats with dewlaps are (to be offered) to Indrani; three ewes are for Aditi; those of auspicious mark and hornless are for sky and earth.

v. 6. 20.

There are three black-spotted for Varuna; to Varuna, the king, are (to be offered) three red-spotted; to Varuna, destroyer of foes, three ruddy-spotted; three of varied colours are for the All-gods; three dappled for all the deities; the white-spotted hornless ones are for Indra and Surya.

v. 6. 21.

To Soma, self-ruler, there are (to be offered) two oxen which drag the cart; to Indra and Agni, the givers of force, two camels; to Indra and Agni, givers of might, two sheep that drag the plough; two heifers are for earth; to the quarters are (to be offered) two mares; two heifers are for earth; two females are for the Viraj two heifers are for earth; two oxen that drag the carriage are (to be offered)

THE YAJUR VEDA

to Vayu; two black, barren cows are for Varuna; two bulls with high horns, destructive, are for the sky.

v. 6. 22.

In the morning eleven beasts of the ox kind are offered; the goat with spots, the blue jay, the Vidigaya, these are for Tvastr. For Surya there are nine white barren cows to be offered; those for Agni, Indra and Agni, and the Aṅvins are offered at the great stake.

v. 6. 23.

There are three reddish-brown ones for spring; three dappled ones for summer; three piebald (deer) for the rains; three dappled for autumn; three with dappled thighs for winter; three smeared over for the cool season; to the year are (offered) those with hanging bellies.

PRAPATHAKA VII

The Piling of the Fire Altar (continued)

v. 7. 1.

a 'He who piles the fire without regard to the deity falls a victim to the deities; he becomes poorer; he who (piles it) according to the deity does not fall a victim to the deities; he becomes richer. With a Gayatri (verse) addressed to Agni should he stroke the first layer; with a Tristubh the second; with a Jagati the third; with an Anustubh the fourth; with a Pankti the fifth; verily he piles the fire according to the deity. He falls not a victim to the deities; he becomes richer. This is the dividing of the sacrificial food; the food is cattle, and he piles it with cattle [1].

b He who piles the fire after announcing to Prajapati does not go to ruin. The horses should stand on either side, on the left the black, on the right the white; having offered them he should put down the bricks; that is the form of Prajapati, the horse is connected with Prajapati; verily having announced to Prajapati in real presence he piles the fire, he does not go to ruin; the white horse is the form of day, the black of night; the bricks are the form of day [2], the mortar of night; when about to put down the bricks he should stroke the white horse, when about to put down the mortar he should stroke the black; verily with the days and nights he piles it.

c A golden vessel full of honey he gives, (saying), 'May I be possessed of honey'; with (a verse) addressed to Surya, containing the word 'brilliant', he should gaze (on it); verily it becomes brilliant in the midday; he causes the horse to sniff it; Indra is yonder sun, Prajapati is he; the horse is connected with Prajapati; verily he wins him straightway.

v. 7. 2.

a To thee, O Agni, the bull, the wise,
I have come, generating thee ever new;
Be our household rites not halting;
With thy keen holy power sharpen us.

The bricks are cattle, in each layer he puts down a bull (brick); verily in his sacrifice he makes a pairing for propagation; therefore in every herd there is a bull.

THE YAJUR VEDA

b The image of the year
Which men revere in thee, O night,
Making his offspring rich in heroes,
May he obtain all life.

He puts down this Prajapati (brick) [1]; the sole eighth day is this (earth); in that food is made on the sole eighth day, he wins it thereby; this is the wish cow of Prajapati; verily by it the sacrificer in yonder world milks the fire.

c With the light wherewith the gods went upward,
Wherewith the Adityas, the Vasus, the Rudras,
Wherewith the Angirases attained greatness,
With that let the sacrificer go in prosperity.

The fire is piled for the world of heaven [2]; (with the words) 'With the light wherewith the gods went upwards', he lights the fire in the pan; verily he puts down the bricks connected with the trees, to win the world of heaven.

d (Homage) to the hundred-weaponed, him of a hundred powers,
Him of a hundred aids, the overcomer of hostility,
To Indra who shall lead us over all obstacles
Through autumns without fail.

e The four paths going to the gods
Which stretch between sky and earth,
To him, O gods, do ye all accord us
Who brought to them unfailing power and untirelessness [3].

f Summer, winter, and spring for us,
Autumn, the rains be favourable for us;
May we enjoy the favour and protection
Of these seasons through a hundred autumns.

g To the Idu year, the complete year, the year
Pay ye honour great;
In their lovingkindness that are worthy of sacrifice
May we long be unfailing, unsmitten.

h Better than good have the gods brought together;
With thee as aid may we win thee;
Do thou, wonder-working, O drop [4], enter us,
Be propitious and kindly to our children, our descendants.

i He puts down these unfailing (bricks), they are the gods unconquered; verily he enters them; he is not conquered.

k The theologians say, 'Since the months, the half-months, the seasons, the years cook the plants, then why is the offering of first-fruits made to other deities?' The gods conquered these (plants); if he were to offer to the seasons, he would cause strife with the gods; having offered the offering of first-fruits, he offers these libations; verily he delights the half-months, the months, the seasons, the year; he does not cause strife with the gods. 'Better than good have the gods brought together', he says, for the eating of the offering, to prevent the defeat of the sacrificer.

v. 7. 3.

a Thou art the thunderbolt of Indra, slaying foes;
Guarding our bodies, lying in wait;
He who in east, south, west,
In the north, as a foe plots against us,
May he strike on this rock.

The gods and the Asuras were in conflict; the Asuras sought to force them from the quarters; the gods repelled them with arrow and thunder bolt; in that he puts down the thunderbolt (bricks), he repels his foes with arrow and thunderbolt; in the quarters [1] he puts down; verily he puts round him those citadels of the gods, which guard the body.

b O Agni and Visnu,
May these songs gladden you in unison;
Come ye with radiance and strength.

The theologians say, 'Since they do not offer to any deity, then what deity has the stream of wealth?' Wealth is Agni, this stream is his; wealth is Visnu, this stream is his; with a verse addressed to Agni and Visnu he offers the stream of wealth; verily he unites them with their proper portions; verily also [2] he makes this libation to have an abode; he wins that for desire of which he makes this offering. The fire is Rudra; now two are his bodies, the dread the one, the auspicious the other; in that he offers the Çatarudriya, he soothes with it his dread form; in that he offers the stream of wealth, he delights with it his auspicious form. He, who knows the support of the stream of wealth [3], finds support. If there is any butter left over, in it he should cook a mess for the Brahmans, four Brahmans should eat it; the Brahman is Agni Vaiçvanara, Vaiçvanara, is the form dear to Agni; verily he establishes it in his dear form. He should give four cows; verily with them the sacrificer in yonder world milks the fire.

v. 7. 4.

a 'To thought I offer with mind, with ghee', he says; the oblation to Viçvakarman is called the undeceivable; the foe cannot deceive him who has piled; verily also he wins the gods.

b 'O Agni, to-day', (with these words) he offers with a Pankti verse, and by the Pankti and the libation he grasps the beginning of the sacrifice.

c 'Seven are thy kindling-sticks, O Agni; seven thy tongues', he says; verily he wins the Hotr's offices. Agni went away from the gods, desiring a portion [1]; to him they assigned this as a portion; that is the Agnihotra, of Agni; then is he born indeed when he is completely piled. Verily to him on birth he gives food; he delighted delights him, he becomes richer.

d The theologians say, 'Since it is as the Garhapatya that (the fire) is piled, then where is its Ahavaniya?' 'Yonder sun', he should reply, for in it they offer to all the gods [2]. He who knowing thus piles the fire straightway makes pleased the gods.

e O Agni, the glorious, lead him to glory;
Bring hither the fame that is Indra's;
May he be head, overlord, resplendent,
Most famed of his equals.
With look auspicious first they underwent

THE YAJUR VEDA

Fervour and consecration, the seers who found the heavenly light;
Thence was born the kingly power, might and force;
May the gods in unison accord that to us.
Disposer, ordainer, and highest [3] onlooker,
Prajapati, supreme lord, the ruler;
The Stomas, the metres, the Nivids, mine they call;
To him may we secure the kingdom.
Turn towards me, come to me;
May he be your ruler, your overlord;
On his discernment do ye depend;
Upon him henceforth do ye all serve.

He puts down these supporters of the realm; this is the realm supporting piling of the fire; verily with it he bestows on him the kingly power, he becomes the kingly power, the kingly power does not fall away from him.

v. 7. 5.

a Just as a son born dies, so dies he whose fire in the pan is extinguished. If he were to make it by friction, he would divide (the fire), he would produce a foe for him. It must again be kindled (with wood) around; verily he produces it from its own birthplace, he does not produce a foe for him. Darkness seizes on him whose fire in the pan is extinguished, darkness is death; a black garment, a black heifer are the sacrificial fees; verily with darkness [1] he smites away the darkness which is death. Gold he gives, gold is light; verily with the light he smites away the darkness; moreover gold is brilliance; verily he confers brilliance upon himself.

b Like heavenly light, the heat; hail! Like heavenly light, the Arka hail! Like heavenly light, the bright; hail! Like heavenly light, the light; hail! Like heavenly light, the sun; hail!"

The fire is Arka, the horse sacrifice is yonder sun [2]; in that he offers these libations he unites the lights of the Arka and the horse sacrifice; he indeed is an offerer of the Arka and the horse sacrifice, for whom this is done in the fire.

c The waters were first this world, the moving; Prajapati saw this first layer, it he put down, it became this (earth). To him Viçvakarman said, 'Let me come to thee'; 'There is no space here', he answered [3]. He saw this second layer, he put it down, it became the atmosphere. The sacrifice said to Prajapati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman, 'Let me come to thee.' 'In what way wilt thou come to me?' 'By the regional (bricks)', he replied. He came with the regional (bricks), he put them down, they became the regions [4]. The supreme lord said to Prajapati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He saw this third layer, he put it down, it became yonder (world). Aditya said to Prajapati, 'Let me come to thee' [5]; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He said to the supreme lord, 'Let me come to thee.' 'In what way wilt thou come to me?' 'By the space-filler', he replied. He came to him by the space filler; therefore the space-filler is unexhausted, for yonder Aditya is unexhausted [6]. To them the seers said, 'Let us come to you.' 'In what way will ye come?' 'By greatness', they replied. To them they came with two (more) layers; (the fire) became one of five layers. He who knowing thus piles the fire

becomes greater, he conquers these worlds, the gods know him; moreover he attains community with these deities.

v. 7. 6.

a The fire is a bird; if the piler of the fire were to eat of a bird, he would be eating the fire, he would go to ruin. For a year should he observe the vow, for a vow goes not beyond a year.

b The fire is an animal; now an animal destroys him who moves up to it face to face; therefore he should go up to it from behind while it is looking towards the front, to prevent injury to himself.

c 'Brilliance art thou, grant me brilliance, restrain earth [1], guard me from the earth. Light art thou, grant me light, restrain the atmosphere, guard me from the atmosphere. Heavenly light art thou, grant me heavenly light, restrain the heavenly light, guard me from the sky', he says; by these are these worlds supported; in that he puts them down, (it is) for the support of these worlds. Having put down the naturally perforated (bricks) he puts down the gold bricks; the naturally perforated are these worlds, gold is light; in that having put down the naturally perforated [2] he puts down the gold bricks; verily he makes these worlds full of light by means of them; verily also by them these worlds shine forth for him.

d Those flames of thine, O Agni, which rising in the sun,
With rays envelop the sky,
With all of them bring us to brilliance, to man.
Those flames of yours in the sun, O gods,
Those flames in cattle, in horses,
O Indra and Agni, with all of these
Grant us brilliance, O Brhaspati.
Grant us brilliance [3] in our Brahmans,
Place brilliance in our princes,
Brilliance in Viçyas and Çudras;
With thy flame grant me brilliance.

The glory and power of him who has piled the fire go apart twofold, or to the fire which he has piled or to the man who has sacrificed. In that he offers these libations, he places in himself power and fame.

e He who having piled the fire steps on it is liable to go to ruin. 'To thee I come praising with holy power'; with this verse addressed to Varuna [4] should he offer; that is the soothing of the fire and the protection of himself.

f He who piles the fire is made into an offering; just as an offering spills, so he spills who having piled the fire approaches a woman; with clotted curds for Mitra and Varuna he should sacrifice; verily he approaches unity with Mitra and Varuna, to avoid his spilling.

g He who knows the fire to rest on the seasons, for him the seasons go in order; he finds support. The fire resting on the seasons is the year [5]; the head is the spring, the right side summer, the tail the rains, the left side autumn, the middle winter, the layers the first half-months, the mortar the second half-months, the bricks the days and nights; this is the fire resting on the seasons; he who knows thus, for him the seasons go in order; he finds support.

h Prajapati, desirous of supremacy, put down the fire; then did he attain supremacy; he who knowing thus piles the fire attains thus supremacy.

v. 7. 7.

- a What has flowed from purpose, or heart,
Or what is gathered from mind or sight,
Follow to the world of good deed,
Where are the seers, the first-born, the ancient ones.
- b This I place around thee, O abode, the treasure
Whom the all-knower hath brought here;
After you the lord of the sacrifice will follow;
Know ye him in the highest firmament.
- c Know ye him in the highest firmament,
O gods associates, ye know his form;
When he shall come [1] by the paths, god-travelled,
Do ye reveal to him what is sacrificed and bestowed.
- d Move ye forward; go ye along together,
Make ye the paths, god-travelled, O Agni
In this highest abode,
O All-gods, sit ye with the sacrificer.
- e With the strew, the encircling- stick,
The offering-ladle, the altar, the grass (*barhis*),
With the Rc, bear this sacrifice for us
To go to the heaven to the gods.
- f What is offered, what is handed over,
What is given, the sacrificial fee,
That [2] may Agni Vaiçvanara
Place in the sky among the gods for us.
- g That by which thou bearest a thousand,
Thou, O Agni, all wealth,
By that (path) do thou bear the sacrifice of ours,
To go to the gods in heaven.
- h By that (path) by which, O Agni, the priests, busy,
Bear the fees, the sacrifice,
By that do thou bear this sacrifice of ours,
To go to the gods in heaven.
- i By that (path) by which, O Agni, the doers of good deeds,
Obtain the streams of honey,
By that do thou bear this sacrifice of ours,
To go to the gods in heaven.
- k Where are the streams that fail not
Of honey and of ghee,
May Agni Vaiçvanara place us
In heaven among the gods.

v. 7. 8.

- a Thy kindling-sticks, O Agni, thine abodes,
Thy tongues, O all-knower, thy light,

THE YAJUR VEDA

Thy cracklings, thy drops,
With these pile thyself, well knowing.

The fire is an extended sacrifice; what of it is performed, what not? What the Adhvaryu in piling the fire omits, that of himself he omits. 'Thy kindling-sticks, O Agni, thine [1] abodes', he says; this is the self piling of the fire; verily the fire piles the fire, the Adhvaryu omits nothing from himself.

b To the four quarters let the fires advance;
May he bear this sacrifice for us, well knowing;
Making rich the ghee, immortal, full of heroes,
The holy power is the kindling-stick of the libations.

The tortoise is put down for the world of heaven; 'To the four quarters let the fires advance', he says [2]; verily by it he recognizes the quarters; 'May he bear this sacrifice for us, well knowing', he says, for guidance to the world of heaven; 'The holy power is the kindling-stick of the libations', he says. By means of the holy power the gods went to the world of heaven; in that he puts down (the tortoise) with (a verse) containing the word 'holy power', by the holy power the sacrificer goes to the world of heaven.

c The fire is Prajapati here; cattle are the offspring; the form the metres; all colours of bricks should he make; verily by the form he wins offspring, cattle, the metres; verily also he piles it winning it for offspring, cattle, the metres.

v. 7. 9.

a In me I take first Agni,
For increase of wealth, for good offspring with noble heroes;
In me offspring, in me radiance I place;
May we be unharmed in our body with good heroes.
b The immortal Agni who hath entered
Into us mortals within the heart, O fathers,
May we enclose him in ourselves;
May he not abandon us and go afar.

If the Adhvaryu without taking the fire in himself were to pile it, he would pile his own fire also [1] for the sacrificer. Now cattle depend upon the fire; cattle would be likely to depart from him. 'In me I take first Agni', he says; verily in himself he supports his own fire, cattle depart not from him.

b The theologians say, 'Since clay and water are not food for Agni, then why is he piled with clay and water?' In that he joins with water [2] and all the deities are the waters, verily he unites him with the waters. In that he piles with clay and Agni Vaiçvanara is this earth, verily he piles Agni with Agni.

c The theologians say, 'Since the fire is piled with clay and water, then why is it called the fire?' In that he piles with the metres and the metres are fires, therefore is it called fire. Moreover Agni Vaiçvanara is this (earth); in that [3] he piles with clay, therefore is it called the fire.

d He puts down golden bricks; gold is light; verily he confers light upon him; again gold is brilliance; verily he confers radiance upon himself. He, who piles (the fire) with faces on all sides, eats food in all his offspring, conquers all the quarters. In the east he puts down a Gayatri, a Tristubh on the south, a Jagati on the west, an Anustubh on the north, a Pankti in the middle; this is the fire with faces on all sides: he, who knowing thus piles it, eats food in all his offspring, conquers all the quarters; verily also he weaves quarter in quarter; therefore quarter is woven in quarter.

v. 7. 10.

Prajapati created the fire; it created ran away east from him; he cast the horse at it, it turned to the south; he cast the ram at it, it turned to the west; he cast the bull at it, it turned to the north; he cast the goat at it, it ran upwards. He cast the man at it. In that he puts down the heads of animals, he piles it [1], winning it on every side. The heads of animals are bricks, breath supporting, full of sight; in that he puts down the heads of animals, the sacrificer breathes with them in yonder world; verily also these worlds shine forth for him by them. He puts them down after smearing with mud, for purity. The fire is an animal, animals are food, the heads of animals are this fire; if he desire of a man, 'May his food be less' [2], he should put down for him the heads of animals more closely together; his food becomes less; if he desire of a man, 'May his food be similar (to what he has now)', he should put them down for him at a mean distance; verily his food becomes the same; if he desire of a man, 'May his food become more', he should put them down separating them at the ends of the pile; verily at the ends also he wins food for him; his food becomes more.

The Horse Sacrifice (continued)

v. 7. 11.

Flies with the teeth, frogs with the grinders; the cater with the gnawer; strength with the digester; the wild with the knee-cap; clay with the gums; Avaka grass with pieces of gravel; with the Avakas gravel; with the hump the tongue; with the shouter the palate, Sarasvati with the tongue tip.

v. 7. 12.

Strength with the jaws; the waters with the mouth; the Adityas with the hair; support with the lower lip; the existent with the upper; the clearness with what is between; by the gloss the external (radiance); by the knob the thundering; by the eyes Surya and Agni; by the two pupils the two lightnings; the lightning-stroke by the brain; might by the marrow parts.

v. 7. 13.

Tortoises with the hooves; with the flesh of the hooves francolin partridges; the Saman with the dewclaws; speed with the legs; health with the two knees; strength with the two Kuhas; fear with the two movers; the secret with the two sides; the Açvins with the two shoulders Aditi with the head; Nirrti with the bald head.

v. 7. 14.

The yoke-thong with the pits of the legs; the yoke with the bent part; thought with the neck; sounds with the breaths; with the gloss skin; with the Parakaça the interior; with hair the flies; Indra with the hard-working bearing part; Brhaspati with the seat of the birds; the chariot with the cervical vertebrae.

v. 7. 15.

Indra and Varuna with the two buttocks; Indra and Agni with the flesh below the buttocks; Indra and Brhaspati with the two thighs; Indra and Visnu with the knees; Savitr with the tail; the Gandharvas with the penis; the Apsarases with the testicles; the purifying with the anus; the strainer with the two Potras; the going with the two Sthuras; the going to with the two centres of the loins.

v. 7. 16.

For Indra the breast, for Aditi the flanks, for the quarters the cervical cartilages; the clouds with the heart and its covering; atmosphere with the pericardium; the mist with the flesh of the stomach; Indrani with the lungs; ants with the liver, the hills with the intestines; the ocean with the stomach; Vaiçvanara with the fundament.

v. 7. 17.

For Pusan the rectum; for the blind serpent the large entrails; serpents with the entrails; seasons with the transverse processes; sky with the back; for the Vasus the first vertebra; for the Rudras the second; for the Adityas the third; for the Angirases the fourth; for the Sadhyas the fifth; for the All-gods the sixth.

v. 7. 18.

Force with the neck; Nirrti with the bones; Indra with the hard-working bearing part; for Rudra the moving shoulder; for day and night the second (part); for the half-months the third; for the months the fourth; for the seasons the fifth; for the year the sixth.

v. 7. 19.

Joy with the delighter; love with the two Pratyasas; fear with the two Çitimans; command with the two Praçasas; sun and moon with the two kidney parts; the dark and the light with the two kidneys; the dawning with the form; the setting with the formless.

v. 7. 20.

Day with the flesh; night with the fat; the waters with the juice; ghee with the sap; ice with the fat (vása); hail with the rheum of the eyes; with tears hoar-frost; sky with the form; the Naksatras with the shadow; earth with the hide; the skin with the skin; to it brought up hail! To it slaughtered hail! To it offered hail!

v. 7. 21.

For Agni the first rib; for Sarasvati the second; for Soma the third; for the waters the fourth; for the plants the fifth; for the year the sixth; for the Maruts the seventh; for Brhaspati the eighth; for Mitra the ninth; for Varuna the tenth; for Indra the eleventh for the All-gods the twelfth; for sky and earth the side; for Yama the side bone.

THE YAJUR VEDA

v. 7. 22.

For Vayu the first rib; for Sarasvant the second; for the moon the third; for the Naksatras the fourth; for Savitr the fifth; for Rudra the sixth for the serpents the seventh; for Aryaman the eighth; for Tvastri the ninth for Dhatr the tenth; for Indrani the eleventh; for Aditi the twelfth; for sky and earth the side; for Yama the side bone.

v. 7. 23.

The path with the two parts near the kidneys; continuance with the two sinew parts; parrots with bile; jaundice with the liver; the Haliksnas with the evil wind; Kuçmas with dung; the worms with the contents of the intestines; dogs with the cutting up; serpents with the smell of the blood, birds with the smell of the cooking; ants with the fragments.

v. 7. 24.

With strides the courser hath strode out,
In unison with the All-gods worthy of sacrifice;
Do thou bear us to the world of good deeds;
May we rejoice in thy strength.

v. 7. 25.

a Thy back is the sky; thy place earth; thy breath the atmosphere; thy birthplace the ocean.
b Thine eye the sun; thy breath the wind; thine ear the moon; thy joints the months and the half-months; thy limbs the seasons; thy greatness the year.

v. 7. 26.

Agni was the animal; with it they sacrificed; it won this world where Agni is; this is thy world, thou wilt win it, and so snuff (it).
Vayu was the animal; with it they sacrificed; it won this world where Vayu is; this is thy world, therefrom will I obstruct thee if thou dost not snuff (it).
Aditya was the animal; with it they sacrificed; it won this world where Aditya is; this is thy world, thou wilt win it if thou dost snuff it.

KANDA VI

THE EXPLANATION OF THE SOMA SACRIFICE

PRAPATHAKA I

The Exposition of the Soma Sacrifice

vi. 1. 1.

He makes a hall with beams pointing east. The gods and men divided the quarters, the gods (obtained) the eastern, the Pitrs the southern, men the western, the Rudras the northern. In that he makes a hall with beams pointing east, the sacrificer approaches the world of the gods. He covers it over, for the world of the gods is hidden from the world of men. 'It is not easy', they say, 'to go from this world; for who knows if he is in yonder world or not.' He makes at the corners apertures [1], for the winning of both worlds. He shaves his hair and beard, he trims his nails. The hair and the beard are dead and impure skin, and by thus destroying the dead and impure skin he becomes fit for the sacrifice and approaches the sacrifice. The Angirases going to the world of heaven placed in the waters consecration and penance. He bathes in the waters; verily visibly he secures consecration and penance. He bathes at a ford, for at a ford did they place (consecration and penance); he bathes at a ford [2]; verily he becomes a ford for his fellows. He sips water; verily he becomes pure within. He consecrates him with a garment; the linen garment has Soma for its deity. He who consecrates himself approaches Soma as his deity. He says, 'Thou art the body of Soma; guard my body.' He approaches his own deity; verily also he invokes this blessing. (Of the garment) the place where the border is belongs to Agni, the wind-guard to Vayu, the fringe to the Pitrs, the foreedge to the plants [3], the warp to the Adityas, the woof to the All-gods, the meshes to the Naksatras. The garment is thus connected with all the gods; in that he consecrates him with the garment, verily with all the gods he consecrates him. Man has breath without; his eating is his breath, he eats; verily he consecrates himself with breath. He becomes satiated. As great as is his breath, with it he approaches the sacrifice. Ghee pertains to the gods, sour cream to the Pitrs, well-seasoned butter to men [4], fresh butter is connected with all the gods; verily in anointing with fresh butter he satisfies all the gods. The man who is consecrated has fallen from this world and yet not gone to the world of the gods; fresh butter is as it were midway; therefore he anoints with fresh butter, along the hair, with a Yajus, for destruction. Indra slew Vrtra; his eyeball fell away; it became collyrium. When he anoints, verily he takes away the eye of his enemy. He anoints his right eye first [5], for men anoint the left first. He does not rub (the ointment) on, for men rub (the ointment) on. Five times he anoints; the Pankti has five syllables, the sacrifice is fivefold; verily he obtains the sacrifice. He anoints a limited number of times, for men anoint an unlimited number of times. He anoints with (a stalk) which has a tuft, for men anoint with (a stalk) which has no tuft; (verily he anoints them) for discrimination. If he were to anoint with (a stalk) having no tuft, he would be as it were a thunder bolt. He anoints with one which has a tuft, for friendship [6]. Indra slew Vrtra, he died upon the waters. Of the waters what was fit for sacrifice, pure, and divine, that went out of the waters, and became Darbha grass. In that he purifies

THE YAJUR VEDA

(the sacrificer) with bunches of Darbha grass, verily he purifies him with the waters which are fit for sacrifice, pure, and divine. He purifies (him) with two (stalks); verily he purifies him by days and nights. He purifies (him) with three (stalks); three are these worlds; verily he purifies him by these worlds. He purifies (him) with five stalks [7]; the Pankti has five syllables, the sacrifice is fivefold; verily he purifies him by the sacrifice. He purifies (him) with six (stalks); six are the seasons; verily he purifies him by the seasons. He purifies (him) with seven (stalks); seven are the metres; verily he purifies him by the metres. He purifies (him) with nine (stalks); nine are the breaths in man; verily he purifies him along with his breaths. He purifies (him) with twenty-one (stalks); there are ten fingers and ten toes, and the body is the twenty first; he thus completely purifies the man [8]. He says, 'Let the lord of thought purify thee'; the mind is the lord of thought; verily by the mind he purifies him. He says, 'Let the lord of speech purify thee'; verily by speech he purifies him. He says, 'Let the god Savitr purify thee'; verily being instigated by Savitr, he purifies him. He says, 'O lord of the purifier, with thy purifier, for whatsoever I purify myself, that may I have strength to accomplish.' Verily does he invoke this blessing.

vi. 1. 2.

All the gods who purified themselves for the sacrifice waxed great. He who knowing thus purifies himself for the sacrifice waxes great. Having purified him without he makes him go within. Verily having purified him in the world of men, he leads him forward purified to the world of the gods. 'He is not consecrated by one oblation', they say; verily he offers four with the dipping-ladle for consecration; the fifth he offers with the offering-ladle; the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'To the purpose, to the impulse, to Agni, [1] hail!' he says, for with purpose does a man employ the sacrifice, planning to sacrifice. 'To wisdom, to thought, to Agni, hail!' he says, for by wisdom and thought man approaches the sacrifice. 'To Sarasvati, to Pusan, to Agni, hail!' he says. Sarasvati is speech, Pusan the earth; verily with speech and the earth he performs the sacrifice. 'O ye divine, vast, all-soothing waters', he says. The waters of the rain [2] are the divine, vast, all-soothing waters; if he said not that praise, the divine waters would descend in anger on this world. He says, 'O ye divine, vast, all-soothing waters.' Verily he makes them soothing for this world; accordingly being soothed they approach this world. 'Heaven and earth', he says, for the sacrifice is in heaven and earth. 'Wide atmosphere', he says, for the sacrifice is in the atmosphere. 'May Brhaspati rejoice in our oblation' [3], he says. Brhaspati is the holy power (Brahman) of the gods; verily by the holy power he wins this sacrifice for him. If he were to say *vidheh* then he would stumble on the sacrificial post; he says *vrddhatu*; verily he avoids the sacrificial post. Prajapati created the sacrifice. Being created it went away. It crushed the Yajus, it crushed the Saman; the Rc raised it; in that the Rc raised (it), hence the elevating offering has the name. With a Rc [4] he sacrifices, to support the sacrifice. 'It was the Anustubh among the metres which supported it', they say. Therefore he sacrifices with an Anustubh, to support the sacrifice. 'It was the twelve "calf-binders" which supported it', they say. Therefore with twelve those who know the 'calf-binders', consecrate. This Rc is an Anustubh; the Anustubh is speech; in that he consecrates him with this Rc, he consecrates him with the whole of speech. 'Let every (man) of the god who leads', he says. By that (the Rc) is connected with Savitr. '(Let every) man choose the companionship' [5], he says. By that (the Rc) has the Pitrs for its deity. 'Every man prayeth for wealth', he says. By that (the Rc) is connected with the All-gods. 'Let him choose glory that he may prosper', he says. By that (the Rc) is connected with Pusan. This Rc indeed is connected with all the gods. In that he consecrates with this Rc, he consecrates him with all the gods. The first quarter-verse is of seven syllables; the other three are of eight syllables. The three approach the eight; the four the eight. Because it has eight syllables [6] it is a Gayatri. Because it has eleven syllables it is a Tristubh. Because it has twelve syllables, it is a Jagati. This Rc indeed is all the metres. In that he consecrates him with this Rc, he consecrates him

with all the metres. The first quarter verse is of seven syllables; the Çakvari is of seven syllables, the Çakvari is cattle; verily he wins cattle. The first quarter-verse is defective by one syllable. Therefore men live on what of speech is defective. He offers with a full (verse) to win Prajapati; full as it were is Prajapati. He offers with a defective (verse), for the creation of offspring, for from what is defective Prajapati created offspring.

vi. 1. 3.

The Rc and the Saman, unwilling to remain with the gods for the sacrifice, taking the form of a black antelope departed and remained away. The (gods) reflected, 'He whom they shall resort to will become all this world.' They called to them, and they depositing their might in day and night came up to them. This is the colour of the Rc, the white of the skin of the black antelope; the black is the colour of the Saman. 'Ye are images of the Rc and Saman', he says; verily he wins the Rc and the Saman [1]. The white of the black antelope skin is the colour of the day, the black of the night. Whatever is imbued in those two, he wins. He consecrates (him) with a black antelope skin. The black antelope skin is the form of the holy power; verily he consecrates him with the holy power. 'O god, this prayer of him who imploreth', he says. That is according to the text. The man who is consecrated is a foetus; the clothing is the caul; he covers. Therefore [2] foetuses are born covered (with the caul). He should not uncover before the purchasing of the Soma. If he were to uncover before the purchasing of the Soma, the foetuses of offspring would be liable to miscarriage. He uncovers when the Soma has been purchased; verily he is born. It is also as when one uncovers to a superior. The Angirases going to the world of heaven divided their strength. What was left over became Çara grass; Çara grass is strength. In that the girdle is of Çara grass [3], he wins strength. He girds it in the middle; verily he gives him strength in the middle. Therefore in the middle men enjoy strength. The part of man above the navel is pure, that below is impure. In that he girds him in the middle he discriminates between the pure and impure parts. Indra hurled his thunderbolt against Vrtra; it divided into three parts; one-third the wooden sword, one-third the chariot, and one-third the sacrificial post [4]. The internal arrows which were split (*açiryanta*) became Çara grass, and that is why Çara grass is so called. The thunderbolt is Çara grass; hunger indeed is the foe of man. In that the girdle is of Çara grass, he clearly drives away the enemy hunger from the middle (of man's body). It is threefold. The breath is threefold; verily he places the threefold breath in the middle of the sacrificer. It is broad, for the discrimination of the strands. He consecrates the sacrificer with a girdle, with a yoke his wife, for the sake of offspring [5]. The sacrifice reflected on the gift (to the priests). He had intercourse with her. Indra perceived this and reflected, 'He who will be born from this union will be this world.' He entered her; from her verily was Indra born; he reflected, 'He who hence other than I will be born will be this world'. Stroking her womb he split it, she became barren after birth, and that is the origin of the (cow) which is barren after birth [6]. He wrapped it (the *yoni*) in his hand, he deposited it among the wild beasts, it became the horn of the black antelope. 'Thou art the birthplace of Indra; harm me not', (with these words) he hands the horn of the black antelope. Verily he makes the sacrifice united with the womb, the gift with the womb, Indra with the womb, for union with the womb. 'For ploughing thee, for good crops', he says. Therefore plants grow up without ploughing. 'For those of good fruits thee, for the plants', he says. Therefore plants bear fruit. If he were to scratch himself with his hand [7] his offspring would be liable to the itch; if he were to smile, they would become naked. He scratches himself with the horn of the black antelope and smiles, holding it for the protection of his offspring. He should not let go the horn of the black antelope before the bringing of the gifts (to the priests). If he were to let go the horn of the black antelope before the bringing of the gifts, the womb of his offspring will be liable to miscarriage. When the gifts have been brought, he casts away the horn of the black antelope in the pit. The pit is the womb

of the sacrificer; the horn of the black antelope is the womb; verily he places womb in womb, that the sacrificer may have a womb.

vi. 1. 4.

Speech went away from the gods, not being willing to serve for the sacrifice. She entered the trees. It is the voice of the trees, the voice that is heard in the drum, the lute, and the flute. In that he offers the staff of the initiated, he wins speech. The (staff) is of Udumbara wood; the, Udumbara is strength; verily he wins strength. It is level with his mouth; verily from the mouth (downwards) he wins strength for him. Therefore from the mouth they enjoy strength [1]. After the buying of the Soma he hands the staff to the Maitravaruna (priest). For the Maitravaruna first assigns to the priests their utterance, and the priests plant it in the sacrificer. 'Hail! with my mind the sacrifice', he says; for man approaches the sacrifice with his mind. 'Hail! from heaven and earth', he says; for the sacrifice is in heaven and earth. 'Hail! from the broad atmosphere', he says; for the sacrifice is in the atmosphere. 'Hail! from the wind the sacrifice I grasp', he says [2]. The sacrifice is he who blows here; verily he clearly wins him. He clenches his fist; he restrains his speech, for the support of the sacrifice. 'This Brahman has consecrated himself', he says thrice in a whisper; verily he proclaims him to the gods. Thrice aloud (he says it); verily he proclaims him to both gods and men. He should not utter speech until the Naksatras appear. If he were to utter speech before the Naksatras appear, he would divide the sacrifice [3]. When the Naksatras have arisen, he utters speech, 'Prepare the fast food.' The consecrated is bound by a vow of sacrifice; verily with regard to the sacrifice does he utter speech. Should he utter speech, he should then repeat a Rc addressed to Visnu. Visnu is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The thought divine we meditate', he says. Thus he makes smooth the sacrifice. 'May it guide us safely according as we will', he says. Verily he wins the dawn [4]. The theologians say, 'Should an offering be made in the house of one who is consecrated, or should an offering not be made?' The man who is consecrated is the oblation, and if he were to sacrifice he would offer a part of the sacrificer; if he were not to sacrifice, then he would omit a joint of the sacrifice. 'The gods, mind born, mind using', he says. The gods, mind born, mind using, are the breaths; verily in them he sacrifices secretly, and the sacrifice is both offered as it were and yet not offered. Now the Raksases are fain to hurt him who is consecrated while he sleeps. Agni [5] indeed is the slayer of the Raksases. 'O Agni, be thou wakeful. Let us be glad', he says; verily having made Agni his guardian, for the smiting away of the Raksases, he sleeps. Now, if a man who is consecrated sleeps, he does something that as it were is contrary to his vow. 'I Thou, O Agni, art the guardian of vows', he says. Agni indeed is among the gods the guardian of vows; verily he causes him to take up his vow again. 'Among the gods and men', he says for he, being a god [6], is (guardian of vows) among men. 'Thou art to be invoked at our sacrifices', he says; for him they invoke at the sacrifices. Now power and the gods depart from the man who is consecrated when he is asleep. 'All the gods have surrounded me', he says; verily he unites him with both power and the gods. If he were not to utter that formula (Yajus), so many cattle would be as he might consecrate himself for. 'O Soma, give so much [7] and bear more hither', he says; verily he obtains innumerable cattle. 'Thou art gold; be for my enjoyment', he says; verily he takes each according to its deity. He says, 'To Vayu thee, to Varuna thee!' If he did not so specify them, he would put the gifts out of correspondence with the deities, and would be brought low to the deities. Because he thus specifies them, he puts the gifts in correspondence with the deities, and is not brought low to the deities. 'O divine waters, son of the waters', he says. 'That divine part of yours, which is pure and fit for the sacrifice, may I not step upon', that he says in effect. 'The unbroken web of earth may I follow', he says; verily making a bridge he crosses over.

vi. 1. 5.

The gods, having fixed up a place of sacrifice, could not distinguish the quarters. They ran up to one another, (saying) 'By thee shall we distinguish them, by thee.' They fixed upon Aditi, (saying, 'By thee shall we distinguish them.' She said, 'Let me choose a guerdon. Let the opening oblation in the sacrifice be mine, and the concluding oblation be mine.' Therefore the opening oblation of the sacrifice belongs to Aditi, and the concluding oblation belongs to Aditi. He offers to five gods; there are five quarters, (and so it serves) for the distinction of the quarters [1]. Now the Pankti is of five elements, the sacrifice is fivefold; verily he wins the sacrifice. They made sacrifice to Pathya Svasti. The eastern quarter they distinguished by her, by Agni the southern, by Soma the western, by Savitr the northern, by Aditi the zenith. He offers to Pathya Svasti; verily he distinguishes the eastern quarter. Having offered to Pathya Svasti, he offers to Agni and Soma. Agni and Soma indeed are the eyes of the sacrificer; verily he sees with them [2]. Having offered to Agni and Soma, he offers to Savitr; verily on the instigation of Savitr he sees. Having offered to Savitr, he offers to Aditi; Aditi indeed is this (earth); verily taking his stand on it he sees. Having offered to Aditi, he repeats the verse to the Maruts. The Maruts are the subjects of the gods. As the subjects of the gods are in harmony, so he brings the human subjects into harmony.' In that he repeats the verse to the Maruts, it is to bring subjects into harmony. The theologians say, 'The opening oblation should be performed with a fore-offering, but without an after-offering; the concluding oblation should be performed with all after-offering [3], but without a fore-offering.' These are the fore-offerings, and these the after-offerings, and this is the course of the sacrifice. This is not to be followed. The fore-offerings are the self; the after-offerings the offspring. If he were to omit the fore-offerings, he would omit the self; if he were to omit the after-offerings, he would omit offspring. In so far as the whole of the sacrifice is not performed, in so far does the sacrifice come to ruin, and the sacrificer comes to ruin along with the sacrifice [4]. Verily the opening oblation should be performed with both fore- and after-offerings, and the concluding oblation should be performed both with fore- and after offerings. He does not omit the self, nor offspring; the sacrifice does not come to ruin, nor the sacrificer. He offers the concluding oblation in the scrapings of the opening oblation; this is the course of the sacrifice. Now if he were to make the Yajya verses of the opening libation the Yajya verses of the concluding libation, he would mount to the other world away from this, and would be liable to die. The Puroṇuvakya verses of the opening libation should be made the Yajya verses of the concluding libation; verily he finds support in this world.

vi. 1. 6.

Kadru and Suparni had a dispute (for the stake of) each other's form. Kadru defeated Suparni. She said, 'In the third heaven from here is the Soma; fetch it, and by it buy your release.' Kadru is this (earth), Suparni yonder (heaven), the descendants of Suparni the metres. She said, 'For this do parents rear children; "in the third heaven from here is the Soma; fetch it, and by it buy your release" [1], so has Kadru said to me.' The Jagati flew up, of fourteen syllables, but returned without obtaining it; it lost two syllables, but returned with the (sacrificial) animals and consecration. Therefore the Jagati is the richest in cattle of the metres, and consecration waits upon a man who is rich in cattle. The Tristubh flew up, of thirteen syllables, but returned without obtaining it; it lost two syllables, but returned with the (sacrificial) gifts [2] and penance. Therefore in the world of the Tristubh, the midday oblation, the gifts are brought. 'That in truth is penance', they say, 'if a man gives his wealth.' The Gayatri flew up, of four syllables, together with a female goat with light. Then the goat won (Soma) for her, and so the goat has the name. The Gayatri brought back the Soma and the four syllables, and so became of eight syllables. The theologians say [3], 'For what reason is it that the

THE YAJUR VEDA

Gayatri, the smallest of the metres, holds the forefront of the sacrifice?' Because it brought down the Soma, it held the forefront of the sacrifice; therefore it is the most glorious (of the metres). By the feet it grasped two of the oblations, and by the mouth one. The one it grasped by the mouth it sucked; therefore two oblations are made of the pure Soma, the morning and midday oblations; therefore at the third oblation they pour out the dregs of the Soma; for they regard it as sucked as it were [4]. He removes any admixture so that it may be pure; verily also he makes ready it (the *rjisa*). When the Soma was being borne away, the Gandharva Viçvavasu stole it. It was for three nights stolen; therefore after purchase the Soma is kept for three nights. The gods said, 'The Gandharvas love women; let us redeem it with a woman.' They made speech unto a woman of one year old, and with her redeemed it. She adopted the form of a deer and ran away from the Gandharvas [5] that was the origin of the deer. The gods said, 'She has run from you; she comes not to us; let us both summon her.' The Gandharvas uttered a spell, the gods sang, she went to the gods as they sang. Therefore women love one who sings; enamoured are women of him who thus knows. So if there is in a family one person who knows thus, men give their daughters in wedlock to that family, even if there be other (wooers) in plenty [6]. He buys Soma with a (cow) one year old; verily he buys it with the whole of speech. Therefore men utter speech when one year old. He buys with a cow which has no horns, small ears, is not one-eyed or lame, and has not seven hooves; verily he buys it with all. If he were to buy it with a white cow, the sacrificer would become leprous. If he were to buy with a black one, it would be a funeral cow, and the sacrificer would be likely to die. If with one of both colours, it would be one sacred to Vrtrahan, and he would either overcome his foe or his foe him. He buys with a ruddy, yellow-eyed one. This is the form of Soma; verily he buys it with its own deity.

vi. 1. 7.

That became gold. Therefore they purify gold forth from the waters. The theologians say, 'How is it that offspring are produced through that which is boneless, and yet are born with bones?' Because he offers the gold, placing it in the ghee, therefore are offspring produced, through that which is boneless, and yet are born with bones. The ghee is Agni's loved abode, the gold, is radiance. 'This is thy body, O pure one. This is thy splendour', he says; verily he unites Agni with his radiance and his body [1]; verily also he makes him ready. If he were to deposit (the gold) without fastening it on, then the foetuses of offspring would be liable to miscarriage. He deposits it fastening it on, to secure the foetuses. He fastens it so that it cannot be untied, for the production of offspring. The cow with which the Soma is bought is speech. 'Thou art the strong', he says; for what he strengthens in his mind, that he expresses in speech. 'Grasped by mind', he says; for by mind is speech grasped. 'Acceptable to Visnu he says [2]. Visnu is the sacrifice; verily he makes her accept able to the sacrifice. 'Through the impulse of thee, of true impulse', he says; verily he wins speech which is impelled by Savitr. As each part is performed, the Raksases are fain to injure the sacrifice; the path of Agni and Surya is one which the Raksases cannot injure. 'I have mounted the eye of the sun, the pupil of the eye of Agni', he says. He mounts the path which is not injured by the Raksases [3]. The cow with which the Soma is bought is speech. 'Thou art thought, thou art mind', he says; verily he instructs her. Therefore children are born instructed. 'Thou art thought', he says, for what one thinks in the mind one expresses in speech. 'Thou art mind', he says; for what one grasps by the mind one performs. 'Thou art meditation', he says; for what one meditates with the mind one expresses in speech [4]. 'Thou art the gift (to the priests)', he says; for (the cow) is the gift. 'Thou art of the sacrifice', he says; verily he makes her fit for the sacrifice. 'Thou art of kingly power', he says, for she is of kingly power. 'Thou art Aditi, double-headed', he says. In that to Aditi belong the opening and the concluding oblations of the sacrifices, therefore does he say that. If (the cow) were not bound, she would be unrestrained; if she were bound by the foot, she would be the funeral cow, and the sacrificer would be likely to perish [5]. If she were held by the ears, she would belong to Vrtrahan, and the sacrificer would oppress another,

or another would oppress him. 'May Mitra bind thee by the foot', he says. Mitra is the auspicious one of the gods; verily with his help he binds her by the foot. 'May Pusan guard the ways', he says. Pusan is this (earth); verily he makes her lady of this (earth), for the gaining thereof. 'For Indra the guardian!' he says; verily he makes Indra her guardian [6]. 'May thy mother approve, thy father', he says; verily he buys with her approved. 'Go, O goddess, to the god', he says; for she is a goddess, and Soma is a god. 'To Indra Soma', he says; for the Soma is borne to Indra. If he were not to say that text, the cow with which the Soma is bought would go away. 'May Rudra guide thee hither', he says. Rudra is the harsh [7] one of the gods; verily he places him below her, for guiding hither. He does as it were a harsh thing when he recites that (text) of Rudra's. 'In the path of Mitra', he says, for soothing. He buys indeed by speech when he buys by the cow with which the Soma is bought. Hail! Return with Soma as thy comrade, with wealth', he says, verily having purchased by means of speech, he restores speech to himself. The speech of him who knows thus is not likely to fail.

vi. 1. 8.

He follows six steps. Speech does not speak beyond the sixth day. He wins speech in the size in which she is found in the path of the year. He offers in the seventh footprint. The Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. There are seven domesticated animals, and seven wild; there are seven metres to win both sets of animals. 'Thou art a Vasvi, thou art a Rudra', he says; verily thus by her form he expounds her greatness [1]. 'May Brhaspati make thee rejoice in happiness', he says. Brhaspati is the holy power of the gods; verily by means of the holy power he wins cattle for him. 'May Rudra with the Vasus be favourable to thee', he says, for the sake of protection. 'I pour thee on the head of the earth, on the place of sacrifice', he says; for the place of sacrifice is the head of the earth. 'On the abode of the offering', he says; for the foot of the cow by which the Soma is bought is the abode of the offering. 'Rich in ghee; hail!' [2], he says. Because it was from her foot that ghee was pressed out, he says thus. If the Adhvaryu were to offer a libation where there were no fire, the Adhvaryu would become blind, and the Raksases would destroy the sacrifice. He offers after putting down the gold; verily he offers in that which has fire, the Adhvaryu does not become blind, and the Raksases do not destroy the sacrifice. As each part is performed, the Raksases are fain to injure the sacrifice. 'The Raksas is enclosed, the evil spirits are enclosed', he says, for the smiting away of the Raksases [3]. 'Thus I cut the necks of the Raksas'; 'Who hateth us and whom we hate', he says. There are two persons, one whom he hates and one who hates him; verily successively he cuts their necks. The foot of the cow with which the Soma is bought is cattle; he pours (the dust of the footprint) so far as it is mixed with the ghee; verily he wins cattle. (Saying) 'Ours be wealth', he pours it; verily the Adhvaryu [4] does not deprive himself of cattle. Saying 'Thine be wealth', he hands it to the sacrificer, and so bestows wealth on the sacrificer. Saying 'Thine be wealth', (the sacrificer hands it) to his wife. For a wife is the half of oneself, and to do so is as it were to deposit it in one's house. 'Let me attend on thee with Tvastr's aid', he says. Tvastr is the maker of the forms of offspring, of pairings; verily he places form in cattle. For this world the Garhapatya fire is piled up; for yonder world the Ahavaniya. If he were to cast it on the Garhapatya fire, he would be rich in cattle in this world; if on the Ahavaniya, he would be rich in cattle in yonder world he casts it on both; verily he makes him rich in cattle in both worlds.

vi. 1. 9.

The theologians say, 'Should the Soma be clarified or not?' Soma indeed is the king of plants; whatever falls upon it is swallowed by it. If he were to clarify it, it would be as when one expels from the mouth what has been swallowed; if he were not to clarify it, it would be as when something falls

THE YAJUR VEDA

upon the eye and moves to and fro; the Adhvaryu would be hungry, the sacrificer would be hungry. 'O Soma-seller, purify the Soma', he should say; so whether it be the one [1] or the other ' he involves the Soma-seller in both (faults), and therefore the Soma-seller is hungry. Aruna Aupaveçi said, 'At the buying of the Soma I win the third pressing.' He measures (the Soma) on the skin of beasts verily he wins cattle, for cattle are the third pressing. If he desire of a man, 'May he be without cattle', he should measure it for him on the rough side. The rough side indeed is not connected with cattle; verily he becomes without cattle. If he desire of a man, 'May he be rich in cattle' [2], he should measure for him on the hairy side. That indeed is the form of cattle; verily by the form he obtains cattle for him; verily he becomes rich in cattle. He buys it at the end of the waters; verily he buys it with its sap. 'Thou art a home dweller', he says; verily he makes it at home. 'Thy libation is bright', he says; for bright is its libation. He advances (for it) with a cart; verily he advances to its mightiness. He advances with a cart [3], therefore what lives on the level is to be borne by a cart. Where, however, they bear it on their heads, therefore what lives on the hill is to be borne on the head. With a verse, 'That god, Savitr', in the Atichandas metre he measures. The Atichandas is all the metres; verily with all the metres he measures it. The Atichandas is the highest of the metres. In that he measures with a verse in the Atichandas metre, he makes it the highest of its peers. With each (finger) separately [4] he measures; verily he measures it with each fresh in turn; therefore the fingers have various strengths. He presses down the thumb on them all; therefore it has equal strength with the other fingers; therefore all it accompanies. If he were to measure with all (the fingers), the fingers would grow united; with each separately he measures; therefore they grow separate. He measures five times with the Yajus. The Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. (He measures) five times in silence [5]. They make up ten. The Viraj has ten syllables, the Viraj is food; verily by the Viraj he wins proper food. In that he measures with the Yajus, he wins the past; in that he measures in silence, the future. Now if there were only so much Soma as that which he measures, there would be enough for the sacrificer only, and not also for the priests in the Sadas. With the words, 'For offspring thee!' he draws (the cloth for the Soma) together; verily he makes the priests in the Sadas share in it; with a garment he ties it up; the garment is connected with all the gods [6]; verily he unites it with all the gods, the Soma is cattle; (with the words) 'For expiration thee', he ties it; verily he confers expiration upon cattle. (With the words) 'For cross-breathing thee', he looses it; verily he confers cross-breathing upon cattle; therefore the vital breaths do not desert a sleeper.

vi. 1. 10.

If he were to barter (it) in response (to the words), 'Let me buy with one-sixteenth (of the cow) from thee, with one-eighth', he would make the Soma not worth a cow, the sacrificer not worth a cow, the Adhvaryu not, worth a cow, but he would not depreciate the mightiness of the cow. 'With a cow let me buy from thee', verily he should say; verily he makes the Soma worth a cow, the sacrificer worth a cow, the Adhvaryu worth a cow, yet still he does not depreciate the mightiness of the cow. He buys (it) with a she-goat; verily he buys it full of fervour; he buys (it) with gold; verily he buys it bright [1]; he buys (it) with a milch cow; verily he buys it with milk for the mixing; he buys (it) with a bull; verily he buys it with Indra; he buys (it) with a draught ox, the draught ox is the bearer; verily by the bearer he buys the bearer of the sacrifice; he buys with two as a pair, to win a pair; he buys with a garment, the garment is connected with all the gods; verily he buys it for all the gods. These,, make up ten. The Viraj has ten syllables, the Viraj is food; verily by the Viraj he wins proper food [2]. 'Thou art the bodily form of penance, Prajapati's kind', he says, verily the Adhvaryu makes atonement to the cattle, that he may not be cut off. He attains prosperity, he obtains cattle who knows thus. 'The bright with the bright for thee I buy', he says that is according to the text. The gods retook by force the gold where with they purchased the Soma, saying, 'Who shall barter brilliance?' The gold by which [3] he buys the Soma he should retake by force; verily he bestows brilliance upon himself.

THE YAJUR VEDA

'Ours be light, darkness be on the Soma seller', he says; verily he places light in the sacrificer, and bestows darkness on the Soma-seller. If he were to strike (the Soma-seller) without inter twining (the flock of wool), then the serpents would bite during that year. 'Thus do I intertwine the necks of the biting serpents', he says; the serpents do not bite that year, he pierces the Soma-seller with darkness. 'O Svana [4], Bhraja', he says; they indeed in yonder world guarded the Soma; from them they grasped the Soma; if he were not to indicate to them those that serve as the price of Soma, he would not have purchased the Soma, and they would not guard the Sonia for him in yonder world. In that he indicates to them those that serve as the price of Soma, he really purchases the Soma, and they guard the Soma for him in yonder world.

vi. 1. 11.

The Soma when bought and tied up is connected with Varuna. Come as a friend to us, creating firm friendships', he says, for atonement. Enter the right thigh of Indra', he says; the gods placed the Soma which they purchased in the right thigh of Indra; now the sacrificer is Indra; therefore he says thus. 'With life, with fair life', he says; verily seizing the gods [1] he rises up. 'Fare along the wide atmosphere', he says; for Soma has the atmosphere for its deity. 'Thou art the seat of Aditi. Sit on the seat of Aditi', he says; that is according to the text. He severs it indeed when he makes what is connected with Varuna connected with Mitra; he sets it down with a verse addressed to Varuna; verily he unites it with its own deity. He covers it round with a garment, the garment is connected with all the gods; verily with all [2] the gods he unites it, and thus (it serves) for the smiting away of the Raksases. 'He hath stretched the atmosphere within the woods', he says; for within the woods he stretched the atmosphere. 'Strength in horses', he says; for (he placed) strength in horses. 'Milk in kine', he says; for (he placed) milk in kine. 'Skill in the heart', he says; for (he placed) skill in the heart. 'Varuna, Agni in dwellings', he says; for Varuna (placed) Agni in dwellings. 'The sun in the sky' [3], he says; for (he placed) the sun in the sky. 'The Soma in the hill', he says; the hills are the pressing-stones; he places the Soma in them, who sacrifices; therefore he says thus. 'Thee, all-knowing god' with this verse addressed to Surya he fastens the black antelope skin, to smite away the Raksases. 'Come hither, O ye oxen, strong to bear the yoke', he says; that is according to the text. 'Move forward, O lord of the world', he says; for he is the lord of creatures [4]; 'to all thy stations', he says; for he moves forward to all his stations. 'Let no opponent find thee', he says; since the Gandharva Viçvasu stole the Soma when it was being carried below, he says that, to prevent its being stolen. 'Thou art the good luck of the sacrificer', he says; verily thus the sacrificer grasps the sacrifice, that it be not interrupted. The Soma when bought and tied up indeed approaches the sacrificer in the shape of Varuna [5]. 'Honour to the radiance of Mitra and Varuna', he says, for atonement. They bring forward this Soma, it rests with Agni, they in uniting overpower the sacrificer. Now the consecrated person has for long been holding himself ready for the sacrifice. In that he offers an animal to Agni and Soma, that is a buying-off of himself; therefore of it he should not eat; for as it were it is a buying-off of a man. Or rather they say, 'By Agni and Soma Indra slew Vrtra'. In that he offers an animal to Agni and Soma, it slays hostile things for him; therefore he should eat of it. He honours it with a verse addressed to Varuna; verily he honours it with its own deity.

PRAPATHAKA II

The Exposition of the Soma Sacrifice (continued)

vi. 2. 1.

If he should offer hospitality after unyoking both (the oxen), he would break up the sacrifice. If (he should offer) before he has unyoked both, it would be as when hospitality is offered to one who has not yet arrived. One ox is unyoked, one ox is not unyoked; then he offers hospitality, for the continuance of the sacrifice. The wife (of the sacrificer) holds on (to the cart); for the wife is mistress of the household gear; verily he offers what is approved by the wife. The share of the wife in the sacrifice makes a pair; so the wife also [1] grasps the sacrifice that it may not be interrupted. With whatever retinue the king comes, to all of them hospitality is offered; the metres are the retinue of King Soma. 'Thou art the hospitality of Agni. For Visnu thee!' he says; thus he offers (hospitality) to the Gayatri. 'Thou art the hospitality of Soma. For Visnu thee!' he says; thus he offers (hospitality) to the Tristubh. 'Thou art the hospitality of the stranger. For Visnu thee!' he says; thus he offers (hospitality) to the Jagati [2]. 'For Agni thee, giver of wealth, for Visnu thee!' he says; thus he offers (hospitality) to the Anustubh. 'For the eagle, bringer of the Soma, thee, for Visnu thee!' he says; thus he offers (hospitality) to the Gayatri. He offers five times. The Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. The theologians say, 'For what reason is the Gayatri offered to on either side of the offering of hospitality?' Because the Gayatri brought the Soma down [3]; therefore is it offered to on both sides of hospitality, before and after. Hospitality is the head of the sacrifice, the sacrificial cake is offered on nine potsherds, therefore the head has nine apertures. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the Trivrt Stoma, the Trivrt is brilliance; verily he places brilliance in the head of the sacrifice. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the threefold breath, the breath is threefold [4]; verily in order he places the threefold breath in the head of the sacrifice. Now the *Saccharum spontaneum* shoots are the eyelashes of Prajapati, and his lids are pieces of sugar-cane. In that the strew is of *Saccharum spontaneum* and the dividing-stakes of sugar-cane, verily he brings together the eye of Prajapati. Now the libations made by the gods the Asuras tore and ate. The gods saw the *Gmelina arborea* tree. (Thinking) 'It is fit for work; by it one can perform work', they made the enclosing sticks of *Gmelina arborea* wood [5], and by them they smote away the Raksases. In that the enclosing-sticks are made of *Gmelina arborea* wood, it is for the smiting away of the Raksases. He makes them touch, that the Raksases may not go through them. He does not place one in front, for the sun which rises in front smites away the Raksases. He places the kindling-sticks erect; verily from above he smites away the Raksases; (he places one) with a Yajus, the other in silence, to make a pair. He places two; the sacrifice has two feet; (verily they serve) for support. The theologians say [6], 'There are both Agni and Soma here; why is hospitality offered to Soma and not to Agni?' In that having kindled fire he places it on the fire, by that verily is hospitality offered to Agni. Or rather they say, 'Agni is all the gods.' In that he kindles fire after placing the oblation, he thus produces all the gods for the oblation when it has been placed.

vi. 2. 2.

The gods and the Asuras were in conflict. The gods fell out among themselves. Being unwilling to accept one another's pre-eminence, they separated in five bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuna with the Adityas, Brhaspati with the All-gods. They reflected, 'Our foes, the Asuras, we are profiting in that we are falling out among ourselves; let us remove (from us) and deposit together those bodies which are dear to us; from these shall he depart who [1] first of us is hostile to another.' Therefore of those who perform the Tanunaptra rite he who first is hostile goes to destruction. In that he divides up the Tanunaptra, (it serves) for the overcoming of the foe; he himself prospers, his foe is defeated. He divides five times; for five times did they divide. Then again

THE YAJUR VEDA

the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'For him who rusheth on I seize thee', he says; he who rushes on is the breath [2]; verily he delights the breath. 'For him who rusheth around', he says; he who rushes around is the mind; verily he delights the mind. 'For Tanunaptra', he says; for they divided up these bodies. 'For the mighty', he says; for they divided them up for strength. 'For the greatest in strength', he says; for they divided up the greatest part of themselves. 'Thou art unsurmounted, the unsurmountable', he says; for that is unsurmounted and unsurmountable. 'The force of the gods' [3], he says; for that is the force of the gods. 'Guarding from imprecations, impervious to imprecations', he says; for that guards from imprecations and is impervious to imprecations. 'May the lord of consecration approve my consecration', he says; that is according to the text. The gods making the ghee a weapon smote Soma; now they come near the Soma as it were, when they perform the Tanunaptra. 'May thy every shoot, O god Soma, swell', he says. Whatever [4] of it becomes spoiled' or is lost, that he purifies by it. 'May Indra swell for thee; do thou swell for Indra', he says; verily he makes to swell both Indra and Soma. 'Make thy comrades to .swell with wealth and skill', he says. The priests are his comrades; verily he makes them to swell. 'With good fortune may I accomplish thy pressing, O god Soma' [5], he says; verily he invokes this blessing (on himself). Those who make the Soma to swell fall away from this world, for the Soma when made to swell has the atmosphere as its deity. 'Desired are riches exceedingly, for food, for prosperity', he says; verily by paying homage to heaven and earth they find support in this world. The gods and the Asuras were in conflict. The gods in fear entered Agni; therefore they say, 'Agni is all the gods'. They [6], making Agni their protection, overcame the Asuras. Now he as it were enters Agni who undergoes the intermediate consecration, (and it serves) for the overcoming of his foes; he prospers himself, his foe is overcome. He protects himself by the consecration, his offspring by the intermediate consecration. The girdle he makes tighter; for his offspring are closer to him than himself. He drinks warm milk, and rubs himself with bubbling water; for fire is extinguished by cold, (and these serve) for kindling. 'Thy dread form, O Agni', he says; verily with its own deity he consumes the hot milk, for unity, for atonement.

vi. 2. 3.

The Asuras had three citadels; the lowest was of iron, then there was one of silver, then one of gold. The gods could not conquer them; they sought to conquer them by siege; therefore they say--both those who know thus and those who do not--'By siege they conquer great citadels.' They made ready an arrow, Agni as the point, Soma as the socket, Visnu as the shaft. They said, 'Who shall shoot it?' [1] 'Rudra', they said, 'Rudra is cruel, let him shoot it.' He said, 'Let me choose a boon; let me be overlord of animals.' Therefore is Rudra overlord of animals. Rudra let it go; it cleft the three citadels and drove the Asuras away from these worlds. The observance of the Upasads is for the driving away of foes. One should not offer another libation in front; if he were to offer another libation in front [2], he would make something else the beginning. He sprinkles clarified butter with the dipping-ladle to proclaim the sacrifice. He makes the offering after crossing over without coming back; verily he drives away his foes from these worlds so that they come not back. Then returning he offers the Upasad libation; verily having driven away his foes from these worlds and having conquered he mounts upon the world of his foes. Now the gods by the Upasads which they performed in the morning drove away the Asuras from the day, by the Upasads (performed) in the evening (they drove away the Asuras) from the night. In that both morning and evening Upasads [3] are performed, the sacrificer drives away his foes from day and night. The Yajyas used in the morning should be made Puroṇuvakyas at night, for variety. He performs three Upasads, these worlds are three; verily he delights these worlds; they together make six, the seasons are six; verily he delights the seasons. He performs twelve at an Ahina Soma sacrifice, the year consists of twelve months; verily he delights the year. They make twenty-four [4], the half-months number twenty four; verily he delights the half-

months. He should perform an awl-shaped intermediate consecration who wishes, 'May there be prosperity for me in this world', (that is) one to begin with, then two, then three, then four; this indeed is the awl-shaped intermediate consecration; verily there is prosperity for him in this world. He should perform an intermediate consecration broader at the top than below who wishes, 'May there be prosperity for me in yonder world', (that is) four to begin with, then three, then two, then one; this indeed is the intermediate consecration broader at the top than below; verily there is prosperity for him in yonder world.

vi. 2. 4.

They go to the world of heaven who perform the Upasads. Of them he who takes out (a little food) is left behind; one must take out carefully, (thinking) 'I have not taken out anything.' He who is left behind wearied among those who go on their own mission sticks behind and lives at (home). Therefore after once taking out, one should not take out a second time. One should take out of curd, that is the symbol of cattle; verily by the symbol he wins cattle [1]. The sacrifice went away from the gods in the form of Visnu, and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, 'Who has passed over me?' 'I am he who smites in the stronghold; who art thou?' 'I am he who brings from the stronghold.' He said, 'Thou art called he who smites in the stronghold. Now a boar, stealer of the good, [2] keeps the wealth of the Asuras which is to be won beyond the seven hills. Him smite, if thou art he who smites in the stronghold.' He plucked out a bunch of Darbha grass, pierced the seven hills, and smote him. He said, 'Thou art called he who brings from the stronghold; bring him.' So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won (*védyam*), that alone is the reason why the Vedi is so called. The Asuras [3] indeed at first owned the earth, the gods had so much as one seated can espy. The gods said, 'May we also have a share in the earth?' 'How much shall we give you?' 'Give us as much as this Salavrki can thrice run round.' Indra taking the form of a Salavrki thrice ran round on all sides the earth. So they won the earth, and in that they won it therefore is the Vedi so called [4]. All this earth is the Vedi, but they measure off and sacrifice on so much as they deem they can use. The back cross-line is thirty feet, the eastern line is thirty-six feet, the front cross-line is twenty-four feet. These make up tens; the Viraj has ten syllables; the Viraj is food; verily by the Viraj he wins food. He digs up (the earth); verily he digs away whatever in it is impure. He digs up; therefore the plants perish. He spreads the sacrificial strew; therefore the plants again revive. He spreads over the strew the upper strew. The strew is the people; the upper strew is the sacrificer; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice.

vi. 2. 5.

If a weak man take up a burden, he breaks up into pieces. If there were twelve Upasads in the one-day rite, and three in the Ahina, the sacrifice would be upset. There are three Upasads in the one-day rite, twelve in the Ahina, to preserve the strength of the sacrifice; thus it is in order. One teat (of the cow) is used for a child, for that is fortunate. So he takes one teat for his milk drink, then two, then three, then four. That [1] is the razor-edged drink by which he drives away his foes when born and repels them when about to be born; verily also with the smaller he approaches the greater. He takes the four teats first for his drink, then three, then two, then one. That is the drink called 'of a beatific back', full of fervour, and of heavenly character; verily also is he propagated with children and cattle. Gruel is the drink of the Rajanya; gruel is as it were harsh; the Rajanya is as it were harsh [2], it is the symbol of the thunderbolt, (and serves) for success. Curds (is the drink) of the Vaiçya, it is the

symbol of the sacrifice of cooked food, (and serves) for prosperity. Milk (is the drink) of the Brahman, the Brahman is brilliance, milk is brilliance; verily by brilliance he endows himself with brilliance and milk. Again by milk foetuses grow; the man who is consecrated is as it were a foetus; in that milk is his drink, verily thus he causes himself to grow. Manu was wont thrice to take drink, the Asuras twice, the gods once [3]. Morning, midday, evening, were the times of Manu's drinking, the symbol of the sacrifice of cooked food, (serving) for prosperity. Morning and evening were those of the Asuras, without a middle, a symbol of hunger; thence were they overcome. Midday and midnight were those of the gods; thence they prospered and went to the world of heaven. Now with regard to his drinking at midday and at midnight, it is in the middle that people feed themselves; verily he places strength in the middle of himself, for the overcoming of his foes. He prospers himself [4], his foe is overcome. Now the man who is consecrated is a foetus, the consecration-shed is the womb (in which he is). If the man who is consecrated were to leave the consecration-shed, it would be as when a foetus falls from the womb. He must not leave, to guard himself. The fire here is a tiger to guard the house. Therefore if the man who is consecrated were to leave (the shed), he would be likely to spring up and slay him. He must not leave, to protect himself. He lies on the right side; that is the abode of the sacrifice; verily he lies in his own abode. He lies turned towards the fire; verily he lies turned towards the gods and the sacrifice.

vi. 2. 6.

On a place of sacrifice where the sacrifice faces the east should he make him to sacrifice for whom he wishes, 'May the higher sacrifice condescend to him, may he gain the world of heaven.' That is the place of sacrifice where the sacrifice faces the east, where the Hotr as he recites the Prataranuvaka gazes upon the fire, water, and the sun. To him the higher sacrifice condescends, he gains the world of heaven. On a contiguous (*aptá*) place of sacrifice should he make him to sacrifice who has foes. He should make it touch the road or a pit so that neither a wagon nor a chariot can go between [1]. That is a contiguous place of sacrifice. He conquers (*apnoti*) his foe, his foe conquers him not. On a place of sacrifice which is elevated in one place he should make him to sacrifice who desires cattle. The Angirases produced cattle from a place of sacrifice elevated in one place. It should be elevated between the seat and the oblation-holders. That is a place of sacrifice elevated in one place; verily he becomes possessed of cattle. On a place of sacrifice which is elevated in three places should he make him to sacrifice who desires heaven. The Angirases went to the world of heaven from a place of sacrifice elevated in three places. It should be elevated between the Ahavaniya fire and the oblation holder [2], between the oblation-holder and the seat, and between the seat and the Garhapatya fire. That is a place of sacrifice elevated in three places; verily he goes to the world of heaven. On a place of sacrifice which is firm should he make him to sacrifice who desires support. That is a place of sacrifice which is firm, which is level on all sides; verily he finds, support. Where diverse plants are intertwined, there should he make him sacrifice who desires cattle. That is the form of cattle; verily by the form he wins cattle for him [3]; verily he becomes possessed of cattle. On a place of sacrifice seized by destruction should he make him to sacrifice for whom he desires, 'May I cause his sacrifice to be seized by destruction.' That is a place of sacrifice seized by destruction where there is a bare patch of level ground; verily he causes his sacrifice to be seized by destruction. On a place of sacrifice which is distinctly marked should he cause him to sacrifice regarding whom they have doubts as to (admitting him to) common meals or to marriage. It should be sloping east of the Ahavaniya and west of the Garhapatya. That is a place of sacrifice which is distinctly marked, be it distinguished from his evil foe, they doubt not of him for common meal or wedding. On a place of sacrifice which is artificial should he make him sacrifice who desires wealth. Man must be made; verily he prospers.

vi. 2. 7.

The high altar taking the form of a lioness went away and remained between the two parties. The gods reflected, 'Whichever of the two she joins, they will become this.' They called to her; she said, 'Let me choose a boon; through me shall ye obtain all your desires, but the oblation shall come to me before (it comes to) the fire.' Therefore do they besprinkle the high altar before (they sprinkle) the fire, for that was its chosen boon. He measures (it) round with the yoke-pin [1], that is its measure; verily also by what is fitting he wins what is fitting. 'Thou art the abode of riches (*vitta*) for me', he says, for being found (*vitta*) she helped them; thou art the resort of the afflicted for me', he says, for she helped them in affliction; 'protect me when in want', he says, for she protected them when in want; 'protect me when afflicted', he says, for she protected them when afflicted. 'May Agni, named Nabhas, know (thee) [2], O Agni Angiras', (with these words) he thrice strokes with (the wooden sword); verily he wins the fires that are in these worlds. He strokes in silence for the fourth time, verily he wins that which is not indicated. 'Thou art a lioness; thou art a buffalo', he says, for it (the high altar) taking the form of a lioness went away and remained between the two parties. 'Extend wide; let the lord of the sacrifice extend wide for thee', he says; verily he enriches the sacrificer with offspring and cattle. 'Thou art firm' [3], (with these words) he strikes (the earth) together, for firmness. 'Be pure for the gods; be bright for the gods', (with these words) he moistens it and scatters (sand) on it, for purity. 'May the cry of Indra guard thee in front with the Vasus', he says; verily he sprinkles it from the quarters. 'Since the high altar has gone to the gods, here must we conquer' (thought) the Asuras, and with bolts ready they advanced on the gods. Then the cry of Indra with the Vasus repelled in front [4]; the swift of mind with the Pitrs on the right, the wise one with the Rudras behind, and Viçvakarman with the Adityas on the left. In that he sprinkles the high altar, verily thus does the sacrificer repel his foes from the quarters. Indra gave the Yatis to the Salavrkas; them they ate on the right of the high altar. Whatever is left of the sprinkling waters he should pour on the right of the high altar; whatever cruel is there that he appeases thereby. He should think of whomever he hates; verily he brings affliction upon him.

vi. 2. 8.

The high altar said, 'Through me ye shall obtain all your desires.' The gods desired, 'Let us overcome the Asuras our foes.' They sacrificed (with the words), 'Thou art a lioness, overcoming rivals; hail!' They overcame the Asuras, their foes. Having overcome the Asuras, their foes, they felt desire, 'May we obtain offspring.' They sacrificed (with the words), 'Thou art a lioness, bestowing fair offspring, hail!' They obtained offspring. They having obtained offspring [1] felt desire, 'May we obtain cattle.' They sacrificed (with the words), 'Thou art a lioness, bestowing increase of wealth; hail!' They obtained cattle. Having obtained cattle, they felt desire, 'May we obtain support.' They sacrificed (with the words), 'Thou art a lioness, winning (the favour of) the Adityas; hail!' They found support here. Having found support here, they felt desire, 'May we approach the deities for blessings.' They sacrificed (with the words), 'Thou art a lioness; bring the gods to the pious [2] sacrificer; hail!' They approached the deities for blessings. He sprinkles five times; the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. He sprinkles transversely; therefore cattle move their limbs transversely, for support. 'For beings thee!' (with these words) he takes up the ladle; of the gods that are that is the share; verily he therewith delights them. He puts round the enclosing-sticks of *Butea frondosa*, for the holding apart of these worlds [3]. Agni had three elder brothers. They perished when carrying the offering to the gods. Agni was afraid, 'This one here will come to ruin.' He went away. The (night) he spent among the trees was with the *Butea frondosa*: the (night) among the plants was with the *Sugandhitejana*; the (night) among the cattle was between the horns of a ram.

The gods sought to start him forth. They found him, and said to him [4], 'Return to us; bear the offering for us.' He said, 'Let me choose a boon. Whatever of the offering when taken up falls outside the enclosing sticks, let that be the portion of my brothers.' Therefore whatever of the offering when taken up falls outside the enclosing-sticks, that is their portion; verily therewith be delights them. He reflected, 'My brothers of old perished because they had bones. I will shatter bones.' The bones he shattered became the *Buteafrondosa*, the flesh which died on them bdellium. In that he brings together these paraphernalia, verily thus be brings Agni together. 'Thou art the rubble of Agni', he says, for the paraphernalia are the rubble of Agni. Or rather they say, 'These enclosing-sticks of *Buteafrondosa* which lie around are in truth his brothers.'

vi. 2.9.

He loosens the knot; verily he sets them free from the noose of Varuna; verily he makes them fit for the sacrifice. Having sacrificed with a verse to Savitr, he brings forward the oblation-holders; verily on the instigation of Savitr he brings them forward. The axle which is tied on both sides is Varuna of evil speech; if it were to creak, it would creak against the house of the sacrificer. 'With fair voice, O god, do thou address the dwelling', he says; the dwelling is the house; (verily it serves) for atonement. The wife (of the sacrificer) [1] anoints (them), for the wife is every one's friend, for friendship. The share of the wife in the sacrifice makes a pair; verily also the wife grasps the sacrifice that it may not be interrupted. Now the Raksases following in its track seek to injure the sacrifice; he makes a libation in the two tracks with Rc verses addressed to Visnu. The sacrifice is Visnu; verily he drives away the Raksases from the sacrifice. If the Adhvaryu were to pour the libation in (a place) without fire, the Adhvaryu would become blind, the Raksases would injure the sacrifice [2]. He puts gold down on it before making the libation; verily he makes the libation in that which has fire; the Adhvaryu does not become blind, the Raksases do not injure the sacrifice. 'Come ye two forward, ordaining the offering', he says; verily he makes them go to the world of heaven. 'There rejoice on the height of the earth', he says, for the place of sacrifice is the height of the earth. Now the oblation-holder is the head of the sacrifice. 'From the sky, O Visnu, or from the earth' [3], with this Rc verse which contains a blessing he strikes in the prop of the southern oblation-holder; verily the sacrificer at the beginning of the sacrifice wins blessings. Now Danda Aupara split by the Vasat call the axle of the third oblation-holder; the third cover put on the oblation-holder (serves) to make up the third oblation-holder, The oblation-holder is the head of the sacrifice. 'Thou art the forehead of Visnu: thou art the back of Visnu', he says. Therefore so often is the head divided. 'Thou art the string of Visnu; thou art the fixed point of Visnu', he says, for the oblation-holder is connected with Visnu as its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish from suppression of urine; therefore it must be unloosed.

vi. 2. 10.

'On the impulse of the god Savitr', (with these words) he takes up the spade, for impelling. 'With the arms of the Aṅvins he says, for the Aṅvins were the priests of the gods. 'With the hands of Pusan', be for restraint. Now the spade is as it were a bolt; 'Thou art the spade; thou art the, woman', he says, to appease it. Now, as each part is performed, the Raksases seek to injure the sacrifice; 'The Raksas is encompassed, the evil spirits are encompassed', he says, to smite away the Raksases [1]. 'Here do I cut off the neck of the Raksas, who hateth us, and whom we hate', he says; there are two people, he whom he hates and he who hates him; verily straightway he cuts their necks. 'To sky thee, to atmosphere thee, to earth thee!' he says; verily he anoints it for these worlds. He anoints from the top downwards; therefore [2] men live on strength from the top downwards. Now he does a cruel deed in

THE YAJUR VEDA

that he digs; he pours down water, for atonement. He pours down (water) mixed with barley; barley is strength, the Udumbara is strength; verily he unites strength with strength. (The post) is of Udumbara wood of the height of the sacrificer. As great as is the sacrificer, so much strength does he put in it. 'Thou art the seat of the Pitrs', (with these words) he spreads the strew, for what is dug in has the Pitrs for its deity [3]. If he were to set it up without strewing, it would be dug in and have the Pitrs for its deity; he sets it up after strewing; verily he sets it up in this (earth), and makes it firm-rooted.' 'Support the sky, fill the atmosphere', he says, for the distinction of these worlds. 'May Dyutana Maruta set thee up', he says; Dyutana Maruta was wont to set up the Udumbara (post) of the gods; verily [4] by him he sets this (post) up. 'Thee that art winner of Brahmans, winner of nobles', he says; that is according to the text. 'With ghee, O sky and earth, be filled', (with these words) he sacrifices on the Udumbara (post); verily with moisture he anoints sky and earth. He makes it run right to the end; verily completely does he anoint the sacrificer with brilliance. 'Thou art of Indra', (with these words) he puts down the covering, for the seat has Indra as its deity. 'The shade of all folk', he says, for the seat is the shade of all folk. (A roof of) nine coverings [5] should he fix for one who desires brilliance, commensurate with the Trivrt Stoma; the Trivrt is brilliance; verily he becomes brilliant; one of eleven coverings (he should fix) for one who desires power; the Tristubh has eleven syllables, the Tristubh is power; verily he becomes powerful. (A roof of) fifteen coverings (he should fix) for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (A roof of) seventeen coverings (he should fix) for one who desires offspring- Prajapati is sixteenfold. (verily it serves) to gain Prajapati. (A roof of) twenty-one coverings (he should fix) for one who desires support; the Ekavinça is the support of the Stomas; (verily it serves) for support. The Sadas is the stomach, the Udumbara is strength, in the middle he fixes (the post) of Udumbara wood; verily he places strength in the midst of offspring; therefore [6] in the middle they enjoy strength. In the world of the sacrificer are the southern coverings, in that of his foe are the northern; he makes the southern the higher; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice. He fills up the crevices, for distinction; therefore people depend on the forest. 'May our songs, O lover of song', he says; that is according to the text. 'Thou art the string of Indra; thou art the fixed point of Indra', he says; for the Sadas has Indra for its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish through suppression of urine; therefore it must be unloosed.

vi. 2. 11.

The oblation-holder is the head of the sacrifice, the sounding holes are the vital airs. They are dug in the oblation-holder; therefore. the vital airs are in the head. They are dug below; therefore the vital airs are below the head. 'I dig those which slay the Raksas, which slay the spell, and which are of Visnu', he says, for the sounding-holes have Visnu for their deity. The Asuras in retreat dug in spells against the vital airs of the gods; they found them at the distance of an arm; therefore they are dug an arm's length deep. 'Here do I cast out the spell [1] which an equal or an unequal hath buried', he says; there are two sorts of men, the equal and the unequal; verily whatever spell they dig against him he thus casts out. He unites them; therefore the vital airs are united within. He does not combine them; therefore the vital airs are not combined. He pours water over; therefore the vital airs are moist within. (The water) he pours is mixed with barley [2]; barley is strength, the sounding-holes are the vital airs; verily he places strength in the vital airs. He spreads over the strew; therefore the vital airs are hairy within. He besprinkles (the holes) with butter; butter is brilliance, the sounding-holes are the vital airs; verily he places brilliance in the vital airs. The pressing-boards are the jaws of the sacrifice; he does not join them, for the jaws are not joined; or rather at a long Soma sacrifice they should be joined, for firmness. The oblation-holder is the head of the sacrifice [3], the sounding-holes are the vital airs, the pressing-boards the jaws, the skin the tongue, the pressing-stones the teeth the

THE YAJUR VEDA

Ahavaniya the mouth, the high altar the nose, the Sadas the stomach. When he eats with his tongue on his teeth, (the food) goes to the mouth; when it goes to the mouth, then it goes to the stomach, therefore they press (the juice) with the pressing-stones on the oblation-holder over the skin, sacrifice in the Ahavaniya, retire towards the west, and consume (the Soma) in the Sadas. He who knows the milking of the Viraj in the mouth of the sacrifice milks her; the Viraj is this (cow), the skin is its hide, the pressing-boards its udder, the sounding-holes its teats, the pressing-stones its calves, the priests the milkers, Soma the milk. He, who knows thus, milks her.

PRAPATHAKA III

The Exposition of the Soma Sacrifice (continued)

vi. 3. 1.

From the pit he scatters (earth) on the altars; the pit is the birthplace of the sacrifice; (verily it serves) to unite the sacrifice with its birthplace. The gods lost by conquest the sacrifice; they won it again from the Agnidh's altar; the Agnidh's altar is the invincible part of the sacrifice. In that he draws off the altar fires from that of the Agnidh, he renews the sacrifice from the invincible part of it. Conquered as it were they go who creep to the Bahispavamana (Stotra) when the Bahispavamana has been sung [1], he says, 'Agnidh, draw off the fires, spread the strew, make ready the sacrificial cake.' Verily having re-won the sacrifice they keep renewing it. At two pressings he draws off by means of embers, at the third with (flaming) splinters, to give it glory verily he completes it. The altars guarded the Soma in yonder world they took away the Soma from them; they followed it and surrounded it. He who knows thus [2] wins an attendant. They were deprived of the Soma drink; they besought the gods for the Soma drink; the gods said to them, 'Take two names each; then shall ye gain it, or not.' Then the altars became fires (also); therefore a Brahman who has two names is likely to prosper. Those which came nearest gained the Soma drink viz. the Ahavaniya, the Agnidh's altar, the Hotr's, and the Marjaliya; therefore they sacrifice on them. He leaves them out in uttering the cry for sacrifice, for [3] they were deprived of the Soma drink. The gods drove away the Asuras who were in front by the sacrifices which they offered on the eastern side, and the Asuras who were behind by those which they offered on the western side. Soma libations are offered in the east, seated to the west he besprinkles the altars; verily from behind and from in front the sacrificer smites away his enemies; therefore offspring are engendered behind, and are brought forth in front [4]. The altars are the breaths; if the Adhvaryu were to go past the altars to the west, he would mingle the breaths, he would be liable to die. The Hotr is the navel of the sacrifice; the expiration is above the navel, the inspiration is below; if the Adhvaryu were to go past the Hotr to the west, he would place the expiration in the inspiration, he would be liable to die. The Adhvaryu should not accompany the song; the Adhvaryu's strength is his voice; if the Adhvaryu were to accompany the song, he would confer his voice on the Udgatr [5], and his voice would fail. The theologians say, 'The Adhvaryu should not go beyond the Sadas to the west before the Soma offering is completed. Then how is he to go to offer the sacrifices in the southern fire? Because that is the end of the fires. But how are the gods to know whether it is the end or not?' He goes round the Agnidh's altar to the north and offers the sacrifices in the southern fire; verily he does not mingle the breaths. Some of the altars are besprinkled, some not; those which he besprinkles he delights; those which he does not besprinkle he delights by indicating them.

vi. 3. 2.

The Vaisarjana offerings are made for the world of heaven. He offers in the Garhapatya with two verses; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnidh's fire; verily he approaches the atmosphere; he offers in the Ahavaniya; verily he makes him go to the world of heaven. The Raksases sought to harm the gods as they were going to the world of heaven; they smote away the Raksases through Soma, the king, and making themselves active went to the world of heaven, to prevent the Raksases seizing them. The Soma is ready at hand; so he offers [1] the Vaisarjanas, to smite away the Raksases. 'Thou, O Soma, brought about by ourselves', he says, for he is the one who brings about by himself; 'from hostility brought about by others', he says, for the Raksases are brought about by others; 'thou art the giver of wide protection', he says; in effect he says, 'give us wide (protection).' 'May the active one gladly partake of the ghee', he says; verily he makes the sacrificer active and causes him to go to the world of heaven, to prevent the Raksases seizing him. They take up the Soma [2], the pressing-stones, the cups for Vayu, the wooden trough; they lead forth the wife (of the sacrificer), they make the carts move along with them; verily whatever is his he goes with it to the world of heaven. He offers in the Agnidh's fire with a verse containing the word 'lead', for leading to the world of heaven. He places on the Agnidh's altar the pressing-stones, the cups for Vayu, and the wooden trough, for they take it away from them; if he were to put it with them, it would become spoiled. He makes it go forward with a verse addressed to Soma; verily by means of its own [3] divinity he makes it go forward. 'Thou art the seat of Aditi; do thou sit on the seat of Aditi', he says; that is according to the text. Hitherto the sacrificer has guarded the Soma. 'This, O god Savitr, is the Soma of you (gods)', he says; verily instigated by Savitr, he hands it over to the gods. 'Thou, O Soma, god to the gods, hast thou gone', he says, for it being a god [4] goes to the gods. 'I here, man to men', he says, for he being a man goes to men. If he were not to say that formula, the sacrificer would be without offspring or cattle. 'With offspring, with increase of wealth', he says; verily he abides in this world with offspring and with cattle. 'Homage to the gods', he says, for homage is the due of the gods; '*svadhá*' to the Pitrs', he says, for the *svadhá* call is the due of the Pitrs [5]. 'Here (may) I (be free) from Varuna's noose', he says; verily he is freed from Varuna's noose. 'O Agni, lord of vows,' (he says). 'One should recover one's former body', they say, 'for who knows if the richer, when his will is accomplished will restore it or not.' The pressing-stones are the troop of thieves of King Soma; him, who knowing thus, places the pressing-stones on the Agnidh's altar, the troop of thieves finds not.

vi. 3. 3.

Having sacrificed with a verse addressed to Visnu, he approaches the post. The post has Visnu for its deity; verily he approaches it with its own deity. 'I have passed by others, I have not approached others', he says, for he passes by others, and does not approach others. 'I have found thee nearer than the farther, farther than the near', he says, for he finds it nearer than the farther, farther than the near. 'I welcome thee that art of Visnu, for the sacrifice to the gods' [1], he says, for he welcomes it for the sacrifice to the gods. 'Let the god Savitr anoint thee with honey', he says; verily he anoints it with glory. 'O plant, guard it; O axe, harm it not', he says; the axe is the thunderbolt; (verily it serves) for atonement. The brilliance of the tree which fears the axe falls away with the first chip; the first chip which falls he should take up; verily he takes it up with its brilliance [2]. These worlds are afraid of the falling forward of the tree. 'With thy top graze not the sky, with thy middle harm not the atmosphere', he says; verily he makes it tender for these worlds. 'O tree, grow with a hundred shoots', (with these words) he sacrifices on the stump; therefore many (shoots) spring up from the stump of trees. 'May we grow with a thousand shoots', he says; verily he invokes this blessing. He should cut it

so that it will not touch the axle [3]. If he were to cut it so that it would touch the axle, the cattle of the sacrificer would be liable to perish. If he desire of any one, 'May he be without support', he should cut for him a branch; this among trees is not supported; verily he is without support. If he desire of any one, 'May he be without cattle', he should cut for him (a post) without leaves and with a withered top; this among trees is without cattle; verily he becomes without cattle. If he desire of any one, 'May he be rich in cattle', he should cut for him one with many leaves and many branches; this [4] among trees is rich in cattle; verily he becomes rich in cattle. He should cut one that is supported for one who desires support; this among trees is supported which grows from its own birthplace on level ground and is firm. He should cut one which leans towards the west, for it is leaning over for the sacrifice. He should cut one of five cubits for him of whom he desires, 'May the higher sacrifice condescend to him'; the Pankti has five syllables, the sacrifice is fivefold, the higher sacrifice condescends to him [5]. (He should cut one) of six cubits for one who desires support; the seasons are six; verily he finds support in the seasons. (He should cut one) of seven cubits for one who desires cattle; the Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. (He should cut one) of nine cubits for one who desires brilliance, commensurate with the Trivrt Stoma; the Trivrt is brilliance; verily he becomes brilliant. (He should cut one) of eleven cubits for one who desires power; the Tristubh has eleven syllables, the Tristubh is power; verily he becomes powerful. (He should cut one) of fifteen cubits for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (He should cut one) Of seventeen cubits for one who desires offspring; Prajapati is seventeenfold; (verily it serves) to gain Prajapati. (He should cut one) of twenty-one cubits for one who desires support; the Ekaviṅṣa is the support of the Stomas; (verily it serves) for support. It has eight corners; the Gayatri has eight syllables, the Gayatri is brilliance, the Gayatri is the beginning of the sacrifice; verily it is commensurate with brilliance, the Gayatri, the beginning of the sacrifice.

vi. 3. 4.

'To earth thee! To atmosphere thee! To sky thee!' he says; verily for these worlds he anoints it. He anoints from the foot upwards, for upwards as it were is the world of heaven. Cruel as it were is that which he does when he digs; he pours water over, for expiation he pours (water) mixed with barley; barley is strength. The post is of the height of the sacrificer. As great as is the sacrificer, so much strength does he put in it [1]. 'Thou art the seat of the Pitrs', (with these words) he spreads the strew, for what is dug in has the Pitrs for its deity.' If he were to set it up without strewing, it would be dug in and have the Pitrs for its deity; he sets it up after strewing; verily he sets it up in this (earth). He throws down the splinter of the post; verily he sets it up with its glory. 'Thee to the plants with fair berries', (with these words) he fixes on the top [2] therefore at the top plants bear fruit. He anoints it, butter is glory. The corner near the fire is of the same height as the sacrificer; in that he anoints the corner near the fire, he anoints with brilliance the sacrificer. He anoints it to the end; verily completely does he anoint the sacrificer with brilliance. He rubs it all around; verily he places brilliance in him completely. 'Support the sky, fill the atmosphere, with thy base make firm the earth', he says, for the separation of these worlds. With a verse addressed to Visnu [3] he arranges it; the post has Visnu for its deity; verily he arranges it with its own deity. He arranges it with two (verses); the sacrificer has two feet; (verily it serves) for support. If he desire of a man, 'May I deprive him of brilliance, of the deities, of power', he should move the corner near the fire to one side or the other of the Ahavaniya; verily he deprives him of brilliance, of the deities, of power. If he desire of a man, 'May I unite him with brilliance, with the deities, with power' [4], he should set up for him the corner (of the post) near the fire in a line with the Ahavaniya; verily he unites him with brilliance, with the deities, with power. Thee that art winner of Brahmans, winner of nobles', he says that is according to the text. He winds round (the grass); the girdle is strength, the post is of the same height as the sacrificer; verily he unites the sacrificer with strength. He winds (it) round at the level of the navel;

THE YAJUR VEDA

verily at the level of the navel he bestows upon him strength; therefore at the level of the navel men enjoy strength. If he desire of a man, 'May I deprive him of strength' [5], he should put (it) on either upwards or downwards; verily he deprives him of strength. If he desire, 'May Parjanya rain', he should put it on downwards, verily he brings down rain; if he desire, 'May Parjanya not rain', he should put it on upwards; verily he holds up rain. What is dug in belongs to the Pitrs, what is above the part dug in up to the girdle belongs to men, the girdle belongs to the plants [6], what is above the girdle up to the top to the All-gods, the top to Indra, the rest to the Sadhyas. The post is connected with all the gods; verily in setting up the post he delights all the gods. By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will equal us'; they blocked the way by the post and went to the world of heaven; the Rsis discerned that (world) by means of the post, and that is why it is called post [7]. In that he sets up the post, (it is) to discern the world of heaven. He puts (it) up to the east (of the fire), for before the sacrifice it is proclaimed, for what is not proclaimed is that of which when it is passed men say, 'This should have been done.' The Sadhya gods despised the sacrifice; the sacrifice touched them not; what was superabundant in the sacrifice touched them. The superabundant part of the sacrifice is the producing of fire and casting it on the fire; the superabundant part [8] of the post is the part above the top; that is their share; verily by it he delights them. The gods when the Soma sacrifice was complete cast the offering-spoons (into the fire) and the post; they reflected, 'Here we are making a disturbance of the sacrifice', they saw a ransom in the bunch of grass for the offering-spoons, in the chip for the post. When the Soma sacrifice is complete he casts (in the fire) the bunch of grass, he offers the chip, to avoid disturbing the sacrifice.

vi. 3. 5.

The Sadhya gods were in this world and nothing else living. They offered Agni as a sacrifice to Agni, for they found nothing else to offer; thence indeed these creatures were born; in that he casts the fire on the fire after producing it, (it serves for) the propagation of offspring. Now the fire is Rudra, the beast the sacrificer; if he were to produce the fire after offering the beast, he would place the sacrificer in the power of Rudra [1], and he would be liable to die. Or rather they say, 'All the gods are the fire, the beast the offering'. In that he produces the fire after offering the beast, he brings forth all the gods for the offering which is made ready. The fire should be produced, after bringing up (the beast). The offering is then neither finished nor not begun. 'Thou art the birthplace of Agni', he says, for that is the birthplace of Agni. 'Ye are the two male ones', he says, for they are the two male ones [2]. 'Thou art Urvāci, thou art Ayu', he says, to make a pair. 'Anointed with ghee do ye produce a male', he says, for they produce a male who (produce) Agni. 'Be born with the Gayatri metre', he says; verily he produces him with the metres. 'Recite for Agni as he is being produced', he says; he recites a verse to Savitr; verily, instigated by Savitr he produces him. 'Recite for him who is born' [3], 'For him who is being cast forward recite', he says; verily as each part is performed he completes him. He recites all Gayatri verses; Agni has the Gayatri as his metre; verily he unites him with his own metre. The fire is in front; having produced fire he casts it forward; the two uniting overpower the sacrificer; 'Be of one mind with us', he says, to appease (them). He offers after casting (the fire) forward; verily he gives him food on birth; he offers with melted butter; the melted butter is the dear home of Agni; verily he unites him with his dear home, and also with brilliance.

vi. 3. 6.

'For food thee!' (with these words) he takes up the strew, for he who sacrifices strives (*ichāte*) as it were. 'Thou art the impeller', he says, for he brings them up. 'To the gods the servants of the gods have come', he says, for being the servants of the gods they go to the gods. 'The priests, the eager

ones', he says; the priests are the priests, the eager ones, therefore he says thus. 'O Brhaspati, guard wealth' [1], he says; Brhaspati is the holy power (Brahman) of the gods; verily by the holy power he wins cattle for him. 'Let thy oblations taste sweet', he says; verily he makes them sweet. 'O god Tvastr, make pleasant our possessions', he says; Tvastr is the form-maker of the pairings of cattle; verily he places form in cattle. 'Stay, ye wealthy ones', he says; the wealthy ones are cattle; verily he makes cattle abide for him. 'On the impulse of god Savitr' [2], (with these words) he takes up the rope, for instigation. 'With the arms of the Aṣvins', he says, for the Aṣvins were the Adhvaryus of the gods. 'With the hands of Pusan', he says, for restraining. 'O offering to the gods, I seize thee with the noose of sacred order', he says; sacred order is truth; verily with truth which is sacred order he seizes it. He winds (the rope) round transversely, for they fasten a (beast) for killing in front; (verily it serves) for distinction. 'Fear not men', (with these words) he fastens it, for security. 'For the waters [3] thee, for the plants thee I sprinkle', he says, for from the waters, from the plants, the beast is born. 'Thou art a drinker of the waters', he says, for he is a drinker of the waters who is offered in sacrifice. 'O ye divine waters, make it palatable, a very palatable offering for the gods', he says; verily he makes it palatable. From above he sprinkles (it); verily he makes it pure from above; he makes it drink; verily within he makes it pure; from below he besprinkles (it); verily all over he makes it pure.

vi. 3. 7.

By means of Agni as Hotr the gods defeated the Asuras. Recite for Agni as he is kindled', he says, for the overcoming of foes. He recites seventeen kindling-verses; Prajapati is seventeenfold; (verily it serves) to win Prajapati. He recites seventeen; there are twelve months and seven seasons, that is the year; offspring are born in the course of the year; (verily it serves) for the propagation of offspring. The gods, after reciting the kindling-verses, could not discern the sacrifice; Prajapati silently performed [1] the libation of ghee; then did the gods discern the sacrifice; in that silently he performs the libation of ghee, (it serves) for the revelation of the sacrifice. The sacrifice was with the Asuras; the gods took it by the silent offering; in that silently he performs the libation of ghee, he takes away the sacrifice of his foe. He rubs the enclosing-sticks; verily he purifies them. Thrice each he rubs them, for the sacrifice is thrice repeated; also (it serves) to smite away the Raksases. They make up twelve; the year has twelve [2] months; verily he delights the year, verily also he endows him with the year, for the gaining of the world of heaven. The libation of ghee is the head of the sacrifice, the fire is all the gods; in that he performs the libation of ghee, verily the sacrificer at the beginning of the sacrifice wins all the gods. The libation of ghee is the head of the sacrifice, the beast is the body; having performed the libation of ghee he anoints the beast; verily on the body of the sacrifice [3] he places the head. 'Let thy breath be united with the wind', he says; the breath has the wind for its deity; verily he offers its breath in the wind. 'Thy limbs with the sacrificers, the lord of the sacrifice with his prayer', he says; verily he causes the lord of the sacrifice to obtain its blessing. Viṣvarupa, Tvastr's son, vomited over the beast from above; therefore they do not cut off (portions) from the beast above; in that he anoints the beast from above, verily he makes it pure [4]. He chooses the priests, verily he chooses the metres, he chooses seven; there are seven tame animals, seven wild; there are seven metres, (and so it serves) to win both. He offers eleven fore-sacrifices; ten are the vital airs of the beast, the body is the eleventh; verily his fore-offerings are of the same size as the beast. One (of them) lies around the omentum; verily the body lies around the body. The axe is a thunderbolt, the splinter of the sacrificial post is a thunderbolt, the gods by making a thunderbolt of the ghee smote Soma. 'Anointed with ghee, do ye guard the beast', he says; verily, overpowering it by means of the thunderbolt, he offers it.

vi. 3. 8.

He encircles (it) with fire; verily he makes it completely offered, that nothing may be lost, for that which falls of the oblation is (thus) not lost. He encircles (it) with fire thrice, for the sacrifice is thrice repeated; also (it serves) to smite away the Raksases. The theologians say, 'Should the beast be grasped hold of, or not?' Now the beast is led to death; if he were to grasp hold of it, the sacrificer would be likely to die. Or rather they say, 'The beast is led to the world of heaven' [1]; if he were not to grasp hold of it, the sacrificer would be bereft of the world of heaven. He grasps hold (of it) by means of the omentum-forks; that is as it were neither grasped nor yet not grasped. 'Give directions, O Hotr, for making ready the oblations to the gods', he says, for an act that is directed is carried out. 'Ye wealthy ones, do ye kindly resort to the lord of the sacrifice', he says; that is according to the text. With the fire he goes in front, to smite away the Raksases. 'Guard from contact with earth', (with these words) he casts down the strew [2], that nothing may be lost, for that which falls on the strew is not lost; verily also he places it on the strew. The Adhvaryu turns away from the beast as it is slaughtered; verily he conceals himself from cattle, that he may not be cut off. He attains fortune, and obtains cattle who knows thus. The wife is led forward from the back place; 'Homage to thee, O extended one', he says; the extended are the rays of the sun [3]; verily he pays homage to them. 'Come forward, irresistible', he says; the resisting is the foe; (verily it serves) to beat away the foe. 'Along the stream of ghee, with offspring, with increase of wealth', he says; verily he invokes this blessing. 'O ye waters, goddesses, purifying', he says; that is according to the text.

vi. 3. 9.

When the beast is offered in sacrifice, pain seizes its vital airs. 'Let thy speech swell, let thy breath swell' he says; verily he removes the pain from the vital airs. From the vital airs the pain enters the earth; (with the words) 'Hail to the and night!' he pours it down; verily he removes the pain of the earth by day and night. 'O plant, protect him', 'O axe, harm him not', he says; the axe is a thunderbolt [1]; (verily it serves) for atonement. He cuts from the sides, for men cut from the middle; he cuts crossways, for men cut along; for distinction. 'Thou art the share of the Raksases', (with these words) he casts the strew, having anointed it on the thick part; verily with the blood he propitiates the Raksases. 'This Raksas here I lead to the lowest darkness, who hateth us and whom we hate', he says; there are two (kinds of) persons, he whom he [2] hates and he who hates him; both these he leads to the lowest darkness. 'For food (*isé*) thee!' (with these words) he draws out the omentum, for he who sacrifices strives as it were. If he were to pierce (it), Rudra would be likely to slay his cattle; if he were not to pierce (it), it would not be fixed; with one he pierces, with the other not, for support. 'In ghee, O sky and earth, be covered', he says; verily with fat he anoints sky and earth. 'Uncut [3] with wealth of heroes (give us) riches', he says; that is according to the text. Now cruel as it were is what he does when he draws out the omentum. 'Fare along the broad atmosphere', he says, for atonement. Now he who grasps hold of the beast as it is led to death falls away from this world; he takes again hold of the omentum-forks; verily he finds support in this world. With the fire he goes in front, to smite away the Raksases; verily also with the oblation he follows the deities [4]. He should not pass over the last of the embers; if he were to pass over the last of the embers, he would despise the deities. 'O Vayu, taste the drops', he says; therefore the drops are produced separately. The omentum is the chief part of cattle, the strew the chief of plants; verily he unites the chief with the chief; verily also in the plants he establishes cattle. 'Give directions for the Svaha cries', he says [5], for the completion of the sacrifice. The speckled butter is the expiration and inspiration of cattle, the omentum is the body; having poured butter on the speckled ghee, he pours on the omentum; verily in the body of cattle he deposits expiration and inspiration. 'Hail! Go to Urdhvanabhas, the offspring of

the Maruts', he says; Urdhvanabhas, the offspring of the Maruts, used to cast forward the omentum-forks of the gods; verily through him he casts them forward. He casts them forward in opposite directions; therefore expiration and inspiration are in opposite directions.

vi. 3. 10.

Having offered in sacrifice the beast, he strews over (it) a cake, verily he sacrifices it with its sap. Having performed the rite with the omentum, he performs with the cake; the cake is strength; verily he places strength in the midst of cattle; verily also he closes the cut in the beast. Having made offering of the speckled ghee, he thrice asks, 'Is the oblation cooked, Çamitr?' for the gods found truth in three (cookings). He who says what is not cooked is cooked (is burdened) with sin. The speckled butter is the expiration and the inspiration of cattle [1]; when the beast is offered the body comes into the heart; in that he sprinkles the heart with speckled ghee, he thus places expiration and inspiration in the body of cattle. By means of the beast the gods went to the world of heaven. They reflected, 'Men will mount after us.' They cut off its head and made its sap stream forth; it became the Praksa (tree); that is the nature of the Praksa. In that there is a branch of the Praksa above the strew, so he cuts off from the victim when it has its sap [2]. As the beast is borne along the Raksases follow after it; he takes it between the sacrificial post and the Ahavaniya, to smite away the Raksases. When the beast is offered its mind departs. 'Recite to Manota, for the oblation which is being divided', he says verily he secures its mind. He cuts off eleven portions; ten are the vital airs of the beast, the body is the eleventh, he cuts off as much as is the size of the beast [3]. First he makes a portion of the heart, then of the tongue, then of the breast: what he conceives with the heart, that he says with the tongue; what he says with the tongue, that he utters from the breast. That is the order in the case of the beast. If he cuts off thus and then cuts from the rest at will, still the cutting off from that animal has been made in order. In the middle he makes a portion of the intestines, for breath is in the middle; he makes a portion of the upper part [4], for breath is in the upper part; whether he does one, or the other, there is variation in both cases. A Brahman on birth is born with a threefold debt, of pupilship to the Rsis, of sacrifice to the gods, of offspring to the Pitrs. He is freed from his debt who has a son, is a sacrificer, and who has lived as a pupil: this (debt) he performs (*avadayate*) by these cuttings off, and that is why the cuttings-off (*avadāna*) have their name. The gods and the Asuras were in conflict. The gods said to Agni, 'With thee as our hero let us overcome the Asuras' [5]. He said, 'Let me choose a boon; let me have a choice part of the beast.' He chose that choice part (of the beast), the shoulder from the fore part, the intestines from the middle, the hip from the hind part. Then the gods prospered, the Asuras were defeated; in that he makes portions of three members it is for the overcoming of his foe; he prospers himself, his foe is defeated. He cuts off transversely; therefore cattle move forward their limbs transversely, for support.

vi. 3. 11.

He covers the dipping-spoons with fat; cattle are distinguished by fat; verily he bestows on cattle their distinguishing mark. He covers (them) after putting (the fat) on the soup; the soup is the sap of cattle; verily he bestows sap upon cattle. He stirs the oblation of fat with the rib; the rib is the middle of cattle, the fat is the sap of cattle; in that he stirs the oblation of fat with the rib, he places sap in the middle of cattle. Now they kill [1] the beast when they dispose of it; the expiration has Indra for its deity, the inspiration has Indra also. 'May Indra's expiration be set in every limb', he says; verily he bestows expiration and inspiration upon cattle. 'O god Tvastr, let much be united for thee', he says; for cattle have Tvastr as their deity. 'When ye that are various become of one form', he says; for they being various become then of one form. 'Over thee as thou goest among the gods [2] for help let thy

THE YAJUR VEDA

comrades and thy father and mother rejoice', he says; verily he makes him, approved by his mother and his father, go to the world of heaven. With a half-verse he offers the oblation of fat; the half-verse is yonder (sky) and the half-verse is this (earth); verily with sap he adorns both. He offers to the quarters; verily with sap he adorns the quarters; verily from the quarters he wins strength and sap. The speckled butter is the expiration and the inspiration of cattle; cattle have the lord of the forest [3] for their deity; in that having made offering of the speckled butter he says, 'Recite for the lord of the forest, give directions for the lord of the forest', he bestows expiration and inspiration upon cattle. Of each he divides the divided pieces; therefore cattle have various forms. He moistens (it) with soup; soup is the sap of cattle; verily he bestows sap upon cattle. He invokes the Ida; the Ida is cattle; verily he invokes cattle. Four times he invokes [4], for cattle have four feet. If he desire of a man, 'May he have no cattle', he should take for him (a piece) without fat; cattle are distinguished by fat; verily by means of their distinctive mark he deprives him of cattle, and he has no cattle. If he desire of a man, 'May he have cattle', he should take for him (a piece) with fat; cattle are distinguished by fat; verily by means of their distinctive mark he wins cattle for him, and he has cattle. Prajapati created the sacrifice; he first created the butter [5], in the middle the beast, last the speckled butter; therefore the fore-sacrifices are performed with butter, the beast (is offered) in the middle, and the after-sacrifices with speckled butter. Therefore that is mixed as it were, for it was created last. He offers eleven after-sacrifices; ten are the vital airs of the beast, the body is the eleventh; he offers as many after-sacrifices as is the size of the beast. Now they kill the beast when they dispose of it; the speckled butter is the expiration and the inspiration of cattle; in that he performs the after-sacrifices with speckled butter, verily he bestows expiration and inspiration upon cattle.

PRAPATHAKA IV

The Exposition Of the Soma Sacrifice (continued)

vi. 4. 1.

By means of the sacrifice Prajapati created offspring; verily he created them by the subsidiary sacrifices; in that he offers the subsidiary sacrifices, verily thus the sacrificer creates offspring. He cuts off from the hind portion, for from the hind portion offspring are born; he cuts off from the thick side, for offspring are born from the thick side; he cuts off without confusion, to prevent confusion of the vital airs. He does not turn (it) round; if he were to turn (it) round, disease would be likely to seize his offspring. 'Go to the ocean, hail!' he says verily thus he produces seed [1]. 'Go to the atmosphere, hail!' he says; verily by means of the atmosphere he begets offspring for him, for in accord with the atmosphere offspring are born. 'Go to god Savitr, hail!' he says; verily, instigated by Savitr, he begets offspring for him. 'Go to day and night, hail!' he says; verily by means of day and night he begets offspring for him, for in accord with day and night offspring are born. 'Go to Mitra and Varuna, hail!' he says [2]; verily he bestows expiration and inspiration on offspring when born. 'Go to Soma, hail!' he says, for offspring have Soma for their deity. 'Go to the sacrifice, hail!' he says; verily he makes offspring fit for the sacrifice. 'Go to the metres, hail!' he says; the metres are cattle; verily he wins cattle. 'Go to the sky and the earth, hail!' he says; verily on either side he supports offspring when born with the sky and the earth. 'Go to the clouds [3] of the sky, hail!' he says; verily he procures rain for offspring when born; 'Go to Agni Vaiçvanara, hail!' he says; verily he establishes in this (world) offspring when born. He makes a portion of the vital airs, who makes a portion of the intestines; 'Give me mind and heart', he says; verily he summons the vital airs according to their places. When the beast is offered, pain reaches its heart; it gathers round the heart-spit [4]. if he were to place the heart-spit on the earth, he would cause pain to the earth; if on the waters, he would cause pain to the

waters; he places it in the meeting-place of dry and wet, to appease both. He should think of whomsoever he hates; verily he causes him pain.

vi. 4. 2.

The gods divided the sacrifice on the Agnidh's altar: of what was left over they said, 'Let this remain here.' That is why the Vasativari (waters) have their name. But in the morning they could not arrange (to divide it); they placed it in the waters, they became the Vasativaris. He takes the Vasativaris; the Vasativaris are the sacrifice; verily having taken from the beginning the sacrifice he stays (with it). If the sun set, on one who has not taken (the waters), his sacrifice would not be begun [1], and he would split the sacrifice. He should either take waters with radiance in them, or having deposited gold he takes them with light in them, or he should take them from the tank of a Brahman who performs many sacrifices, for he is one who has taken the Vasativaris. He takes the Vasativaris; the Vasativaris are cattle; verily having taken cattle from the beginning he stays (with them). If he were to take them along the stream, his cattle would be likely to wander from him; he takes them standing against the stream; verily he obstructs cattle and seizes them for him. Indra [2] slew Vrtra; he died upon the waters; of them what was pure, fit for sacrifice, and divine, that was set free. They became the Vahantis. He takes of the Vahantis; verily he takes those of waters which are pure, fit for sacrifice, and divine. He should not pass over the nearest Vahantis; if he were to pass over the nearest Vahantis, he would despise the sacrifice. He should not take of stagnant (waters); the stagnant (waters) are seized by Varuna; if he were to take of stagnant (waters) [3], he would cause Varuna to seize his sacrifice. If it is done by day, the night enters the waters; therefore the waters appear dusky by day; if it is done by night, the day enters the waters; therefore the waters appear shining by night; he takes (them) at the union of shade and light; verily for him he secures the colour of day and night. 'These waters are rich in oblation', he says; verily he takes them made into an oblation. 'Rich in oblation be [4] the sun', he says; verily he takes them with light in them. He takes with an Anustubh; the Anustubh is speech; verily with the whole of speech he takes them. He takes with a verse of four feet, he places them thrice, they make up seven, the Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. For this world the Garhapatya is established, for yonder the Ahavaniya; if he were to place (them) on the Garhapatya, he would have cattle in this world, if on the Ahavaniya, in yonder [5] world he would have cattle. He places (them) on both; verily he makes him have cattle in both worlds. He carries (them) round everywhere, to smite away the Raksases. 'Ye are the share of Indra and Agni', he says; that is according to the text. He places (them) on the Agnidh's altar; the Agnidh's altar is the invincible part of the sacrifice; verily he places (them) on the invincible part of the sacrifice. Wherever in the performance of a sacrifice nothing is done, in that (place) the Raksases infest the sacrifice. In that he takes of the Vahantis, that part of the sacrifices lies being performed, to prevent the infestation of the Raksases, for they do not move them, but they lie around until the third pressing, for the continuity of the sacrifice.

vi. 4.3.

The theologians say, 'He indeed would be an Adhvaryu who in making Soma descend should make it descend for all the gods.' 'To the heart thee!' he says; verily he makes it for men; 'To mind thee!' he says; verily he makes it for the Pitrs; 'To the sky thee! To the sun thee!' he says; verily he makes it for the gods; so many are the gods; verily he makes it descend for them all. Before the utterance of speech [1] he begins the morning litany; verily he wins all that there is of speech. 'The waters' is the first thing he utters; the waters are the sacrifice verily over the sacrifice he utters speech. He recites all (kinds of) metres the metres are cattle; verily he wins cattle. For one who desires brilliance he

THE YAJUR VEDA

should conclude with a Gayatri verse, for one who desires power with a Tristubh verse, for one who desires cattle with a Jagati verse, for one who desires support with an Anustubh verse, for one who desires the sacrifice with a Pankti verse, for one who desires food with a Viraj verse. 'Let Agni (kindled) with the kindling-stick hear my appeal', he says [2]; verily, instigated by Savitr, having made proclamation to the gods, he goes for the waters. 'O Hotr, give directions for the waters', he says; for an action which is directed is done. 'O bowl priest of the Maitravaruna, run hither'. he says; Mitra and Varuna are the leaders of the waters; verily with them he goes for them. 'O ye divine waters, child of the water', he says; verily by the oblation requiring them he seizes them: then he takes of them made into an oblation and covered with ghee [3]. 'Thou art the dragger', he says; verily he removes dirt from them. 'I draw you for the sustenance of the ocean', he says; therefore the waters though eaten and drunk do not waste away. The pit is the birthplace of the sacrifice, the Vasairivaris are the sacrifice; bringing the bowls of the Hotr and the Maitravaruna into contact he pours in the Vasativaris reciprocally, so that the sacrifice may have its birthplace; verily he produces it from its own birthplace. 'O Adhvaryu, didst thou seek the waters?' he says; 'they came to me; look upon them', in effect he says. If it is an Agnistoma, he makes a libation; if an Ukthya, he rubs (butter) on the enclosing-sticks; if it is an Atiratra, he goes forward uttering a text, to distinguish the sacrifices.

vi. 4. 4.

'On the instigation of god Savitr (with these words) he takes up the pressing-stone, for instigation, 'with the arms of the Aṅvins', he says; for the Aṅvins were the Adhvaryus of the gods; 'with the hands of Pusan', he says, for support. The Soma is cattle, the Upanṅu pressing-(stone) is cross breathing; in that he measures round the Upanṅu pressing-(stone), he confers cross-breathing upon cattle. 'To Indra thee! To Indra thee!' (with these words) he measures, for the Soma is taken for Indra. Five times he measures with the text [1]; the Pankti has five syllables, the sacrifice is fivefold, verily he wins the sacrifice. Five times (he measures) in silence; these make up ten; the Viraj has ten syllables, the Viraj is food; verily he wins food by the Viraj. 'Ye are savoury, conquerors of Vrtra', he says; this is the Soma-drinking of the waters; he who knows thus reaches not destruction in the waters. 'With thy light which is in the sky', he says; verily from these worlds he gathers him [2]. Soma, the king, reflected on the quarters, he entered the quarters; 'forward, behind, upward, downward', he says, verily from the quarters he gathers him; verily also he wins the quarters for him. 'O mother, come forth', he says; women are likely to desire him who knows thus. 'Thy unerring, watchful name, O Soma', he says [3]; this is Soma's Soma-drinking; he who knows thus reaches not destruction from Soma. When they press Soma they kill him; he keeps back shoots; verily he protects him. The shoots are the vital airs, Soma is cattle; he later lets go the shoots; verily he bestows vital airs upon cattle; two by two he lets them go; therefore the vital airs are in pairs.

vi. 4. 5.

The Upanṅu Cup is breath; in that the cups are drawn beginning with the Upanṅu, they follow on breath. Aruna Aupaveṅi used to say, 'At the morning pressing I establish the sacrifice and then I proceed with it when it has been established.' He first presses eight times; the Gayatri has eight syllables, the morning pressing is connected with the Gayatri; verily thereby he obtains the morning pressing. (He presses) eleven times on the second occasion; the Tristubh has eleven syllables, the midday pressing is connected with the Tristubh [1]; verily thereby he obtains the midday pressing. (He presses) twelve times on the third occasion; the Jagati has twelve syllables, the third pressing is connected with the Jagati; verily thereby he obtains the third pressing. This is what he calls the establishment of the sacrifice, to prevent loss; for what falls when the sacrifice is established is not

lost. Or rather they say, 'The Gayatri is not open to question' at the morning pressing'; he who knows thus is not liable to question from his foe; therefore eight times in each case should press [2]. The theologians say, 'Other cups are drawn with a strainer; what strainer has the Upançu?' 'Speech is the strainer', he should reply. 'Be pure for the lord of speech, O strong one', he says; verily by speech he purifies him. 'With the shoots of the male', he says, for the shoots of the Soma are the shoots of the male; 'purified by the arms', he says, for by the arms he purifies him; 'thou art the god, purifier of gods', he says, for he being a god [3] is the purifier of gods; 'to those thee whose portion thou art', he says, for he draws him for those whose portion he is. 'Thou art he who is appropriated', he says; verily he makes breath his own; 'make our food full of sweetness for us', he says; verily he makes all food sweet for him; 'to all the powers of sky and earth thee!' he says; verily upon both gods and men he bestows the vital airs. 'May mind enter thee!' he says [4]; verily he attains mind. 'Fare along the broad atmosphere', he says, for the breath has the atmosphere as its deity. 'Hail! Thee, of kindly nature, to the sun!' he says; the gods of kindly nature are the breaths; verily in them he secretly offers. 'To the gods that drink the rays thee!' he says; the gods that drink the rays are the rays of the sun; that is their share; verily thereby he delights them. If he desire, 'May Parjanya rain' [5], he should rub (the cup) with the (palm of) the hand downwards; verily he brings down the rain. If he desire, 'May it not rain', he should rub with the hand upwards; verily he keeps up the rain. If he practise witchcraft, 'Slay N.N.; then will I sacrifice to thee', he should say; verily desiring the libation he slays him. If he be far away, he should stand until he is weary; verily he follows his breath and slays him. If he practise witchcraft [6], he should put (it) down (with the words), 'I set thee down on the breath of N.N.'; the breath is restless; verily he brings his breath to rest. He purifies by means of six shoots; the seasons are six; verily he purifies him by means of the seasons; thrice he purifies these worlds are three; verily he purifies him by means of these worlds. The theologians say, 'For what reason is it that three animals take by the hand?' In that thrice he draws separately the Upançu with his hand, therefore there are three animals which take by the hand, man, the elephant, and the ape.

vi. 4. 6.

Whatever the gods did as the sacrifice, that the Asuras did. The gods saw that the sacrifice must be established in the Upançu (cup), and they established it in the Upançu. The Asuras grasping the thunderbolt attacked the gods; the gods in fear ran up to Indra, Indra obstructed them' by means of the Antaryama (cup), and that is why the Antaryama has its name, 'the obstructor'. In that the Antaryama cup is drawn, verily thus the sacrificer obstructs his foes. 'Through thee I interpose sky and earth [1], I interpose the broad atmosphere', he says; verily with these worlds the sacrificer obstructs his foes. The gods reflected, 'Indra hath now become what we are'; they said, 'O bounteous one, give us a share'; 'In unison with the gods, the lower and the higher', he replied; to both (the sets of) gods, the lower and the higher [2], he gave a share. 'In unison with the gods, the lower and the higher', he says; to both (the sets of) gods, the lower and the higher, he gives a share. 'O bounteous one, do thou rejoice in the Antaryama', he says; verily he does not cut off the sacrificer from the sacrifice. 'Thou art taken with a support', he says, for the support of inspiration. If both (cups) were drawn without a filter, inspiration would follow expiration, he would be likely to die. The Antaryama is drawn with a filter [3], to separate expiration and inspiration. The Upançu and the Antaryama (cups) are expiration and inspiration, the Upançu pressing-(stone) is cross-breathing. If he desire of a man, 'May he be likely to die', he should set them down for him without being in contact; verily he severs his expiration and inspiration from cross-breathing; swiftly he dies. If he desire of a man, 'May he live all his days', he should set them down for him in contact; verily he connects his expiration and inspiration with cross-breathing; he lives all his days.

vi. 4. 7.

The cup for Indra and Vayu is speech; in that the cups are drawn beginning with that to Indra and Vayu, verily they follow speech. The gods said to Vayu, 'Let us slay Soma, the king'; he replied, 'Let me choose a boon; let your cups be drawn with mine first.' Therefore the cups are drawn with those for Indra and Vayu first. They slew him; he became putrid; the gods could not endure him, they said to Vayu, 'Make him sweet for us' [1]; he replied, 'Let me choose a boon; let your vessels, be said to have me as their deity.' Therefore, being of various deities, they are said to have Vayu as their deity. Verily did Vayu make him sweet for him; therefore what becomes putrid they hang out in a windy place, for Vayu is its purifier, its sweetener. They could not find its distribution; Aditi said, 'Let me choose a boon; then shall ye distribute through me, verily with me as deity may your Soma (draughts) be set down' [2]. 'Thou art taken with a support', he says, and thereby have they Aditi for their deity, for those vessels that are made of wood are born from her womb, those that are made of clay are clearly hers; therefore he says thus. Speech aforetime spoke without discrimination; the gods said to Indra, 'Do thou discriminate this speech for us'; he replied, 'Let me choose a boon; let this (cup) be drawn for me and for Vayu together.' Therefore the cup is drawn together for Indra and Vayu. Indra approaching it in the midst discriminated it; therefore is speech spoken distinctly. Therefore is it drawn once, in the middle, for Indra, and twice for Vayu, for he chose two boons.

vi. 4. 8.

The gods said to Mitra, 'Let us slay Soma, the king'; he replied, 'Not I; for I am the friend of all'; they answered, 'Still we will slay him'; he replied, 'Let me choose a boon; let them mix the Soma for me with milk.' Therefore they mix with milk (the Soma) for Mitra and Varuna. From him cattle departed (saying), 'He that was a friend hath done a cruel deed'; a cruel deed as it were [1] does he do who sacrifices with Soma; from him cattle depart. In that he mixes with milk (the Soma) for Mitra and Varuna, he unites Mitra with cattle, and the sacrificer with cattle. Aforetime indeed was Mitra thus aware, 'When I have done this cruel deed, cattle will depart from me'; therefore he chose thus. The gods said to Varuna, 'With thee as helper we will slay Soma, the king'; he replied, 'Let me choose a boon, for me [2] and Mitra together let this (cup) be drawn.' Therefore it is drawn for Mitra and Varuna together; therefore with a king as helper they slay a king, with a Vaiçya a Vaiçya, with a Çudra a Çudra. This was not day or night, but undiscriminated; the gods said to Mitra and Varuna, 'Make this to shine forth for us'; they replied, 'Let us choose a boon; let one cup only be drawn before ours.' Therefore the cup for Indra and Vayu is drawn before that for Mitra and Varuna, for the Upançu and the Antaryama (cups) are expiration and inspiration. Mitra produced the day, Varuna the night; then indeed did this shine forth; in that (a cup) is drawn for Mitra and Varuna, (it is) for shining forth.

vi. 4. 9.

The head of the sacrifice was cut; the gods said to the Açvins, 'Ye are physicians; do ye replace the head of the sacrifice', they replied. Let us choose a boon; let there be drawn a cup for us also herein.' For them they drew this cup for the Açvins; then indeed did they replace the head of the sacrifice; in that (the cup) for the Açvins is drawn, (it is) to restore the sacrifice. The gods said of these two, 'Impure are they, wandering among men [1] and physicians.' Therefore a Brahman should not practise medicine, for the physician is impure, unfit for the sacrifice. Having purified them by the Bahispavamana (Stotra) they drew for them this cup for the Açvins; therefore (the cup) for the Açvins is drawn when the Bahispavamana has been sung. Therefore by one who knows thus the

Bahispavamana should be performed; verily he purifies himself. Their skill as physicians they deposited in three places, in Agni a third, in the waters a third, in the Brahman a third. Therefore one should put beside him a pot of water [2] and sit on the right hand of a Brahman when practising medicine; all medicine he performs thereby, his remedy becomes effective. The theologians say, 'For what reason are cups for two deities drawn in one vessel, but offered in two?' In that (the cups) are drawn in one vessel, therefore there is one breath within; they are offered in two vessels, therefore the breaths outside are in pairs. Those that are for two deities are the breaths, the Ida is cattle; if he should summon the Ida before those that are for two deities [3], he would obstruct his breaths by cattle, he would be likely to perish. Having eaten those for two deities, he summons the Ida; verily having placed the breaths in himself he summons the Ida. (The cup) for Indra and Vayu is speech, that for Mitra and Varuna is the eye, that for the Aṅvins is the ear; he eats in front that for Indra and Vayu, therefore in front he speaks with speech; in front that for Mitra and Varuna, therefore in front he sees with the eye; moving all round, that for the Aṅvins; therefore on all sides he hears with the ear. Those for two deities are the breaths [4], he sets down full vessels; therefore the breaths are full within; wherever in the performance of the sacrifice nothing is done, in that place the Raksases attack the sacrifice; in that he sets down full vessels the part of the sacrifice being performed is deposited to prevent the entry of the Raksases. He sets down in the north track of the southern oblation-cart; verily he places speech in speech. They lie (there) until the third pressing, for the continuity of the sacrifice.

vi. 4. 10.

Brhaspati was the Purohita of the gods, Çanda and Marka of the Asuras; the gods had the holy power (Brahman), the Asuras had the holy power (Brahman); they could not overcome one another; the gods invited Çanda and Marka; they replied, 'Let us choose a boon; let cups be drawn for us also herein.' For them they drew these cups for Çukra and Manthin; then did the gods prosper, the Asuras were defeated. He for whom knowing thus these Çukra and Manthin (cups) are drawn, prospers himself, his foe [1] is defeated. Having driven away these two, the gods offered to themselves, to Indra. 'Driven away are Çanda and Marka together with N.N.', he should say of whom he hates; with him whom he hates he thus drives them away. 'This is the first preparer, all maker', (with these words) they offered to themselves, to Indra, these (cups), for Indra kept making these forms. The Çukra is yonder sun, the Manthin is the moon; they depart towards the east, closing their eyes [2]; therefore men do not see them as they go east. Turning back towards the west they sacrifice, therefore men see them going west. The Çukra and the Manthin are the eyes of the sacrifice, the high altar is the nose. They offer having gone round (the altar) on both sides; therefore the eyes are on either side of the nose; therefore the eyes are held apart by the nose; they walk round on all sides, to smite away the Raksases. Now the offerings the gods made on the east, with them they drove away the Asuras who were in front [3]; with those on the west they drove away the Asuras who were behind; other sacrifices are made in the east, the Çukra and Manthin on the west; verily behind and in front the sacrificer drives away his foes; therefore offspring are engendered behind and are brought forth in front. In accordance with the Çukra and Manthin are offspring born, the eaters and the eaten. 'Engendering heroic offspring, come forth, Çukra, with pure radiance' [4], 'Engendering prolific offspring, come forth, Manthin, with mixed radiance', he says; 'the eaters are those who are heroic, the eaten those that are prolific. The offspring of him who knows thus becomes an eater, not eaten. The eye of Prajapati swelled; it fell away, it entered the Vikankata, it did not stay in the Vikankata; it entered barley, it stayed in barley; that is why barley has its name [5]. In that the Manthin vessel is of Vikankata and he mixes with groats, verily thus he gathers together the eye of Prajapati. The theologians say, 'For what reason does the Manthin vessel not go to the Sadas?' 'It is the vessel of misfortune', he should say; if it were to go there, the Adhvaryu would be blind, he would be ruined; therefore it does not go there.

vi. 4. 11.

Whatever the gods did at the sacrifice the Asuras did. The gods saw the cups with the Agrayana at their head; they drew them; then indeed did they reach the top; he for whom knowing thus the cups are drawn with the Agrayana at their head reaches the top of his equals. With a verse containing the word 'destructive' he should draw for him who has a rival; verily having destroyed his rival he reaches the top of his equals. 'Ye gods that are eleven in the sky', he says [1]; so many are the deities; verily he draws it for all of them. 'This is thy birthplace; to the All-gods thee!' he says, for it has the All-gods for its deity. Speech departed from the gods, not being willing to remain for the sacrifice; when speech had departed the gods silently drew the cups; speech reflected, 'They are excluding me'; it went into the Agrayana; that is why the Agrayana has its name [2]. Therefore in the Agrayana speech is uttered. In that the former cups are drawn in silence, that is as when the hunter lets go (his arrow), (thinking), 'So far off is my mark at so far I shall not miss.' The Adhvaryu taking the Agrayana, commencing the sacrifice, utters his speech; thrice he utters 'Him'; verily thus he chooses the Udgatrs; the Agrayana is Prajapati; in that he utters 'Him' after taking the Agrayana, verily thus Prajapati sniffs offspring [3]; therefore the cow sniffs the calf on birth. The Agrayana is the self of the sacrifice; at each pressing he draws it; verily he continues the sacrifice in itself. He brings (it) up from above verily thus he impregnates seed; he takes (it) from below verily he generates it. The theologians say, 'For what reason does the Gayatri, the least of the metres, support the pressings?' 'The Agrayana is the calf of the Gayatri; verily turning back towards it it supports all the pressings. Therefore a cow turns back towards the calf which is taken away.

PRAPATHAKA V

The Exposition of the Soma Sacrifice (continued)

vi. 5. 1.

Indra raised his bolt to hurl at Vrtra; Vrtra was afraid of the bolt when raised to be hurled; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; on him he bestowed the Ukthya. At him he raised (the bolt) to hurl a second time; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee' [1]; on him he bestowed again the Ukthya. At him he raised (the bolt) to hurl a third time; Visnu supported him (saying), 'Smite'; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; he bestowed on him again the Ukthya. Him when he had lost his magic power he slew, for the sacrifice was his magic power. In that the Ukthya is drawn, verily the sacrificer thus appropriates the power [2] and strength of his foe. 'To Indra thee, to him of the Brhat, the strong', he says, for to Indra he gave it; 'to him thee! To Visnu thee!' he says; in that Visnu supported him (saying), 'Strike', he gives Visnu a share therein. Thrice he draws, for thrice he gave to him., This is thy birthplace; thou art the renewed offering', he says, for repeatedly [3] he draws from it. The Ukthya is the eye of the sacrifice; therefore the Somas follow the Ukthya when offered; therefore the body follows the eye; therefore as one goes many follow; therefore one becomes superior among many; therefore one wins many wives. If the Adhvaryu desire, 'May I bestow upon myself the glory of the sacrifice', standing between the Ahavaniya and the oblation-holder he should pour (it) down [4]; verily he bestows upon himself the glory of the sacrifice. If he desire, 'May I bestow upon the sacrificer the glory of the sacrifice', he should pour (it) down standing between the Sadas and the oblation-holder; verily he bestows upon the sacrificer the glory of the sacrifice. If he desire, 'May I bestow upon the Sadasyas the glory of the sacrifice', he should pour (it) down, grasping the Sadas; verily he bestows upon the Sadasyas the glory of the sacrifice.

vi. 5. 2.

The Dhruva (cup) is the life of the sacrifice; it is drawn the last of the cups; therefore life is the last of the breaths. 'The head of the sky, the messenger of earth', he says; verily he makes him the head of his equals. 'Vaiçvanara, born for holy order', he says, for life has Vaiçvanara as its deity. It is drawn with Vaiçvanara on both sides; therefore there are breaths on both sides, below and above. The other cups that are drawn make a half, the Dhruva makes a half; therefore [1] the breath below is a half of the other breaths. The other cups are deposited on strewn (ground), the Dhruva on unstrewn; therefore in bone some creatures find support, in flesh others. The Asuras from above desired to turn round the earth; the gods made it firm (*adrnhan*) with the Dhruva; that is why the Dhruva has its name; in that the Dhruva is set down from above, (it serves) for firmness. The Dhruva is the life of the sacrifice, the Hotr is the body; in that he pours the Dhruva down into the goblet of the Hotr, so he places life in the body of the sacrifice [2]. 'Before the Uktha it should be poured down', they say, for in front one enjoys life; 'In the middle it should be poured down', they say, for the middle one enjoys life; 'In the latter part it should be poured down', they say, for with the last one enjoys life. He pours (it) down while the verse to the All-gods is being recited; offspring are connected with the All-gods; verily he confers life upon offspring.

vi. 5. 3.

By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will follow after us here'; they blocked (the way) by the year and went to the world of heaven. It the Rsis discerned by means of the season-cups; in that the season-cups are drawn, (they serve) to reveal, the world of heaven. Twelve are drawn; the year consists of twelve months; (verily they serve) to reveal the year. The first two are drawn together, the last two together; therefore the seasons are in pairs. The season-vessel has mouths on both sides, for who [1] knows where is the mouth of the seasons? 'Give directions for the season', six times he says, 'the seasons are six; verily he delights the seasons; 'For the seasons', four times; verily he delights four-footed cattle; twice again he says, 'For the season'; verily he delights two-footed (cattle). 'Give directions for the season', six times he says; 'For the seasons', four times; therefore four-footed cattle depend upon the seasons; twice [2] again, 'For the season', he says; therefore bipeds live upon quadrupeds. 'Give directions for the season', six times he says; 'For the seasons', four times; twice again, 'For the season'; verily the sacrificer makes himself a ladder and bridge to attain the world of heaven. One should not follow the other; if one were to follow the other, season would follow season, the seasons would be confused [3]; therefore in order the Adhvaryu sets out by the southern (door), the Pratiprasthatr by the northern; therefore the sun goes south for six months, north for six months.' 'Thou art taken with a support; thou art Samsarpa; to Anhaspatya thee!' he says; 'There is a thirteenth month', they say; verily he delights it.

vi. 5. 4.

The season-cups are drawn for the world of heaven; Indra and Agni are the light; in that he draws the cup for Indra and Agni with the season-vessel, verily he places light above it, to light up the world of heaven. Indra and Agni are the bearers of force among the gods; in that (the cup) for Indra and Agni is drawn, verily he wins force. He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with the All-gods, the Çukra is yonder sun, in that he draws (the cup) for the All-gods with the Çukra-vessel, yonder sun [1] rises turned to all people; therefore each one thinks, 'Towards me hath it arisen.' He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with

the All-gods, the Çukra is brilliance; in that he draws (the cup) for the All-gods with the Çukra vessel, verily he bestows brilliance upon people.

vi. 5. 5.

Indra in league with the Maruts slew Vrtra at the midday pressing; in that (the cups) for the Maruts are drawn at the midday pressing, they are drawn for the sacrificer as slaying the foe. Of him, when he had slain Vrtra, the seasons were confused; with the season vessel he drew (the cups) for the Maruts; then indeed did he discern the seasons; in that (the cups) for the Maruts are drawn with the season-vessel, (they serve) to reveal the seasons. (The cups) for the Maruts are a weapon which the sacrificer hurls at his foe; with the first [1] he raises it aloft, with the second he hurls it; with the third he lays (him) low. (The cups) for the Maruts are a weapon which the sacrificer makes ready; the first is a bow, the second a bowstring, the third an arrow; with the first he fits the arrow, with the second he lets it go, with the third he pierces. Indra having slain Vrtra went to the furthest distance, thinking, 'I have done amiss'; he became of bay colour, he saw these (cups) for the Maruts, to save himself; he drew them [2]; verily with the first he won expiration, with the second inspiration, himself with the third, (the cups) for the Maruts are drawn to save the self of the sacrificer; verily he wins expiration with the first, inspiration by the second, and himself with the third. Indra slew Vrtra; the gods said of him, 'Great hath he become who hath slain Vrtra'; that is why Mahendra (great Indra) has his name. He drew this libation for Mahendra, having slain Vrtra and being above the other deities; in that (the cup) for Mahendra is drawn, so the sacrificer draws this libation, being above other people. He draws with the Çukra vessel; (the cup) for Mahendra has the sacrificer as its deity, the Çukra is brilliance; in that he draws (the cup) for Mahendra in the Çukra-vessel, verily he bestows brilliance on the sacrificer.

vi. 5. 6.

Aditi, desirous of offspring, cooked a Brahman's mess for the Sadhya gods; to her she gave the remains, she ate it, she became pregnant; of her the four Adityas were born. A second (mess) she cooked; she reflected, 'They have been born for me from the remains; if I eat first, then stronger ones will be born from me'; she ate first, she became pregnant, from her was born an egg which miscarried. She cooked a third (mess) for the Adityas [1], (saying) 'Let this labour be for enjoyment to me'; they said, 'Let us choose a boon; let him who shall be born hence be one of us; let him who shall be prosperous among his offspring be for our enjoyment'; then was born the Aditya Vivasvant, men are his offspring here, among them he alone is successful who sacrifices, he serves for enjoyment of the gods. The gods kept Rudra away from the sacrifice [2], he followed the Adityas; they took refuge in (the cups) for two deities, them they did not give up; therefore men do not give up even one worthy of death who has come for help. Therefore (the cup) for the Adityas is drawn from those for two deities, in that they were born from the remnant, therefore it is drawn from the remnant. He draws with three verses; mother, father, son, verily that is this pairing; the amnion, embryo, the chorion, verily that is this [3] pairing. The Aditya (cup) is cattle; curds are strength; he mixes with curds in the middle; verily he places strength in the middle of cattle; (with curds) to be coagulated with boiled milk, for purity. Therefore the raw milks the cooked. The Aditya (cup) is cattle; he-draws after covering (the cup); verily he draws securing cattle for him. The Aditya (cup) is those cattle; Agni is Rudra here; he draws after covering; verily he shuts off cattle from Rudra [4]. (The stone) for pressing out the Upançu (cup) is this Aditya Vivasvant; it lies round this Soma drink until the third pressing. 'O bright Aditya, this is thy Soma drink', he says; verily he unites the Aditya Vivasvant with the Soma drink. 'With the rain of the sky I mix thee', (with these words) he should mix for one who

desires rain; verily he wins rain. If it should fall quickly, Parjanya would be likely to rain; if long, (he would) not (be likely). He does not place (the cup) down, for from that which is not depressed offspring are produced. He should not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring; after sacrificing he should not look after (it); if he were to look after (it) his eye would be likely to be destroyed; therefore he should not look after (it).

vi. 5. 7.

He draws (the cup) for Savitr from the Agrayana with the Antaryama-vessel; the Agrayana is Prajapati; (verily it serves) for the begetting of offspring. He does not place (the cup) down, for from that which is not depressed offspring are produced. He does -not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring. Savitr is among the gods he who is connected with the Gayatri; in that the Agrayana (is drawn), it is drawn in the world of the Gayatri; in that he draws (the cup) for Savitr from the Agrayana with the Antaryama vessel, verily he draws it off from its own birthplace. The All-gods [1] could not perform the third pressing; they led Savitr who shares in the first pressing to the third pressing; then indeed they performed the third pressing. In that (the cup) for Savitr is drawn at the third pressing, (it serves) for performing the third pressing. He draws (the cup) for the All-gods from the tub with the Savitr-vessel; people are connected with the All-gods, the tub is connected with the All-gods, Savitr rules instigations; in that he draws (the cup) for the All-gods from the tub with the Savitr vessel, verily instigated by Savitr he produces offspring for him [2]. He draws Soma in Soma; verily thus he impregnates seed. 'Thou givest good protection, and art well established', he says, for he draws Soma in Soma, for support. In this same cup (offering) is made for men, gods, and Pitrs; 'Thou givest good protection, and art well established', he says; verily thereby he makes (it) for men; 'The great', he says; verily thereby he makes (it) for the gods; 'Homage', he says; verily thereby he makes (it) for the Pitrs; so many are the gods; verily he draws it for them all. 'This is thy birthplace; to the All-gods thee!' he says, for it is connected with the All-gods.

vi. 5. 8.

The Upançu is the breath; in that the first and the, last cups are drawn with the Upançu-vessel, verily they follow forward the breath, they follow back the breath. The Agrayana is Prajapati, the Upançu is the breath, the wives produce offspring; in that he draws (the cup) for (Tvastr) with the wives from the Agrayana with the Upançu-vessel, (it serves) for the production of offspring. Therefore offspring are born in accordance with the breath. The gods desired that the wives should go to the world of heaven [1]; they could not discern the world of heaven, they saw this (cup) for the wives, they drew it; then indeed did they discern the world of heaven; in that (the cup) for the wives is drawn, (it serves) to reveal the world of heaven. Soma could not bear being drawn for women; making the ghee a bolt they beat it, they drew it when it had lost its power; therefore women are powerless, have no inheritance, and speak more humbly than even a bad man [2]. In that he mixes (the cup) for (Tvastr) with the wives with ghee, he overpowers it with a bolt and draws it. 'Thou art taken with a support', he says; the support is this (earth); therefore offspring are born on this (earth). 'Of thee, pressed by Brhaspati ', he says; Brhaspati is the holy power of the gods; verily by the holy power he produces offspring for him. 'O drop', he says; the drop is seed; verily thus he impregnates seed. 'Possessing power', he says [3]; power is offspring; verily he produces offspring for him. 'O Agni', he says; the impregnator of seed is Agni; 'With the wives', he says, for pairing; 'in unison with the god Tvastr drink the Soma', he says; Tvastr is the maker of the forms of pairings of animals; verily he places form in animals. The gods sought to slay Tvastr; he went to the wives, they would not give him up; therefore [4] men do not give up even one worthy of death who has come for help. Therefore in (the

cup) for the wives for Tvastr also a drawing is made. He does not put (the cup) down, for from what is not depressed offspring are produced. He does not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring; if he were not to do so, the Agnidh would consume the Soma before it had been appeased; he says the secondary Vasat muttering, he does not let Rudra go after his offspring, the Agnidh consumes the Soma after it has been appeased. 'O Agnidh, sit on the lap of the Nestr; O Nestr, lead up the wife', he says verily the Agnidh impregnates the Nestr, the Nestr the wife. He causes the Udgatr to look (at the wife); the Udgatr is Prajapati; (verily it serves) for the production of offspring. He causes water to follow along; verily thus he pours seed; along the thigh he causes it to flow, for along the thigh is seed poured; baring the thigh he causes it to flow, for when the thigh is bared, they pair, then seed is poured, then offspring are born.

vi. 5. 9.

Indra slew Vrtra; he forced out his skull-bone, it became the wooden tub, from it the Soma flowed, it became (the cup) for the yoker of bays; he reflected regarding it, 'Shall I offer, or shall I not offer?' He reflected, 'If I shall offer, I shall offer what is raw; if I shall not offer, I shall make confusion in the sacrifice.' He decided to offer; Agni said, 'Thou shalt not offer what is raw in me'; he mixed it with fried grains [1], and when it had become cooked he offered it. In that he mixes (the cup) for the yoker of bays with fried grains, (it serves) to make it cooked; verily he offers it when it has become cooked. He mixes with many; so many are his (cows) yielding his wishes in yonder world. Or rather they say, '(The fried grains) for the yoker of bays are the dappled (cows) of Indra yielding wishes'; therefore he should mix with many. The bays of Indra, which drink the Soma, are the Rc and the Saman, the enclosing-sticks are their bridles; if he should offer without removing the enclosing-sticks, he would offer fodder to them still bridled [2]; he offers after removing the enclosing-sticks; verily he offers fodder to them with their bridles removed. It is the Unnetr who offers; the Adhvaryu when he has uttered 'Godspeed!' is as one who has finished his journey; if the Adhvaryu were to offer, it would be as when one yokes again (a horse) unyoked. He offers after putting it on his head, for from the head it sprung; he offers after striding, for Indra slew Vrtra after striding; (verily it serves) for attainment. (The grains) for the yoker of bays are cattle; if he were to crush (them), few [3] cattle would attend and wait on him; if he were not to crush them, many cattle would attend, but not wait on him; in his mind he crushes them together, and effects both; many cattle attend and wait on him. They await the invitation from the Unnetr; verily they win the Soma-drinking that is here. He throws down (the remnants) on the high altar; the high altar is cattle, (the grains) for the yoker of bays are cattle verily they make cattle find support in cattle.

vi. 5. 10.

Offspring and cattle are born through the cups, goats and sheep through the Upançu and Antaryama, men through the Çukra and Manthin, whole-hooved animals through the season-cups, kine through the Aditya cup. The Aditya cup is drawn with the largest number of Rcs; therefore kine are the most numerous of cattle; in that he thrice draws apart with his hand the Upançu (cup), therefore the female goat gives birth to two or three, but sheep are more numerous. The Agrayana is the father, the tub is the son; if the Agrayana is exhausted, he should draw from the tub; that is as when a father [1] in destitution has recourse to his son. If the tub is exhausted, he should draw from the Agrayana; that is as when a son in destitution has recourse to his father. The Agrayana is the self of the sacrifice; if the cup or the tub should be exhausted, he should draw from the Agrayana; verily from the self he develops the sacrifice. The Agrayana is drawn (with a verse) in which there is no discriminating mark; he draws with a pot, he offers with (the vessel) for Vayu; therefore [2] (a man) is a slayer of a

THE YAJUR VEDA

Brahman (through slaying) an embryo which has not been discriminated. They go to the final bath; they deposit the pots, but lift up (the vessels) for Vayu; therefore they deposit a daughter on birth, a son they lift up. In that he utters the Puroruc, it is as when one brings (something) to a superior; in that he draws the cup, it is as when having brought (something) to a superior one proclaims (it); in that he puts it down, it is as when having deposited something with a superior one goes away. Whatever of the sacrifice is accompanied by a Saman or Yajus, is loose; whatever by a Rc is firm; they are drawn with a support in front to the accompaniment of a Yajus, (they are drawn) with a support behind to the accompaniment of a Rc, for the support of the sacrifice.

vi. 5. 11.

Some vessels are used (repeatedly), others not. With those that are employed once only (*paracínani*) he conquers yonder world, for yonder world is as it were turned away (*paran*). With those which are used again he conquers this world, for this world is repeated as it were again and again. Some vessels are used (repeatedly), and others not. Through those that are used once only the plants fade; through those which are used again [1] the plants revive again. Some vessels are used repeatedly, others not. Through those which are used once only the wild animals go to the forest; through those which are used again the domestic animals come back again to the village. He who knows the foundation of the cups becomes possessed of a (sure) foundation. The hymn called the Ajya (Çastra), that is the foundation of the cups; in that he recites muttering, that [2] is (the foundation) of the Upançu and the Antaryama (cups); in that (he recites) aloud, that is (the foundation) of the other cups; he who knows thus becomes possessed of a foundation. He who knows the pairing of the cups is propagated with offspring, with cattle, with pairings. Some cups are drawn with pots, some with (vessels) for Vayu; that is the pairing of the cups. He who knows thus is propagated with offspring, with cattle, with pairings. Indra forcibly drank the Soma of Tvastr; he went to pieces on all sides [3]; he found no stay in himself; he saw these cakes, as an addition to the pressing, them he offered, and with them he made a stay in himself; therefore as additional to the pressing the cakes are offered; therefore as additional to the pressing he should partake of the cakes; verily he makes a stay in himself, and the Soma does not flow through him. The theologians say, 'Neither by Rc nor by Saman is the five made up; what then is the fivefold character of the sacrifice?' Fried grains, mush, rice grains, the cake, clotted milk, thereby the five is made up; that is the fivefold character of the sacrifice.

PRAPATHAKA VI

The Exposition of the Daksina and other Offerings

vi. 6. 1.

The sacrifices with the gifts are offered for the world of heaven. He offers with two (verses) on the Garhapatya; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnidh's altar; verily he ascends the atmosphere. He approaches the Sadas; verily he makes him go to the world of heaven. He offers in the Garhapatya with verses addressed to Surya; verily he makes him mount yonder world. He offers in the Agnidh's altar with a verse containing the word 'Lead', for leading to the world of heaven. 'Go to the sky, fly to heaven', (with these words) he takes out the gold after the offering [1]; verily he makes him go to the world of heaven. 'With my form I approach your form', he says; for by his form he approaches their form, in that (he approaches) with gold. 'May Tutha, all knowing, allot to you', he says; Tutha, all knowing, was wont to allot the gifts of the gods; verily thereby he divides them. 'This gift of thine, O Agni [2], cometh, impelled by the Soma', he says, for

THE YAJUR VEDA

his gift comes impelled by the Soma. 'Lead it by the path of Mitra', he says, for atonement. 'Go ye on by the path of holy order, of brilliant gifts', he says; holy order is truth; verily with truth, with holy order, he divides them. 'Leading prosperity by the path of the sacrifice', he says, for the gifts go by the path of the sacrifice. 'May I win a Brahman to-day [3], a seer and sprung from seers', he says; the learned man is a Brahman, a seer and sprung from seers; therefore he says thus. 'Gaze on the heaven, gaze on the atmosphere', he says; verily he makes him go to the world of heaven. 'Join those in the seat', he says, for friendship. 'Given by us, go to the gods, full of sweetness; enter the giver', he says; 'we here are givers; do ye there enter us, full of sweetness' [4], he says in effect. He gives gold; gold is light; verily he places light before, to light up the world of heaven. He gives to the Agnidh; verily he delights the seasons headed by Agni; he gives to the Brahman priest, for instigation; he gives to the Hotr; the Hotr is the self of the sacrifice; verily he unites the self of the sacrifice with the gifts.

vi. 6. 2.

He offers the Samistayajuses, for the completion of the sacrifice. Whatever is harsh or injured in the sacrifice, what he passes over, what he does not pass over, what he does redundantly, what he does not do, all that he propitiates with them. He offers nine; nine are the breaths in man, the sacrifice is commensurate with man; all the sacrifice he delights thus. He offers six with Rcs; the seasons are six; verily he delights the seasons; he offers three with Yajuses [1]; these worlds are three; verily he delights these worlds. 'O sacrifice, go to the sacrifice; go to the lord of the sacrifice', he says; verily he makes it go to the lord of the sacrifice. 'Go to thine own birthplace', he says; verily he makes it go to his own birthplace. 'This is thy sacrifice, O lord of the sacrifice, with its, utterance of hymns and producing noble heroes', he says; verily he confers strength upon the sacrificer. Vasistha Satyahavya asked Devabhaga, 'When thou didst cause to sacrifice the Sṛñjayas, with many sacrificers, didst thou cause the sacrifice to rest upon the sacrifice [2] or on the lord of the sacrifice? He replied, 'On the lord of the sacrifice.' 'But in truth Sṛñjayas have been defeated', he said, 'the sacrifice should have been made to rest on the sacrifice, to prevent the defeat of the sacrificer.' 'Ye gods, that find the way, finding the way, go on the way', he says; verily he makes the sacrifice to rest upon the sacrifice, to prevent the defeat of the sacrificer.

vi. 6. 3.

He offers the Avabhrthayajuses; whatever sin he has committed in the year before, verily that thereby he propitiates. He goes to the waters for the final bath; Varuna is in the waters; verily straightway he propitiates Varuna. The Raksases, following along by the path, seek to injure the sacrifice; the Prastotr follows along with the Saman, the slayer of Raksases, is the Saman; (verily it serves) for the smiting away of the Raksases. Thrice he performs the finale; these worlds are three; verily from these worlds [1] he smites away the Raksases. Each one performs the finale; for each one is infested by the Raksases, for the smiting away of the Raksases. 'King Varuna hath made a broad (path)', he says, for support. 'A hundred remedies are thine, O king, a thousand', he says; verily he makes medicine for him. 'The noose of Varuna is overcome', he says verily he overcomes the noose of Varuna. He makes offering over the strew, for the support of the oblations; verily also he offers in what has fire. He offers the fore-offerings omitting that to the strew [2]; the strew is offspring; verily he frees offspring from Varuna's noose. He offers the two portions of butter; verily he does not obstruct the two eyes of the sacrifice. He sacrifices to Varuna; verily he frees him from Varuna's noose. He sacrifices to Agni and Varuna; verily straightway he frees him from Varuna's noose. He offers two after-offerings, omitting that to the strew; the strew is offspring; verily he frees offspring from Varuna's noose. He offers four fore-offerings and two after-offerings; they make up six, the seasons are six [3]; verily he

finds support in the seasons. 'O bath, O flood', he says; verily he propitiates by this utterance Varuna. In the sea is thy heart, within the waters', he says, for Varuna is in the sea. 'Let the plants and the waters enter thee" he says; verily he unites him with the waters and the plants. 'Ye divine waters, this is thy foetus', he says; that is according to the text. The Soma is cattle [4]; if he were to partake of the drops, he would be possessed of cattle, but Varuna would seize him; if he were not to partake, he would have no cattle, but Varuna would not seize him; he should touch them only, he becomes possessed of cattle, Varuna seizes him not. 'The noose of Varuna is loosed', he says; verily is he freed from Varuna's noose. They advance without looking round, for concealment from Varuna. 'Thou art fuel may we prosper', he says; verily with the kindling-stick they approach the fire in reverence. 'Thou art brilliance; grant me brilliance', he says; verily he bestows brilliance upon himself.

vi. 6. 4.

With the wooden sword he digs up the altar, with the axle of a chariot he measures. He sets up the sacrificial post; verily gathering together a threefold bolt he hurls it at his foe, to lay him low. If he were to set it up within the altar, he would win the world of the gods; if outside the altar, the world of men; he sets it up in the place where the altar and the edge (outside) meet, for the winning of both worlds. He should set (the set) up with the lower parts alike for one who desires the world of the Pitrs, with the girdle part alike for one who desires the world of men, with the top pieces alike for one who desires power, and all alike for one who desires support; the three in the middle alike for one who desires cattle; for through them [1] cattle attend (on him); verily he becomes possessed of cattle. He should interlock the others; verily he interlocks him with offspring and cattle. If he desire of a man, 'May he be liable to die', he should set it up for him in grave fashion, the northern half the higher, then (the southern) the lower; this is the grave fashion; he for whom he sets it up thus swiftly dies. For him who desires the heaven he should set it up with the southern half the higher, then the (northern) half the lower; verily the sacrificer makes it a ladder and a bridge to attain the world of heaven [2]. In that on one post he twines round two girdles, therefore one man wins two wives; in that he does not wind one girdle round two posts, therefore one wife does not find two husbands. If he desire of a man, 'Be a girl born to him', he should intertwine (the girdles) near the ends; verily a girl is born to him; if he desire of a man, 'Be a son born to him', he should cover it round right up to the end; verily a son is born to him [3]. The Asuras drove the gods to the south, the gods repelled them by the Upaçaya (post); that is why the Upaçaya has its name. In that the Upaçaya lies near (*upaçáye*) on the south, (it serves) to drive away the foe. All the other posts have victims (attached), the Upaçaya has none, its victim is the sacrificer; if he were not to indicate (a victim), the sacrificer would be ruined. 'N.N. is thy victim', (with these words) he should indicate whomsoever he hates; whom he hates [4], him he indicates as a victim to it. If he hates not, 'The mole is thy victim', he should say; he harms not domestic nor wild animals. Prajapati created offspring; he was destitute of proper food, he saw this set of eleven, and therewith he won proper food. In that there are ten posts, the Viraj has ten syllables, and the Viraj is food, he wins proper food by the Viraj [5]; thereby he milks the eleventh breast of her. In that the set of eleven (is set up), a thunderbolt is set up; it is liable to crush the sacrifice face to face; in that he sets up (the stake) (for Tvastr) with the wives, (it serves) to establish the sacrifice and to bind.

vi. 6. 5.

Prajapati created offspring; he thought himself emptied, he saw this set of eleven (victims), with it he bestowed life, power, and strength upon himself; he who sacrifices creates as it were offspring; then he is as it were emptied; in that this set of eleven is (offered), with it the sacrificer bestows life,

THE YAJUR VEDA

power, and strength upon himself. With (the victim) for Agni he scatters, with that for Sarasvati he makes a pairing, with that for Soma he impregnates seed [1], with that for Pusan he propagates. There is one for Brhaspati; Brhaspati is the holy power (Brahman) of the gods; verily with the holy power (Brahman) he produces offspring for him. There is one for the All-gods; offspring are connected with the All-gods; verily he produces offspring, for him. By that for Indra he wins power, by that for the Maruts the people, by that for Indra and Agni force and might. That for Savitr is for instigation, that for Varuna to free oneself from Varuna's (noose). In the middle he offers that for Indra; verily in the middle he bestows power on the sacrificer [2]. In front of that for Indra he offers that for the All-gods; food is connected with the All-gods; verily he puts food in front; therefore food is eaten in front. Having offered that for Indra he offers that for the Maruts; the Maruts are the people; verily he fastens the people to him. If he desire, 'May he who has attained (power) be banished; may he who is banished return (to power)', in the place of that for Indra he should offer that for Varuna, in the place of that for Varuna that for Indra [3]. He who has attained (power) is banished, he who is banished returns (to power). If he desire, 'May the people fall into confusion', he should interchange the animals; verily he causes the people to fall into confusion. If he should offer that to Varuna along the stream of the waters, Varuna would seize his offspring; he offers (the victim) facing north on the south side against the stream of the waters, to prevent Varuna seizing his offspring.

vi. 6. 6.

Indra caused Manu to sacrifice with his wife; after she had been encircled with fire he let her go; therewith Manu prospered; in that he lets go (the victim), (for Tvastr with the wives, the sacrificer prospers with the prosperity with which Manu prospered. From what is unsupported in the sacrifice the sacrifice comes to ruin; as the sacrifice comes to ruin the sacrificer comes to ruin along with it; in that he completes (the offering) (for Tvastr) with the wives with butter, (it serves) to support the sacrifice, and as the sacrifice finds support, the sacrificer finds support along with it. The offering of the caul [1] has been performed, the offering of the cow is not yet over, then he performs (the offering) (for Tvastr) with the wives; verily he performs it at the right moment; then indeed comes the conclusion. It is for Tvastr; Tvastr of the seed that is spilt moulds forms, him he sets loose as a male among wives; he for him moulds forms.

vi. 6. 7.

They kill the Soma in that they press it; in that there is (an oblation) of Soma, that is as when they slay for the dead a barren cow. If he were to offer in the northern half or the middle, he would cause conflict with the gods; he offers on the southern half; this is the quarter of the Pitrs; verily in their own quarter he propitiates the Pitrs. They give to the Udgatrs, (the oblation) of Soma has the Saman for its deity; whatever of the Saman they do amiss, that is the atonement for it. They look at [1] (the victim) for Soma is a purifier; verily they purify themselves. He who cannot see himself would be dead. Having made it full all round, he should look at (it), for in it he sees himself; verily also he purifies himself. He whose mind is gone should look at (it), (saying), 'That mind of mine which hath gone away, or which hath gone elsewhere, by means of King Soma, we keep within us'; verily he keeps his mind in himself [2], his mind is not gone. At the third pressing the sacrifice departs from him who has sacrificed to him who has not sacrificed; he offers ghee with a verse to Agni and Visnu; all the deities are Agni, the sacrifice is Visnu; verily he supports the deities and the sacrifice. He sacrifices muttering, for pairing. The theologians say, 'Mitra appropriates the well-performed part of the sacrifice, Varuna the ill-performed; where then is the sacrifice, and where the sacrificer?; In that he offers a cow to Mitra and Varuna, by Mitra [3] he propitiates the well-performed part of the

THE YAJUR VEDA

sacrifice, by Varuna the ill-performed; the sacrificer is not ruined. Even as men plough the field with the plough, so do the Rc and the Saman plough the sacrifice; in that he offers a cow to Mitra and Varuna, verily he rolls a roller over the ploughed-up sacrifice, for atonement. The metres of him who has sacrificed are worn out, the cow is the sap of the metres; in that he offers the cow to Mitra and Varuna, he again delights the metres, to drive away weariness; verily also he bestows sap upon the metres.

vi. 6. 8.

The gods divided up power and strength; what there was left over became the Atigrahya cups, and that is why the Atigrahya have their name. In that the Atigrahya are drawn, verily thus the sacrificer bestows upon himself power and strength, brilliance by that for Agni, power by that for Indra, splendour by that for Surya. The Atigrahya are the support of the sacrifice, the Prsthas are the two wheels, if he were not to draw them in the Prsthya (rite), the Prsthas would destroy the sacrifice in front; if he were to draw them in the Ukthya [1], the Atigrahya would destroy the sacrifice behind; but they should be drawn in the Viçvajit with all the Prsthas, so that the sacrifice may have all its strength. Prajapati indicated the sacrifices to the gods, he put away their dear forms, they became the Atigrahya; 'Bodiless is his sacrifice', they say, 'for whom the Atigrahya are not drawn.' They should be drawn also in the Agnistoma, so that the sacrifice may have its body. All the deities were alike, and were not discriminated; these gods [2] saw these cups and drew them, Agni that for Agni, Indra that for Indra, Surya that for Surya; then indeed were they discriminated from the other gods; he, for whom knowing thus these cups are drawn, is discriminated from his evil foe. 'These worlds must be made full of light, with like strength', they say; verily with that for Agni he bestows light on this world, with that for Indra on the atmosphere, for Indra and Vayu are yoke-fellows; with that for Surya on yonder world [3] he bestows light; full of light these worlds become for him; he makes them of like strength. Bamba and Viçvavayasa found these cups, and to them these worlds, the distant and the near, became revealed; to him, for whom knowing thus these cups are drawn, these worlds, the distant and the near, become revealed.

vi. 6. 9.

Whatever the gods did at the sacrifice the Asuras did. The gods caused the metres and the pressings to find support in the Adabhya; then the gods prospered, the Asuras were defeated; he, for whom knowing thus the Adabhya is drawn, prospers himself, his foe is defeated. Because the gods deceived the Asuras with the Adabhya (undeceivable), that is why the Adabhya has its name. He who knows thus deceives his foe; his foe deceives him not [1]. The Adabhya is the form of Prajapati, called the freer; he draws from (the Soma) which is tied up, for freedom; he who knows thus is set free from his evil foe. They kill the Soma in that they press it; in the slaying of the Soma the sacrifice is slain, with the sacrifice the sacrificer. The theologians say, 'What is it that the sacrificer does in the sacrifice whereby he goes alive to the world of heaven?' The Adabhya is the taking alive; he draws from (the Soma) before pressing; verily he makes him go alive to the world of heaven. Now they break the sacrifice asunder when they make it find support in the Adabhya; he lets go the shoots, for the continuance of the sacrifice.

vi. 6. 10.

The gods drew the cups in a line; Prajapati saw this Ançu, drew it, and therewith prospered. Verily he, for whom knowing thus the Ançu is drawn, prospers. He draws from (the Soma) when it has been

once pressed, for once he prospered thereby. He draws with the mind, for Prajapati is mind as it were; (verily it serves) to obtain Prajapati. He draws with (a vessel) of Udumbara; the Udumbara is strength; verily he wins strength; it has four corners; verily he finds support in the quarters [1]. He who knows the foundation of the Ançu becomes possessed of a foundation. The Saman is that called the Vamadevya; singing in his mind that foundation he draws; verily he becomes possessed of a foundation. If the Adhvaryu were not to make a success of drawing the Ançu, for both the Adhvaryu and the sacrificer would it go ill; if he were to make a success, for both would it go well; he draws without breathing; this is its success. He breathes over gold; gold is immortality, breath is life; verily with life he quickens immortality; it is of a hundred (Krsnalas) in weight, man has a hundred (years of) life, a hundred powers; verily in life, in power he finds support.

vi. 6. 11.

Prajapati assigned the sacrifices to the gods; he thought himself emptied; he pressed over himself the power and strength of the sacrifice in sixteen ways; that became the Sodaçin; there is no sacrifice called Sodaçin; in that there is a sixteenth Stotra and a sixteenth Çastra, therefore is it the Sodaçin, and that is why the Sodaçin has its name. In that the Sodaçin is drawn, so the sacrificer bestows power and strength upon himself. To the gods the world of heaven [1] did not become manifest; they saw this Sodaçin, and drew it; then did the world of heaven become manifest to them; in that the Sodaçin is drawn, (it serves) for the conquest of the world of heaven. Indra was the youngest of the gods, he had recourse to Prajapati, he bestowed on him the Sodaçin, he drew it; then indeed did he attain the summit of the gods; he for whom knowing thus the Sodaçin [2] is drawn attains the summit of his equals. He draws at the morning pressing; the Sodaçin is the thunderbolt, the morning pressing is the thunderbolt; verily he draws it from its own birthplace. At each pressing he draws; verily from each pressing he produces it. At the third pressing he should draw (it) for one who desires cattle; the Sodaçin is the thunderbolt, the third pressing is cattle; verily by means of the thunderbolt he wins for him cattle from the third pressing. He should not draw (it) in the Ukthya; the Ukthas are offspring and cattle; if he were to draw (it) in the Ukthya [3], he would consume his offspring and cattle. He should draw (it) for one who desires cattle in the Atiratra; the Sodaçin is the thunderbolt; verily having won cattle for him by the thunderbolt, he calms them later with (the Çastras of) the night. He should also draw (it) in the Agnistoma for a Rajanya, for a Rajanya sacrifices desiring distinction; verily in the day rite he grasps a bolt for him, and the bolt kindles him to prosperity, or it burns him; the twenty-onfold is the Stotra used, for support; what is recited has the word 'bay' in it; he obtains the dear abode of Indra [4]. The smaller metres were among the gods, the larger among the Asuras; the gods recited the larger metre with the smaller on either side; then indeed did they appropriate the world of the Asuras. In that he recites the larger metre with a smaller metre on either side, verily thus he appropriates the world of his foe. They make six syllables redundant; the seasons are six; verily he delights the seasons. They place four in front [5]; verily he wins four-footed cattle; two last; verily he wins two-footed (cattle); they make up an Anustubh; the Anustubh is speech, therefore speech is the highest of the breaths. When the sun is half-set, he sets about the Stotra of the Sodaçin; in this world Indra slew Vrtra; verily straightway he hurls the bolt against his foe. The sacrificial fee is a reddish-brown horse; that is the form of the bolt; (verily it serves) for success.

KANDA VII

THE EXPLANATION OF THE SOMA. SACRIFICE (continued)

PRAPATHAKA I

The One Day Sacrifices

vii. 1. 1.

Production of offspring is light. Agni is the light of the gods; the Viraj is the light of the metres. The Viraj of speech ends in Agni; it is produced according to the Viraj. Therefore it is called light. Two Stomas bear the morning pressing, like expiration and inspiration; two the midday pressing, like eye and ear; two the third pressing, like speech and support. This sacrifice is commensurate with man, and is perfect [1]. Whatever desire a man has, he wins by it, for one wins all by that which is perfect. By means of the Agnistoma Prajapati created off spring; by means of the Agnistoma he grasped them. When he grasped them the mule escaped. Following it he took its seed, and placed it in the ass. Therefore the ass has double seed. They also say, 'He placed it in the mare.' Therefore the mare has double seed. They also say, 'In the plants [2] he placed it.' Therefore plants, though not anointed, glisten.' They also say, 'He placed it in offspring.' Therefore twins are born. Therefore the mule has no offspring, for his seed has been taken from him. Therefore he is not suitable for the sacrifice, but is suitable if there is a sacrifice when one gives (to the priests) all one's goods or a thousand, for he escaped. He who knowing thus sacrifices with the Agnistoma begets unborn offspring and grasps those that are born. Therefore they say, 'It is the best of sacrifices [3].' Prajapati indeed is the best, for he sacrificed with it first. Prajapati desired, 'May I have offspring.' He meted out the Trivrt from his mouth. After it the god Agni was created, the Gayatri metre, the Rathantara Saman, of men the Brahman, of cattle the goat; therefore are they the chief, for they were produced from the mouth. From the breast and arms he meted out the Pañcadaça Stoma. After it the god Indra was created, the Tristubh metre, the Brhat [4] Saman, of men the Rajanya, of cattle the sheep. Therefore they are strong, for they were created from strength. From the middle he meted out the Saptadaça Stoma. After it the All-gods as deities were created, the Jagati metre, the Vairupa Saman, of men the Vaiçya, of cattle cows. Therefore are they to be eaten, for they were created from the receptacle of food. Therefore are they more numerous than others, for they were created after the most numerous of the gods. From his feet he meted out the Ekaviñça Stoma. After it the Anustubh metre [5] was created, the Vairaja Saman, of men the Çudra, of cattle the horse. Therefore the two, the horse and the Çudra, are dependent on others. Therefore the Çudra is not fit for the sacrifice, for he was not created after any gods. Therefore they depend on their feet, for they were created from the feet. The Trivrt is the breaths; the Pañcadaça the half-months; the Saptadaça Prajapati; these worlds are three; the Ekaviñça is the sun yonder. In this they rest, in this they find support. He who knows thus rests on this, finds, support in this.

vii. 1. 2.

At the morning pressing he keeps glorifying the Trivrt Stoma by the Gayatri metre; the Pañcadaça Stoma by the Trivrt, which is splendour; the Saptadaça by the Pañcadaça which is force and strength; the Ekaviṅça by the Saptadaça which is connected with Prajapati and causes begetting. Verily thus Stoma glorifies Stoma; verily also Stoma leads Stoma forth. As many as are the Stomas, so many are desires, so many the worlds, so many the lights; verily so many Stomas, so many desires, so many worlds, so many lights does he win.

vii. 1. 3.

The theologians say, 'He indeed would really sacrifice, who having sacrificed with the Agnistoma should also sacrifice with the Sarvastoma.' If they omit the Trivrt Stoma, then his vital airs are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my vital airs. If they omit the Pañcadaça Stoma, his strength is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my strength.' If they omit the Saptadaça Stoma [1], his offspring is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my offspring.' If they omit the Ekaviṅça Stoma, his support is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my support.' If they omit the Trinava Stoma, his seasons and the strength of the Naksatras are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my seasons and the strength of the Naksatras' [2]. If they omit the Trayastrinça Stoma, his deities are omitted, and he who offers the sacrifice does so with the wish, 'May it be in my deities.' He who knows the lowest of the Stomas attaining the first place, obtains him self the first place. The Trivrt is the lowest of Stomas, the Trivrt occupies the first place. He who know thus obtains the first place.

THE EXPOSITION OF THE SATTRAS

The Ahina Sacrifices

vii. 1. 4.

The Angirases performed a sacrificial session. They went to the world of heaven. Of them Havismant and Haviskrt were left behind. They desired, 'May we two go to the world of heaven.' They two saw this two-night rite, they grasped it, and sacrificed with it. Then they went to the world of heaven. He, who knowing thus offers the two-night sacrifice, goes to the world of heaven. They went with the first day and arrived with the second [1]. The first day is the Abhiplava, the second the complete (*gati*). The first day is the Jyotistoma form of the Agnistoma; with it he wins splendour. The second day is an Atiratna with all the Stomas, that he may obtain all and win all. On the first day the Saman is in the Gayatri (metre). The Gayatri is brilliance and splendour; verily he bestows brilliance and splendour on himself. On the second day (the Saman) is in the Tristubh metre. The Tristubh is force and strength; verily he bestows force and strength on himself. The Saman on the first day [2] is the Rathantara. The Rathantara is this (earth); verily he stands firm on this (earth). (The Saman) on the second is the Brhat. The Brhat is yonder (sky); verily he stands firm on yonder (sky). They say, 'Where are the Jagati and the Anustubh?' On the first day the Saman is that of Vikhanas; verily he does not leave the Jagati. On the second it is the Sodaçin; verily he does not leave the Anustubh. Then they say, 'If the days fall in the same half month, then the strength of one day only will belong to the rite.' The first day takes place on the night of new moon; the second on the next day, verily the

days fall on separate half-months, and have the several strengths. The first day has Havismant, the second Haviskrt in the finale, for support.

vii. 1. 5.

This was in the beginning the waters, the ocean. In it Prajapati becoming the wind moved. He saw her, and becoming a boar he seized her. Her, becoming Viçvakarma, he wiped. She extended, she became the earth, and hence the earth is called the earth (lit. 'the extended'). In her Prajapati made effort. He produced the gods, Vasus, Rudras, and Adityas. The gods said to Prajapati, 'Let us have offspring.' He said [1], 'As I have created you by penance, so seek ye offspring in penance.' He gave to them Agni as a support, saying, 'Strive with that support.' They strove with Agni as a support. After a year they produced one cow. They gave it to the Vasus, Rudras, and Adityas, saying 'Guard it.' The Vasus, Rudras, and Adityas guarded it. It produced for the Vasus, Rudras, and Adityas (each) three hundred and thirty-three [2]. Thus she became the thousandth. The gods said to Prajapati, 'Cause sacrifice to be made to us with a thousand.' He caused sacrifice to be made by the Vasus with the Agnistoma. They won this world and gave (the thousandth). He caused sacrifice to be made by the Rudras with the Ukthya. They won the atmosphere and gave (the thousand). He caused sacrifice to be made by the Adityas with the Atiratra. They won yonder world, and gave (the thousand). Now the atmosphere [3] was broken. Therefore the Rudras are murderous, for they have no support. Therefore they say, 'The midmost day of the three-day night is not fixed; for it was moved.' The Ajya (Çastra) of the midmost day is in the Tristubh metre. He recites the Samyana hymns, then recites the Sodaçin, that the day may be made firm and be not loose. Therefore in the three-night rite, the first day should be an Agnistoma, then an Ukthya, then an Atiratra, for the separation of these worlds. On each day in succession he gives three hundred continuously [4], for the continuance of these worlds. He should not break the decades lest he should thus destroy the Viraj. Now for the thousandth Indra and Visnu strove. Indra reflects, 'By this Visnu will appropriate all the thousand.' They made arrangement as to it, Indra got two-thirds, Visnu the remaining third; verily the fact is recorded in the verse, 'Ye twain have conquered.' It is the Achavaka [5] who recites this verse. Now (some say), 'The thousandth is to be given to the Hotr'; what is left over, is left over for the Hotr; the Hotr is the receiver of what has not been taken. Then others say, 'It is to be given to the Unnetr.' This is left over of the thousand, and the Unnetr is the one of the priests who is left over. Then some say, 'It is to be given to all those who have a place in the Sadas.' Then some say, 'It should be driven away and allowed to wander at will.' Then some say, 'It is to be given to the Brahman and the Agnidh [6], two shares to the Brahman and the third to the Agnidh. For the Brahman is connected with Indra, the Agnidh with Visnu; (verily the division is) just as they two agreed upon. Then some say, 'The one which is beautiful and of varied colour is the one to be given.' Then others say, 'The one which has two colours and on either side is spotted is the one to be given', for the gaining of a thousand. That indeed is the march of the thousand (*sahásrasyáyana*). There are a thousand Stotriyas, a thousand gifts (to the priests); the world of heaven is measured by a thousand; (verily it serves) for the winning of the heavenly world.

vii. 1. 6.

Soma found a thousand; Indra discovered it after him. Yama approached them and said to them, 'May I have a share too in it.' They said to him, 'Be it so.' Yama saw in one of the (cows) strength. He said to them, 'This one has the strength of the thousand, this be mine, the rest yours.' They said, 'We all see that in this one is strength [1]. Let us each have a portion.' So they took shares in the one. They put her into the waters, saying, 'Come out for Soma.' She came out in the shape of a red brown cow of

THE YAJUR VEDA

one year old, together with three hundred and thirty three. Therefore let one buy the Soma with a red brown cow one year old. He, who knowing thus buys the Soma with a red brown cow one year old, buys the Soma with three hundred and thirty-three [2] and sacrifices with Soma for which he has paid a good price. They put her into the waters, saying, 'Come out for Indra.' She came out in the shape of a red draught animal with good characteristics, destroying foes, together with three hundred and thirty-three. Therefore one should give a red draught animal with good characteristics, destroying foes. He who knowing thus gives a red draught animal with good characteristics, destroying foes, gives her as three hundred and thirty-three [3]. They put her into the waters' saying, 'Come out for Yama.' She came out in the shape of an aged, stupid, utterly bad animal, together with three hundred and thirty-three. Therefore one should offer as the funeral cow one that is aged, stupid, utterly bad. If a man knowing thus offers a cow that is aged, stupid, utterly bad, as the funeral cow, she becomes for him in yonder world three hundred and thirty-three. Speech is the thousandth. Therefore [4] a boon must be given; for she is a boon, and when she is given she is a thousand. Therefore one must not accept a boon; for she is a boon; verily he would be accepting a thousand. Let him say, 'She is a boon', and of another, 'Let this be mine'; verily he avoids accepting a thousand. She should be spotted on either side. They say, 'Let her be spotted on one side only; spotted is the thousand on the other side.' The one for a boon [5] should be beautiful, perfect in form; for she is a boon; (verily it serves for) prosperity. Leading her round to the north of the Agnidh's place he makes her smell the wooden tub near the Ahavaniya fire, saying,

'Smell the tub, O great one, with broad stream rich in milk;
Let the drops enter thee as the streams the ocean;
Give me a share in a thousand, with offspring, with cattle;
Let wealth again visit me.'

Verily he unites him with offspring, with cattle, with wealth [6]. He becomes rich in offspring, in cattle, in wealth, who knows thus. Having gone round the Agnidh's place with her, he should offer in front, while the cow stands facing (him), Saying,

Ye twain have conquered; ye are not conquered;
Neither of the two of them hath been defeated;
Indra and Visnu when ye contended,
Ye did divide the thousand into three.'

The thousand is divided into three parts at the three-night festival; verily he makes her possessed of a thousand, he makes her the measure of a thousand [7]. He offers to her forms; verily he unites her with her forms. Rising up he mutters in her ear,

'O Ida, Ranti, Aditi, Sarasvati, Priya, Preyasi, Mahi, Viçruti,
These, O inviolable one, are thy names;
Proclaim me among the gods as a doer of good deeds.'

Verily she proclaims him among the gods, and the gods take note of him.

vii. 1. 7.

By the thousandth the sacrifice goes to the world of heaven. She makes him go to the world of heaven. 'Do thou make me go to the world of heaven', he says; verily she makes him go to the world

of heaven. 'Do thou make me go to the world of light', he says; verily she makes him go to the world of light. 'Do thou make me go to all holy worlds', he says; verily she makes him go to all holy worlds [1]. 'Do thou make me go to a secure place, with offspring and cattle, let wealth again visit me', (he says); verily she establishes him with offspring and cattle in wealth. Rich in offspring, cattle, and wealth he becomes who knows thus. He should give her to the Agnidh, or the Brahman, or the Hotr or the Udgatr, or the Adhvaryu. In giving her, he gives a thousand. A thousand he accepts who not knowing [2] accepts her. He should accept her, (saying), 'Thou art one, not a thousand. Thee as one I accept, not a thousand; come to me as one, not as a thousand'; verily he who knows thus accepts her as one, not as a thousand. 'Thou art gentle, resting well, auspicious; come to me as gentle, well resting, auspicious,' [3] he says; verily she becoming gentle, well resting, auspicious, comes to him, and harms him not. The theologians say, 'Does the thousandth follow the thousand? or the thousand the thousandth?' If he were to let her go to the east, the thousandth would follow the thousand; now the thousand has no understanding, and would not recognize the world of heaven. He lets her go to the west; the thousand follow after her. She knowing goes to the world of heaven. He lets her go towards the sacrificer. Quickly a thousand springs up. The (thousandth) is the last to be taken, but the first to go to the gods.

vii. 1. 8.

Atri gave offspring to Aurva who was desirous of children. She deemed herself empty, without strength, weak, worn out. He saw the four night rite; he grasped it, and sacrificed with it. Then indeed were four sons born for him, a good Hotr, a good Udgatr, a good Adhvaryu, a good councillor. He, who knowing thus offers the four-night rite, has four sons born for him, a good Hotr, a good Udgatr, a good Adhvaryu, a good councillor. The Pavamana (Stomas) which are twenty-fourfold are splendour [1]; the increasing Stomas are prosperity. Atri who had faith as his deity and offered sacrifices was not visited by the four strengths, brilliance, power, splendour, food. He saw these four Soma libations with the four Stomas; he grasped them and sacrificed with them. He won brilliance with the first, power with the second, splendour with the third, food with the fourth. He, who knowing thus, grasps the four Soma libations with the four Stomas and sacrifices with them, wins brilliance with the first, power with the second, splendour with the third, food with the fourth. With the success which Atri had, the sacrificer prospers.

vii. 1. 9.

Jamadagni desiring prosperity, sacrificed with the four-night rite. He prospered therein, and accordingly the two descendants of Jamadagni are not seen as grey-haired. That prosperity is his who knowing thus offers the four-night rite. On the Upasads offerings of the sacrificial cake are made. The sacrificial cake is cattle; verily he wins cattle. The sacrificial cake is food; verily he wins food. An eater of food and owner of cattle he becomes who knowing thus offers the four-day rite.

vii. 1. 10.

The year was alone in the world. He desired, 'May I create the seasons.' He saw this five-night rite; he grasped it and sacrificed with it. Then indeed he created the seasons. He who- knowing thus offers the five-night rite gains offspring. The seasons being created were not distinguished. They saw this five-night rite. They grasped it and sacrificed with it. Then they were distinguished [1]. He who knowing thus offers the five-night rite is distinguished from the enemy that hates him. Sarvaseni Çauceya desired, 'May I be rich in cattle.' He grasped this five-night rite and sacrificed with it. Then

THE YAJUR VEDA

indeed he obtained a thousand cattle. He who knowing thus offers the five-night rite obtains a thousand cattle. Babara Pravahani desired, 'May I be a speaker of speech.' He grasped the five-night rite [2] and sacrificed with it. Then indeed he became a speaker of speech. He, who knowing thus offers the five-night rite, becomes a speaker of speech, and men call him 'lord of speech'. The four-night rite is incomplete; the six-night rite is redundant, the correct sacrifice is the five-night rite. He who knowing thus sacrifices with the five-night rite sacrifices with the correct sacrifice. The (sacrifices) last five nights; the year consists of five seasons [3]; verily he stands firm in the year with its five seasons. Again the Pankti has five elements, the sacrifice is fivefold; verily he wins the sacrifice. There is an Agnistoma characterized by the Trivrt (Stoma); verily he wins brilliance. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the obtainment of food; verily also he gains offspring by reason of it. There is an Agnistoma with the Pañcadaça (Stoma), for the gaining of Prajapati; (it has) the characteristics of the Mahavrata, for the gaining of food. There is a Viçvajit Atiratra, with all the Prstha (Stotras), for the winning of all.

The Horse Sacrifice (continued)

vii. i. 11.

a On the instigation of god Savitr, I take thee with the arms of the Açvins, with the hands of Pusan.
b This bond of order they grasped
At their assemblies in ages gone by, the sages;
Therewith the gods mastered the pressed (juice),
In the Saman of order declaring the stream.
c Thou art surrounding; thou art the world; thou art the restrainer; thou art the supporter; do thou go,
with the cry of 'Hail!' to Agni Vaiçvanara, the extending.
d Thou art the restrainer, the ruler on earth; thou art the restrainer who dost restrain; thou art the
supporter who dost support.
c For ploughing thee! For comfort thee! For wealth thee! For increase thee!
f For earth thee! For the atmosphere thee! For sky thee!
g For being thee! For not being thee! For the waters thee! For the plants thee! For all creatures thee!

vii. 1. 12.

a Many through thy dam, powerful through thy sire, thou art a horse, thou art a steed, thou art a
runner, thou art a male, thou art a strong horse, thou art a racer, thou art powerful, thou art a stallion,
thou art heroic hearted; 'goer' is thy name; do thou follow the course of the Adityas.
b To Agni hail! Hail to Indra and Agni! Hail to Prajapati! Hail to the All-gods! Hail to all the deities!
c Here is support, hail! Here is keeping apart, hail! Here is joy, hail! Here is delight, hail!
d Thou art becoming; to being thee, to what is becoming thee, to what shall be thee! To all beings
thee!
e O gods that guard the quarters, do ye guard for the gods for sacrifice this horse duly besprinkled.

vii. 1. 13.

To the going hail!
To the advancing hail!
To the running hail!
To him after he hath run hail!

To the crying of 'shoo' hail!
To him over whom is cried 'shoo' hail!
To him who hath moved hail!
To him who hath moved forward hail!
To him springing forward hail!
To him jumping away hail!
To him who advanceth hail!
To him who advanceth forward hail!
To all hail!

vii. 1. 14.

To Agni hail!
To Soma hail!
To Vayu hail!
To the joy of the waters hail!
To Savitr hail!
To Sarasvati hail!
To Indra hail!
To Brhaspati hail!
To Mitra hail!
To Varuna hail!
To all hail!

vii. 1. 15.

To earth hail!
To atmosphere hail!
To sky hail!
To the sun hail!
To the moon hail!
To the Naksatras hail!
To the eastern quarter hail!
To the southern quarter hail!
To the western quarter hail!
To the northern quarter hail!
To the zenith hail!
To the quarters hail!
To the intermediate quarters hail!
To the half-years hail!
To the autumns hail!
To the days and nights hail!
To the half-months hail!
To the months hail!
To the seasons hail!
To the year hail!
To all hail!

vii. 1. 16.

To Agni hail!
To Soma hail!
To Savitr hail!
To Sarasvati hail!
To Pusan hail!
To Brhaspati hail!
To the joy of the waters hail!
To Vayu hail!
To Mitra hail!
To Varuna hail!
To all hail!

vii. 1. 17.

To earth hail!
To atmosphere hail!
To sky hail!
To Agni hail!
To Soma hail!
To the sun hail!
To the moon hail!
To the day hail!
To the night hail!
To the straight hail!
To the good hail!
To fair dwelling hail!
To hunger hail!
To satisfaction hail!
To disease hail!
To snow hail!
To ice hail!
To heat hail!
To the wild hail!
To heaven hail!
To the world hail!
To all hail!

vii. 1. 18.

a Thou hast come into being by the toil; the work of the gods thou art the way of holy order. With the Vasus, the gods, as deity, with the Gayatri metre I yoke thee, with the spring season as oblation I consecrate thee.

b With the Rudras, the gods, as deity, with the Tristubh metro, I yoke thee; with the summer season as oblation I consecrate thee.

c With the Adityas, the gods, as deity, with the Jagati metre, I yoke thee; with the rainy season as oblation I consecrate thee.

THE YAJUR VEDA

d With the All-gods as deity, with the Anustubh metro, I yoke thee [1]; with the autumn season as oblation I consecrate thee.

e With the Angirases, the gods, as deity, with the Pankti metre, I yoke thee; with the winter and cool seasons as oblation I consecrate thee.

f I have mounted upon consecration, the wife of holy order, with the Gayatri metro and holy power; holy order have I placed upon truth; truth have I placed upon holy order.

g The great.

h The protecting.

i-m Here is support, hail! Here is keeping apart, hail Here is joy, hail! Here is delight, hail!

vii. 1. 19.

To the sounding of 'Im' hail!

To him over whom 'Im' is sounded hail!

To him neighing hail!

To him neighing down hail!

To him snorting hail!

To him snorting forth hail!

To the smell hail!

To what is smelt hail!

To expiration hail!

To cross-breathing hail!

To inspiration hail!

To him being bound hail!

To him after being bound hail!

To him being untied hail!

To him untied hail!

To him about to run hail!

To him having run hail!

To him about to rest hail!

To him having rested hail!

To him about to go to rest hail!

To him going to rest hail!

To him having gone to rest hail!

To him about to sit down hail!

To him sitting down hail!

To him having sat down hail! [1]

To him about to stand hail!

To him who is standing hail!

To him who hath stood hail!

To him about to go down hail!

To him going down hail!

To him having gone down hail!

To him about to lie hail!

To him lying hail!

To him who hath lain hail!

To him about to close the eyes hail!

To him closing the eyes hail!

To him having closed the eyes hail!

THE YAJUR VEDA

To him about to sleep hail!
To him who hath slept hail!
To him about to wake hail!
To him awakening hail!
To him who hath awakened hail!
To him about to become awake hail!
To him becoming awake hail!
To him who hath become awake hail!
To him about to hear hail!
To him hearing hail!
To him who hath heard hail!
To him about to look hail! [2]
To him who is looking hail!
To him who hath looked hail!
To him who is about to go out hail!
To him going out hail!
To him who hath gone out hail!
To him about to roll about hail!
To him rolling about hail!
To him who hath rolled about hail!
To him about to get up hail!
To him getting up hail!
To him who hath got up hail!
To him about to shake himself hail!
To him shaking himself hail!
To him who hath shaken himself hail!
To him about to step out hail!
To him stepping out hail!
To him who hath stopped out hail!
To him who is about to rush hail!
To him who is rushing hail!
To him who hath rushed hail!
To him about to scratch hail!
To him scratching hail!
To him having scratched hail!
To him about to rub hail!
To him rubbing hail!
To him who hath rubbed hail!
What he eateth, to that hail!
What he drinketh, to that hail!
To what he evacuateth, to that hail!
To the dung he maketh hail!
To seed hail!
To offspring hail!
To begetting hail!
To all hail!

vii. 1. 20.

a To Agni hail! To Vayu hail! To Surya hail!

b Thou art holy order, thou art the holy order of holy order; thou art truth, thou art the truth of truth!

c Thou art the path of holy order, the shadow of the gods, the name of immortality; thou art truth, thou art Prajapati.

d When on him as on a steed in swift movements,

The folk of the sky vie with the sun;

Choosing the waters the sage becometh pure,

Like a beast the busy guardian that goeth around.

PRAPATHAKA II

The Ahina Sacrifices (continued)

vii. 2. 1.

The Sadhya gods, desirous of heaven, saw this (rite) of six nights. They grasped it, and sacrificed with it. Then indeed did they go to the world of heaven. Those, who knowing thus perform (the rite) of six nights, go to the world of heaven. (The rite) of six nights is a Sattrā of the gods, for these Prsthas are obvious. Those, who knowing thus perform (the rite) of six nights, mount evidently upon the gods. (The rite) is of six nights; the seasons are six, the Prsthas are six [1]; verily by the Prsthas they mount the seasons, by the seasons the year; verily in the year they find support. They proceed with the Brhat and the Rathantara, (Samans). The Rathantara, is this (earth), the Brhat is yonder (sky); verily with them do they proceed; verily also in them do they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. There is an Agnistoma with the Trivrt (Stoma); verily they win brilliance. There is a Pañcadaça (Stoma); verily they win power. There is a Saptadaça (Stoma) [2], for the winning of food; verily also by it they are propagated. There is an Ekaviṅça (Stoma), for support; verily also they place radiance in themselves. There is a Trinava (Stoma), for conquest. There is a Trayastrinça (Stoma), for support. They should sacrifice with this (rite) of six nights with both Sadas and oblation-holder. The oblation-holder and the Agnidh's seat should be of Açvattha wood, for that is heavenly. They should have wheels, for gaining the world of heaven. The sacrificial post is mortar-based, for support. They go forward, for forward as it were is the world of heaven [3]. They go with the Sarasvati. This is the path that goes to the gods; verily they mount upon it. They go calling aloud; verily fastening misfortune on another they attain support. When ten (cows) make a hundred, then is one time to stop. Man is of a hundred (years of) life and of a hundred powers; verily in life and power do they find support. When a hundred make a thousand, then is one time to stop. Yonder world is measured by a thousand; verily they conquer yonder world. If one of them perish or they be oppressed, then is one time to stop, for that is a suitable opportunity.

vii. 2. 2.

Kusurubinda Auddalaki desired, 'May I be rich in cattle.' He grasped this (rite) of seven nights, and sacrificed with it. Then indeed did he win all the domestic animals. He, who knowing thus sacrifices with (the rite) of seven nights, wins all domestic animals. (The rite) is of seven nights; the domesticated animals are seven, the wild seven, the metres seven, for winning both. There is an Agnistoma with the Trivrt (Stoma); verily he wins brilliance [1]. There is a Pañcadaça (Stoma);

THE YAJUR VEDA

verily he wins power. There is a Saptadaça (Stoma), for the winning of food; verily also by it he is propagated. There is an Ekaviṅça (Stoma), for support; verily he places radiance in himself. There is a Trinava (Stoma), for conquest. There is an Agnistoma with the Pañcadaça (Stoma) to obtain Prajapati; it has (the characteristics of) the Mahavrata, to win food. There is a Viçvajit Atiratra with all the Prsthas, to conquer all. If they were in the preceding days to perform the Prsthas in the obvious way, and similarly in the Viçvajit [2], the last day would be as when one sits down to a cow which has already been milked; it would not be good enough for even a single night (rite). In the preceding days they perform the Brhat and the Rathantara. The Rathantara is this (earth), the Brhat yonder (sky); verily they depart not from them; verily also in them do they find support. In that they perform the Prsthas in the Viçvajit in the obvious manner, it is as when one milks a cow which is ready to give.

vii. 2. 3.

Brhaspati desired, 'May I be resplendent.' He saw this rite of eight nights, he grasped it, and sacrificed with it. Then indeed did he become resplendent. He, who knowing thus sacrifices with (the rite) of eight nights, becomes resplendent. (The rite) is of eight nights; the quarters are four, the intermediate quarters four; verily from the quarters he wins splendour [1]. There is an Agnistoma with the Trivrt (Stoma); verily he wins brilliance. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the winning of food; verily also by it he is propagated. There is an Ekaviṅça (Stoma), for support verily he places radiance in himself. There is a Trinava (Stoma), for conquest. There is a Trayastrinça (Stoma), for support. There is an Agnistoma with the Pañcadaça (Stoma), to obtain Prajapati; it has (the characteristics of) the Mahavrata, to win food. There is a Viçvajit Atiratra with all the Prsthas, to conquer all.

vii. 2. 4.

Prajapati created offspring. They being created were ahungered. He saw this (rite) of nine nights, he grasped it, and sacrificed with it. Then indeed was he able to help offspring, When offspring are ahungered, one should sacrifice with (the rite) of nine nights, for these worlds are not fitted for them, and thus they are ahungered; verily he makes these worlds fitted for them, and as they become fitted he becomes fit for offspring along with them; these worlds become fit for him [1], and strength he places in offspring. By means of three nights he makes fit this world, by means of three nights the atmosphere, by means of three nights yonder world. As a man casts thread on thread, so he casts world on world, for firmness, and to avoid looseness. The Stomas are known as Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they find support in these worlds, and he becomes famous among people [2]. (The rite) is of nine nights; verily in order he places brilliance on him. If a man be a long time ill, he should sacrifice with (the rite) of nine nights; for his breaths are loosened, and thus is he ill long; verily he supports his breaths in him, and even if his life be gone, yet he lives.

vii. 2. 5.

Prajapati desired, 'May I be propagated.' He saw this Daçahotr, and offered it. By this he created (the rite) of ten nights, and by this (rite) often nights he was propagated. If one is about to consecrate oneself for (the rite) of ten nights one should offer the Daçahotr; verily he creates by the Daçahotr (the rite) of ten nights, and by (the rite) of ten nights he is propagated. The sacrifice of ten nights is connected with the Viraj. He, who knowing thus sacrifices with (the rite) of ten nights, attains the

Viraj. The sacrifice of ten nights is connected with Prajapati [1]. He, who knowing thus sacrifices with (the rite) of ten nights, is propagated. Indra was on a level with the gods, he was not separated from them. He ran up to Prajapati; he gave him this (rite) of ten nights. He grasped it, and sacrificed with it. Then indeed he became separated from the other gods. He, who knowing thus sacrifices with (the rite) of ten nights, attains separation from the evil enemy. The sacrifice of ten nights has three eminences [2]; the Pañcadaça (Stoma) is one eminence; the Ekaviñça one eminence, the Trayastrinça one eminence. He, who knowing thus sacrifices with (the rite) of ten nights, becomes thrice eminent among his peers. The sacrificer is the Pañcadaça; the sacrificer the Ekaviñça, the sacrificer the Trayastrinça, and the others are the citadels. If a man have witchcraft practised against him, he should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever can befall him, the practiser of witchcraft overcomes him not. The gods and the Asuras were in conflict. The gods [3] saw in (the rite) of ten nights the divine citadels. They surrounded themselves with them; no harm whatever befell them; then the gods prospered, the Asuras were defeated. He who has enemies should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever befalls him; he prospers and his enemy is defeated. Stoma serves Stoma; verily he makes his enemy his servant. In that they perform the lesser Stoma after performing the greater there is uniformity [4]; to break the uniformity the Agnistoma Samans are before and after (the greater Stoma). There is an Agnistoma, with the Trivrt (Stoma), in praise of Agni, with verses addressed to Agni; verily he wins brilliance. There is an Ukthya, with the Pañcadaça (Stoma), and verses addressed to Indra; verily he wins power. There is an Agnistoma, with the Trivrt (Stoma), and verses addressed to the All-gods; verily he wins prosperity. There is an Agni stoma, with the Saptadaça (Stoma), and verses addressed to Prajapati, in which the Soma offering is bitter, to win food; verily also by it he is propagated [5]. There is an Ukthya with the Ekaviñça (Stoma), and verses addressed to the sun, for support; verily he places radiance in himself. There is an Agnistoma, with the Saptadaça (Stoma), and verses addressed to Prajapati, (called) the added oblation; verily he is invited by all. There are two Agnistomas, with the Trinava (Stoma) on either side (of the Ukthya), with verses addressed to Indra, for conquest. There is an Ukthya, with the Trayastrinça (Stoma) with verses addressed to the All-gods, for rest. There is an Atiratra Viçvajit with all the Prsthas, for supremacy.

vii. 2. 6.

The seasons, desirous of offspring, could not procure offspring. They desired, 'May we create offspring, may we win offspring, may we procure offspring, may we possess offspring.' They saw this (rite) of eleven nights; they grasped it, and sacrificed with it. Then indeed did they create offspring, win offspring, procure offspring, and possess offspring. They became the seasons, and that is why the seasonal periods are seasonal periods. They are the children of the seasons, and therefore [1] they are said to be connected with the seasons. Those, who knowing thus perform (the rite) of eleven nights, create offspring, win offspring, procure offspring, and possess offspring. There is an Atiratra with the form of light; verily they place light before them, to reveal the world of heaven. There is a Prsthva Sadaha; the seasons are six, the Prsthas are six; verily by the Prsthas they mount upon the seasons, by the seasons upon the year; verily in the year they find support. There is a Caturvinça; the Gayatri has twenty-four syllables [2], splendour is connected with the Gayatri; verily in the Gayatri and in splendour they find support. There is a Catuçatvarinça; the Tristubh has forty-four syllables, the Tristubh is power; verily in the Tristubh and in power they find support. There is an Astacatvarinça; the Jagati has forty-eight syllables, cattle are connected with the Jagati; verily in the Jagati and in cattle they find support. (The rite) is of eleven nights, the seasons are five, the seasonal periods are five; verily in the seasons, in the seasonal periods, and in the year they find support and win offspring. There are Atiratras on either side, to secure offspring.

vii. 2. 7.

He should draw the cup for Indra and Vayu first if he desire, 'May my offspring accord in order of seniority.' Offspring are in accord according to the arrangement of the sacrifice, and if the sacrifice is disarranged, they are at discord. Verily he makes his offspring in accord in order of seniority; the younger does not overstep the older. He should draw the cup for Indra and Vayu first for one who is ill. For he who is ill is separated from breath, the cup for Indra and Vayu is breath; verily he unites him with breath. They should draw the cup for Mitra and Varuna first if when they are consecrated one die [1]. From expiration and inspiration are they separated of whom when consecrated one dies, Mitra and Varuna are expiration and inspiration; verily at the commencement they grasp expiration and inspiration. He should draw the Aṣvina cup first who is infirm. The Aṣvins are of the gods those who are infirm, late as it were came they to the front. The Aṣvins are the gods of him who is infirm; they lead him to the front. He who desires support having attained prosperity should draw the Çukra Cup first. The Çukra is yonder sun, this is the end; a man when he has reached the end [2] of prosperity stops; verily from the end he grasps the end, and becomes not worse. He who practises witchcraft should draw the Manthin cup first. The Manthin vessel is a vessel of misfortune; verily he causes death to seize on him; swiftly does he reach misfortune. He should draw the Agrayana cup first whose father and grandfather are holy, and who yet does not possess holiness. From speech and power is he separated whose father and grandfather are holy [3], and who yet does not possess holiness. The Agrayana (cup) is the breast as it were and the speech as it were of the sacrifice; verily with speech and with power he unites him, then he becomes not worse. He against whom witchcraft is practised should draw the Ukthya cup first. The Ukthya vessel is the power of all vessels; verily he yokes him with all power. He should take as Pururuc (the verse) 'O Sarasvati, lead us to prosperity.' Sarasvati is speech [4]; verily with speech he yokes him. 'May we go not through thee to joyless fields', he says. The joyless fields are those of death; verily he goes not to the fields of death. He should draw full cups for one who is ill. Pain afflicts the breaths of him who is ill, the cups are breaths; verily he frees his breaths from pain, and even if his life is gone, yet he lives. He should draw full cups if rain does not fall. Pain afflicts the breaths of the people if rain does not fall, the cups are breaths; verily he frees the breaths of the people from pain, and rain soon falls.

vii. 2. 8.

(The cup) for Indra and Vayu is connected with the Gayatri, the opening day is connected with the Gayatri, and therefore on the opening day (the cup) for Indra and Vayu is drawn; verily he draws it in its own abode. The Çukra is connected with the Tristubh, the second day is connected with the Tristubh, and therefore on the second day the Çukra is drawn; verily he draws it in its own abode. The Agrayana is connected with the Jagati, the third day is connected with the Jagati, and therefore on the third day the Agrayana is drawn; verily he draws it in its own abode. In that it completes the metres, it completes the sacrifice [1]; in that the Agrayana is drawn on the next day, where they have seen the sacrifice, thence does he again employ it. The second three nights begin with the Jagati, the Agrayana is connected with the Jagati; in that the Agrayana is drawn on the fourth day, he draws it in its own abode; verily also they revolve round their own metre. (The cup) for Indra and Vayu is connected with the Rathantara (Saman), the fifth day is connected with the Rathantara, and therefore on the fifth day [2] (the cup) for Indra and Vayu is drawn; verily he draws it in its own abode. The Çukra is connected with the Brhati, the sixth day is connected with the Brhati, and therefore on the sixth day the Çukra is drawn; verily he draws it in its own abode. In that it completes the metres, it completes for the second time the sacrifice; in that the Çukra is drawn on the next day, where they have seen the sacrifice, thence does he again employ it. The third three nights begin with the

THE YAJUR VEDA

Tristubh, the Çukra is connected with the Tristubh [3]; in that the Çukra is drawn on its seventh day, he draws it in its own abode, and they revolve round their own metre. The Agrayana, is speech, the eighth day is speech, and therefore on the eighth day the Agrayana is drawn; verily he draws it in its own abode. (The cup) for Indra and Vayu is breath, the ninth day is breath, and therefore on the ninth day (the cup) for Indra and Vayu. is drawn; verily he draws it in its own abode. In that [4] it completes the metres, it completes for the third time the sacrifice; in that (the cup) for Indra and Vayu is drawn on the next day, where they have seen the sacrifice, thence does he again employ it, and they revolve round their own metre. They go by a trackless way leaving the path who start with anything except (the cup) for Indra and Vayu. The tenth day is the end of the sacrifice, (the cup) for Indra and Vayu is drawn on the tenth day; verily having reached the end of the sacrifice [5], they proceed from the trackless way to the path, and it is as when men go pushing on with a strong (team). The metres set their wishes on one another's world, and the gods then interchanged them. The fourth day is the abode of (the cup) for Indra and Vayu, the Agrayana is drawn on this (day); therefore (the cup) for Indra and Vayu is drawn on the ninth day, the abode of the Agrayana. The fifth day is the abode of the Çukra [6], (the cup) for Indra and Vayu is drawn on this (day); therefore the Çukra is drawn on the seventh day, the abode of (the cup) for Indra and Vayu. The sixth day is the abode of the Agrayana, the Çukra is drawn on this (day); therefore the Agrayana is drawn on the eighth day, the abode of the Çukra. Verily thus does he exchange the metres, and he who knows thus obtains interchange with the richer; verily also he causes concord in the sacrifice for the gods. Therefore one gives this to another.

vii. 2. 9.

Prajapati desired, 'May I be propagated.' He saw this (rite) of twelve nights; he grasped it, and sacrificed with it. Then indeed was he propagated. He who desires, 'May I be propagated', should sacrifice with (the rite) of twelve nights; verily he is propagated. The theologians say, 'The sacrifices have Agnistomas at the beginning; why then is Atiratra first employed?' The two Atiratras are the eyes of the sacrifice, the two Agnistomas the pupils; if [1] they were to employ the Agnistoma first, they would put the pupils outside; therefore the Atiratra is employed first; verily having inserted the eyes of the sacrifice they put the pupils in them. He, who knows the Gayatri to have sides of light, goes to the world of heaven with light and radiance. The sides are the Agnistomas, the eight Ukthyas in between are the body; verily the Gayatri has sides of light. He who knows thus goes to the world of heaven with light and radiance [2]. The twelve nights' (rite) is Prajapati in twelve divisions. The two sides are the Atiratras, the eight Ukthyas within are the body; Prajapati in such guise touches truth with the Sattrā, truth is the breaths; verily he touches the breaths. Those who perform the Sattrā perform it with the breath of all people, and therefore they ask, 'Are these performers of a Sattrā?' Dear to people and noble is he who knows thus.

vii. 2. 10.

This (rite) with a Vaiçvanara on one side (only) was not able to win the world of heaven; it was stretched upwards and the gods piled round this Vaiçvanara, to overcome the world of heaven. The seasons made Prajapati sacrifice with it, and in them because of it he prospered. He prospers among the priests who knowing thus sacrifices with (the rite) of twelve days. They were desirous of obtaining (their desires) from him. He gave to the spring the sap [1], to the hot season barley, to the rains plants, to autumn rice, beans and sesamum to winter and the cool season. Prajapati made Indra sacrifice with it. Then indeed did Indra become Indra; therefore they say, 'It is the sacrifice of the inferior', for he by it first sacrificed. He eats a corpse who accepts a present at a Sattrā; a human

corpse or the corpse of a horse. Food is the cow; in that he does not purify the vessel in which they carry food, filth is produced from it [2]. One should sacrifice by oneself, for Prajapati prospered by himself. One should be consecrated for twelve nights; the year consists of twelve months, Prajapati is the year, he is Prajapati, he is born indeed who is born from fervour. The twelve Upasads are these four sets of three nights; with the first three he prepares the sacrifice, with the second three he grasps the sacrifice [3], with the third three he cleanses the vessels, and with the fourth three he purifies himself within. He who eats his victim, eats his flesh, who eats his sacrificial cake, eats his brains, who eats his fried grain, eats his excrement, who eats his ghee, eats his marrow, who eats his Soma, eats his sweat, and also he eats the excrements from his head, who accepts (a present) at the twelve-day (rite). Therefore one should not cause one to sacrifice with the twelve-day (rite), to avert evil.

The Horse Sacrifice (continued)

vii. 2. 11.

To one hail!
To two hail!
To three hail!
To four hail!
To five hail!
To six hail!
To seven hail!
To eight hail!
To nine hail!
To ten hail!
To eleven hail!
To twelve hail!
To thirteen hail!
To fourteen hail!
To fifteen hail!
To sixteen hail!
To seventeen hail!
To eighteen hail!
To nineteen hail!
To twenty-nine hail!
To thirty-nine hail!
To forty-nine hail!
To fifty-nine hail!
To sixty-nine hail!
To seventy-nine hail!
To eighty-nine hail!
To ninety-nine hail!
To a hundred hail!
To two hundred hail!
To all hail!

vii. 2. 12.

To one hail!
To three hail!
To five hail!
To seven hail!
To nine hail!
To eleven hail!
To thirteen hail!
To fifteen hail!
To seventeen hail!
To nineteen hail!
To twenty-nine hail!
To thirty-nine hail!
To forty-nine hail!
To fifty-nine hail!
To sixty-nine hail!
To seventy-nine hail!
To eighty-nine hail!
To ninety-nine hail!
To a hundred hail!
To all hail!

vii. 2. 13.

To two hail!
To four hail!
To six hail!
To eight hail!
To ten hail!
To twelve hail!
To fourteen hail!
To sixteen hail!
To eighteen hail!
To twenty hail!
To ninety-eight hail!
To a hundred hail!
To all hail!

vii. 2. 14.

To three hail!
To five hail!
To seven hail!
(Then as in 12 down to) To all hail!

vii. 2. 15.

To four hail!
To eight hail!
To twelve hail!
To sixteen hail!
To twenty hail!
To ninety-six hail!
To a hundred hail!
To all hail!

vii. 2. 16.

To' five hail!
To ten hail!
To fifteen hail!
To twenty hail!
To ninety-five hail!
To a hundred hail!
To all hail!

vii. 2. 17.

To ten hail!
To twenty hail!
To thirty hail!
To forty hail!
To fifty hail!
To sixty hail!
To seventy hail!
To eighty hail!
To ninety hail!
To a hundred hail!
To all hail!

vii. 2. 18.

To twenty hail!
To forty hail!
To sixty hail!
To eighty hail!
To a hundred hail!
To all hail!

vii. 2. 19.

To fifty hail!
To a hundred hail!

THE YAJUR VEDA

To two hundred hail!
To three hundred hail!
To four hundred hail!
To five hundred hail!
To six hundred hail!
To seven hundred hail!
To eight hundred hail!
To nine hundred hail!
To a thousand hail!
To all hail!

vii. 2. 20.

To a hundred hail!
To a thousand hail!
To ten thousand hail!
To a hundred thousand hail!
To ten hundred thousand hail!
To ten million hail!
To a hundred million hail!
To a thousand million hail!
To ten thousand million hail!
To a hundred thousand million hail!
To ten hundred thousand million hail!
To dawn hail!
To the dawning hail!
To him that will rise hail!
To the rising hail!
To the risen hail!
To heaven hail!
To the world hail!
To all hail!

PRAPATHAKA III

The Sattras

vii. 3. 1.

They go swiftly in that it is the tenth day. In that it is the tenth day they loosen their sins. He who among men going swiftly falls in with a trackless way, he who strikes a post, and he who stumbles, are left out. So he, who on this tenth day, the Avivakya, comes to grief, is left out. If one points out (an error) to one who comes to grief, he seizes hold of him and comes out successfully, and then the one who pointed out (his error) is left out [1]. Therefore on the tenth day, the Avivakya, one should not point out (errors) to one who comes to grief. Or rather they say, 'By that which was successful in the sacrifice the gods went to the world of heaven, and overcame the Asuras by what was unsuccessful.' What is successful in the sacrifice belongs to the sacrificer, what is unsuccessful to his enemy. Now he, who comes to grief on the tenth day, the Avivakya, produces overmuch. Those who

THE YAJUR VEDA

are outside as spectators [2] should point out (his error). If there be none there, then (the error) should be pointed out from within the Sadas. If there be none there, then it should be pointed out by the Grhapati. At any rate it should be pointed out. They sing the verses of the serpent queen on that day. The queen of what creeps is this (earth). Whatever on this (earth) they praise, whatever they have praised, through that is this (earth) the serpent queen. Now whatever they have praised with speech and what they will praise thereafter, (it is done thinking), 'Having won both and obtained them, let us stop.' They sing these (verses) with the mind. Neither a horse chariot nor a mule chariot can in one moment encompass this (earth), but mind can in one moment encompass it, mind can overcome it. Then they repeat the Brahman. The Rc verses are limited, the Samans are limited, and the Yajuses are limited, but of the Brahman there is no end, and that he should declare to the one who responds. That is the response.

vii. 3. 2.

The theologians say, 'By the first day of the twelve-day rite what is it that the sacrificer takes from the priests?' 'Brilliance and power' is (the answer). 'What by the second?' 'The breaths and food.' 'What by the third?' 'These three worlds.' 'What by the fourth?' 'Four-footed cattle.' 'What by the fifth?' 'The Pankti with its elements.' 'What by the sixth?' 'The six seasons.' 'What by the seventh?' 'The Çakvari with its seven feet.' 'What by the eighth?' 'The Gayatri with its eight syllables.' 'What by the ninth?' 'The Trivrt Stoma.' 'What by the tenth?' 'The Viraj with its ten syllables.' 'What by the eleventh?' 'The Tristubh with its eleven syllables.' 'What by the twelfth?' 'The Jagati with its twelve syllables.' So much is there as that. So much as that he takes from them.

vii. 3. 3.

(The rite) of thirteen nights is a complete (rite of) twelve days, for the opening and concluding days are the same. There are three Atiratras, three are these worlds, for the obtaining of these worlds. The first Atiratra is the expiration, the second cross-breathing, the third inspiration; verily they find support in expiration, inspiration, out-breathing, and food, and reach their full life, who knowing thus perform (the rite) of thirteen nights. They say, '(The rite) of twelve days is the sequence of speech. They would cleave it if they put an Atiratra in the middle, and the speech of the householder would be liable to fail.' They perform the Mahavrata after the Chandomas; verily they maintain the sequence of speech, and the speech of the householder is not likely to fail. The Chandomas are cattle, the Mahavrata food; in that they perform the Mahavrata after the Chandomas, they find support in cattle and in food.

vii. 3. 4.

The Adityas desired, 'May we be prosperous in both worlds.' They saw this (rite) of fourteen nights; they grasped it, and sacrificed with it. Then indeed they prospered in both worlds, this and yonder. Those, who knowing thus perform (the rite) of fourteen nights, prosper in both worlds, this and yonder. (The rite) is of fourteen nights, there are seven domesticated plants and seven wild; (verily it serves) to win both. In that the Prsthas are performed in succession [1], they conquer by them yonder world. In that the Prsthas are reversed, they conquer by them this world. There are two Trayastrinça Stomas in the middle; verily they attain sovereignty. (These two) are overlords; verily they become overlords of their peers. There are Atiratras on either side, for security.

vii. 3. 5.

Prajapati went to the world of heaven. The gods followed him, and the Adityas and the cattle followed them. The gods said, 'The cattle on which we have lived have followed us.' They arranged this (rite) of fourteen nights away for them. The Adityas mounted the world of heaven with the Prsthas; they arranged the cattle in this world with the two Tryahas. By means of the Prsthas the Adityas prospered in yonder world, the cattle in this world by the Tryahas [1]. Those who, knowing thus, perform (the rite of) fourteen nights, prosper in both worlds, in this and in yonder; by the Prsthas they prosper in yonder world and by the Tryahas in this world. The three days are the Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they mount upon these worlds. If the Prsthas were on one side, there would be a lack of balance; the Prsthas are in the middle, for balance [2]. The Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). The (nights) are fourteen. As for ten of them, the Viraj is ten-syllabled, the Viraj is food; verily by the Viraj they win food. As for four, the quarters are four; verily they find support in the quarters. There are Atiratras on either side, for security.

vii. 3. 6.

Indra was on a level with the gods, he was not distinguished from them. He ran up to Prajapati; he gave him this (rite) of fifteen nights. He grasped it, and sacrificed with it. Then indeed he became distinguished from the other gods. Those who knowing thus perform (the rite) of fifteen nights attain distinction from the evil enemy. The three days are Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere [1], the Ayus yonder (sky); verily they find support in these worlds. There can be no Sattrra where there is no Chandoma; in that there axe Chandomas, there is the Sattrra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the strength, and in cattle, they Chandomas cattle; verily in force and find support. (The rite) is of fifteen nights; the bolt is fifteenfold; verily they hurl the bolt at their enemies. There are Atiratras on either side, for securing power.

vii. 3. 7.

Indra was as it were loose and unfixed. He was afraid of the Asuras. He ran up to Prajapati; he gave him this (rite) of fifteen nights as a bolt. With it he overcame and conquered the Asuras and attained prosperity. By the Agnistut he burned away the evil, by (the rite) of fifteen nights he placed force, might, power, and strength in himself. Those, who knowing thus perform (the rite) of fifteen nights overcome and conquer their enemies and attain prosperity. By the Agnistut they burn away the evil [1], by (the rite) of fifteen nights they place force, might, power, and strength in themselves. These (nights) are full of cattle. Fifteen indeed are the nights of the half-month, the year is made up of half-months, cattle are born throughout the year; therefore (these nights) are full of cattle. These (nights) are heavenly. Fifteen indeed are the nights of the half-month, the year is made up of half-months, the world of heaven is the year; verily (these nights) are heavenly. There are the three days, Jyotis, Ayus, and Go. The Jyotis is this (earth), the Go the atmosphere [2], the Ayus yonder (sky); verily they mount upon these worlds. If the Prsthas were on one side, there would be a lack of balance; the

THE YAJUR VEDA

Prsthas are in the middle, for balance. The Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven [3]. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). These (nights) are fifteen. As for ten of them, the Viraj is ten-syllabled, the Viraj is food; verily by the Viraj they win food. As for five, the quarters are five; verily they find support in the quarters. There are Atiratras on either side, for securing power, strength, offspring, and cattle.

vii. 3. 8.

Prajapati desired, 'May I be an eater of food.' He saw this (rite of) seventeen nights; he grasped it, and sacrificed with it. Then indeed he became an eater of food. Those, who knowing thus perform (the rite) of seventeen nights, become eaters of food. There is a period of five days; the seasons are five in the year; verily in the seasons and the year they find support. Again the Pankti is of five elements, the sacrifice is fivefold; verily they win the sacrifice. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the sacrifice. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle, they find support. (The rite is) of seventeen nights; Prajapati is seventeenfold; (verily it serves) to obtain Prajapati. There are Atiratras on either side, for securing food.

vii. 3. 9.

The Viraj dividing itself stayed among the gods with the holy power (Brahman), among the Asuras with food. The gods desired, 'May we acquire both the holy power (Brahman) and food! They saw (the rite of) these twenty nights. Then indeed they acquired both the holy power (Brahman) and food, and became resplendent and eaters of food. Those, who knowing thus perform (the rite of) these nights, acquire both the holy power (Brahman) and food [1], and become resplendent and eaters of food. They (make up) two Virajs; verily separately in them they find support. Man is twentyfold, ten fingers and ten toes; verily obtaining the greatness of man they cease (the rite). There are Tryahas consisting of Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they mount upon these worlds. The Tryahas go in order; verily in order they mount the world of heaven [2]. If the Prsthas were on one side there would be a lack of balance; the Prsthas are in the middle, for balance. The Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed, verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). There are Atiratras on either side, for securing splendour and food.

vii. 3. 10.

Yonder sun was in this world. The gods surrounded it with the Prsthas and removed it to the world of heaven. They surrounded it from below with the Para (Samans), and placed it with the Divakirtya

(Saman) in the world of heaven. They surrounded it from above with the Para (Samans), and with the Prsthas they descended (from heaven). Yonder sun indeed in yonder world is surrounded by the Para (Samans) on both sides. In that there are Prsthas the sacrificers go by them to the world of heaven; they surround it from below with the Para (Samans), and by the Divakirtya (Saman) find support [1] in the world of heaven. They surround it from above with the Para (Samans), and descend with the Prsthas. If there were not Paras above, they would depart away from the world of heaven; if there were none below, they would burn creatures. There are Parahsamans on both sides of the Divakirtya; verily they surround them on both sides in the world of heaven. The Divakirtya is the sacrificers, the Parahsamans the year; the Parahsamans are on both sides of the Divakirtya; verily on both sides [2] they find support in the year. The Divakirtya is the back, the Parahsamans the two sides; the Parahsamans are on both sides of the Divakirtya; therefore the sides are on both sides of the back. (In the rite) the greatest number of libations are made, the greatest number of Çastras recited; verily in the middle of the sacrifice they tie a knot not to slip. There are seven libations; seven are the breaths in the head; verily they place breaths in the sacrificers. In that the Prsthas are in succession, they mount upon yonder world with them. If they were not to descend to this world [3], the sacrificers would either go mad or perish. In that the Prsthas are reversed they descend to this world with them; verily also they find support in this world, for sanity. Indra was unsettled. He ran up to Prajapati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then indeed he became settled. Those, who sacrifice much and are unsettled [4], should perform (the rite) of twenty-one nights. There are twelve months, five seasons, three worlds here, and yonder sun as the twenty-first. So many are the worlds of the gods; verily in them in order they find support. Yonder sun did not shine. He ran up to Prajapati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then in deed did he shine. Those, who knowing thus perform (the rite) of twenty one nights, shine also. (The rite) is of twenty-one nights, the Ekaviṅça (Stoma) is radiance; verily they attain radiance, and support also, for the Ekaviṅça is support. There are Atiratras on either side, for securing splendour.

The Horse Sacrifice (continued)

vii. 3. 11.

- a Let the sacrifice come forward
From yonder over to me,
The sacrifice which the Rsis have brought forward.
- b May the fault in the sacrifice settle on him who hateth us,
Making his body godless, strengthless,
Distorted and inert;
May it rest with him who hateth us.
- c O sacrifice, come to me
With the brilliance of the sacrifice.
I summon the Brahmans, the priests, the gods,
With the brilliance of thee, the sacrifice, O offering.
- d With the sacrifice I summon the cooked food [1] to thee, O offering.
I gather for thee good deeds, offspring, and cattle.
- e The Praisas, the kindling-(verses), the butter sprinklings, the shares of the ghee,
The call, the reply, I prepare for thee,
The fore- and after-sacrifices, the Svisakrt, the Ida.
The prayers, I win, the light.
- f By Agni, by Indra, by Soma,

THE YAJUR VEDA

By Sarasvati, by Visnu, by the gods,
By the Yajya and the Anuvakya, I summon for thee, O offering.
I take for thee the sacrifice with the Vasat cry.
g The chant, the Çastra, the response,
The libation, the Ida, the prayers, I win, the light.
I summon for thee the sacrifices of the wives, O offering,
I take thy I offering and sacrificial utterance.
h Cattle, the pressed (Soma), the sacrificial cakes,
The pressings, the sacrifice,
The gods with Indra, I summon for thee, O offering,
Lead by Agni, with Soma, and them all.

vii. 3. 12.

The past, the present, the future, Vasat, hail, reverence!
The Rc, the Saman, the Yajus, Vasat, hail, reverence!
The Gayatri, the Tristubh, the Jagati, Vasat, hail, reverence!
The earth, the atmosphere, the sky, Vasat, hail, reverence!
Agni, Vayu, Surya, Vasat, hail, reverence!
Expiration, cross-breathing, inspiration, Vasat, hail, reverence!
Food, ploughing, rain, Vasat, hail, reverence!
Father, son, grandson, Vasat, hail, reverence!
Bhuh, Bhuvah, Suvar, Vasat, hail, reverence!

vii. 3. 13.

a May a house be mine, may offspring be mine;
May the strong sacrifice come to me.
May the divine and holy waters come to me;
May the abundance of a thousandfold (wealth) fail me not.
b May the cup be mine; may the Puroruc be mine;
May the chant and the Çastra come to me in union.
May the Adityas, the Rudras, the Vasus, be present at the rite;
May the abundance of a thousandfold (wealth) fail me not.
c May the Agnistoma, come to me, and the Ukthya;
May the nocturnal Atiratra come to me.
May the (draughts) which have stood over night, well offered, come to me;
May the abundance of a thousandfold (wealth) fail me not.

vii. 3. 14.

By fire he surmounted fervour, by speech holy power, by a gem forms, by Indra the gods, by the wind the breaths, by the sun the sky, by the moon the Naksatras, by Yama the Pitrs, by the king men, by fruit the flavours, by the boa constrictor serpents, by the tiger wild beasts, by the eagle birds, by the stallion horses, by the bull kine, by the he-goat goats, by the ram sheep, by rice food, by barley plants, by the banyan trees, by the Udumbara strength, by the Gayatri the metres, by the Trivrt the Stomas, by the Brahmana speech.

vii. 3. 15.

Hail! (To) meditation (I offer).
To that meditated upon hail!
Hail! (To) that which we meditate on (I offer).
To mind hail! Hail! (To) mind (I offer).
To Prajapati hail! To Ka hail! To Who hail! To Whoever (*katamásmai*) hail!
To Aditi hail! To Aditi the great hail! To Aditi the gentle hail!
To Sarasvati hail! To Sarasvati the mighty hail! To Sarasvati, the purifying hail!
To Pusan hail! To Pusan guardian of travellers hail! To Pusan watcher of men hail!
To Tvastr hail! To Tvastr the seminal hail! To Tvastr the multiform hail!
To Visnu hail! To Visnu the Nihuryapa hail! To Visnu the Nibhuyapa hail!

vii. 3. 16.

To the teeth hail!
To the jaws hail!
To the lips hail!
To the mouth hail!
To the nostrils hail!
To the eyes hail!
To the ears hail!
The eyelashes above the lower eyelashes-(to them) hail!
The eyelashes below the upper eyelashes-(to them) hail!,
To the head hail!
To the brows hail!
To the forehead hail!
To the (upper part of the) head hail!
To the brain hail!
To the hairs hail!
To the part that bears (the yoke) hail!
To the cervical vertebrae hail!
To the neck bones hail!
To the spinal column hail!
To the vertical column hail!
To the flank hail!
To the sides hail! [1]
To the shoulders hail!
To the upper forefeet hail!
To the lower forefeet hail!
To the legs hail!
To the hips hail!
To the thighs hail!
To the knees hail!
To the legs hail!
To the buttocks hail!
To the mane hail!
To the tail hail!

To the testicles hail
To the member hail!
To the seed hail!
To offspring hail!
To begetting hail!
To the feet hail!
To the hoofs hail!
To the hairs (of the body) hail!
To the skin hail!
To the blood hail!
To the flesh hail!
To the sinews hail!
To the bones hail!
To the marrow hail!
To the limbs hail!
To the trunk hail!
To all hail!

vii. 3. 17.

To the glossy and variegated one hail!
To the glossy-thighed one hail!
To the white-footed hail!
To the white-humped one hail!
To the one with white openings hail!
To the white-backed one hail!
To the white-shouldered one hail!
To the flower-cared one hail!
To the white-lipped one hail!
To the white-browed one hail!
To the one with white buttocks hail!
To the white shining one hail!
To the glossy hail!
To the marked one hail!
To the black-kneed hail!
To the black-speckled hail!
To the red-speckled hail!
To the ruddy-speckled hail!
To such hail!
To what sort hail!
To one like this hail!
To a like one hail!
To a different one hail!
To a fair-like one hail!
To form hail!
To all hail!

vii. 3. 18.

To the black hail!
To the white hail!
To the tawny hail!
To the spotted hail!
To the ruddy hail!
To the yellow hail!
To the brown hail!
To the ichneumon(-coloured) hail!
To the red hail!
To the purple hail!
To the dark brown hail!
To the dark blue hail;
To the dead black hail!
To the fair-shaped hail!
To the one of like form hail!
To the one of different form hail!
To the one of the same form hail!
To the one of matching form hail!
To the tawny hail!
To the pale red hail!
To the speckled hail!
To the speckled-thighed hail!
To all hail!

vii. 3. 19.

To the plants hail!
To the roots hail!
To the panicles hail!
To the joints hail!
To the twigs hail!
To the flowers hail!
To the fruits hail!
To those that are used hail!
To those that are not used hail!
To those that have fallen off hail!
To those that are lying (on the ground) hail!
To all hail!

vii. 3. 20.

To the trees hail!
To the roots hail!
To the panicles hail!
To the corona hail!
To the branches hail!

THE YAJUR VEDA

To the leaves hail!
To the flowers hail!
To the fruits hail!
To those that are used hail!
To those that are not used hail!
To those that have fallen off hail!
To those that are lying (on the ground) hail!
To' the one that is left hail!
To the one that is left over hail!
To the one that is left around hail!
To the one that is left along hail!
To the one left out hail!
To the one deprived (of leaves) hail!
To the one not deprived hail!
To the one deprived around hail!
To the one deprived along hail!
To the one deprived altogether hail
To all hail!

PRAPATHAKA IV

The Sattras (continued)

vii. 4. 1.

Brhaspati desired, 'May the gods have faith in me, and may I become their Purohita.' He saw this (rite) of twenty-four nights; he grasped it, and sacrificed with it. Then the gods had faith in him, and he became their Purohita. In those who knowing thus perform the twenty four night (rite) men have faith, and they become their Purohitas. There are the three days Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky) [1]; verily they mount upon these worlds. The three days occur in order; verily in order do they mount upon the world of heaven. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle they find support. They proceed with the Brhat and the Rathantara (Samans). The Rathantara, is this (earth), the Brhat yonder (sky); verily with them do they [2] proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. (The rite is one) of twenty-four nights. Twenty four half-months make up the year; the year is the world of heaven; verily they find support in the year, the world of heaven. Now the Gayatri is of twenty-four syllables; the Gayatri is splendour; verily by the Gayatri they win splendour. There are Atiratras on either side, to secure splendour.

vii. 4. 2.

As are men, so were the gods in the beginning. They desired, 'Let us strike off the misfortune, the evil of death, and reach the conclave of the gods.' They saw this twenty-four night (rite); they grasped it, and sacrificed with it. Then they struck off the misfortune, the evil of death, and reached the conclave of the gods. Those who knowing thus perform the twenty-four night (rite) strike off the misfortune,

the evil, and win prosperity, for the conclave of the gods is in the case of man [1] prosperity. The Atiratras is light, for the lighting up of the world of heaven. There is a Prsthva Sadaha. The year consists of six seasons, and, entering it, the months, the half-months and the seasons reached the conclave of the gods. Those who knowing thus perform the twenty-four night rite, entering the year, reach a better station. There are three Trayastrinças before, and three Trayastrinças behind; verily with Trayastrinças on either hand they strike off the evil of misfortune and in the middle reach the conclave of the gods [2], for the conclave of the gods is the Prsthas. There is uniformity in that there are three Trayastrinças in succession, and a break in the uniformity in that there is in the middle one which is not defined. The Prsthas go onwards, the Chandomas go onwards; with both forms they go to the world of heaven. There can be no Sattras where there is no Chandomas; in that there are Chandomas, there is the Sattras. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle [3]; verily in force and strength and in cattle they find support. There are three Trayastrinças before, and three Trayastrinças behind; in the middle there are the Prsthas. The Trayastrinças are the breast, the Prsthas the breath; verily thus the sacrificers don a protection for the breath, to avoid injury. They proceed with the Brhat and the Rathantara. The Rathantara is this (world), the Brhat yonder (world); verily they proceed with them; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they [4] proceed to the world of heaven. They mount the world of heaven turning away (from earth) who perform the Prsthas in succession. The six-day (rite) is reversed for the return (from the heaven), and for support. Having prospered in either world they cease (the rite). They go from a Trivrt to a Trivrt, for the attainment of the Stomas, for pre eminence. There is an Agnistoma in the Jyotis form. This dwelling is this (world); verily by reason thereof they depart not from this dwelling. (The rite is one) of twenty-four nights. Twenty-four half-months make up the year, the year is the world of heaven; verily they find support in the year, the world of heaven. Now the Gayatri is of twenty-four syllables; the Gayatri is splendour; verily by the Gayatri they win splendour. There are Atiratras on either side, to secure splendour.

vii. 4. 3.

This (earth) was bare and hairless. It desired, 'Let me be propagated with plants and trees.' It saw these thirty nights. Then indeed it was propagated with plants and trees. Those who desire offspring and cattle should perform (the rite of) these (nights); they are propagated with offspring and cattle. This (earth) was hungry. It saw this Viraj, and placing it within itself it won food, plants [1], trees, offspring, cattle. Thereby it grew, it attained victoriousness and greatness. Those, who knowing thus perform (the rite of) these (nights), placing the Viraj in themselves, win food, grow great with offspring and cattle, and attain victoriousness and might. There is a Jyotistoma Atiratras, for the revealing of the world of heaven. There is a Prsthya Sadaha. The seasons are six, the Prsthas are six; verily by the Prsthas they reach the seasons, with the seasons the year; verily; the year [2] they find support. From the Trayastrinças they go to the Trayastrinça, for the continuity of the sacrifice. Now the Trayastrinça is Prajapati; verily they seize hold of Prajapati, for support. There is a Trinava, for victory. There is an Ekavinça, for support; verily they place radiance in themselves. There is a praise of Agni with the Trivrt; verily they bum away evil with it. Now the Trivrt is brilliance; verily they place brilliance in themselves. There is a praise of Indra with the Pañcadaça; verily they win power (*indriyá*) [3]. There is a Saptadaça, for the winning of food; verily by it they are propagated. There is an Ekavinça, for support; verily they place radiance in themselves. There is a Caturvinça. Twenty-four half-months make up the year, the year is the world of heaven; verily they find support in the year, the world of heaven. Now there is the chief (day), and those who knowing thus perform (the rite of) these (nights) become the chief. From the Caturvinça they go to the Prsthas. Verily having found support in the year [4] they attain the gods. From the Trayastrinça they go to the Trayastrinça. The

gods are three and thirty; verily in the gods they find support. There is a Trinava. The Trinava is these worlds; verily in these worlds they find support. There are two Ekavinças, for support; verily they place radiance in themselves. There are many Sodaçins, and therefore there are many males among offspring. In that these Stomas are intermingled, therefore this (earth) is covered with mingled plants and trees [5]. Those who knowing thus perform (the rite of) these (nights) have both offspring and cattle. These go imperfect to the world of heaven, for they resort to various Stomas; in that the Stomas are arranged in order, they go in order to the world of heaven, and there is order in both these worlds. These (nights) are thirty in number, the Viraj has thirty syllables; verily by the Viraj they win food. There are Atiratras on either hand, to secure food.

vii. 4. 4.

Prajapati went to the world of heaven. But with whatever metre the gods yoked him, they achieved not him. They saw (the rite of) these thirty-two nights. The Anustubh has thirty-two syllables, Prajapati is connected with the Anustubh; verily having gained Prajapati by his own metre they mounted on him and went to the world of heaven. Those who knowing thus perform (the rite of) these thirty-two (nights)--the Anustubh has thirty-two syllables, Prajapati is connected with the Anustubh-gaining Prajapati by his own metre, go to prosperity [1], for the world of heaven for man is prosperity. These (nights) are thirty-two, the Anustubh has thirty-two syllables, the Anustubh is speech; verily they gain all speech; all become speakers of speech, for all attain prosperity. There are the three days, Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky); verily they mount upon these worlds. The three days occur in order; verily in order do they mount upon the world of heaven. They proceed with the Brhat and Rathantara (Samans) [2]. The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. Those who perform the three days in succession mount upon the world of heaven turning away (from earth). There is a three day period reversed, for returning (from heaven), and also for support. Having prospered in both worlds they cease (the rite). These (nights) are thirty-two. As for thirty of them, the Viraj has thirty syllables, the Viraj is food; verily by the Viraj they win food. As for the (remaining) two, they are days and nights, and by both forms they go to the world of heaven. There are Atiratras on either side, for security.

vii. 4. 5.

There are two Sattras of the gods, that of twelve days and that of thirty-three days. Those, who knowing thus perform (the rite of) thirty-three days, mount openly upon the deities. As a great man who has reached (the goal) seeks (more), so he does. If he fail he becomes worse; if he fail not, he remains the same. Those, who knowing thus perform (the rite of) thirty-three days, are distinguished from the evil enemy. The gods in the beginning seized these (nights), sharing the days [1]. One took one day, one another, and with them all equally prospered. Those, who knowing thus perform (the rite) of thirty-three days, all equally prosper, all gain the rank of village chief. There are five day periods; the year has five seasons; verily they rest on the seasons, the year. Again the Pankti has five syllables, the sacrifice is fivefold; verily they win the sacrifice. There are three (days with the) Açvina (Çastra); three are these worlds; verily in these [2] worlds they find support. Again three are the powers of the sacrifice; verily they win them. There is a Viçvajit (day), for the winning of food. It has all the Prsthas, for the conquest of all. The twelve-day (rite) is speech. If they were to perform the twelve-day (rite) before (what has already gone), they would perform speech imperfectly, and their speech would be likely to fail. They perform the twelve-day (rite) afterwards; verily they perform

speech perfectly, and therefore we utter speech from above. Intermediately indeed [3] by means of a ten-nights' (rite) did Prajapati create offspring. In that there is a ten-nights' (rite), the sacrificers create offspring. Udanka Çaulbayana has declared the ten-night rite to be the prosperity of the Sattra. In that there is a ten-nights' rite, (it serves) for the prosperity of the Sattra. Verily also whatever is wrongly done in the former days, it serves to atone. These nights form two rows, the sacrificers are the Viçvajit, the first are sixteen with the Atiratras, the second are sixteen with the Atiratras. To those, who knowing thus perform (the rite) of thirty-three days, are born children in two rows. There are Atiratras on either side, for security.

vii. 4. 6.

The Adityas desired, 'Let us go to the world of heaven.' They discerned not the world of heaven, they went not to the world of heaven. They saw this (rite) of thirty-six nights; they grasped it, and sacrificed with it. Then indeed did they discern the world of heaven, and went to the world of heaven. Those, who knowing thus perform (the rite) of thirty six nights, discern the world of heaven, and go to the world of heaven. The Atiratras is light [1]; verily they put light before them, to reveal the world of heaven. There are Sadahas; six are the seasons; verily in the seasons they find support. There are four (Sadahas); four are the quarters; verily in the quarters they find support. There can be no Sattra where there is no Chandomas; in that there are Chandomas, there is the Sattra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force [2] and strength they find support. (The rite has) thirty-six nights; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati they win cattle. The Brhati obtained the sovereignty over the metres. They obtain sovereignty who knowing thus perform (the rite) of thirty-six nights; verily they go to the world of heaven. There are Atiratras on either side, for the securing of the world of heaven.

vii. 4. 7.

Vasistha, his sons slain, desired, 'May I win offspring, and defeat the Sauddsas.' He saw this (rite) of forty-nine nights; he grasped it, and sacrificed with it. Then indeed did he win offspring and defeated the Sauddsas. Those, who knowing thus perform (the rite) of forty-nine nights, win offspring and defeat their enemies. There are three Agnistomas with the Trivrt; verily they sharpen the point of the bolt. There are ten Pañcadaças; the bolt is fifteenfold [1]; verily they take away the bolt from their rivals. The tenth day has a Sodaçin; verily they place strength in the bolt. There are twelve Saptadaças, to win food; verily also they are propagated by them. There is a Prsthya Sadaha. Six are the seasons, six the Prsthas; verily by the Prsthas they mount upon the seasons, by the seasons upon the year; verily in the year they find support. There are twelve Ekavinças, for support; verily they place radiance in themselves [2]. There are many Sodaçins, for conquest. There are six (days) with the Açvina (Çastra), six are the seasons; verily they rest on the seasons. These nights are deficient and redundant. They are deficient in that they are fifty less one, redundant in that they are (one) more than forty-eight. Both from the deficient, indeed, and from the redundant Prajapati was propagated. Those who desire offspring and cattle should perform (the rite of) these nights; verily are they propagated with offspring and cattle. This sacrifice is connected with the Viraj because it is one of forty-nine (nights). Those, who knowing thus perform (the rite) of forty-nine nights, attain the Viraj, and become eaters of food. There are Atiratras on either side, for the securing of food.

vii. 4. 8.

Those who are about to consecrate themselves for the year (rite) should consecrate themselves on the Ekastaka. The Ekastaka is the wife of the year; on that night he dwells with her; verily they consecrate themselves grasping openly the year. Those who consecrate themselves on the Ekastaka consecrate themselves in the troubled part of the year, for then are the two months called the end. Those who consecrate themselves on the Ekastaka consecrate themselves on the torn part of the year, for them are the two seasons called the end. They should consecrate themselves on the full moon in Phalguni. The full moon in Phalguni is the beginning of the year [1]; verily they consecrate themselves grasping the year at its beginning. To that there is this one objection that the Visuvant day falls in the cloudy season. They should consecrate themselves on the full moon in Citra. The full moon in Citra, is the beginning of the year; verily they consecrate themselves grasping the year at the beginning. In that there is no objection at all. They should consecrate themselves on the fourth day before the full moon. Then the buying (of the Soma) falls for them on the Ekastaka; verily they do not waste the Ekastaka. In their case [2] the pressing-(day) falls on the first half (of the month), the months end in the first half, they complete (the rite) in the first half, and when they complete the rite the plants and trees come out after them. And after them follows the fair report, 'These sacrificers have succeeded', and therefore all succeed.

vii. 4. 9.

They go to the world of heaven who perform the Sattrā. They kindle themselves with the Diksas, and cook themselves with the Upasads. With two they cut off their hair, with two their skin, with two their blood, with two their flesh, with two their bones, with two their marrow. In the Sattrā the self is the sacrificial gift; verily taking the self as the gift they go to the world of heaven. They cut off the top-knot, for prosperity, (thinking), 'More swiftly may we attain the world of heaven.'

vii. 4. 10.

The theologians say, 'The Atiratra is the highest of the forms of sacrifice. Why do they perform it first?' Now in doing so they really perform in order first the Agnistoma, then the Ukthya, then the Sodaçin, then the Atiratra, all the forms of sacrifice, and seizing and holding them, they keep drinking the Soma. They perform the Jyotistoma first; the Jyotistoma is the beginning of the Stomas; verily they commence the Stomas from the beginning [1]. The Stomas being sung together make up the Viraj, and two verses are redundant; the Gostoma has one too many, and the Ayustoma one too few. The Jyotistoma is the world of heaven, the Viraj is strength; verily by it they go to the world of heaven. 'The Rathantara is used in the day, the Rathantara at night', say the theologians, 'what is used to avoid repetition?' The great Saman of Sobhari is used as the Brahmasaman at the third pressing; it they place in the middle, to separate them; verily there is no repetition.

vii. 4. 11.

They first perform the Jyotistoma; verily by it they find support in this world. They perform secondly the Gostoma; verily by it they find support in the atmosphere. They perform thirdly the Ayustoma; verily by it they find support in yonder world. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky). In that they perform these Stomas, the performers of the Sattrā keep finding support in these worlds. These, (Stomas) being sung together make up the Viraj [1], and two verses are redundant; the Gostoma has one too many, and the Ayustoma one too few. The Jyotistoma is the

THE YAJUR VEDA

world of heaven, the Viraj is strength; verily they win strength. They experience not misery through hunger, and are not hungry, for the performers of Sattras are as it were afflicted with hunger. The two Agnistomas on either side are the rims, the Ukthyas in the middle the nave, and that is the circling wheel of the gods. In that they go [2] by that Sadaha, they mount the wheel of the gods, for safety. They obtain prosperity. They go with the Sadaha; there are six seasons; verily in the seasons they find support. They go with a Jyotistoma on either hand; verily on either hand they find support in the world of heaven. There are two Sadahas, they make up twelve days. Man is of twelve parts, two thighs, two arms, the trunk and the head, four members, and the breasts as the eleventh and twelfth [3]. Therefore (the days) follow man. There are three Sadahas, they make up eighteen days, nine and nine. Nine are the breaths in man; verily they follow the breaths. There are four Sadahas, they make up twenty-four days. The year consists of twenty-four half-months; verily they follow the year. 'The year is not fixed', they say. 'It is greater than a support.' The Brahmana of the month is that of the year also verily they go finding support in each month.

The Horse Sacrifice (continued)

vii. 4. 12.

a Let the ram aid thee with cooked food, the dark-necked with goats, the cotton-tree with increase, the Parna-tree with the holy power (Brahman), the fig-tree with the sacrifice, the banyan with the beakers, the Udumbara with strength, the Gayatri with the metres, the Trivrt with the Stomas. b Ye are helpers; let the helpers help thee. Deal among dear things, best among things to be sought, treasure lord of treasures, thee we hail, O my radiant one.

vii. 4. 13.

To (the waters of) wells hail!
To those of the pools hail!
To those of the clefts hail!
To those of holes hail!
To those which are dug for hail!
To those of lakes hail!
To those of morasses hail!
To those of ponds hail!
To those of tanks hail!
To those of marshes hail!
To those of rain hail!
To those without rain hail!
To those of hail hail!
To those of rime hail!
To those which glide hail!
To those which are stagnant hail!
To those of the streams hail!
To those of the rivers hail!
To those of the ocean hail!
To all hail!

vii. 4. 14.

To waters hail!
To those that flow hail!
To those that flow around hail
To those that flow all about hail!
To those that flow swiftly hail!
To those that flow quickly hail!
To those that flow wildly hail!
To those that flow terribly hail!
To the waters of earth hail!
To those of the atmosphere hail!
To those of the sky hail!
To all hail!

vii. 4. 15.

a Him who is fain to injure the steed
Varuna punisheth.
Away the man, away the dog!
b I and thou, Vrtra-slayer,
Have been united to win spoils;
Even the foe, O hero with the bolt,
Must think of us;
Good are Indra's gifts.
c Thou hast surpassed in might, O Indra, on the earth
The regions comprehend not thy greatness;
For with thine own strength thou didst slay Vrtra;
No foe hath found the end of thee in fight.

vii. 4. 16.

Homage to the king!
Homage to Varuna!
Homage to the horse!
Homage to Prajapati!
Homage to the overlord!
Thou art an overlord; make me an overlord; may I be overlord of creatures.
Place me, place in me.
To him that is driven near hail!
To him that is taken hold of hail!
To him that is sacrificed hail!

vii. 4. 17.

a Let the healing wind blow upon our cows,
Let them feed on strengthening herbs;
Let them drink waters full of life and fatness;

Rudra, be gracious to the food that hath feet.
b Those which are of one, of various hues, or of like hue
Those whose names Agni knoweth by sacrifice;
Those which the Angirases made here by devotion,
To those, O Parjanya, grant abundant protection.
c Those who offered to the gods their bodies;
Those whose every form Soma knoweth;
O Indra [1], place them in our pastures,
Swelling with milk and rich in offspring.
d Prajapati, bestowing these on me,
In harmony with all the gods and Pitrs,
Hath brought them, auspicious, to our pastures.
May we possess their offspring.
e Here is support, hail!
f Here is keeping apart, hail!
y Here is joy, hail!
h Here is delight, hail!
i The great.
k The protecting.

vii. 4. 18.

a What was the first conception?
What was the great age?
What was the tawny one?
What was the smooth one?
b The sky was the first conception.
The horse was the great age.
The night was the tawny one.
The sheep was the smooth one.
c Who moveth alone?
Who too is born again?
What is a remedy for the cold?
What is the great enveloper?
d The sun moveth alone [1].
The moon is born again.
Fire is the remedy for the cold.
Earth is the great enveloper.
e I ask thee of the furthest end of the earth.
I ask thee of the navel of the world.
I ask thee of the seed of the strong horse.
I ask thee of speech's highest realm.
f They call the altar-ground the furthest end of the earth.
They call the sacrifice the navel of the world.
They call Soma the seed of the strong horse.
(They call) the Brahman the highest realm of speech.

vii. 4.19.

a O Amba! O Ambali! O Ambika!

b No one ledest me.

The wicked horse is sleeping.

c O fair one, clad in fair raiment in the world of heaven be ye two covered....

{...several verses omitted from original translation...}

1 When the deer eateth grain,

He deemeth not his flock fat.

When the Çadra woman is the loved of the Aryan,

She seeketh not wealth for prosperity....

{...several verses omitted from original translation...}

q Dadhikravan have I sung,

The swift strong horse.

May he make our mouths fragrant;

May he lengthen our days.

r Ye waters are healing;

Further us to strength,

To see great joy.

s The most auspicious flavour that is yours

Accord to us here

Like eager mothers.

t To him may we come with satisfaction,

To whose dwelling ye quicken us,

O waters, and propagate us.

vii. 4. 20.

a Bhuh! Bhuvah! Svar!

b Let the Vasus anoint thee with the Gayatri metre. Let the Rudras anoint thee with the Tristubh metre. Let the Adityas anoint thee with the Jagati metre.

c As the wind hath gone to the waters,

Indra's dear body,

By that path, O praiser,

Bring back to us the horse.

d O thou that hast barley, that hast grain, (bring) renown for me;

e For barley, for milk, this food eat, O ye gods; this food eat, O Prajapati.

f They yoke the tawny ruddy one,

Which goeth round them that stand;

The lights shine in the sky.

g They yoke his dear steeds

On either side of the chariot,

Dark, strong, bearing heroes.

A Making a banner for that which hath none,

Form for the formless, O ye men,

Thou wert born with the dawns.

vii. 4. 21.

To expiration hail!
To cross-breathing hail!
To inspiration hail!
To sinews hail!
To ligatures hail!
To surrounding ligatures hail!
To joints hail!
To joinings hail!
To bodies hail!
To the sacrifice hail!
To the sacrificial gifts hail!
To heaven hail!
To the world hail!
To all hail!

vii. 4. 22.

To the bound hail!
To the unbound hail!
To the fastened hail!
To the unfastened hail!
To the yoked hail!
To the unyoked hail!
To the well-yoked hail!
To the unyoked hail!
To the one set free hail!
To the one lot go hail!
To that which moveth crookedly hail!
To that which moveth around hail!
To that which moveth together hail!
To that which moveth along hail!
To that which goeth hail!
To that which riseth hail!
To that which standeth hail!
To all hail!

PRAPATHAKA V

The Gavam Ayana

vii. 5. 1.

The cows performed that Sattrā, being hornless, with the desire, 'May horns be born to us.' For ten months they performed it, and then horns were born, and they ceased (the rite), (saying), 'We have obtained (our desire).' Then those whose horns were not born ceased (the rite) after making up the year, (saying), 'We have obtained (our desire).' Both those which obtained horns and those which did

THE YAJUR VEDA

not ceased, (saying), 'We have obtained (our desire).' The year is the cows' Sattrā [1], and those who knowing thus perform the year (sacrifice) are prosperous. Therefore a hornless cow has pleasure during the two months of the rainy season, for that is won for it by the Sattrā. Therefore whatever is done in the house of one who performs for a year (a Sattrā), that is done completely, successfully, and adequately. Those who perform the year (Sattrā) are swimming on the ocean. He who does not see the further bank of the ocean cannot get out from it. The ocean is the year [2]. Its further banks are the two Atirātras. Those who knowing thus perform the year (Sattrā) reach the end without injury. The former Atirātra is this (earth), the latter is yonder (sky); the former is mind, the latter speech; the former expiration, the latter inspiration; the former the commencement, the latter the end. The Atirātra is a Jyotistoma, of Vaiçvanara; verily they put light before them, to reveal the world of heaven. There is a fore offering, accompanied by the Caturvinça Stoma. The year has twenty-four half-months [3]; verily as they go on they find support in the year. There are three hundred and sixty Stotriyas; so many are the nights of the year; verily they attain both forms of the year. They perform (the rites of) the next days for rest, for safety. There are six-day periods. The year has six seasons; verily they find support in the seasons, the year. The Go and the Ayus (Stomas) are the Stomas in the middle; verily they place a pair in the middle of the year [4] for procreation. On either side there is the Jyotistoma. It is the releasing; verily the metres are released; verily also they go to the world of heaven with the six-day (rite) which has a Jyotistoma on either side. The theologians say, 'They sit; by what path do they go?' One should reply, 'By the path that leads to the gods. The path that leads to the gods is the metres, the Gayatri, Tristubh, and Jagati. The Gayatri is the Jyotistoma, the Tristubh, the Gostoma, the Jagati the Ayustoma. In that there are these Stomas, so do they go by the path that leads to the gods [5]. There is used the same Saman. The Saman is the world of the gods; verily they leave not the world of the gods. There are used various verses. The verses are the world of man; verily they keep mounting one world of gods after another from the world of men. There is the Brahman's Saman as the Abhivarta to win the world of heaven. There is the Abhijit (day) for the gaining of the world of heaven. There is the Viçvajit (day) for the gaining of all. Month by month they perform the Prsthas, month by month the Atigrahyas are drawn; verily in each month they place strength, for the support of the months. They perform the Prsthas in the latter part of the month. Therefore it is on the top that the plants bear fruit.

vii. 5. 2.

The cows performed that Sattrā, being hornless and desiring to obtain horns. For ten months they performed it, and then horns appeared. They said, 'We have gained (them), let us cease (the rite), for we have attained the desire for the sake of which we began (the rite).' But others said, either half of them or as many as might be the case, 'Let us perform (the rite) for these months, the eleventh and the twelfth, and when we have made up the year, let us cease' [1]. In their case their horns grew in the twelfth month. Whether by faith, or by lack of faith—that is, those which have no horns—both indeed were prosperous, those which gained horns and those which won strength. He who ceases after ten months is prosperous, and he who ceases after twelve also, if he knows thus. They go by their feet, and he who goes by his foot attains (what he seeks). The Ayana is successful, and therefore is it productive of cows.

vii. 5. 3.

They perform the Prahās in the first month, they perform them in the middle month, they perform them in the last month. They say, 'In the case of a cow which they milk thrice a day, she yields sparingly at the latter two milkings; how then can she be milked who is twelve times milked?' Having

made up the year, they should perform the Prsthas once in the last month; verily the sacrificers win the sacrifice and cattle. It is an ocean [1] without a near or a further shore that they enter upon who perform the year (rite). If they employ the Brhat and the Rathantara Samans, it would be as if they were to provide a boat in the middle of the ocean. Going continuously with the Brhat and the Rathantara they obtain support. The union is milked for all desires; thus the sacrificers obtain all desires.

vii. 5. 4.

The Rcs are the same. The Rcs are the world of men; verily they leave not the world of man. There are different Samans; the Saman is the world of the gods; verily they descend from the world of the gods to one world after another of men. They first use the Jagati, and the metres descend from the Jagati, the cups from the Agrayana, the Prsthas from the Brhat, the Stomas from the Trayastrinça. Therefore the younger descends before an elder. The Viçvakarman cup is drawn; verily by it the sacrificers win all rites. The cup for Aditi [1] is drawn. Aditi is this (earth); verily they rest on this (earth). The one and the other are drawn, for pairing, for propagation. Of old Prajapati created offspring by means of the ten-night (rite); in that the ten-night rite is performed, the sacrificers create offspring. Udanka Çaulbayana has declared the ten-night rite to be the prosperity of the Sattrā, and the ten-night rite serves for the prosperity of the Sattrā. Verily also whatever is done wrongly in the earlier days, this serves to atone for it.

vii. 5. 5.

If two libations are offered simultaneously, then one should perform the early litany in the advanced part of the night. He who does it first wins the speech, the gods, and the metres (of the others). The strophe should contain the word 'strong (*vrsan*)'; verily he takes Indra away from their morning pressing. Or rather they say, 'The strophe at the beginning of each pressing should be of this kind'; verily he takes Indra away from each of their pressings.

For entry, for rest, for the overcoming, of the Gayatri, of the Tristubh, of the Jagati, of the Anustubh, of the Pankti, hail!

Entry and rest are the metres; verily by the metres [1], he takes away their metres. One should recite the Sajaniya hymn; one should recite the Vihavya hymn; one should recite the Kayaçubhiya hymn of Agastya. This indeed is so much as that, verily he takes away so much as is theirs. If at the early pressing the bowl is broken, they should sing verses addressed to Visnu and containing the epithet Çipivista. Whatever in the sacrifice is redundant, is redundant with regard to Visnu Çipivista; verily Visnu Çipivista places the redundant in the redundant. Verily having obtained the redundant by the redundant, they win it. If it is broken at the midday pressing, they should make the Saman have the Vasatkara as its finale. The support of the sacrifice is the Vasatkara; verily they make the Saman obtain support. If it breaks at the third pressing, the same thing (should be done).

vii. 5. 6.

Having made up the month with the six-day periods they leave out a day, for they behold the months by the six-day periods. Having made up the months with the half-months, they leave out a day, for they behold the months by the half-months. Having made up the months by the new moon night, they leave out a day, for they behold the months by the new moon night. Having made up the months by the full moon night, they leave out a day, for they behold the month by the full moon night. He who pours (liquid) into a full (vessel) wastes the liquid; he who pours out from a full (vessel) [1] places

breath in it. In that, having made up the months with the full moon night, they leave out a day, they place breath in the year, and the performers of the Sattrā breathe along it. If they did not leave out a day, then the year would fall asunder, as falls asunder a skin bag tied tight, and they would be ruined. In that, having made up the months with the full moon night, they leave out a day, they place out-breathing in the year, and the performers of the Sattrā breathe out along it [2], and are not ruined. At the full moon (the Soma) of the gods is pressed. In that, having made up the months with the full moon night, they leave out a day, with the sacrifice to the gods they go to another sacrifice. They cleave asunder the sacrifice, in that (after performing it) as a series of six-day rites they leave out a day. They offer an animal for Prajapati. Prajapati is all the gods; verily with the gods do they offer the sacrifice. They leave the pressing [3], who leave out the day. The Samnāya is the fourth pressing. Because there is the Samnāya, they do not leave the pressing. They partake of it after uttering the invocation, for they have this then as their Soma drink. The deities who share in the pressings of those who leave out the day go to their places; they offer the sacrificial cakes in each of the pressings; verily they win the deities who share in the pressing from their several places. (They offer the cakes) on eight potsherds at the early pressing, on eleven potsherds at the midday pressing, and on twelve potsherds at the third pressing; verily they obtain and win the metres. They offer an oblation to the All-gods at the third pressing. The third pressing belongs to the All-gods; verily they leave not the third pressing.

vii. 5. 7.

The theologians consider, 'Should (a day) be left out, or should it not be left out?' They say, 'It should be left out.' They say, 'It should be left out at the new moon and at the full moon, for these two guide the sacrifice.' 'These two must not be left out,' they say, 'for these two determine the dependent sacrifice.' '(The day) should be left out on the first Vyastaka,' they say, 'for this is what rends the month.' They should not leave out a day which is appointed [1]. If they should leave out one which is appointed, they should leave it out on the seventh day after making up the months with six-day periods, whatever be the recurrent position which it occupies in the course of the six-day period. They should then offer to Agni, with the Vasus, a cake on eight potsherds, to Indra curds, to Indra with the Maruts a cake on eleven potsherds, to the All-gods a cake on twelve potsherds. The early pressing belongs to Agni with the Vasus; in that they offer to Agni with the Vasus a cake on eight potsherds, they make the god share in it [2], and they approach the pressing with eight. In that the curds belong to Indra, they do not shut out Indra from a share. The midday pressing belongs to Indra with the Maruts. In that they offer to Indra with the Maruts a cake on eleven potsherds, they make the god share in it, and they approach the pressing with eleven [3]. The third pressing belongs to the All-gods with the Rbhus. In that they offer to the All-gods a cake on twelve potsherds, they make the gods share in it, and they approach the pressing with twelve. They offer a beast to Prajapati-Prajapati is the sacrifice that the sacrifice may not be abandoned. For six months (as they go) hence the Brahman's Saman should be the 'victorious'. The 'victorious' is the holy power (Brahman); verily they go winning the world of heaven by the holy power (Brahman); for the world of heaven is as it were opposite from hence. When they come thence the Brahman's Saman for six months should be 'O Indra, bear us strength, as a father to his sons. Guide us, O thou that art much invoked, on our path. Living, may we attain the light.' The light is this world, the light is offspring; verily they come, gazing on this world by repeating the verse.

vii. 5. 8.

When the gods had come to the end, their power and strength departed. They won them again by the Kroça (Saman), and that is why the Kroça has the name. In that they sing the Kroça at the end of the pit, they win power and strength at the end of the sacrifice. They sing the Sattrā syarddhi (Saman) at the end of the Ahavaniya; verily, making Agni a witness, they advance to prosperity. They sing the Prajapater Hrdaya within the shed; verily they win his favour. They sing the Çloka (Saman) in front of the Sadas [1], the Anuçloka (Saman) behind; verily fame is their portion at the end of the sacrifice. The Adhvaryu sings nine (verses). Nine are the breaths in man; verily he places breaths in the sacrificers. All of them are addressed to Indra; verily he places power (indriya) in the breaths. He sings without the Pratihara. Therefore a man can contract all the other members (of the body) except the head, but the bead not. The Rathantara (Saman) has the Pañcadaça (Stoma); verily they win power. The Brhat has the Saptadaça [2], for the winning of food; verily also they are propagated by it. The Bhadra (Saman) has the Ekaviñça (Stoma) with Dvipada verses, for support. The wives (of the sacrificers) sing, for offspring, for propagation. Prajapati created offspring; he desired, 'May I gain the kingship over them.' He obtained the kingship over them by the Rajana (Saman), and that is why the Rajana has the name. In that there is the Rajana, the sacrificers obtain the kingship over offspring. It has the Pañcaviñça (Stoma), to win Prajapati [3]. They sing five (verses) standing; verily they win the world of the gods; five sitting; verily they win the world of men. These come to ten; the Viraj is of ten syllables, the Viraj is food; verily they win food by the Viraj. In five places they sing sitting down; there are five quarters; verily they rest on the quarters. They come up each before one verse has been sung; verily they bear food from the quarters. The Udgatr sings these (verses); verily having borne food from the quarters [4] they place glory in themselves. Therefore one breath protects all the limbs. Therefore, just as a bird about to fly upwards raises its head aloft, so the sacrificers are highest among people. The Udgatr mounts a throne; verily they attain rule. The Hotr (mounts) a swing; verily they mount the back of the firmament. The Adhvaryu (mounts) two mats; verily they reach the surface of the ruddy one. So many indeed are the worlds, and in them in order they find support. Then the sacrificers make thus a bridge to mount, for the gaining of the world of heaven.

vii. 5. 9.

By means of the Arkya (Saman) Prajapati created offspring in thousands. From them by means of the Ilamda (Saman) he took away the food they had gathered. In that there is the Arkya, the sacrificers create offspring; in that there is the Ilamda, they take away from the offspring which has been created the food they have gathered. Therefore, in whatever year the Sattrā is performed, the offspring are hungry in that year, for they take their food and strength; in whatever year the Sattrā is imperfect, the offspring are not hungry in that year [1]; for they take not their food and strength. They raise a loud noise. As men being freed from bonds cry aloud, so the sacrificers freed from the bonds of the gods cry aloud, placing food and strength in themselves. The lute has a hundred strings. Man is of a hundred (years) of age, and of a hundredfold strength; verily they find support in age and strength. They run a race, to win what has not yet been won. They beat drums; the voice of the drum is the highest (form of) speech; verily they win the highest (form of) speech. They beat the earth-drum; verily they win that speech which has entered this (earth); verily also they conquer the earth. All (forms of) speech they utter, to gain all (forms of speech). Two strive on a dry hide, to gain strength. One reviles, another extols. He who reviles purifies them, he who extols places food in them after they are purified. They win by the first months what is done by the Rsis and by the gods; in that the Bhutechad Samans are used, both are gained. Those who perform the year rite lose their virility. There are a pair united within the sacrificial ground; verily they lose not virility.

vii. 5. 10.

They pierce the hide; verily they remove the sin of the (sacrificers). 'Do not miss, do not pierce through', he says; verily they now remove their sin. Slave girls dance round the Marjaliya fire with water-pots on their heads, beating the ground with their feet, and singing 'This is honey.' Honey indeed is the chiefest food of the gods; verily they win the chiefest food. They beat the ground with their feet; verily they endow the (sacrificers) with might.

The Horse Sacrifice (continued)

vii. 5. 11.

To earth hail!
To the atmosphere hail!
To the sky hail!
To that which will stream together hail!
To that which is streaming together hail!
To that which hath streamed together hail!
To that which will cloud hail!
To that which cloudeth hail!
To that which hath been clouded hail!
To cloud hail!
To mist hail!
To storm hail!
To freezing hail!
To springing hail!
To that which will lighten hail!
To that which lighteneth hail!
To that which lighteneth together hail!
To that which will thunder hail!
To that which thundereth hail!
To that which thundereth terribly hail!
To that which will rain hail!
To that which raineth hail!
To that which raineth around hail!
To that which raineth about hail!
To that which raineth together hail! [1]
To that which raineth along hail!
To that which will sprinkle hail!
To that which sprinkleth hail!
To that which is sprinkled hail!
To that which will warm hail!
To that which warmeth hail!
To that which warmeth around hail!
To that which will cease hail!
To that which ceaseth hail!
To that which hath ceased hail!
To that which will stream away hail!

To that which streameth away hail!
To that which hath streamed away hail!
To that which will burn hail!
To that which burneth hail!
To that which burneth terribly hail!
To the Rc verses hail!
To the Yajus verses hail!
To the Samans hail!
To the Angirases hail!
To the Vedas hail!
To the Gathas hail!
To the Naraçansis hail!
To the Raibhis hail!
To all hail!

vii. 5. 12.

To the toothed hail!
To the toothless hail!
To the breathing hail!
To that which hath not breath hail!
To that which hath a face hail!
To the faceless hail!
To that which hath a nose hail!
To the noseless hail!
To that which hath eyes hail!
To the eyeless hail!
To that which hath ears hail!
To the earless hail!
To that which hath a head hail!
To the headless hail!
To that which hath feet hail!
To the footless hail!
To that which breatheth hail!
To that which breatheth not hail!
To that which speaketh hail!
To the speechless hail!
To that which seeth hail!
To that which seeth not hail!
To that which heareth hail!
To that which heareth not hail!
To that which hath a mind hail! [1]
To the mindless hail!
To that which hath seed hail!
To the seedless hail!
To offspring hail!
To begetting hail!
To that which hath hair hail!
To the hairless hail!

To skin hail!
To the skinless hail!
To that which hath a hide hail!
To the hideless hail!
To that which hath blood hail!
To the bloodless hail!
To that which hath flesh hail!
To the fleshless hail!
To sinews hail!
To that which hath no sinews hail!
To that which hath bones hail
To the boneless hail!
To that which hath marrow hail!
To the marrowless hail!
To that which hath limbs hail!
To the limbless hail!
To the trunk hail!
To the trunkless hail!

vii. 5. 13.

Who yoketh thee? Let him yoke thee. Let Visnu yoke thee, for the prosperity of this sacrifice, for my pre-eminence, for N.N.'s pleasure; for life thee, for expiration thee, for inspiration thee, for cross-breathing thee, for dawning thee, for wealth thee, for prosperity thee, for sound thee, for nourishing thee, for calling from afar thee, for falling thee (I yoke).

vii. 5. 14.

To Agni, of the Gayatri (metre), the Trivrt (Stoma), the Rathantara (Saman), the spring (season), (offering is made) on eight potsherds. To Indra, of the Tristubh (metre), the Pañcadaça, (Stoma), the Brhat (Saman), the summer (season), (offering is made) on eleven potsherds. To the All-gods of the Jagati (metre), the Saptadaça (Stoma), the Vairupa (Saman), the rainy (season), (offering is made) on twelve potsherds. To Mitra and Varuna, of the Anustubh (metre), the Ekaviñça (Stoma), the Vairaja (Saman), the autumn (season), curds. To Brhaspati, of the Pankti (metre), the Trinava (Stoma), the Çakvara (Saman), the winter (season), an oblation (is made). To Savitr, of the Atichandas (metre), the Trayastrinça (Stoma), the Raivata (Saman), the cool (season), (offering is made) on twelve potsherds. To Aditi, as Visnu's consort, an oblation (is made). To Agni Vaiçvanara (offering is made) on twelve potsherds. To Anumati an oblation (is made). To Ka (offering is made) on one potsherds.

vii. 5. 15.

Now for the fire which is produced on the fire-altar and for Soma, the king, the beast for Agni and Soma is the guest-offering. Again the fire which is piled up is cruel, and if one were not to cast upon the fire which has been piled up these oblations, the cruel fire would spring up in wrath, and injure the offspring and cattle of the sacrificer. In that he casts the oblations on the fire which has been piled up, he appeases it with its own portion, and the cruel fire [1] does not spring up in wrath and injure his offspring and cattle. There are ten oblations. Nine are the breaths in man, and the navel is the tenth; verily he places breaths in the sacrificer. Again the Viraj is of ten syllables; the Viraj is food;

THE YAJUR VEDA

verily he finds support in the Viraj as food. 'It must be piled with the seasons, the metres, the Stomas, and the Prsthas', they say. In that he casts these oblations, he piles it with the seasons, the metres, the Stomas, and the Prsthas. 'The quarters can be won by one who has pressed the Soma' they say [2]. In that he casts these oblations, (it is) for the winning of the quarters. The gods made Indra sacrifice with it, and therefore is it Indra's pressing; men made Manu sacrifice with it, and therefore is it Manu's pressing. As Indra among the gods, as Manu among men, becomes he who knowing thus sacrifices with this sacrifice. The Purohityas contain the word 'quarter', for the conquest of the quarters.

vii. 6. 16.

a Who is the sole lord of the world,
Which breatheth and winketh, through his greatness,
Who is the lord of biped and of quadruped here,
Who is the god whom we are to worship with oblation?

b Thou art taken with a foundation. I take thee dear to Prajapati. Of thee the sky is the greatness, the Naksatras the form, the sun the splendour; to his greatness, to Prajapati, thee (I offer). Hail!

vii. 5. 17.

a He who is the giver of soul, the giver of strength,
On whose instruction all, on whose (instruction) the gods depend.
Whose shadow is immortality, whose shadow is death;
Who is the god whom we are to worship with oblation?

b Thou art taken with a foundation. I take thee dear to Prajapati. Of thee the earth is the greatness, the plants and trees the form, the fire the splendour; to his greatness, to Prajapati, thee (I offer). Hail!

vii. 5. 18.

In the priesthood may a Brahmana be born of spiritual glory. In this kingdom may a prince be born, an archer, a hero, and a great car fighter; a milk cow; a draught ox; a swift racer; a prolific woman; a victorious warrior; a youth fit for the assembly. To this sacrificer be a hero born. May Parjanya rain for us whensoever we desire. May our plants ripen with fruit. May union and peace be ours.

vii. 5. 19.

a The steed hath come to the earth; the strong steed hath made Agni his yoke-fellow.
The steed hath come to the atmosphere; the strong steed hath made Vayu his yoke-fellow.
The steed hath come to the sky; the strong steed hath made Surya his yoke-fellow.

b Agni is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.
Vayu is thy yoke-fellow, O steed; I grasp thee; bear me prosperously [1].
The Aditya is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.
Thou art the supporter of expiration; support my expiration.
Thou art the supporter of cross-breathing; support my cross-breathing.
Thou art the supporter of inspiration; support my inspiration.
Thou art the eye; place the eye in me.
Thou art the ear; place the ear in me.
Thou art life; place life in me.

vii. 5. 20.

May the seed be living, Parjanya rain, the corn be ripened, the plants rich in leaves, this (earth) easy to walk on, the fire easy of approach, the atmosphere easy to see through, the wind purifying, the sky easy of access, he that burns yonder kindly, the day and night as of old, the half months of fifteen days, the months of thirty days, the seasons in due order, and the year auspicious.

vii. 5. 21.

To) Agni (offering is made) on eight potsherds; to Soma an oblation; to Savitr (offering) on eight potsherds; to Pusan an oblation; to Rudra an oblation; to Agni Vaiçvanara (offering) on eight potsherds; if he should not go to the wild beast's lair; to Agni, saviour from distress, (offering is made) on eight potsherds; to Surya milk (is offered); Vayu receives a share in the butter offering.

vii. 5. 22.

To Agni, saviour from distress, (offering is made) on eight potsherds; to Indra, saviour from distress, on eleven potsherds; to Mitra and Varuna, saviours from sin, a milk offering; to Vayu and Savitr saviours from sin, an oblation; to the Açvins, saviours from sin, grain; to the Maruts, saviours from evil, on seven potsherds; to the All-gods, saviours from evil, on twelve potsherds; to Anumati an oblation; to Agni, Vaiçvanara on twelve potsherds; to heaven and earth, saviours from evil, on two potsherds.

vii. 5. 23.

To Agni he made obeisance; to the earth he made obeisance; as Agni with the earth made harmony, so for me may favourable harmonies be made.

To Vayu he made obeisance, to the atmosphere he made obeisance; as Vayu with the atmosphere (made harmony, so &c.).

To Surya he made obeisance, to the sky he made obeisance; as Surya with the sky (made harmony, so &c.).

To the moon he made obeisance, to the Naksatras he made obeisance; as the moon with the Naksatras (made harmony, so &c.).

To Varuna he made obeisance, to the waters he made obeisance [1]; as Varuna with the waters (made harmony, so &c.).

To the Saman he made obeisance, to the Rc he made obeisance; as the Saman with the Rc (made harmony, so &c.).

To the Brahman (caste) he made obeisance, to the Ksatriya (caste) he made obeisance; as the Brahman with the Ksatriya (made harmony, so &c.).

To the king he made obeisance, to the people he made obeisance; as the king with the people (made harmony, so &c.).

To the chariot he made obeisance, to the horses he made obeisance; as the chariot with the horses (made harmony, so &c.).

To Prajapati he made obeisance, to creatures he made obeisance; as Prajapati with creatures made harmony, so for me may favourable harmonies be made.

vii. 5. 24.

a Thine ancient paths, O Savitr,
That are extended dustless through the atmosphere,
With these to-day, with thy paths easy to travel,
Guard us, and, O God, speak for us.

b Reverence to Agni, dweller on earth, maker of room; grant room to this thy sacrificer. Reverence to Vayu, dweller in the atmosphere, maker of room; grant room to this thy sacrificer. Reverence to Surya, dweller in the sky, maker of room; grant room to this thy sacrificer.

vii. 5. 25.

He who knows the head of the sacrificial horse becomes possessed of a head and fit for sacrifice. The head of the sacrificial horse is the dawn, the eye the sun, the breath the wind, the ear the moon, the feet the quarters, the ribs the intermediate quarters, the winking the day and night, the joints the half-months, the joinings the months, the limbs the seasons, the trunk the year, the hair the rays (of the gun), the form the Naksatras, the bones the stars, the flesh the mist, the hair the plants, the tail hairs the trees, the mouth Agni, the open (mouth) Vaiçvanara [1], the belly the sea, the anus the atmosphere, the testicles the sky and the earth, the *membrum virile*, the pressing-stone, the seed the Soma. When it chews, there is lightning; when it moves about, there is thundering; when it makes water, there is rain; its speech is speech. The Mahiman (cup) indeed is born before the birth of the horse as the day. The Mahiman (cup) is born after it as the night. These two Mahiman (cups) surround on either side the horse. As Haya (steed) it carried the gods, as Arvan (courser) the Asuras, as Vajin (racer) the Gandharvas, as Açva (horse) men. The birthplace of the horse, indeed, is the sea, its kindred is the sea.

SAMA VEDA

HYMNS OF THE SAMAVEDA

Translated by

Ralph T.H. Griffith

HYMNS OF THE SAMAVEDA

Translated with a Popular Commentary

Ralph T.H. Griffith

1895

PREFACE

The *Samaveda*, or Veda of Holy Songs, third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturgical importance to the *Rgveda* or Veda of Recited praise. Its Sanhita, or metrical portion, consists chiefly of hymns to be chanted by the Udgatar priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The Collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the *Rgveda*, transposed and re-arranged, without reference to their original order, to suit the religious ceremonies in which they were to be employed. In these compiled hymns there are frequent variations, of more or less importance, from the text of the *Rgveda* as we now possess it which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the *Rgveda*. In singing, the verses are still further altered by prolongation, repetition and insertion of syllables, and various modulations, rests, and other modifications prescribed, for the guidance of the officiating priests, in the Ganas or Song-books. Two of these manuals, the Gramageyagdna, or Congregational, and the Aranyagana or Forest Song-Book, follow the order of the verses of part I, of the Sanhita, and two others, the Uhagana, the Uhyagana, of Part II. This part is less disjointed than part I, and is generally arranged in triplets whose first verse is often the repetition of a verse that has occurred in part I.

There is no clue to the date of the compilation of the *Samaveda Hymns*, nor has the compiler's name been handed down to us. Such a manual was unnecessary in the early times when the Aryans first came into India, but was required for guidance and use in the complicated ritual elaborated by the invaders after their expansion and settlement in their new homes.

There are three recensions of the text of the *Samaveda Sanhita*, the Kauthuma Sakha or recension is current in Guzerat, the Jaiminiya in the Carnatic, and the Ranayaniya in the Mahratta country. A translation, by Dr. Stevenson, of the Ranayaniya recension-or, rather, a free version of Sayana's paraphrase-was edited by Professor Wilson, in 1842; in 1848 Professor Benfey of Göttingen brought out an excellent edition of the same text with a metrical translation, a complete glossary, and explanatory notes; and in 1874-78 Pandit Satyavrata Samasrami of Calcutta published in the Bibliotheca Indicaa. most meritorious edition of the Sanhita according to the same recension, with Sayana's commentary, portions of the Song-books, andi other illustrative matter. I have followed Benfey's text, and have, made much use of his glossary and notes. Pandit Satyavrata Samasrami's edition also has been of the greatest service to me. To Mr. Venis, Principal of the Benares Sanskrit College, I am indebted for, the loan of the College manuscripts of the text and commentary.

THE SAMA VEDA

I repeat the expression of my obligations to those scholars whose works assisted me in my translation of the *Hymns of the Rgveda*. For help in translating the non-Rgvedic Hymns of the *Samaveda*, I am additionally indebted to the late Professor Benfey and to Professor Ludwig whose version will be found in his *Der Rgveda*, vol. III, pp. 19-25.

For further information regarding the *Samaveda* Weber's *History Of Indian Literature*, and Max Müller's *History of Ancient Sanskrit Literature*, or the article on the Veda in *Chamber's Encyclopaedia* should be consulted.

R.T.H. GRIFFITH

Kotagiri, Nilgiri
25th May, 1893.

HYMNS OF THE SAMAVEDA

FIRST PART

BOOK I

CHAPTER I

Om. Glory to the Samaveda! To Lord Ganesa glory! Om.

DECADE I Agni

1. Come, Agni, praised with song, to feast and sacrificial offering: sit
As Hotar on the holy grass!
2. O Agni, thou hast been ordained Hotar of every sacrifice,
By Gods, among the race of men.
3. Agni we choose as envoy, skilled performer of this holy rite,
Hotar, possessor of all wealth.
4. Served with oblation, kindled, bright, through love of song may Agni, bent
On riches, smite the Vritras dead!
5. I laud your most beloved guest like a dear friend, O Agni, him
Who, like a chariot, wins us wealth.
6. Do thou, O Agni, with great might guard us from all malignity,
Yea, from the hate of mortal man!
7. O Agni, come; far other songs of praise will I sing forth to thee.
Wax mighty with these Soma-drops!
8. May Vatsa draw thy mind away even from thy loftiest dwelling place!
Agni, I yearn for thee with song.
9. Agni, Atharvan brought thee forth by rubbing from the sky, the head
Of all who offer sacrifice.
10. O Agni, bring us radiant light to be our mighty succour, for
Thou art our visible deity!

DECADE II Agni

1. O Agni, God, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe
2. I seek with song your messenger, oblation-bearer, lord of wealth,
Immortal, best at sacrifice.
3. Still turning to their aim in thee the sacrificer's sister hymns
Have come to thee before the wind.
4. To thee, illuminer of night, O Agni, day by day with prayer,
Bringing thee reverence, we come.
5. Help, thou who knowest lauds, this work, a lovely hymn in Rudra's praise,
Adorable in every house!
6. To this fair sacrifice to drink the milky draught art thou called forth:

THE SAMA VEDA

- O Agni, with the Maruts come!
7. With homage will I reverence thee, Agni, like a long-tailed steed,
Imperial lord of holy rites.
8. As Aurva and as Bhrigu called, as Apnavana called, I call
The radiant Agni robed with sea.
9. When he enkindles Agni, man should with his heart attend the song:
I kindle Agni till he glows.
10. Then, verily, they see the light refulgent of primeval seed,
Kindled on yonder side of heaven.

DECADE III Agni

1. Hither, for powerful kinship, I call Agni, him who prospers you,
Most frequent at our solemn rites.
2. May Agni with his pointed blaze cast down each fierce devouring fiend:
May Agni win us wealth by war!
3. Agni, be gracious; thou art great: thou hast approached the pious man,
Hast come to sit on sacred grass.
4. Agni, preserve us, from distress consume our enemies, O God,
Eternal, with thy hottest flames
5. Harness, O Agni, O thou God, thy steeds which are most excellent!
The fleet ones bring thee rapidly.
6. Lord of the tribes, whom all must seek, we worshipped Agni set thee down,
Refulgent, rich in valiant men.
7. Agni is head and height of heaven, the master of the earth is he
He quickeneth the waters' seed.
8. O Agni, graciously announce this our good fortune of the Gods,
And this our newest hymn of praise!
9. By song, O Agni, Angiras! Gopavana hath brought thee forth
Hear thou my call, refulgent one!
10. Agni, the Sage, the Lord of Strength, hath moved around the sacred gifts,
Giving the offerer precious things.
11. His heralds bear him up aloft, the God who knoweth all that lives,
The Sun, that all may look on him.
12. Praise Agni in the sacrifice, the Sage whose holy laws are true
The God who driveth grief away.
13. Kind be the Goddesses to lend us help, and kind that we may drink:
May their streams bring us health and wealth
14. Lord of the brave, whose songs dost thou in thine abundance now inspire,
Thou whose hymns help to win the kine?

DECADE IV Agni

1. Sing to your Agni with each song, at every sacrifice for strength.
Come, let us praise the wise and, everlasting God even as a well-beloved friend,
2. Agni, protect thou us by one, protect us by the second song,
Protect us by three hymns, O Lord of power and might, bright God, by four hymns guard us well!
3. O Agni, with thy lofty beams, with thy pure brilliancy, O God,

THE SAMA VEDA

- Kindled, most youthful one! by Bharadvaja's hand, shine on us richly, holy Lord!
4. O Agni who art worshipped well, dear let our princes be to thee,
Our wealthy patrons who are governors of men, who part, as gifts, the stall of kine!
 5. Agni, praise-singer! Lord of men, God! burning up the Rakshasas,
Mighty art thou, the ever-present, household-lord! home-friend and guardian from the sky.
 6. Immortal Jatavedas, thou bright-hued refulgent gift of Dawn,
Agni, this day to him who pays oblations bring the Gods who waken with the morn!
 7. Wonderful, with thy favouring help, send us thy bounties, gracious Lord.
Thou art the charioteer, Agni, of earthly wealth: find rest and safety for our seed!
 8. Famed art thou, Agni, far and wide, preserver, righteous, and a Sage.
The holy singers, O enkindled radiant one, ordainers, call on thee to come.
 9. O holy Agni, give us wealth famed among men and strengthening life!
Bestow on us, O helper, that which many crave, more glorious still through righteousness!
 10. To him, who dealeth out all wealth, the sweet-toned Hotar-priest of men,
To him like the first vessels filled with savoury juice, to Agni let the lauds go forth.

DECADE V Agni

1. With this mine homage I invoke Agni for you, the Son of Strength,
Dear, wisest envoy, skilled in noble sacrifice, immortal messenger of all.
2. Thou liest in the logs that are thy mothers: mortals kindle thee.
Alert thou bearest off the sacrificer's gift, and then thou shinest to the Gods.
3. He hath appeared, best prosperer, in whom men lay their holy acts:
So may our songs of praise come nigh to Agni who was born to give the Arya strength!
4. Chief Priest is Agni at the laud, as stones and grass at sacrifice.
Gods! Maruts! Brahmanaspati! I crave with song the help that is most excellent.
5. Pray Agni of the piercing flame, with sacred songs, to be our help;
For wealth, famed Agni, Purumilha and ye men! He is Suditi's sure defence.
6. Hear, Agni who hast ears to hear, with all thy train of escort Gods!
With those who come at dawn let Mitra, Aryaman sit on the grass at sacrifice.
7. Agni of Divodasa, God, comes forth like Indra in his might.
Rapidly hath he moved along his mother earth: he stands in high heaven's dwelling-place.
8. Whether thou come from earth or from the lofty lucid realm of heaven,
Wax stronger in thy body through my song of praise: fill full all creatures, O most wise!
9. If, loving well the forests, thou wentest to thy maternal floods,
Not to be scorned, Agni, is that return of thine when, from afar, thou now art here.
10. O Agni, Manu stablished thee a light for all the race of men:
With Kanva hast thou blazed, Law-born and waxen strong, thou whom the people reverence.

CHAPTER II

DECADE I Agni

1. The God who giveth wealth accept your full libation poured to, him!
Pour ye it out, then fill the vessel full again, for so the God regardeth you.
2. Let Brahmanaspati come forth, let Sunrita the Goddess come,
And Gods bring to our rite which yields a fivefold gift the hero, lover of mankind!
3. Stand up erect to lend us aid, stand up like Savitar the God,

THE SAMA VEDA

Erect as strength-bestower when we call on thee with priests who balm our offerings!
4. The man who bringeth gifts to thee, bright God who fain wouldst lead to wealth,
Winneth himself a brave son, Agni! skilled in lauds, one prospering in a thousand ways.
5. With hymns and holy eulogies we supplicate your Agni, Lord
Of many families who duly serve the Gods, yea, him whom others too inflame.
6. This Agni is the Lord of great prosperity and hero, strength,
Of wealth with noble offspring and with store of kine, the Lord of battles with the foe.
7. Thou, Agni, art the homestead's Lord, our Hotar-priest at sacrifice.
Lord of all boons, thou art the Potar, passing wise. Pay worship, and enjoy the good!
8. We as thy friends have chosen thee, mortals a God, to be our help.
The Waters' Child, the blessed, the most mighty one, swift conqueror, and without a peer.

DECADE II Agni

1. Present oblations, make him splendid: set ye as Hotar in his place the Home's Lord, worshipped
With gifts and homage where they pour libations! Honour him meet for reverence in our houses.
2. Verily wondrous is the tender youngling's growth who never draweth nigh to drink his mother's
milk.
As soon as she who hath no udder bore him, he, faring on his. great errand, suddenly grew strong.
3. Here is one light for thee, another yonder: enter the third and, be therewith united.
Beautiful be thy union with the body, beloved in the Gods' sublimest birthplace!
4. For Jatavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car;
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm!
5. Agni Vaisvanara, born in course of Order, the messenger of earth, the head of heaven,
The Sage, the sovran, guest of men, our vessel fit for their mouth, the Gods have generated.
6. Even as the waters from the mountain ridges, so sprang the; Gods, through lauds, from thee, O
Agni.
To thee speed hymns and eulogies, as horses haste, bearing him who loves the song, to battle.
7. Win to protect you, Rudra, lord of worship, priest of both worlds, effectual sacrificer,
Agni, invested with his golden colours, before the thunder strike and lay you senseless!
8. The King whose face is decked with oil is kindled with homage offered by his faithful servant.
The men, the priests adore him with oblations. Agni hath shone forth at the flush of morning.
9. Agni advanceth with his lofty banner: through earth and heaven the Bull hath loudly bellowed
He hath come nigh from the sky's farthest limit: the Steer hath waxen in the waters' bosom.
10. From the two fire-sticks have the men engendered with thoughts, urged by the hand, the glorious
Agni,
Far-seen, with pointed flame, Lord of the Homestead.

DECADE III Agni

1. Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches, his flames. are mounting to the vault of heaven.
2. Set forth the gleaming one, the song-inspirer, not foolish with. the foolish, fort-destroyer,
Who leadeth with his hymns to thought of conquest, gold-bearded, richly splendid with his armour
3. Thou art like heaven: one form is bright, one holy, like Day and Night dissimilar in colour.
All magic powers thou aimest, self-dependent! Auspicious bethy bounty here, O Pushan!
4. As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels!
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward!

THE SAMA VEDA

5. Stablished to fill the juice with vital vigour, giver of wealth, guard of his servant's body,
The great Priest, born, who knows the clouds, abider with men, is seated in the waters' eddy.
6. Let the song, honouring the best, with longing honour the Asura's most famous sovran,
The deeds of him the mighty, deeds like Indra's, the manly one in whom the folk must triumph!
7. In the two kindling-blocks lies Jatavedas like the well-cherished germ in pregnant women,--
Agni who day by day must be entreated by men who watch provided with oblations.
8. Agni, from days of old thou slayest demons: never shall Rakshasas in fight o'ercome thee.
Burn up the foolish ones, raw flesh devourers: let none of them escape thine heavenly arrow!

DECADE IV Agni

1. Bring us most mighty splendour thou, Agni, resistless on thy way:
Prepare for us the path that leads to glorious opulence and strength!
2. May the brave man, if full of zeal he serve and kindle Agni's flame,
Duly presenting sacred gifts, enjoy the Gods' protecting help.
3. Thy bright smoke lifts itself aloft, and far-extended shines in heaven,
For, Purifier! like the Sun thou beamest with thy radiant glow.
4. Thou, Agni, even as Mitra, hast a princely glory of thine own.
Bright, active God, thou makest fame increase like means of nourishment.
5. At dawn let Agni, much-beloved, guest of the house, be glorified,
In whom, the everlasting one, all mortals make their offerings blaze.
6. Most moving song be Agni's: shine on high, O rich in radiant light!
Like the chief consort of a King riches and strength proceed from thee.
7. Exerting all our strength with thoughts of power we glorify in speech
Agni your dear familiar friend, the darling guest in every house.
8. His beam hath lofty power of life: sing praise to Agni, to the God
Whom men have set in foremost place, like Mitra for their eulogy!
9. To noblest Agni, friend of man, chief Vritra-slayer, have we come-
Who with Sutarvan, Riksha's son, in lofty presence is inflamed.
10. Born as the loftiest Law commands, comrade of those who grew with him.
Agni, the sire of Kasyapa by faith, the mother, Manu, Sage.

DECADE V Agni

1. We in King Soma place our trust, in Agni, and in Varuna,
The Aditya, Vishnu, Surya, and the Brahman-priest Brihaspati.
2. Hence have these men gone up on high and mounted to the heights of heaven:
On! conquer on the path by which Angirasas travelled to the skies!
3. That thou mayst send us ample wealth, O Agni, we will kindle thee:
So, for the great oblation, Steer, pray Heaven and Earth to come to us!
4. He runs when one calls after him, This is the prayer of him who prays.
He holds all knowledge in his grasp even as the felly rounds the wheel.
5. Shoot forth, O Agni, with thy flame: demolish them on every side!
Break down the Yatudhana's strength, the vigour of the Rakshasa!
6. Worship the Vasus, Agni! here, the Rudras and Adityas, all
Who know fair sacrifices, sprung from Mann, scattering blessings down!

THE SAMA VEDA

BOOK II

CHAPTER I

DECADE I Agni

1. Agni, thy faithful servant I call upon thee with many a gift,
As in the keeping of the great inciting God.
2. To Agni, to the Hotar-priest offer your best, your lofty speech,
To him ordainer-like who bears the light of songs.
3. O Agni, thou who art the lord of wealth in kine, thou Son of Strength,
Bestow on us, O Jatavedas, high renown
4. Most skilled in sacrifice, bring the Gods, O Agni, to the pious, man:
A joyful Priest, thy splendour drives our foes afar
5. Taught by seven mothers at his birth was he, for glory of the wise.
He, firm and sure, hath set his mind on glorious wealth
6. And in the day our prayer is this: May Aditi come nigh to help,
With loving-kindness bring us weal and chase our foes
7. Worship thou Jatavedas, pray to him who willingly accepts,
Whose smoke wanders at will, and none may grasp his flame
8. No mortal man can e'er prevail by arts of magic over him
Who hath served Agni well, the oblation-giving God.
9. Agni, drive thou the wicked foe, the evil-hearted thief away,
Far, far, Lord of the brave! and give us easy paths!
10. O hero Agni, Lord of men, on hearing this new laud of mine
Burn down the Rakshasas, enchanters, with thy flame!

DECADE II Agni

1. Sing forth to him the holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas
2. Agni, he conquers by thine aid that brings him store of valiant sons and does great deeds,
Whose bond of friendship is thy choice
3. Sing praise to him the Lord of light! The Gods have made the God to be their messenger,
To bear oblation to the Gods.
4. Anger not him who is our guest! He is the bright God Agni, praised by many a man,
God Hotar, skilled in sacrifice.
5. May Agni, worshipped, bring us bliss: may the gift, blessed one! and sacrifice bring bliss.
Yea, may our eulogies bring bliss.
6. Thee have we chosen skilfullest in sacrifice, immortal Priest among the Gods,
Wise finisher of this holy rite.
7. Bring us that splendour, Agni, which may overcome each greedy fiend in our abode,
And the malicious wrath of men!
8. Soon as the eager Lord of men is friendly unto Manu's race
Agni averteth from us all the Rakshasas!

THE SAMA VEDA

DECADE III Indra

1. Sing this, beside the flowing juice, to him your hero, much-invoked,
To please him as a mighty Bull
2. O Satakratu Indra, now rejoice with that carouse of thine
Which is most glorious of all!
3. Ye cows, protect the fount: the two mighty ones bless the sacrifice.
The handles twain are wrought of gold.
4. Sing praises that the horse may come; sing, Srutakaksha, that the cow
May come, that Indra's might may come
5. We make this Indra very strong to strike, the mighty Vritra dead:
A vigorous hero shall he be.
6. Based upon strength and victory and power, O Indra, is thy birth:
Thou, mighty one! art strong indeed,
7. The sacrifice made Indra great when he unrolled the earth, and made
Himself a diadem in heaven.
8. If I, O Indra, were, like thee, the single ruler over wealth
My worshipper should be rich in kine.
9. Pressers, blend Soma juice for him, each draught most excellent, for him
The brave, the hero, for his joy.
10. Here is the Soma juice expressed. O Vasu, drink till thou art full:
Undaunted God, we give it thee

DECADE IV Indra

1. Surya, thou mountest up to meet the hero famous for his wealth,
Who hurls the bolt and works for man.
2. Whatever, Vritra-slayer! thou, Surya hast risen upon to-day,
That, Indra, all is in thy power.
3. That Indra is our youthful friend, who with his trusty guidanced
Turvasa, Yadu from afar.
4. O Indra, let not ill designs surround us in the sunbeams' light
This may we gain with thee for friend!
5. Indra, bring wealth that gives delight, the victor's ever-conquering wealth,
Most excellent, to be our aid
6. In mighty battle we invoke Indra, Indra is lesser fight,
The friend who bends his bolt at fiends.
7. In battle of a thousand arms Indra drank Kadru's Soma juice
There he displayed his manly might.
8. Faithful to thee, we sing aloud, heroic Indra, songs to thee
Mark, O good Lord, this act of ours!
9. Hitherward! they who light the flame and straightway trim the sacred grass,
Whose friend is Indra ever young.
10. Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long!

THE SAMA VEDA

DECADE V Indra and others

1. I Hear, as though 'twere close at hand, the cracking of the whips they hold:
They gather splendour on their way.
2. Indra, these friends of ours, supplied with Soma, wait and look to thee
As men with fodder to the herd.
3. Before his hot displeasure all the peoples, all the men bow down,
As rivers bow them to the sea.
4. We choose unto ourselves that high protection of the mighty Gods,
That it may help and succour us.
5. O Brahmanaspati, make thou Kakshivan Ausija a loud
Chanter of flowing Soma juice!
6. Much honoured with libations may the Vritra-slayer watch for us:
May Sakra listen to our prayer
7. Send us this day, God Savitar, prosperity with progeny
Drive thou the evil dream away!
8. Where is that ever-youthful Steer, strong-necked and never yet bent down?
What Brahman ministers to him?
9. There where the mountains downward slope, there at the meeting of the streams
The Sage was manifest by song.
10. Praise Indra whom our songs must laud, sole sovran of mankind, the chief
Most liberal who controlleth men

CHAPTER II

DECADE I Indra and others

1. Indra whose jaws are strong hath drunk of worshipping Sudaksha's draught,
The Soma juice with barley brew.
2. O Lord of ample wealth, these songs of praise have called aloud to thee,
Like milch-kine lowing to their calves!
3. Then straight they recognized the mystic name of the creative Steer,
There in the mansion of the Moon.
4. When Indra, strongest hero, brought the streams, the mighty waters down,
Pushan was standing by his side.
5. The Cow, the streaming mother of the liberal Maruts, pours her milk,
Harnessed to draw their chariots on.
6. Come, Lord of rapturous joys, to our libation with thy bay steeds, come
With bay steeds to the flowing juice
7. Presented strengthening gifts have sent Indra away at sacrifice,
With night, unto the cleansing bath.
8. I from my Father have received deep knowledge of eternal Law:
I was born like unto the Sun.
9. With Indra splendid feasts be ours, rich in all strengthening things, wherewith,
Wealthy in food, we may rejoice
10. Soma and Pushan, kind to him who travels to the Gods, provide
Dwellings all happy and secure.

THE SAMA VEDA

DECADE II Indra

1. Invite ye Indra with a song to drink your draught of Soma steeds, juice,
All-conquering Satakratu, most munificent of all who live
2. Sing ye a song, to make him glad, to Indra, Lord of tawny
The Soma-drinker, O my friends!
3. This, even this, O Indra, we implore: as thy devoted friends
The Kanvas praise thee with their hymns!
4. For Indra, lover of carouse, loud be our songs about the juice
Let poets sing the song of praise.
5. Here, Indra, is thy Soma draught, made pure upon the sacred grass:
Run hither, come and drink thereof
6. As a good cow to him who milks, we call the doer of good deeds
To our assistance day by day.
7. Hero, the Soma being shed, I pour the juice for thee to drink
Sate thee and finish thy carouse!
8. The Soma, Indra, which is shed in saucers and in cups for thee,
Drink thou, for thou art lord thereof!
9. In every need, in every fray we call, as friends, to succour us,
Indra, the mightiest of all.
10. O come ye hither, sit ye down: to Indra sing ye forth your song,
Companions, bringing hymns of praise

DECADE III Indra

1. So, Lord of affluent gifts, this juice hath been expressed for thee with strength:
Drink of it, thou who lovest song!
2. Great is our Indra from of old; greatness be his, the Thunderer
Wide as the heaven extends his might.
3. Indra, as one with mighty arm, gather for us with thy right hand
Manifold and nutritious spoil!
4. Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave.
5. With what help will he come to us, wonderful, ever-waxing friend?
With what most mighty company?
6. Thou speedest down to succour us this ever-conquering God of yours
Him who is drawn to all our songs.
7. To the assembly's wondrous Lord, the lovely friend of Indra, I
Had prayed for wisdom and success.
8. May all thy paths beneath the sky whereby thou speddest Vyasva on,
Yea, let all spaces hear our voice
9. Bring to us all things excellent, O Satakratu, food and strength,
For, Indra, thou art kind to us!
10. Here is the Soma ready pressed: of this the Maruts, yea, of this,
Self-luminous the Asvins drink.

DECADE IV Indra and others

1. Tossing about, the active ones came nigh to Indra at his birth,
Winning themselves heroic might.
2. Never, O Gods, do we offend, nor are we ever obstinate
We walk as holy texts command.
3. Evening is come: sing loudly thou Atharvan's nobly singing son:
Give praise to Savitar the God!
4. Now Morning with her earliest light shines forth, dear daughter of the Sky:
High, Asvins, I extol your praise.
5. Armed with the bones of dead Dadhyach, Indra, with unresisted might
The nine-and-ninety Vritras slew.
6. Come, Indra, and delight thee with the juice at all our Soma feasts,
Protector, mighty in thy strength
7. O thou who slayest Vritras, come, O Indra, hither to our side,
Mighty one, with thy mighty aids!
8. That might of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth,
9. This is thine own Thou drawest near, as turns a pigeon to his mate:
Thou carest, too, for this our prayer.
10. May Vata breathe his balm on us, healthful, delightful to our heart:
May he prolong our days of life

DECADE V Indra and others

1. Ne'er is he injured whom the Gods Varuna, Mitra, Aryam.
The excellently wise, protect.
2. According to our wish for kine, for steeds and chariots, as of old,
Be gracious to our wealthy chiefs
3. Indra, these spotted cows yield thee their butter and the milky draught,
Aiders, thereby, of sacrifice.
4. That thou much-lauded! many-named! mayst, with this thought, that longs for milk,
Come to each Soma sacrifice.
5. May bright Sarasvati, endowed with plenteous wealth and spoil, enriched
With prayer, desire the sacrifice.
6. Why 'mid the Nahusha tribes shall sate this Indra with his Soma juice?
He shall bring precious things to us.
7. Come, we have pressed the juice for thee; O Indra, drink this Soma here:
Sit thou on this my sacred grass
8. Great, unassailable must be the heavenly favour of the Three,
Varuna, Mitra, Aryaman.
9. We, Indra, Lord of ample wealth, our guide, depend on one like thee,
Thou driver of the tawny steeds!

BOOK III

CHAPTER I

DECADE I Indra

1. Let Soma juices make thee glad! Display thy bounty, Thunderer:
Drive off the enemies of prayer!
2. Drink our libation, Lord of hymns! with streams of meath thou art bedewed:
Yea, Indra, glory is thy gift.
3. Indra hath ever thought of you and tended you with care. The God,
Heroic Indra, is not checked.
4. Let the drops pass within thee as the rivers flow into the sea
O Indra, naught excelleth thee!
5. Indra, the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
6. May Indra give, to aid us wealth handy that rules the skilful ones!
Yea, may the Strong give potent wealth
7. Verily Indra, conquering all, drives even mighty fear away,
For firm is he and swift to act.
8. These songs with every draught we pour come, lover of the song, to thee
As milch-kine hasten to their calves.
9. Indra and Wishan will we call for friendship and prosperity,
And for the winning of the spoil.
10. O Indra, Vritra-slayer, naught is better, mightier than thou
Verily there is none like thee!

DECADE II Indra

1. Him have I magnified, our Lord in common, guardian of your folk,
Discloser of great wealth in kine.
2. Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord,
And with one will have risen to thee!
3. Good guidance hath the mortal man whom Arya-man, the Marut host,
And Mitras, void of guile, protect.
4. Bring us the wealth for which we long, O Indra, that which is concealed
In strong firm place precipitous.
5. Him your best Vritra-slayer, him the famous champion of mankind
I urge to great munificence.
6. Indra, may we adorn thy fame, fame of one like thee, hero! deck,
Sakra! thy fame at highest feast!
7. Indra, accept at break of day our Soma mixt with roasted corn,
With groats, with cake, with eulogies!
8. With waters' foam thou torest off, Indra, the head of Namuchi,
When thou o'ercamest all the foes.
9. Thine are these Soma juices, thine, Indra, those still to be expressed:
Enjoy them, Lord of princely wealth!

THE SAMA VEDA

10. For thee, O Indra, Lord of light, Somas are pressed and grass is strewn:
Be gracious to thy worshippers!

1. We seeking strength, with Soma drops fill full your Indra like a well,
Most liberal, Lord of boundless might.
2. O Indra, even from that place come unto us with food that gives
A hundred, yea, a thousand powers!
3. The new-born Vritra-slayer asked his mother, as he seized his shaft,
Who are the, fierce and famous ones?
4. Let us call him to aid whose hands stretch far, the highly-lauded, who
Fulfils the work to favour us
5. Mitra who knoweth leadeth us, and Varuna who guideth straight,
And Aryaman in accord with Gods.
6. When, even as she were present here, red Dawn hath shone from far away,
She spreadeth light on every side.
7. Varuna, Mitra, sapient pair, pour fatness on our pastures, pour
Meath on the regions of the air!
8. And, at our sacrifices, these, sons, singers, have enlarged their bounds,
So that the cows must walk knee-deep.
9. Through all this world strode Vishnu: thrice his foot he planted, and the whole
Was gathered in his footstep's dust.

DECADE IV Indra

1. Pass by the wrathful offerer; speed the man who pours libation, drink
The juice which he presents to thee!
2. What is the word addressed to him, God great and excellently wise?
For this is what exalteth him.
- 3, His wealth who hath no store of kine hath ne'er found out recited laud,
Nor song of praises that is sung.
4. Lord of each thing that giveth strength, Indra delighteth most in lauds,
Borne by bay steeds, libations' friend.
5. With wealth to our libation come, be not thou angry with us, like
A great man with a youthful bride.
6. When, Vasu, wilt thou love the laud? Now let the Channel bring the stream.
The juice is ready to ferment.
7. After the Seasons. Indra, drink the Soma from the Brahman's gift:
Thy friendship is invincible!
- S. O Indra, lover of the song, we are the singers of thy praise
O Soma-drinker, quicken us!
9. O Indra, in each fight and fray give to our bodies manly strength:
Strong Lord, grant ever-conquering might!
10. For so thou art the brave man's friend; a hero, too, art thou, and strong:
So may thine heart be won to us!

THE SAMA VEDA

DECADE V Indra

1. Like kine un milked we call aloud, hero, to thee, and sing thy praise,
Looker on heavenly light, Lord of this moving world, Lord, Indra, of what moveth not!
2. That we may win us wealth and power we poets, verily, call on thee:
In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee:
3. To you will I sing Indra's praise who gives good gifts as well we know;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.
4. As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your wondrous God who checks attack, who takes delight in precious juice.
5. Loud singing at the sacred rite where Soma flows we priests invoke
With haste, that he may help, as the bard's cherisher, Indra who findeth wealth for you
6. With Plenty for his true ally the active man will gain the spoil.
Your Indra, much-invoked, I bend with song, as bends a wright his wheel of solid wood.
7. Drink, Indra, of the savoury juice, and cheer thee with our milky draught!
Be, for our weal, our friend and sharer of the feast, and let thy wisdom guard us well!
8. For thou--come to the worshipper!--wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds!
9. Vasishtha will not overlook the lowliest one among you all
Beside our Soma juice effused to-day let all the Maruts drink with eager haste!
10. Glorify naught besides, O friends; so shall no sorrow trouble you!
Praise only mighty Indra when the juice is shed, and say your lauds repeatedly!

CHAPTER II

DECADE I Indra

1. No one by deed attains to him who works and strengthens evermore:
No, not by sacrifice, to Indra. praised of all, resistless, daring, bold in might.
- 2 He without ligature, before making incision in the neck,
Closed up the wound again, most wealthy Maghavan, who healeth the dis severed parts.
3. A thousand and a hundred steeds are harnessed to thy golden car:
Yoked by devotion, Indra, let the long-maned bays bring thee to drink the Soma juice!
4. Come hither, Indra, with bay steeds, joyous, with tails like peacock's plumes!
Let no men check thy course as fowlers stay the bird: pass o'er them as o'er desert lands!
5. Thou as a God, O mightiest, verily blassest mortal man.
O Maghavan, there is no comforter but thou: Indra, I speak my words to thee.
6. O Indra, thou art far-renowned, impetuous Lord of power and might.
Alone, the never-conquered guardian of mankind, thou smitest
down resistless foes.
7. Indra for worship of the Gods, Indra while sacrifice proceeds,
Indra, as warriors in the battle-shock, we call, Indra that we may win the spoil.
8. May these my songs of praise exalt thee, Lord, who hast abundant wealth!
Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.
9. These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength gain wealth and give unfailing help.
10. Even as the wild-bull, when he thirsts, goes to the desert's watery pool,
Come to us quickly both at morning and at eve, and with the Kanvas drink thy fill!

THE SAMA VEDA

DECADE II Indra and others

1. Indra, with all thy saving helps assist us, Lord of power and might!
For after thee we follow even as glorious bliss, thee, hero, finderout of wealth.
2. O Indra, Lord of light, what joys thou broughtest from the Asuras,
Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee!
3. To Aryaman and Mitra sing a reverent song, O pious one,
A pleasant hymn to Varuna who shelters us: sing ye a laud unto the Kings!
4. Men with their lauds are urging thee, Indra, to drink the Soma first.
The Ribhus in accord have lifted up their voice, and Rudras sung thee as the first.
5. Sing to your lofty Indra, sing, Maruts, a holy hymn of praise
Let Satakratu, Vritra-slayer, slay the foe with hundred-knotted thunderbolt!
6. To Indra sing the lofty hymn, Maruts! that slays the Vritras best,
Whereby the holy ones created for the God the light divine that ever wakes.
7. O Indra, give us wisdom as a sire gives wisdom to his sons
Guide us, O much-invoked, in this our way: may we still live and look upon the light!
8. O Indra, turn us not away: be present with us at our feast
For thou art our protection, yea, thou art our kin: O Indra, turn us not away!
9. We compass these like waters, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round
thee, O Vritra-slayer, sit.
10. All strength and valour that is found, Indra, in tribes of Nahushas,
And all the splendid fame that the Five Tribes enjoy, bring, yea, all manly powers at once!

DECADE III Indra

1. Yea, verily thou art a Bull, our guardian, rushing like a bull:
Thou, mighty one, art celebrated as a Bull, famed as a Bull both near and far.
2. Whether, O Sakra, thou be far, or, Vritra-slayer, near at hand,
Thence by heaven-reaching songs he who bath pressed the juice invites thee with thy long-maned
steeds.
3. In the wild raptures of the juice sing to your hero with high laud, to him the wise,
To Indra glorious in his name, the mighty one, even as the hymn alloweth it!
4. O Indra, give us for our weal a triple refuge, triply strong!
Bestow a dwelling-place on our rich lords and me, and keep thy dart afar from these!
5. Turning, as 'twere, to meet the Sun enjoy from Indra all good things!
When he who will be born is born with power we look to treasures as our heritage.
6. The godless mortal gaineth not this food, O thou whose life is long!
But one who yokes the bright-hued horses, Etasas; then Indra yokes his tawny steeds.
7. Draw near unto our Indra who must be invoked in every fight!
Come, thou most mighty Vritra-slayer, meet for praise, come to, libations and to hymns!
8. Thine, Indra, is the lowest wealth, thou cherishest the midmost wealth,
Thou ever rulest all the highest: in the fray for cattle none resisteth thee.
9. Where art thou? Whither art thou gone? For many a place attracts thy mind.
Haste, warrior, fort-destroyer, Lord of battle's din! haste, holy songs have sounded forth!
10. Here, verily, yesterday we let the thunder-wielder drink his fill.
Bring him the juice poured forth in sacrifice to-day. Now range you by the glorious one!

THE SAMA VEDA

DECADE IV Indra

1. He who as sovran Lord of men moves with his chariots unrestrained,
The Vritra-slayer, vanquisher of fighting hosts, pre-eminent, is praised in song.
2. Indra, give us security from that whereof we are afraid
Help us, O Maghavan, let thy favour aid us thus; drive away foes and enemies!
3. Strong pillar thou, Lord of the home! armour of Soma-offerers!
The drop of Soma breaketh all the strongholds down, and Indra is the Rishis' friend.
4. Verily, Surya, thou art great; truly, Aditya, thou art great!
O most admired for greatness of thy majesty, God, by thy greatness thou art great!
5. Indra! thy friend, when fair of form and rich in chariots, steeds, and kine,
Hath ever vital power that gives him strength, and joins the company with radiant men.
6. O Indra, if a hundred heavens and if a hundred earths were thine,--
No, not a hundred suns could match thee at thy birth, not both the worlds, O Thunderer!
7. Though, Indra, thou art called by men eastward and west ward, north and south,
Thou chiefly art with Anava and Turvasa, brave champion urged by men to come.
8. Indra whose wealth is in thyself, what mortal will attack this man?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan!
9. First, Indra! Agni! hath this Maid come footless unto those with feet.
Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.
10. Come, Indra, very near to us with aids of firmly-based resolve
Come, most auspicious, with thy most auspicious help; good kinsman, with good kinsmen come!

DECADE V Indra.

1. Call to your aid the eternal one who shoots and none may shoot at him,
Inciter, swift, victorious, best of charioteers, unconquered, Tugriya's strengthener!
2. Let none, no, not thy worshippers, delay thee far away from us
Even from faraway come thou unto our feast, or listen if' already here!
3. For Indra Soma-drinker, armed with thunder, press the Soma juice;
Make ready your dressed meats: cause him to favour us! The giver blesses him who gives.
4. We call upon that Indra who, most active, ever slays the foe
With boundless spirit, Lord of heroes, manliest one, help thou and prosper us in fight!
5. Ye rich in strength, through your great power vouchsafe us blessings day and night!
The offerings which we bring to you shall never fail gifts brought by us shall never fail.
6. Whenever mortal worshipper will sing a bounteous giver's praise,
Let him with song inspired laud Varuna who supports the folk who follow varied rites.
7. Drink milk to Indra in the joy of Soma juice, Medhyatithi!
To golden Indra ever close to his bay steeds, the thunder-armed, the golden one!
8. Both boons,-may Indra, hitherward turned listen to this prayer of ours,
And mightiest Maghavar, with thought inclined to us come near to drink the Soma juice!
9. Not for an ample price dost thou, Stone-caster! give thyself away,
Not for a thousand, Thunderer! nor ten thousand, nor a hundred, Lord of countless wealth!
10. O Indra, thou art more to me than sire or niggard brother is.
Thou and my mother, O good Lord, appear alike, to give me wealth abundantly.

BOOK IV

CHAPTER I

DECADE I Indra and others

1. These Soma juice mixt with curd have been expressed for Indra here:
Come with thy bay steeds, Thunder-wielder, to our home, to drink them till they make thee glad!
2. Indra, these Somas with their lauds have been prepared for thy delight.
Drink of the pleasant juice and listen to our songs; lover of song, reward the hymn!
3. I call on thee, Sabardugha, this day, inspirer of the psalm.
Indra, the richly-yielding milch-cow who provides unfailing food in ample stream.
4. Indra, the strong and lofty hills are powerless to bar thy way
None stays that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.
5. Who knows what vital power he wins, drinking beside the flowing juice?
This is the fair-cheeked. God who, joying in the draught, breaks down the castles in his strength.
6. What time thou castest from his seat and punishest the riteless man,
Strengthen for opulence, O Indra Maghavan, our plant desired by many a one!
7. Let Tvashtar, Brahmanaspati, Parjanya guard our heavenly word,
Aditi with her sons, the brothers, guard for us the invincible, the saving word!
8. Ne'er art thou fruitless, Indra, ne'er dost thou desert the worshipper:
But now, O Maghavan, thy bounty as a God is poured forth ever more and more.
9. Best slayer of the Vritras, yoke thy bay steeds, Indra, far away
Come with the high ones hither, Maghavan, to us, mighty, to, drink the Soma juice!
10. O Thunderer, zealous worshippers gave thee drink this time yesterday:
So, Indra, listen here to him who offers lauds: come near unto, our dwelling-place!

DECADE II

1. Advancing, sending forth her rays, the daughter of the Sky is seen.
The mighty one lays bare the darkness with her eye, the friendly Lady makes the light.
2. These morning sacrifices call you, Asvins, at the break of day.
For help have I invoked you rich in power and might: for, house by house, ye visit all.
3. Where are ye, Gods? What mortal man, O Asvins, glows with zeal for you,
Urging you with the crushing stone and with the stalk of Soma thus or otherwise?
4. This sweetest Soma juice hath been expressed for you at morning rites.
Asvins, drink this prepared ere yesterday and give treasures to him who offers it!
5. Let me not, still beseeching thee with might and sound of Soma drops,
Anger at sacrifice a fierce wild creature! Who would not beseech the almighty one!
6. Adhvaryu, let the Soma flow, for Indra longs to drink thereof.
He even now hath yoked his vigorous bay steeds: the Vritraslayer hath come nigh.
7. Bring thou all this unto the good, O Indra, to the old and young!
For, Maghavan, thou art rich in treasures from of old, to be invoked in every fight.
8. If I, O Indra, were the lord of riches ample as thine own,
I would support the singer, God who scatterest wealth! and not abandon him to woe.
9. Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher!

THE SAMA VEDA

10. For in thy might thou stretchest out beyond the mansions of the sky.
The earthly region, Indra, comprehends thee not. Thou hast waxed mighty over all.

DECADE III

1. Pressed is the juice divine with milk commingled: thereto hath Indra ever been accustomed. We wake thee, Lord of bays, with sacrifices: mark this our laud in the wild joys of Soma!
2. A home is made for thee to dwell in, Indra: O much-invoked one, with the men go thither! Thou, that thou mayest guard us and increase us, givest us wealth and joyest in the Somas.
3. The well thou clavest, settest free the fountains, and gavest rest to floods that were obstructed. Thou, Indra, laying the great mountain open, slaying the Ddnava, didst loose the torrents.
4. When we have pressed the juice we laud thee, Indra, most valorous! even about to win the booty. Bring us prosperity, and by thy great wisdom, under thine own protection, may we conquer!
5. Thy right hand have we grasped in ours, O Indra, longing, thou very Lord of wealth, for treasures. Because we know thee, hero, Lord of cattle: vouchsafe us mighty and resplendent riches!
6. Men call on Indra in the armed encounter that he may make the hymns they sing decisive. Hero in combat and in love of glory, give us a portion of the stall of cattle!
7. Like birds of beauteous wing the Priyamedhas, Rishis, imploring, have come nigh to Indra. Dispel the darkness and fill full our vision: deliver us as men whom snares entangle!
8. They gaze on thee with longing in their spirit, as on a strongwinged bird that mounteth sky-ward; On thee with wings of gold, Varuna's envoy, the Bird that hasteneth to the home of Yama.
9. First in the ancient time was Prayer engendered: Vena disclosed the bright ones from the summit, Laid bare this world's lowest and highest regions, womb of the existent and the non-existent.
10. They have prepared and fashioned for this hero words never matched, most plentiful, most auspicious,
For him the ancient, great, strong, energetic, the very mighty wielder of the thunder.

DECADE IV Indra

1. The black drop sank in Ansumati's bosom, advancing with ten thousand round about it. Indra with might longed for it as it panted: the hero-hearted King laid down his weapons.
2. Flying in terror from the snort of Vritra all deities who were thy friends forsook thee. So, Indra, with the Maruts be thy friendship: in all these battles thou shalt be the victor.
3. The old hath waked the young Moon from his slumber who runs his circling course with many round him.
Behold the God's high wisdom in its greatness: he who died yesterday to-day is living.
4. Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival. The hidden pair, heaven and the earth, thou foundest, and to the mighty worlds thou gavest pleasure.
5. A friend we count thee, sharp-edged, thunder-wielder, Steer strong of body, overthrowing many. Thou, helping, causest pious tribes to conquer: Indra, I laud the, heavenly Vritra-slayer.
6. Bring to the wise, the great, who waxeth mighty your offerings,. and make ready your devotion! Go forth to many tribes as man's controller!
7. Call we on Maghavan, auspicious Indra, best hero in this fight where spoil is gathered, Strong, listening to give us aid in battles, who slays the Vritras, wins and gathers riches!
8. Prayers have been offered up-through love of glory: Vasishtha, honour Indra in the battle! He who with fame extends through all existence hears words which I, his faithful servant, utter.
9. May the sweet Soma juices make him happy to cast his quoit that lies in depth of waters!
Thou from the udder which o'er earth is fastened hast poured the milk into the kine and herbage.

THE SAMA VEDA

DECADE V Indra and others

1. This vigorous one whom deities commission, the conqueror of cars, the strong and mighty, Swift, fleet to battle, with uninjured fellows, even Tarkshya for our weal will we call hither.
2. Indra the rescuer, Indra the helper, hero who listens at each invocation, Sakra I call, Indra invoked of many. May Indra Maghavan accept our presents!
3. Indra whose right hand wields the bolt we worship, driver of bay steeds seeking sundered courses. Shaking his beard with might he hath arisen, terrible with his weapons, with his bounty.
4. The ever-slaying, bold and furious Indra, the bright bolt's Lord, the strong, the great, the boundless, Who slayeth Vritra and acquireth booty, giver of blessings, Maghavan the bounteous.
5. The man who lies in wait and fights against us, deeming himself a giant or a hero,-- By battle or with strength destroy him, Indra! With thy help, manly-souled! may we be victors!
6. He whom men call when striving with their foemen, or speeding onward in array of battle, Whom bards incite where heroes win the booty, or in the way to waters, He is Indra.
7. On a high car, O Parvata and Indra, bring pleasant viands, with brave heroes, hither! Enjoy our presents, Gods, at sacrifices: wax strong by hymns, rejoice in our oblation!
8. In ceaseless flow hath he poured forth his praises, as waters from the ocean's depth, to Indra, Who to his car on both its sides securely hath fixed the earth and heaven as with an axle.
9. May our friends turn thee hitherward to friendship! Mayst thou approach us even o'er many rivers! May the Disposer, radiant in this mansion with special lustre, bring the father's offspring!
10. Who yokes to-day unto the pole of Order the strong and passionate steers of checkless spirit, Health-bringing, bearing in their mouths no fodder? Long shall he live who richly pays their service.

CHAPTER II

DECADE I Indra

1. The singers hymn thee, they who chant the psalm of praise are lauding thee. The Brahmins have exalted thee, O Satakratu, like a pole.
2. All sacred-songs have magnified Indra expansive as the sea, Best of all warriors borne on cars, the Lord of heroes, Lord of strength.
3. This poured libation, Indra, drink, immortal, gladdening, excellent: Streams of the bright have flowed to thee here at the seat of holy Law.
4. Stone-darting Indra, wondrous God, what wealth thou hast not given me here, That bounty, treasure-finder! bring, filling full both thy hands, to us!
5. O Indra, hear Tiraschi's call, the call of him who serveth thee! Satisfy him with wealth of kine and valiant offspring! Great art thou.
6. This Soma hath been pressed for thee, O Indra: bold one, mightiest, come! May Indra-vigour fill thee full, as Surya fills mid-air with rays
7. Come hither, Indra, with thy bays, come thou to Kanva's eulogy! Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
8. Song-lover! like a charioteer come songs to thee when Soma flows. Together, they have called to thee as mother-kine unto their calves.
9. Come now and let us glorify pure Indra with pure Sama hymn! Let milk-blent juice delight him made stronger with pure, pure songs of praise!
10. That which, most wealthy, makes you rich, in splendours most illustrious, Soma is pressed: thy gladdening drink, Indra libation's Lord! is this.

THE SAMA VEDA

DECADE II Indra. Dadhikravan

1. Bring forth oblations to the God who knoweth all who fain would drink,
The wanderer, lagging not behind the hero, coming nigh with speed!
2. To us the mighty, lying in all vital power, who resteth in the deep, who standeth in the east.
Drive thou the awful word away.
3. Even as a car to give us aid, we draw thee nigh to favour us,
Strong in thy deeds, quelling attack, Indra, Lord, mightiest! of the brave.
4. With powers of mighty ones hath he, the friend, the ancient, been equipped,
Through whom our father Manu made prayers efficacious with the Gods.
5. What time the swift and shining steeds, yoked to the chariots, draw them on,
Drinking the sweet delightful juice, there men perform their glorious acts.
6. Him for your sake I glorify as Lord of Strength who wrongeth none,
Indra the hero, mightiest, all-conquering and omniscient.
7. I with my praise have glorified strong Dadhikravan, conquering steed
Sweet may he make our mouths: may he prolong the days we have to live!
8. Render of forts, the young, the wise, of strength unmeasured, was he born,
Sustainer of each sacred rite, Indra, the Thunderer, much-extolled.

DECADE III Indra and others

1. Offer the triple sacred draught to Indu hero-worshipper!
With hymn and plenty he invites you to complete the sacrifice.
2. Those whom they call the attendant pair of Kasyapa who knows the light,
Lords of each holy duty when the wise have honoured sacrifice.
3. Sing, sing ye forth your songs of praise, men, Priya-medhas, sing your songs:
Yea, let young children sing their lauds: yea, glorify our firm stronghold!
4. To Indra must a laud be said, a joy to him who freely gives,
That Sakra may be joyful in our friendship and the juice we pour.
5. Your Lord of might that ne'er hath bent, that ruleth over all mankind,
I call, that he, as he is wont, may aid the chariots and the men.
6. Even he who is thine own, through thought of Heaven, of mortal man who toils,
He with the help of lofty Dyaus comes safe through straits of enmity.
7. Wide, Indra Satakratu, spreads the bounty of thine ample grace:
So, good and liberal giver, known to all men, send us splendid wealth!
8. Bright Ushas, when thy times return, all quadrupeds and bipeds stir,
And round about flock winged birds from all the boundaries of heaven.
9. Ye Gods who yonder have your home amid the luminous realm of heaven,
What count ye right? what endless life? What is the ancient call on you?
10. We offer laud and psalm wherewith men celebrate their holy rites.
They govern at the sacred place and bear the sacrifice to Gods.

DECADE IV Indra

1. Heroes of one accord brought forth and formed for kingship Indra who wins the victory in all
encounters,
For power, in firmness, in the field, the great destroyer, fierce and exceeding strong, stalwart and full
of vigour.

THE SAMA VEDA

2. I trust in thy first wrathful deed, O Indra, when thou slewest Vritra and didst work to profit man; When the two world-halves fled for refuge unto thee, and earth even trembled at thy strength, O Thunder-armed!
3. Come all with might together to the Lord of heaven, the only one who is indeed the guest of men. He is the first: to him who fain would come to us all pathways turn; he is in truth the only one.
4. Thine, Indra, praised of many, excellently rich, are we who trusting in thy help draw near to thee. For none but thou, song-lover, shall receive our lauds: as Earth loves all her creatures, welcome this our hymn!
5. High hymns have sounded forth the praise of Maghavan, supporter of mankind, of Indra meet for lauds; Him who hath waxen mighty, much-invoked with prayers, immortal one whose praise each day is sung aloud.
6. In perfect unison have all your longing hymns that find the light of heaven sounded forth Indra's praise. As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.
7. Make glad with songs that Ram whom many men invoke, worthy hymns of praise, Indra the sea of wealth; Whose boons spread like the heavens, the - lover of mankind: sing praise to him the Sage, most liberal for our good!
8. I glorify that Ram who finds the light of heaven, whose hundred strong and mighty ones go forth with him. With prayers may I turn hither Indra to mine aid;-the car which like a swift steed hasteth to the call!
9. Filled full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form, The heaven and the earth by Varuna's decree, unwasting, rich in germs, stand parted each from each.
10. As like the Morning, thou hast filled, O Indra, both the earth. and heaven, So as the mighty one, great King of all the mighty race of men, the Goddess mother brought thee forth, the blessed mother gave thee life.
11. Sing, with oblation, praise to him who maketh glad, who with. Rijisvan drove the dusky brood away! Let us, desiring help, call him for friendship, him the strong, the Marut-girt, whose right hand wields the bolt!

DECADE V Indra

1. When Somas flow thou makest pure, Indra, thy mind that merits laud For gain of strength that ever grows: for great is he.
2. Sing forth to him whom many men invoke, to him whom many laud: Invite the potent Indra with your songs of praise
3. We sing this strong and wild delight of thine which conquer; in the fray, Which, Caster of the Stone! gives room and shines like gold,
4. Whether thou drink the Soma by Vishnu's or Trita Aptya's side, Or with the Maruts, Indra! quaff the following drops.
5. Come, priest, and of the savoury juice pour forth a yet more gladdening draught: So is the hero praised who ever prospers us.
6. Pour out the drops for Indra; let him drink the meath of Soma juice! He through his majesty sends forth his bounteous gifts.

THE SAMA VEDA

7. Come, sing we praise to Indra, friends! the hero who deserves the laud,
Him who with none to aid o'ercomes all tribes of men.
8. Sing ye a psalm to Indra, sing a great song to the lofty Sage,
To him who maketh prayer, inspired who loveth laud!
9. He who alone bestoweth wealth on mortal man who offereth gifts
Is Indra only, potent Lord whom none resist.
10. Companions, let us learn a prayer to Indra, to the Thunderer,
To glorify your bold and most heroic friend!

BOOK V

CHAPTER I

DECADE I Indra Adityas

1. Indra, this might of thine I praise most highly for the sacrifice
That thou, O Lord of Power, dost slay Vritra with might
2. For thee this Soma hath been pressed, in whose wild joy thou madest once
Sambara Divodasa's prey: O Indra, drink!
3. Come unto us, O Indra, dear, still conquering, unconcealable!
Wide as a mountain spread on all sides, Lord of heaven!
4. Joy, mightiest Indra, that perceives, sprung from deep Soma draughts, whereby
Thou smitest down the greedy fiend,-that joy we crave!
5. Adityas, very mighty ones, grant to our children and our seed
This lengthened term of life that they may live long days!
6. Though knowest, Indra, Thunder-armed! how to avoid destructive powers,
As one secure from pitfalls each returning day.
7. Drive ye disease and strife away, drive ye away malignity:
Adityas, keep us far removed from sore distress!
8. Drive Soma, Indra, Lord of bays! and let it cheer thee: the stone, like a well-guided courser,

DECADE II Indra.

1. Still, Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest friendship but in war.
2. Him who of old hath brought to us this and that blessing, him I magnify for you,
Even Indra, O my friends, for help.
3. Fail not when marching onward: come hither, like-spirited, stay not far away
Ye who can tame even what is firm!
4. Come hither to the dropping juice, O Lord of cornland. Lord of horses, Lord of kine:
Drink thou the Soma, Soma's Lord!
5. Hero, may we, with thee for friend, withstand the man who pants against us in his wrath,
In fight with people rich in kine!
6. Yea, kin by common ancestry, the Maruts, even the oxen, close united friends!
Are licking one another's back.
7. O Indra, bring great strength to us, bring valour, Satakratu, thou most active, bring
A hero conquering in war!
8. So, Indra, friend of song, do we draw nigh to thee with longing; we have streamed to thee
Coming like floods that follow floods
9. Sitting like birds beside thy meath, mingled with milk, which gladdeneth and exalteth thee,
Indra, to thee we sing aloud.
10. We call on thee, O matchless one! We, seeking help, possessing nothing firm ourselves,
Call on thee, wondrous, Thunder-armed.

THE SAMA VEDA

DECADE III Indra

1. The juice of Soma thus diffused, sweet to the taste the bright cows drink,
Who travelling in splendour close to mighty Indra's side rejoice, good in their own supremacy.
2. Thus hath the Soma, gladdening draught, produced the prayer that giveth joy:
Thou, mightiest, Thunder-armed, hast driven by force the Dragon from the earth, lauding thine own supremacy.
3. By men hath Indra been advanced, the Vritra-slayer, to joy and strength.
Him only we invoke for help in battles whether great or small: be he our aid in deeds of might!
4. Unconquered strength is only thine, Indra, Stonecaster, Thunder-armed!
When thou with thy surpassing power smotest to death that guileful beast, lauding thine own supremacy.
5. Go forward, meet the foe, be bold; thy bolt of thunder is not checked!
Manliness, Indra, is thy strength. Slay Vritra, make the waters thine, lauding thine own supremacy!
6. When war and battles are on foot, booty is offered to the bold.
Yoke thou thy wildly-rushing bays. Whom wilt thou slay, and whom enrich? Do thou, O Indra, make us rich!
7. Well have they eaten and rejoiced; the friends have risen and passed away:
The sages luminous in themselves have praised thee with their latest hymn. Now, Indra, yoke thy two bay steeds!
8. Graciously listen to our songs. Maghavan, be not negligent!
When wilt thou make us glorious? Make this, only this thine end and aim. Now, Indra! yoke thy two bay steeds.
9. Within the waters runs the Moon, he with the beauteous wings in heaven.
Ye lightnings with your golden wheels, men find not your abiding-place. Mark this my woe, ye Earth and Sky!
10. To meet your treasure-bringing car, the mighty car most dear to us.
Asvins, the Rishi is prepared, your worshipper, with songs of praise. Lovers of sweetness, hear my call!

DECADE IV Agni and others.

1. O Agni, God, we kindle thee, refulgent, wasting not away,
That this more glorious fuel may send forth for thee its shine to heaven. Bring food to those who sing thy praise!
2. With offerings of our own we choose thee, Agni, as our Hotar priest,
Piercing and brightly shining-at your glad carouse-served with trimmed grass at sacrifice. Thou waxest great.
3. O heavenly Dawn, awaken us to ample opulence to-day,
Even as thou didst waken us with Satyasravas, Vayya's son, high born! delightful with thy steeds!
4. Send us a mind that brings delight, send energy and mental power.
Then-at your glad carouse-let men joy in thy love, sweet juice! as kine in pasturage. Thou waxest great,
5. Great, as his nature is, through power, terrible, he hath waxed in strength,
Lord of bay steeds, strong-jawed, sublime, he in joined hands for glory's sake hath grasped his iron thunderbolt.
6. He, Indra, verily will mount the powerful car that finds the kine,
Who thinks upon the well-filled bowl, the tawny coursers' harnesser. Now, Indra, yoke thy two bay

THE SAMA VEDA

steeds!

7. I think of Agni who is kind, whom, as their home, the milch-kine seek:

Whom fleet-foot coursers seek as home, and strong enduring steeds as home. Bring food to those who sing thy praise!

8. No peril, no severe distress, ye Gods, affects the mortal man

Whom Aryaman and Mitra lead, and Varuna, of one accord, beyond his foes.

DECADE V Soma Pavamana

1. Flow forth, O Soma, flow thou onward, sweet to Indra's Mitra's, Pushan's, Bhaga's taste.
2. Run forth to battle, conquering the Vritras; thou speedest to quell the foes like one exacting debts.
3. Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form.
4. Flow onward, Soma, flow for mighty strength, as a strong courser, bathed, to win the prize.
5. Fair Indu hath flowed on for rapturous joy, sage, for good fortune, in the waters' lap.
6. In thee, effused. O Soma, we rejoice ourselves for great supremacy in fight:
Thou, Pavamana, enterest into mighty deeds.
7. Who are these radiant men in serried rank, Rudra's young heroes, too, with noble steeds?
8. Agni, with hymns may we now accomplish that which thou lovest,
Strength, like a horse, auspicious strength with service.
9. The strong youths have come forth to view, to show their strength, God Savitar's quickening energy:
Ye warrior horsemen, win the heavens.
10. Soma, flow splendid with thy copious stream in due succession through the ample fleece.

CHAPTER II

DECADE I. Indra

1. Giver from all sides, bring to us from every side, thou whom as strongest we entreat!
2. This Brahman, comer at due time, named Indra, is renowned and praised.
3. The Brahmans with their hymns exalting Indra increased his strength that he might slaughter Ahi.
4. Anavas wrought a chariot for thy courser, and Tvashtar, much-invoked! the bolt that gitters:
5. Rest, wealth to him who longs for wealth! the riteless stirs not his love nor wins his way to riches.
6. The cows are ever pure and all-supporting, the Gods are ever free from stain and blemish.
7. With all thy beauty come! The kine approaching with full udders follow on thy path.
8. May we, inhabiting a meath-rich dwelling, increase our wealth, and think of thee, O Indra!
9. The Maruts with fair hymns chant out their praise-song: this Indra, famed and youthful, shouts accordant.
10. Sing to your Indra, mightiest Vritra-slayer, sing to the Sage the song that he accepteth!

DECADE II Agni Indra

1. Observant Agni hath appeared, oblation-bearer with his car.
2. O Agni, be our nearest friend, yea, our protector and our kind deliverer!
3. Like wondrous Bhaga, Agni deals treasure among the mighty.
4. Far off or present even now, send forth thy shouting first of all!
5. Dawn drives away her sister's gloom, and through her excellence makes her retrace her path.
6. May we, with Indra and the Gods to aid us, bring these existing worlds to full completion!

THE SAMA VEDA

7. Like streams of water on their way, let bounties, Indra, flow from thee!
8. With this may we obtain strength god-appointed, happy with brave sons through a hundred winters!
9. With strength let Mitra, Varuna swell oblations; do thou prepare for us rich food, O Indra!
10. Indra is King of all the world.

DECADE III Indra and others

1. At the Trikadrakas the great and strong enjoyed the barley-brew. With Vishnu did he drink the pressed-out Soma juice, even as he would.
That hath so heightened him the great, the wide to do his mighty work. So did the God attend the God, true Indu Indra who is true.
2. This God who sees for thousands of mankind, the light, the thought of poets, and the Law,
The brilliant one, hath sent forth hither all the Dawns: spotless, one-minded, zealous in their home they dwell, with thought upon the Steer.
3. Come to us, Indra, from afar, conducting us, as, to the gatherings, a Lord of heroes, as an archer King, the heroes' Lord!
We come with gifts of pleasant food, with flowing juice, invoking thee, as sons invite a sire, that we may win the spoil, thee, bounteous, for gain of spoil.
4. Loudly I call that Indra Maghavan, the mighty, resistless, evermore possessing many glories.
Holy, most liberal, may he lead us on to riches, through songs, and, thunder-armed make all our pathways pleasant!
5. Heard be our prayer! In thought I honour Agni first: now straightway we elect this heavenly company, Indra and Vayu we elect.
For when our latest thought is raised and on Vivasvan centred well, then do our holy songs go forward on their way, our songs as 'twere unto the Gods.
6. To Vishnu, to the mighty whom the Maruts follow, let your hymns born in song go forth,
Evayamarut!
To the strong, very holy band adorned with bracelets, that rushes on in joy and ever roars for vigour!
7. With this his golden splendour purifying him, be with his own allies subdues all enemies, as Sura with his own allies.
Cleansing himself with stream of juice he shines forth yellow-hued and red, when with the praisers he encompasses all, forms, with praisers having seven mouths.
8. I praise this God, parent of heaven and earth, exceeding wise, possessed of real energy, giver of treasure, thinker dear to all,
Whose splendour is sublime, whose light shone brilliant in, creation, who, wise and golden-handed, in his beauty mader the sky.
9. Agni I deem our Hotar-priest, munificent wealth-giver, Son of Strength, who, knoweth all that is, even as the Sage who, knoweth all.
Lord of fair rites, a God with form erected turning to the Gods, he, when the flame hath sprung forth from the holy oil, the offered fatness, longs for it as it glows bright.
10. This, Indra! dancer! was thy hero deed, thy first and ancient work, worthy to be told forth in heaven,
Even thine who furtheredst life with a God's own power, freeing the floods. All that is godless may he conquer with his might, and, Lord of Hundred Powers, find for us strength and food!

THE SAMA VEDA

DECADE IV Soma Pavamana

1. High is thy juice's birth: though set it heaven, on earth it hath obtained dread sheltering power and great renown.
2. In sweetest and most gladdening stream flow pure, O Soma, on thy way, pressed out for Indra, for his drink!
3. Flow onward mighty with thy stream, inspiriting the Maruts' Lord, winning all riches with thy power!
4. Flow onward with that juice of thine most excellent, that brings delight, slaying the wicked, dear to Gods!
5. Three several words are uttered: kine are lowing, cows who give the milk; the tawny-hued goes bellowing on.
6. For Indra girt by Maruts, flow, thou Indu, very rich in meath, to seat thee in the place of song!
7. Strong, mountain-born, the stalk hath been pressed in the streams for rapturous joy. Hawk-like he settles in his home.
8. Gold-hued! as one who giveth strength flow on for Gods to drink, a draught for Vayu and the Marut host!
9. Soma, the dweller on the hills, effused, hath flowed into the sieve. All-bounteous art thou in carouse.
10. The Sage of heaven whose heart is wise, when laid between both hands, with roars, gives us delightful powers of life.

DECADE V Soma Pavamana

1. The rapture-shedding Somas have flowed forth in our assembly, pressed to glorify our liberal lords.
2. The Somas, skilled in song, the waves, have led the water forward, like buffaloes speeding to the woods.
3. Indu flow on, a mighty juice; glorify us among the folk: drive all our enemies away!
4. For thou art strong by splendour: we, O Pavamana, call on thee, the brilliant looker on the light.
5. Indu, enlightener, dear, the thought of poets, hath flowed clearly, like a charioteer who starts the steed.
6. Through our desire of heroes, kine, and horses, potent Soma drops, brilliant and swift, have been effused.
God, working with mankind, flow on; to Indra go thy gladdening juice: to Vayu mount as Law commands!
From heaven hath Pavamana made, as 'twere, the marvellous thunder, and the lofty light of all mankind.
9. Pressed for the gladdening draught the drops flow forth abundantly with song, flow onward with the stream of meath.
10. Reposing on the river's wave, the Sage hath widely flowed around, bearing the bard whom many love.

BOOK VI

CHAPTER I

DECADE I Soma Pavamana

1. The Gods have come to Indu well-descended, beautified with milk, the active crusher of the foe.
2. Active, while being purified, he hath assailed all enemies: they deck the Sage with holy hymns.
3. Pouring all glories hither, he, effused, hath passed within the jar: Indu on Indra is bestowed.
4. From the two press-boards is the juice sent, like a car-horse, to the sieve: the steed steps forward to the goal.
5. Impetuous, bright, have they come forth, unwearied in their speed, like bulls, driving the black skin far away.
6. Soma, thou flowest chasing foes, finder of wisdom and delight: drive thou the godless folk afar! Flow onward with that stream wherewith thou gavest splendour to the Sun, speeding the waters kind to man!
8. Flow onward thou who strengthenedst Indra to slaughter Vritra who compassed and stayed the mighty floods!
9. Flow onward, Indu, with this food for him who in thy wild delights battered the nine-and-ninety down!
10. Flow, pressed, into the filter, speed the heavenly one who winneth wealth, who bringeth booty through our juice!

DECADE II Soma Pavamana

1. The tawny Bull hath bellowed, fair as mighty Mitra to behold: he gleams and flashes with the Sun.
2. We choose to-day that chariot-steed of thine, the strong, that brings us bliss, the guardian, the desire of all.
3. Adhvaryu, to the filter lead the Soma juice expressed with stones: make thou it pure for Indra's drink.
4. Swift runs this giver of delight, even the stream of flowingjuice: Swift runs this giver of delight.
5. Pour hitherward, O Soma, wealth in thousands and heroic strength, and keep renown secure for us!
- 6. The ancient living ones have come unto a newer resting-place. They made the Sun that he might shine.
7. Soma, flow on exceeding bright with loud roar to the reservoirs, resting in wooden vats, thy home!
8. O Soma, thou, art strong and bright, potent, O God, with potent sway: thou, mighty one, ordainest laws.
9. For food, flow onward with thy stream, cleansed and made bright by sapient men: Indu. with sheen approach the milk!
10. Soma, flow on with pleasant stream, strong and devoted to the Gods, our friend, unto the woollen sieve.
11. By this solemnity, Soma, thou, though great, hast been increased: in joy thou, verily actest like a bull!
12. Most active and benevolent, this Pavamana sent to us for lofty friendship meditates.
13. Indu, to us for this great rite, bearing as 'twere thy wave to Gods, unwearied, thou art flowing on.
14. Chasing our foemen, driving off the godless, Soma floweth on, going to Indra's settled place.

THE SAMA VEDA

DECADE III Soma Pavamana

1. Cleansing thee, Soma, in thy stream, thou flowest in a watery robe: giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
2. Hence sprinkle forth the juice effused, Soma, the best of sacred gifts, who, friend of man, hath run amid the water-streams! He hath pressed Soma out with stones.
3. Expressed by stones, O Soma, and urged through the long wool of the sheep, thou, entering the press-boards even as men a fort, gold-hued hast settled in the vats.
4. O Soma,--for the feast of Gods, river-like he hath swelled with surge, sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.
5. Pressed out by pressers, Soma goes over the fleecy backs of sheep, goes, even as with a mare, in tawny-coloured stream, goes in a sweetly-sounding stream.
6. O Soma, Indu, every day thy friendship hath been my delight. Many fiends follow me help me, thou tawny-hued: pass on beyond these barriers!
7. Deft-handed! thou when purified liftest thy voice amid the sea. Thou, Pavamana, makest riches flow to us, yellow, abundant, much desired.
8. The living drops of Soma juice pour, as they flow, the gladdening drink, intelligent drops above the station of the sea, exhilarating, dropping meath.
9. Soma, while thou art cleansed, most dear and watchful in the sheep's long wool, most like to Angiras! thou hast become a sage. Sprinkle our sacrifice with mead!
10. Soma, the gladdening juice, flows pressed for Indra with his Marut host: he hastens o'er the fleece with all his thousand streams: him, him the men make pure and bright.
11. Flow on, best winner of the spoil, to precious gifts of every sort! Thou art a sea according to the highest law, joy-giver, Soma! to the Gods
12. Over the cleansing sieve have flowed the Pavamanas in a stream, girt by the Maruts, gladdening, steeds with Indra's strength, for wisdom and for dainty food.

DECADE IV Soma Pavamana

1. Run onward to the reservoir and seat thee: cleansed by the men speed forward to the battle!
Making thee glossy like an able courser, forth to the sacred grass with reins they lead thee.
2. The God declares the deities' generations, like Uaana, proclaiming lofty wisdom.
With brilliant kin, far-ruling, sanctifying, the wild boar, singing with his foot, advances.
3. Three are the voices that the car-steed utters: he speaks the lore of prayer, the thought of Order.
To the cows' master come the cows inquiring: the hymns with eager longing come to Soma.
4. Made pure by this man's urgent zeal and impulse, the God hath with his juice the Gods pervaded.
Pressed, singing, to the sieve he goes, as passes the Hotar to enclosures holding cattle.
5. Father of holy hymns Soma flows onward, the father of the earth, father of heaven;
Father of Agni, Surya's generator, the father who begat Indra and Vishnu
6. To him, praiseworthy, sacred tones have sounded, Steer of the triple height, the life-bestower.
Dwelling in wood, like Varuna, a river, lavishing treasure, he distributes blessings.
7. Guard of all being, generating creatures, loud roared the sea as highest law commanded.
Strong, in the filter, on the fleecy summit, pressed from the stone, Soma hath waxen mighty.
8. Loud neighs the tawny steed when started, settling deep in the wooden vessel while they cleanse him.
Led by the men he makes the milk his raiment; then shall he, of himself, engender worship.
9. This thine own Soma, rich in meath, O Indra, the Strong, hath flowed into the Strong One's filter.
The swift steed, bounteous, giving hundreds, thousands, hath reached the sacred grass which never

THE SAMA VEDA

fails him.

10. Flow onward, Soma, rich in meath, and holy, enrobed in waters, on the fleecy summit!
Settle in vessels that are full of fatness, as cheering and most gladdening drink for Indra!

DECADE V Soma Pavamana

1. In forefront of the cars forth goes the hero, the leader, seeking spoil: his host rejoices.
Soma endues his robe of lasting colours, and blesses, for his friends, their calls on Indra.
2. Thy streams have been poured forth with all their sweetness, when, cleansed thou passest through
the woollen filter.

The race of kine thou cleanseest, Pavamana! Thou didst beget: and speed the Sun with splendours.

3. Let us sing praises to the Gods: sing loudly, send ye the Soma forth for mighty riches!
Let him flow, sweetly-flavoured, through the filter: let the God Indu settle in the beaker!

4. Urged on, the father of the earth and heaven hath gone forth like a car to gather booty.
Going to Indra, sharpening his weapons, and in his hands containing every treasure.

5. When, by the law of the Most High, in presence of heaven and earth, the fond mind's utterance
formed him.

Then, loudly lowing, came the cows to Indu, the chosen, wellloved master in the beaker.

6. Ten sisters, pouring out the rain together, the sage's quickly-moving thoughts, adorn him.

Hither hath run the gold-hued child of Surya, and reached the vat like a fleet vigorous courser.

7. When beauties strive for him as for a charger, then strive the songs as people for the sunlight.

A mighty Sage, he flows enrobed in waters and hymns as 'twree a stall that kine may prosper.

8. Strong Indu, bathed in milk, flows on for Indra, Soma exciting, strength, for his carousal.

He quells malignity and slays the demons, King of the homestead, he who gives us comfort.

9. Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu!

Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who cometh quickly.

10. Soma, the mighty, when, the waters' offspring, he chose the Gods, performed that great
achievement.

He, Pavamana, granted strength to Indra: he, Indu, generated light in Surya.

11. As for a chariot-race, the skilful speaker, first hymn, inventor, hath with song been started.

The sisters ten upon the fleecy summit adorn the car-horse in the resting-places.

12. Hastening onward like the waves of waters our holy hymns are coming forth to Soma.

To him they go with lowly adoration, and, longing, enter him who longs to meet them.

CHAPTER II

DECADE I Soma Pavamana

1. For first possession of your juice. for the exhilarating drink,

Drive ye away the dog, my friends, drive ye the long-tongued dog away!

2. As Pushan. Fortune, Bhaga, comes this Soma while they make him pure.

He, Lord of all the multitude, hath looked upon the earth and heaven.

3. The Somas, very rich in sweets, for which the sieve is destined,. flow
Effused, the source of Indra's joy: may your strong juices reach the Gods!

4. For us the Soma juices flow, the drops best furtherers of weal,
Effused as friends, without a spot, benevolent, finders of the. light.

5. Stream on us riches that are craved by hundreds, best at winning spoil,
Riches, O Indu, thousandfold, most splendid, that surpass the light!

THE SAMA VEDA

6. The guileless ones are singing praise to Indra's well-beloved friend,
As, in the morning of its life, the mothers lick the new-born calf.
7. They for the bold and lovely one ply manly vigour like a bow;
Bright, glad, in front of songs they spread to form a vesture for the Lord.
8. Him with ths fleece they purify, brown, golden-hued, beloved of all,
Who with exhilarating juice goes forth to all the deities.
9. Let him, as mortal, crave this speech, for him who presses, of the juice,
As Bhrigu's sons chased Makha, so drive ye the niggard hound away!

DECADE II Soma Pavamana

1. Graciously-minded he is flowing on his way to win dear names o'er which the youthful one grows great.
The mighty and far-seeing one hath mounted now the mighty Surya's car which moves to every side.
2. Spontaneous let our drops of Soma juice flow on, pressed out and tawny-coloured, mightily, to the Gods!
Still let our enemies, the godless, be in want, though filled with food; and let our prayers obtain success!
3. Most beauteous of the beauteous, Indra's thunderbolt, this Soma, rich in sweets, hath clamoured in the vat.
Dropping with oil, abundant, streams of sacrifice flow unto him, and milch-kine, lowing, with their milk.
4. Indu hath started forth for Indra's settled place, and slights not, as a friend, the promise of his friend.
Soma comes onward like a youth with youthful maids, and gains the beaker by a course of hundred paths.
5. On flows the potent juice, sustainer of the heavens; the strength of Gods, whom men must hail with shouts of joy.
Thou, gold-hued, started like a courser by brave men, art lightly showing forth thy splendour in the streams.
6. Far-seeing Soma flows, the Steer, the Lord of hymns, the furtherer of days, of mornings, and of heaven.
Breath of the rivers, he hath roared into the jars, and with the help of sages entered Indra's heart.
7. The three-times seven milch-kine in the loftiest heaven have for this Soma poured the genuine milky draught.
Four other beauteous creatures hath he made for his adornment when he waxed in strength through holy rites.
8. Flow on to Indra, Soma, carefully effused: let sickness stay afar together with the fiend!
Let not the double-tongued delight them with thy juice: here be thy flowing drops laden with opulence!
9. Even as a King hath Soma, red and tawny Bull, been pressed: the wondrous one hath bellowed to the kine.
While purified thou passest through the filtering fleece to seat thee hawk-like on the place that drops with oil.
10. The drops of Soma juice, like cows who yield their milk, have flowed forth, rich in meath, unto the diety,
And, seated on the grass, raising their voice, assumed the milk, the covering robe wherewith the address stream.

THE SAMA VEDA

11. They balm him, balm him over, balm him thoroughly, caress the mighty strength and balm it with the meath.

They seize the flying Steer at the stream's breathing-place: cleansing with gold they grasp the animal herein.

12. Spread is thy cleansing filter, Brahmanaspati: as prince thou enterest its limbs from every side. The raw, whose mass hath not been heated, gains not this: they only which are dressed, which bear, attain to it.

DECADE III Soma Pavamana

1. To Indra, to the mighty one, let these gold-coloured juices go,
Drops born as Law prescribes, that find the light of heavenj

2. Flow vigilant for Indra, thou Soma, yea, Indu, run thou forth;
Bring hither splendid strength that finds the light of heaven!

3. Sit down, O friends, and sing aloud to him who purifies himself.
Deck him for glory, like a child, with holy rites!

4. Friends, hymn your Lord who makes him pure for rapturous
carouse: let them

Sweeten him, as a child, with lauds and sacred gifts!

5. Breath of the mighty Dames, the Child, speeding the plan of' sacrifice,
Surpasses all things that are dear, yea, from of old!

6. In might, O Indu, with thy streams flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy seat!

7. Soma, while filtered, with his wave flows through the long wool of the sheep,
Roaring, while purified, before the voice of song.

8. The speech is uttered for the Sage, for Soma being purified:
Bring meed as 'twere to one who makes thee glad with hymns!

9. Flow to us, Indu, very strong, effused, with wealth of kine and, steeds,
And do thou lay above the milk thy radiant hue!

10. Voices have sung aloud to thee as finder-out of wealth for us:
We clothe the hue thou wearest with a robe of milk.

11. Gold-hued and lovely in his course through tangles of the wooli he flows:
Stream forth heroic fame upon the worshippers!

12. On through the long wool of the sheep to the meath-dropping vat he flows:
The Rishis' sevenfold quire hath sung aloud to him.

DECADE IV Soma Pavamana

I. For Indra flow, thou Soma, on, as most inspiring drink, exceeding rich in sweets.
Great, most celestial, gladdening drink!

2. Make high and splendid glory shine hitherward, Lord of food, God, on the friend of Gods:
Unclose the cask of middle air!

3. Press ye and pour him, like a steed, laud-worthy, speeding through the region and the flood,
Who swims in water, dwells in wood!

4. Him, even this Steer who milks the heavens, him with a thousand streams, distilling rapturous joy,
Him who brings all things excellent.

5. Effused is he who brings good things, who brings us store of' wealth and sweet refreshing food,
Soma who brings us quiet homes.

THE SAMA VEDA

6. For, verily, Pavamana, thou, divine! endued with brightest splendour calling all
Creatures to immortality.
7. Effused, he floweth in a stream, best rapture-giver, in the longwool of the sheep,
Sporting, as 'twere the waters' wave.
8. He who from out the rocky cavern with his might took forth the red-refulgent cows--
Thou drewest to thyself the stall of kine and steeds: burst it,
brave Lord, like one in mail; yea, burst it, O brave Lord, like one in mail!

PART SECOND

BOOK I

CHAPTER I

Om. Glory to the Samaveda! to Lord Ganesa glory! Om.

I Soma Pavamana

1. Sing forth to Indu, O ye men, to him who now is purified,
Fain to pay worship to the Gods!
- 2, Together with thy pleasant juice the Atharvans have commingled. milk.
Divine, God-loving, for the God.
3. Bring health to cattle with thy flow, health to the people, health, to steeds,
Health, O thou King, to growing plants!

II Soma Pavamana

1. Bright are these Somas blent with milk, with light that flashes brilliantly,
And form that shouteth all around.
2. Roused by his drivers and sent forth, the strong Steed hath come: nigh for spoil,
As warriors when they stand arrayed.
3. Specially, Soma, Sage, by day, coming together for our weal,
Like Surya, flow for us to see!

III Soma Pavamana

1. The streams of Pavamana, thine, Sage, mighty one, have poured them forth,
Like coursers eager for renown.
2. They have been poured upon the Reece towards the meath-distilling vat:
The holy songs have rung aloud.
3. Like milch-kine coming home, the drops of Soma juice have reached the lake,
Have reached the shrine of sacrifice

IV Agni

1. Come, Agni, praised with song to feast and sacrificial offerings: sit
As Hotar on the holy grass!
2. So, Angiras, we make thee strong with fuel and with holy oil.
Blaze high, thou youngest of the Gods!
3. For us thou winnest, Agni, God, heroic strength exceeding great, Far-spreading and of high
renown.

THE SAMA VEDA

V Mitra Varuna

1. Varuna, Mitra, sapient pair, pour fatness on our pastures, pour Meath on the regions of the air!
2. Gladdened by homage, ruling far, ye reign by majesty of might, Pure in your ways, for evermore.
3. Lauded by Jamadagni's song, sit in the shrine of sacrifice: Drink Soma, ye who strengthen Law!

VI Indra

1. Come, we have pressed the Juice for thee; O Indra, drink this Soma here: Sit thou on this my sacred grass!
2. O Indra, let thy long-maned bays, yoked by prayer, bring thee hitherward! Give ear and listen to our prayers!
3. We Soma-bearing Brahmans call thee Soma-drinker with thy friend, We, Indra, bringing Soma juice.

VII Indra Agni

1. Indra and Agni, moved by songs, come to the juice, the precious dew: Drink ye thereof, impelled by prayer!
2. Indra and Agni, with the man who lauds comes visible sacrifice: So drink ye both this flowing juice!
3. With force of sacrifice I seek Indra, Agni who love the wise: With Soma let them sate them here!

VIII Soma Pavamana

1. High is thy juice's birth: though set in heaven, on earth it hath obtained Dread sheltering power and great renown.
2. Finder of room and freedom, flow for Indra whom we must adore, For Varuna and the Marut host!
3. Striving to win, with him we gain all riches from the enemy, Yea, all the glories of mankind,

IX Soma Pavamana

1. Cleansing thee, Soma, in thy stream, thou flowest in watery robe. Giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
2. He, milking for dear meath the heavenly udder, hath sat in the ancient gathering-place. Washed by the men, far-sighted, strong, thou streamest to ther honourable reservoir.

X Soma Pavamana

1. Run onward to the reservoir and seat thee: cleansed by the men speed forward to the battle. Making thee glossy like an able courser, forth to the sacred grass with reins they lead thee.

THE SAMA VEDA

2. Indu, the well-armed God is flowing onward, he who averts the curse and guards the homesteads. Father, begetter of the Gods, most skilful, the buttress of the heavens and earth's supporter.

XI Indra

1. Like kine un milked we call aloud, hero, to thee, and sing thy praise,
Looker on heavenly light, Lord of this moving world, Lord, Indra! of what moveth not.
2. None other like to thee, of earth or of the heavens, hath been or ever will be born.
Desiring horses, Indra Maghavan! and kine, as men of might we call on thee.

XII Indra

1. With what help will he come to us, wonderful, everwaxing friend?
With what most mighty company?
2. What genuine and most liberal draught will spirit thee with juice to burst
Open e'en strongly-guarded wealth?
3. Do thou who art protector of us thy friends who praise thee
With hundred aids approach us!

XIII Indra

1. As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your wondrous God who checks attack, who takes delight in precious juice.
2. Celestial, bounteous giver, girt about with might, rich, mountain-like, in pleasant things,--
Him swift we seek for foodful booty rich in kine, brought hundredfold and thousandfold.

XIV Indra

1. Loud-singing at the sacred rite where Soma flows, we priests invoke.
With haste, that he may help, as the bard's cherisher. Indra who findeth wealth for you.
2. Whom, fair of cheek, in rapture of the juice, the firm resistless slayers hinder not:
Giver of glorious wealth to him who sings his praise, honouring him who toils and pours.

XV Soma Pavamana

1. In sweetest and most gladdening stream flow pure, O Soma, on thy way,
Pressed out for Indra, for his drink!
2. Fiend-queller, friend of all men, he hath reached his shrine, his dwelling-place.
Within the iron-hammered vat.
3. Be thou best Vritra-slaver, best granter of room, most liberal:
Promote our wealthy princes' gifts!

XVI Soma Pavamana

1. For Indra flow, thou Soma, on, as most inspiring drink, most rich in sweets,
Great, most Celestial, gladdening drink!

THE SAMA VEDA

2. Thou of whom having drunk the Steer acts like a steer: having drunk this that finds the light, He, excellently wise, hath come anear to food and booty, even as Etasa.

XVII Indra

1. To Indra, to the mighty let these golden-coloured juices go, Drops born as Law prescribes, that find the light of heaven!
2. This juice that gathers spoil flows, pressed, for Indra, for his maintenance. Soma bethinks him of the conqueror, as he knows.
3. Yea, Indra in the joys of this obtains the grasp that gathers spoil, And, winning waters, wields the mighty thunderbolt.

XVIII Soma Pavamana.

1. For first possession of your juice, for the exhilarating drink, Drive ye away the dog, my friends, drive ye the long-tongued dog away!
2. He who with purifying stream, effused, comes flowing hitherward, Indu, is like an able steed.
3. With prayer all-reaching let the men tend unassailable Soma: be- The stones prepared for sacrifice!

XIX Soma Pavamana

1. Graciously- minded he is flowing on his way to win dear names o'er which the youthful one grows great. The mighty and far-seeing one hath mounted now the mighty Surya's car which moves to every side.
2. The speaker, unassailable master of this prayer, the tongue of sacrifice, pours forth the pleasant meath. As son be sets the name of mother and of sire in the far distance, in the third bright realm of heaven.
3. Sending forth flashes he hath bellowed to the jars, led by the men into the golden reservoir. The milkers of the sacrifice have sung to him: Lord of three heights, thou shinest brightly o'er the Dawns.

XX Agni

1. Sing to your Agni with each song, at every sacrifice for strength! Come, let us praise the wise and everlasting God, even as a well-beloved friend:
2. The Son of Strength; for is he not our gracious Lord? Let us serve him who bears our gifts! In battles may he be our help and strengthener, yea, be the saviour of our lives!

XXI Agni

1. O Agni, come; far other songs of praise will I sing forth to thee. Wax mighty with these Soma drops!
2. Where'er thy mind applies itself, vigour preeminent hast thou: There wilt thou gain a dwelling-place.

THE SAMA VEDA

3. Not for a moment only lasts thy bounty, Lord of many men:
Our service therefore shalt thou gain.

XXII Indra

1. We call on thee, O matchless one. We, seeking help, possessing nothing firm ourselves.
Call on thee, wondrous, thunder-armed:
2. On thee for aid in sacrifice, This youth of ours, the bold, the terrible, bath gone forth.
We therefore, we thy friends, Indra, have chosen thee, spoil winner, as our succourer.

XXIII Indra

1. So, Indra, friend of song, do we draw near to thee with longing; we have streamed to thee
Coming like floods that follow floods.
2. As rivers swell the ocean, so, hero, our prayers increase thy might,
Though of thyself, O Thunderer, waxing day by day.
3. With holy song they bind to the broad wide-yoked car the bay steeds of the quickening God,
Bearers of Indra, yoked by word.

CHAPTER II

I Indra

1. Invite ye Indra with a song to drink your draught of Soma juicel
All-conquering Satakratu, most munificent of all who live!
2. Lauded by many, much-invoked, leader of song renowned of old:
His name is Indra, tell it forth!
3. Indra, the dancer, be to us the giver of abundant wealth:
The mighty bring it us knee-deep!

II Indra

1. Sing ye a song, to make him glad, to Indra, Lord of tawny steeds,
The Soma-drinker, O my friends!
2. To him, the bounteous, say the laud, and let us glorify, as men
May do, the giver of true gifts!
3. O Indra, Lord of boundless might, for us thou seekest spoil and kine,
Thou seekest gold for us, good Lord!

III Indra

1. This, even this, O Indra, we implore: as thy devoted friends,
The Kanvas praise thee with their hymns.
2. Naught else, O Thunderer, have I praised in the skilled singer's eulogy;
On thy laud only have I thought.
3. The Gods seek him who presses out the Soma; they desire not sleep:
They punish sloth unweariedly

THE SAMA VEDA

IV Indra

1. For Indra, lover of carouse, loud be our songs about the juice:
Let poets sing the song of praise
2. We summon Indra to the draught, in whom all glories rest, in whom
The seven communities rejoice.
3. At the Trikadrakas the Gods span sacrifice that stirs the mind:
Let our songs aid and prosper it!

V Indra

1. Here, Indra, is thy Soma draught, made pure upon the sacred grass:
Run hither, come and drink thereof!
2. Strong-rayed! adored with earnest hymns! this juice is shed for thy delight:
Thou art invoked, Akhandala!
3. To Kundapayya, grandson's son, grandson of Sringavrish! to thee,
To him have I addressed my thought.

VI Indra

1. Indra, as one with mighty arm, gather for us with thy right hand,
Manifold and nutritious spoil!
2. We know thee mighty in thy deeds, of mighty bounty, mighty wealth.
Mighty in measure, prompt to aid.
3. Hero when thou wouldst give thy gifts, neither the Gods nor mortal men
Restrain thee like a fearful bull.

VII Indra

1. Hero, the Soma being shed, I pour the juice for thee to drink:
Sate thee and finish thy carouse!
2. Let not the fools, or those who mock, beguile thee when they seek thine aid:
Love not the enemy of prayer!
3. Here let them cheer thee well supplied with milk to great munificence:
Drink as the wild bull drinks the lake!

VIII Indra

1. Here is the Soma juice expressed: O Vasu, drink till thou art full!
Undaunted God, we give it thee!
2. Washed by the men, pressed out with stones, strained through the filter made of wool,
'Tis like a courser bathed in streams.
3. This juice have we made sweet for thee like barley, blending it with milk.
Indra, I call thee to our feast.

THE SAMA VEDA

IX Indra

1. So, Lord of affluent gifts, this juice hath been expressed for thee with strength:
Drink of it, thou who lovest song!
2. Incline thy body to the juice which suits thy godlike nature well:
Thee, Soma-lover! let it cheer!
3. O Indra, let it enter both thy flanks, enter thy head with prayer,
With bounty, hero! both thine arms!

X Indra

1. O Come ye hither, sit ye down; to Indra sing ye forth your song,
Companions, bringing hymns of praise,
2. Laud Indra, richest of the rich, who ruleth over noblest wealth,
Beside the flowing Soma juice!
3. May he stand near us in our need with all abundance, for our wealth:
With strength may he come nigh to us!

XI Indra

1. In every need, in every fray we call, as friends to succour us,
Indra, the mightiest of all.
2. I call him, mighty to resist, the hero of our ancient home,
Thee whom my sire invoked of old.
3. If he will hear us, let him come with succour of a thousand kinds,
With strength and riches, to our call!

XI Indra

1. When Somas flow thou makest pure, Indra, thy mind that merits laud,
For gain of strength that ever grows: for great is he.
2. In heaven's first region, in the seat of Gods, is he who brings success,
Most glorious, prompt to save, who wins the waterfloods.
3. Him I invoke, to win the spoil, even mighty Indra for the fray.
Be thou most near to us for bliss, a friend to aid!

XIII Agni

1. With this mine homage I invoke Agni for you, the Son of Strength.
Dear, wisest envoy, skilled in noble sacrifice, immortal, messenger of all.
2. His two red horses, all-supporting, let him yoke: let him, well-worshipped, urge them fast!
Then hath the sacrifice good prayers and happy end, the heavenly gift of wealth to men.

XIV Dawn

1. Advancing, sending forth her rays, the daughter of the Sky is seen.
The mighty one lays bare the darkness with her eye, the friendly Lady makes the light.

THE SAMA VEDA

2. The Sun ascending, the refulgent star, pours down his beams. together with the Dawn.
O Dawn, at thine arising, and, the Sun's, may we attain the share allotted us!

XV Asvins

1. These morning sacrifices call you, Asvins, at the break of day.
For help have I invoked you rich in power and might: for, house by house, ye visit all.
2. Ye, heroes, have bestowed wonderful nourishment: send it to him whose songs are sweet.
One-minded, both of you, drive your car down to us: drink yethe savoury Soma juice!

XVI Soma Pavamana.

1. After his ancient splendour, they, the bold, have drawn the bright milk from
The Sage who wins a thousand spoils.
2. In aspect he is like the Sun: he runneth forward to the lakes: Seven currents flowing to the sky.
3. He, while they purify him, stands high over all things that exist Soma, a God as Surya is.

XVII Soma Pavamana

1. By generation long ago this God, engendered for the Gods,
Flows tawny to the straining cloth.
2. According to primeval plan this poet hath been strengthened by,
The sage as God for all the Gods.
3. Shedding the ancient fluid thou art poured into the cleansing sieve:
Roaring, thou hast produced the Gods.

XVIII Soma Pavamana

1. Bring near us those who stand aloof: strike fear into our enemy:
O Pavamana, find us wealth!
2. To him the active, nobly born.
3. Sing ye your songs to him, O men!

XIX Soma Pavamana

1. The Somas skilled in song, the waves have led the water forward, like
Buffaloes speeding to the woods.
2. With stream of sacrifice the brown bright drops have flowed with strength in store
Of kine into the wooden vats.
3. To Indra, Vayu. Varuna to Vishnu and the Maruts let
The Soma juices flow expressed.

XX Soma Pavamana

1. O Soma, for the feast of Gods, river-like he hath swelled with surge,
Sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.
2. Like a dear son how must be decked, the bright and shining one hath clad him in his robe.
Men skilful at their work drive him forth, like a car, into the rivers from their hands.

XXI Soma Pavamana

1. The rapture-shedding Somas have flowed forth in our assembly, pressed.
To glorify our liberal lords.
2. Now like a swan hemaketh all the company sing each his hymn
He like steed is bathed in milk.
3. And Trita's maidens onward urge the tawny-coloured with the stones,
Indu for Indra, for his drink.

XXII Soma Pavamana.

1. Herewith flow on, thou friend of Gods! Singing, thou runnest round the sieve on every side.
The streams of meath have been effused.
2. Lovely, gold-coloured, on he flows.
3. For him who presses, of the juice.

BOOK II

CHAPTER I

I Soma Pavamana

1. Soma, as leader of the song, flow onward with thy wondrous aid.
For holy lore of every sort!
2. Do thou as leader of the song, stirring the waters of the sea,
Flow onward, known to all mankind!
- 1 O Soma, O thou Sage, these worlds stand ready to enhance thy might:
The milch-kine run for thy behoof.

II Soma Pavamana

1. Indu, flow on, a mighty juice; glorify us among the folk:
Drive all our enemies away!
2. And in thy friendship, Indu, most sublime and glorious, may we
Subdue all those who war with us!
3. Those awful weapons which thou hast, sharpened at point to strike men down--
Guard us therewith from every foe!

III Soma Pavamana

1. O Soma, thou art strong and bright, potent, O God, with potent sway,
2. Steer-strong thy might is like a steer's, steer-strong the wood, steer-strong the juice:
A steer indeed, O Steer, art thou.
3. Thou, Indu, as a vigorous horse, hast neighed together steeds and kine:
Unbar for us the doors to wealth!

IV Soma Pavamana

1. For thou art strong by splendour: we, O Pavamana call on thee,
The brilliant looker on the light.
2. When thou art sprinkled with the streams, thou reachest, purified by men,
Thy dwelling in the wooden vat.
3. Do thou, rejoicing, nobly-armed! pour upon us heroic strength.
O Indu, come thou hitherward!

V Soma Pavamana

1. We seek to win thy friendly love, even Pavamana's flowing o'er
The limit of the cleansing sieve.
2. With those same waves which in their stream o'erflow the purifying sieve,
Soma, be gracious unto us!
3. O Soma, being purified, bring us from all sides-for thou canst-
Riches and food with hero sons!

THE SAMA VEDA

VI Agni

1. Agni we choose as envoy, skilled performer of this holy rite,
Hotar, possessor of all wealth.
2. With constant calls they invoke Agni, Agni, Lord of the house,
Oblation-bearer, much-beloved
3. Bring the Gods hither, Agni, born for him who trims the Sacred grass:
Thou art our Hotar, meet for praise!

VII Mitra Varuna

1. Mitra and Varuna we call to drink the draught of Soma juice,
Those born endowed with holy strength.
2. Those who by Law uphold the Law, Lords of the shining light of Law,
Mitra I call, and Varuna.
3. Let Varuna be our chief defence, let Mitra guard us with all aids,
Both make us rich exceedingly!

VIII Indra

1. Indra the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
2. Indra is close to his two bays, with chariot ready at his word,
Indra the golden, thunder-armed.
3. Help us in battles Indra, in battles where thousand spoils are gained,
With awful aids, O awful one!
4. Indra raised up the son aloft in heaven, that he may see afar:
He burst the mountain for the kine.

IX Indra-Agni

1. To Indra and to Agni we bring reverence high and holy hymn,
And, craving help, soft words with prayer.
2. For all these holy singers thus implore these twain to succour them,
And priests that they may win them strength.
3. Eager to laud you, we with songs invoke you, bearing sacred food,
Fain for success in sacrifice.

X Soma Pavamana

1. Flow onward, mighty with thy stream, inspiring the Marut's Lord,
Winning all riches with thy power!
2. I send thee forth to battle from the press, O Pavamana, strong,
Sustainer, looker on the light!
3. Acknowledged by this song of mine, flow, tawnycoloured, with thy stream:
Incite to battle thine ally!

THE SAMA VEDA

XI Soma Pavamana

1. A Red Bull bellowing to the kine, thou goest, causing the heavens and earth to roar and thunder. A shout is heard like Indra's in the battle: thou flowest on, sending this voice before thee.
2. Swelling with milk, abounding in sweet juices, urging the meathrich plant thou goest onward. Making loud clamour, Soma Pavamana, thou flowest when thou art effused for Indra.
3. So flow thou on inspiriting, for rapture, turning the weapon of the water's holder!
Flow to us wearing thy resplendent colour, effused and eager for the kine. O Soma!

XII Indra

1. That we may win us wealth and power we poets verily, call on thee:
In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee
2. As such, O wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!
Pour on us boldly, Indra, kine and chariot-steeds, ever to be the conqueror's strength!

XIII Indra

1. To you will I sing Indra's praise who gives good gifts, as we I we know;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.
2. As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.
As from a mountain flow the water-brooks, thus flow his gifts who feedeth many a one.

XIV Indra

1. O Thunderer, zealous worshippers gave thee drink this time yesterday:
So, Indra, listen here to him who offers lauds: come near unto our dwelling-place!
2. Lord of bay steeds, fair-helmed, rejoice thee: thee we seek. Here the disposers wait on thee.
Thy glories, meet for praise! are highest by the juice, O Indra, lover of the song.

XV Soma Pavamana

1. Flow onward with that juice of thine most excellent, that brings delight,
Slaying the wicked, dear to Gods!
2. Killing the foeman and his hate, and daily winning spoil and strength,
Gainer art thou of steeds and kine.
3. Red-hued, be blended with the milk that seems to yield its lovely breast,
Falcon-like resting in thine home!

XVI Soma Pavamana

1. As Pashan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of all the multitude, hath looked upon the earth and heaven.
2. The dear cows sang in joyful mood together to the gladdening drink.
The drops as they are purified, the Soma juices, make the paths.
3. O Pavamana, bring the juice, the mightiest, worthy to be famed,
Which the Five Tribes have over them, whereby we may win opulence!

XVII Soma Pavamana

1. Far-seeing Soma flows, the Steer, the Lord of hymns, the furtherer of days, of mornings, and of heaven.
Breath of the rivers, he hath roared into the jars, and with the help of sages entered Indra's heart.
2. On, with the sages, flows the poet on his way, and guided by the men, hath streamed into the vats. He, showing Trita's name, hath caused the meath to flow, increasing Vayu's strength to make him Indra's friend.
3. He, being purified, hath made the mornings shine, and it is he who gave the rivers room to flow. Making the three-times seven pour out the milky stream, Soma, the cheerer, yields whate'er the heart finds sweet.

XVIII Indra

1. For so thou art the brave man's friend; a hero, too, art thou, and strong:
So may thy heart be won us!
2. So hath the offering. wealthiest Lord, been paid by all the worshippers.
So dwell thou, Indra, even with us!
3. Be not thou like a slothful priest, O Lord of spoil and strength: rejoice
In the pressed Soma blent with milk!

XIX Indra

1. All sacred songs have magnified Indra expansive as the sea.
Best of all warriors borne on cars, the Lord of heroes, Lord of strength.
2. Lord of might, Indra, may we ne'er, strong in thy friendship, be afraid!
We glorify with praises thee, the never conquered conqueror.
3. The gifts of Indra from of old, his saving succours never fail,
When to his worshippers he gives the boon of booty rich in kine.

CHAPTER II

I Soma Pavamana

1. These rapid Soma-drops have been poured through the purifying sieve.
To bring us all felicities.
2. Dispelling manifold mishap, giving the courser's progeny,
Yea, and the warrior steed's, success.
3. Bringing prosperity to kine, they pour perpetual strengthening food
On us for noble eulogy.

II Soma Pavamana.

1. King Pavamana is implored with holy songs, on man's behalf,
To travel through, the realm of air.
2. Pressed for the banquet of the Gods, O Soma, bring us might, and speed,
Like beauty for a brilliant show!

THE SAMA VEDA

3. Bring us, O Indu, hundredfold increase of kine, and noble steeds.
The gift of fortune for our help!

III Soma Pavamana

1. With sacrifice we seek to thee fair cherisher of manly might
In mansions of the lofty heavens.
2. Drink gladdening, crusher of the bold, praiseworthy, with most mighty sway,
Destroyer of a hundred forts.
3. Hence riches came to thee, the King, O sapient one: the strong-winged bird,
Unwearied, brought thee from the sky.
4. And now, sent forth, he hath attained to mighty power and majesty,
Active and ready to assist.
5. That each may see the light, the bird brought us the guard of Law, the friend
O fall, the speeder through the air.

IV Soma Pavamana

1. For food, flow onward with thy stream, cleansed and made bright by sapient men:
Indu, with sheen approach the milk!
2. While thou art cleansed, song-lover. bring comfort and vigour to the folk,
Poured, tawny one! on milk and curds!
3. Purified for feast of Gods, go thou to Indra's resting-place,
Resplendent, furthered by the strong!

V Agni.

1. By Agni Agni is inflamed, Lord of the house, wise, young,. who bears
Our gifts: the ladle is his mouth.
2. God, Agni, be his sure defence who, lord of sacrificial gifts.
Worshippeth thee the messenger.
3. Be gracious, brilliant God! to him who, rich in sacred gifts, would fain
Call Agni to the feast of Gods!

VI Mitra Varuna

1. Mitra of holy strength I call, and foe-destroying Varuna,
Who perfect prayer with offered oil.
2. By Law, O Mitra, Varuna, Law-strengtheners who cleave to Law,
Have ye obtained your lofty power.
3. The Sages, Mitra, Varuna, of wide dominion, mighty ones,
Bestow on us effectual strength.

VII Maruts

1. So mayst thou verily be seen coming with fearless Indra: both
Of equal splendour, bringing bliss!
2. Thereafter they, as is their wont, resumed the state of new-born babes,

THE SAMA VEDA

Taking their sacrificial name.

3. Thou, Indra, with the rapid Gods who shatter even what is firm,
Even in the cave didst find the cows.

VIII Indra-Agni

1. I call the twain whose deed wrought here hath all been famed in ancient time:
Indra and Agni harm us not!
2. The strong, the scatterers of the foe, Indra and Agni we invoke:
May they be kind to one like me:
3. Ye slay our Arya foes, O Lords of heroes, slay our Dasa foes:
Ye drive all enemies away.

IX Soma Pavamana.

1. The living drops of Soma juice pour, as they flow the gladdening drink,
Intelligent drops above the station of the sea, exhilarating, dropping meath.
2. May Pavamana, King and God, speed with his wave over the sea the lofty rite!
Do thou by Mitra's and by Varuna's decree flow furthering the lofty rite:
3. Far-seeing, lovely, guided by the men, the God whose habitation is the sea!

X Soma Pavamana

1. Three are the voices that the car-steed utters: he speaks the lore of prayer, the thought of Order.
To the cows' master come the cows inquiring: the hymns with eager longing come to Soma.
2. To Soma come the cows, the milch-kine longing, to Soma sages with their hymns inquiring.
Soma, effused, is purified and lauded: our hymns and Trishtup songs unite in Soma.
3. Thus, Soma, as we pour thee into vessels, while thou art purified, flow for our welfare!
Pass into Indra. with great joy and rapture: make the voice swell, and generate abundance!

XI Indra

1. O Indra, if a hundred heavens and if a hundred earths were thine,--
No, not a hundred suns could match thee at thy birth, not both the worlds, O Thunderer.
2. Thou, hero, hast performed thy hero deeds with might, yea, all with strength, O strongest one.
Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids!

XII Indra

1. We compass thee like water, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round thee, O Vritra-slayer, sit.
2. Men, Vasu! by the Soma with lauds call thee to the foremost place.
When cometh he athirst unto the juice as home, O Indra, like a bellowing bull?
3. O valiant hero, boldly win thousandfold spoil with Kanva's sons!
O active Maghavan, with eager prayer we crave the yellowhued with store of kine.

THE SAMA VEDA

XIII Indra

1. With Plenty for his true ally the active man will gain the spoil.
Your Indra, much-invoked, I bend with song, as bends a wright his wheel of solid wood.
2. They who bestow great riches love not paltry praise: wealth comes not to the niggard churl.
Light is the task to give, O Maghavan, to one like me on the decisive day.

XIV Soma Pavamana

1. Three several words are uttered: kine are lowing cows. who give the milk:
The tawny-hued goes bellowing on.
2. The young and sacred mothers of the holy rite have uttered praise,
Embellishing the Child of Heaven.
3. From every side, O Soma, for our profit, pour thou forth four seas.
Filled full of riches thousandfold!

XV Soma Pavamana

1. The Somas, very rich in sweets, for which the sieve is destined,
flow Effused, the source of Indra's joy: may you strong juices reach the Gods!
2. Indu flows on for Indra's sake,-thus have the deities declared.
The Lord of Speech exerts himself, controller of all power and might.
3. Inciter of the voice of song, with thousand streams the ocean flows.
Even Soma, Lord of opulence, the friend of Indra, day by day.

XVI Soma Pavamana

1. SPREAD is thy cleansing filter, Brahmanaspati: as prince thou enterest its limbs from every side.
The raw; whose mass bath not been heated. gains not this: they only which are dressed, which bear,
attain to it.
2. High in the seat of heaven is placed the scorcher's sieve: its, threads are standing separate,
glittering with light.
The swift ones favour him who purifieth this: with brilliancy they mount up to the height of heaven.
3. The foremost spotted Steer bath made the Mornings shine: he bellows, fain for war, among created
things.
By his high wisdom have the mighty Sages wrought: the Fathers who behold mankind laid down the
germ.

XVII Agni

1. Sing forth to him, the holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas
2. Worshipped with gifts, enkindled, splendid, Maghavan shall win
himself heroic fame:
And will not his more plentiful benevolence come to us with abundant strength?

THE SAMA VEDA

XVIII Indra

1. We sing this strong and wild delight of thine which conquers in the fray,
Which, Caster of the Stone! gives room and shines like gold.
2. Wherewith thou foundest shining lights for Ayu and for Manu's sake:
Now joying in this sacred grass thou bearest forth.
3. This day too singers of the hymn praise, as of old, this might of thine:
Win thou the waters every day, thralls of the strong!

XIX Indra

1. O Indra, hear Tirschi's call, the call of him who serveth thee.
Satisfy him with wealth of kine and valient offspring! Great art thou.
2. For he, O Indra, hath produced for thee the newest gladdening song,
A hymn that springs from careful drop thought, ancient and full of sacred truth.
3. That Indra will we laud whom songs and hymns of praise have magnified.
Striving to win, we celebrate his many deeds of hero might.

BOOK III

CHAPTER I

I Soma Pavamana

1. Fleet as swift steeds thy cows celestial have been poured, O Pavamana, with the milk into the vat.
Sages who make thee bright, O friend whom Rishis love, have shed continuous streams from out the realm of air.
2. The beams of Pavamana, sent from earth and heaven his ensigns who is ever steadfast, travel round.
When on the sieve the golden-hued is cleansed he rests within the jars as one who seats him in his place.
3. O thou who seest all things, sovran as thou art and passing strong, thy rays encompass every form.
Pervading with thy natural powers thou flowest on, and as the whole world's Lord, O Soma, thou art King.

II Soma Pavamana

1. From heaven hath Pavamana, made, as 'twere, the marvellous thunder, and
The lofty light of all mankind.
2. The gladdening and auspicious juice of thee, O Pavamana, King!
Flows o'er the woollen straining-cloth.
3. Thy juice, O Pavamana, sends its rays abroad fixe splendid skill,
Like lustre, all heaven's light, to see.

III Soma Pavamana

1. Impetuous, bright, have they come forth, unwearied in their speed, like bulls,
Driving the black skin far away.
2. May we attain the bridge of bliss, leaving the bridge of woe behind:

THE SAMA VEDA

The riteless Dasa may we quell!

3. The mighty Pavamana's roar is heard as 'twere the rush of rain
The lightning-Rashes move in heaven.

4. Indu, pour out abundant food with store of cattle and of gold,
Of heroes, Soma! and of steeds!

5. Flow onward, dear to all mankind fi full the mighty heaven and earth,
As Dawn, as Surya with his beams

6. On every side, O Soma, flow round us with thy protecting stream,
As Rasa flows around the world!

IV Soma Pavamana

1. Flow on, O thou of lofty thought, flow swift in thy beloved form,
Saying, I go where dwell the Gods.

2. Preparing what is unprepared, and bringing store of food to man,
Make thou the rain descend from heaven

3. Even here is he who, swift of course, hath with the river's wave Rowed down.
From heaven upon the straining cloth.

4. With might. producing glare, the juice enters the purifying sieve,
Far-seeing, sending forth its light.

5. Inviting him from far away, and even from near at hand, the juice
For Indra is poured forth as meath.

6. In union they have sung the hymn: with stones they urge the golden-hued,
Indu for Indra, for his drink.

V Soma Pavamana

1. The glittering maids send Sdra forth, the glorious sisters, closeallied,
Send Indu forth, their mighty Lord.

2. Pervade, O Pavamana, all our treasures with repeated light,
Pressed out, O God thyself, for Gods!

3. Pour on us, Pavamana! rain, as service and fair praise for Gods:
Pour forth unceasingly for food!

VI Agni

1. The watchful guardian of the people hath been born, Agni, the very strong, for fresh prosperity.
With oil upon his face. with high heaven-touching flame, he shineth splendidly, pure, for the
Bharatas.

2. O Agni, the Angirasas discovered thee what time thou layest hidden, fleeing back from wood to
wood.

Thou by attrition art produced as conquering might, and men, O Angiras, call thee the Son of
Strength.

3. The men enkindle Agni in his threefold seat, ensign of sacrifice, the earliest household-priest.
With Indra and the Gods together on the grass let the wise priest sit to complete the sacrifice!

THE SAMA VEDA

VII Mitra-Varuna

1. This Soma hath been pressed for you, Low-strengtheners, Mitra, Varuna!
List, list ye here to this may call!
2. Both Kings who never injure aught have come to their sublimest home,
The thousand-pillared, firmly based.
3. Worshipped with fat libation. Lords of gifts, Adityas, sovran Kings,
They wait on him whose life is true.

VIII Indra

1. Armed with the bones of dead Dadhyach, Indra with unresisted. might
The nine-and-ninety Vritras slew.
2. He, searching for the horse's head that in the mountains lay concealed,
Found it in Saryandvdn lake.
3. Then straight they recognized the mystic name of the creative Steer.
There in the mansion of the Moon.

IX Indra Agni

- I. As rain from out the cloud, for you, Indra and Agni, from my thought
This noblest praise hath been produced.
2. Indra and Agni, listen to the singer's call: accept his songs.
Fulfil, ye mighty Lords, his prayers!
3. Give us not up to indigence, ye heroes, Indra, Agni, nor
To Slander and reproach of men!

X Soma Pavamana

1. Gold-Hued! as one who giveth strength flow on for Gods to drink, a draught
For Vayu and the Marut host!
2. The Steer shines brightly with the Gods, dear Sage in his appointed home.
Even Pavamana unbeguiled.
3. O Pavamana, sent by prayer, roaring about thy dwelling-place,
Ascend to Vayu as Law bids!

XI Soma Pavamana

1. O Soma, Indu, every day thy friendship hath been my delight.
Many fiends follow me; help me, thou tawny-hued: pass on beyond these barriers!
2. Close to thy bosom am I. Soma, day and night draining the milk, O golden hued.
Surya himself refulgent with his glow have we, as birds, o'ertaken in his course.

XII Soma Pavamana

1. Active, while being purified, he hath assailed all enemies: They deck the Sage with holy hymns.
2. The Red hath mounted to his shrine; strong Indra hath approached the juice:
In his firm dwelling let him rest!

THE SAMA VEDA

3. O Indu, Soma, send us now great opulence from every side:
Pour on us treasures thousandfold!

XIII Indra

1. Drink Soma, Indra Lord of bays! and let it cheer thee: the stone, like a well-guided courser,
Directed by the presser's arms bath pressed it.
2. So let the draught of joy, thy dear companion, by which, O Lord of bays, thou slayest Vritras,
Delight thee, Indra, Lord of princely treasures!
3. Mark closely, Maghavan, the word I utter, this eulogy recited by Vasislitha:
Accept the prayers I offer at thy banquet!

XIV Indra

1. Heroes of one accord brought forth and formed for kingship
Indra who wins the victory in all encounters,
For power, in firmness, in the field, the great destroyer, fierce and exceeding strong, stalwart and full
of vigour.
2. The holy sages form a ring, to view and sing unto the Ram.
Inciters, very brilliant, from all deceit, are with your chariters nigh to hear.
3. Bards joined in song to Indra so that he might drink the Soma juice.
The Lord of light, that he whose laws stand fast might aid with power and with the help he gives.

XV Indra

1. He who as sovran Lord of men moves with his chariots unrestrained,
The Vritra-slayer, conqueror of all fighting hosts, preeminents, is praised in song.
2. Honour that Indra, Puruhanman! for his aid, him in whose hand of old the fair
Sustaining bolt of thunder, mighty like the God, like Surya, was deposited!

XVI Soma Pavamana

1. The Sage of heaven whose heart is wise, when laid between both hands, with roars,
Gives us delightful powers of life.
2. He, the bright son, when born, illumed his parents who had sprung to life,
Great Son, great strengtheners of Law.
3. On, onward to a glorious home, free from all guile and dear to men,
Flow with enjoyment to our praise!

XVII Soma Pavamana

1. For, verily, Pavamana, thou, divine! endued with brightest splendour, calling all
Creatures to immortality.
4. With whom Dadhyach Navagva opened fastened doors, by whom the sages gained their wish,
By whom they won the fame of lovely Amrita in the felicity of Gods.

XVIII Soma Pavamana

1. Soma, while filtered, with his wave flows through the long wool of the sheep,
Roaring, while purified, before the voice of song.
2. With prayers they cleanse the mighty steed, sporting in wood, above the fleece:
Our hymns, intoned, have praised him of the triple height.
3. He hath been hastened to the jars, bountiful, like an eager horse,
And, lifting up his voice, while filtered, glided on.

XIX Soma Pavamana

1. Father of holy hymns, Soma flows onward, the father of the earth, father of heaven.
Father of Agni, Surya's generator, the father who begat Indra and Vishnu.
2. Brahman of Gods, the leader of the poets, Rishi of sages, chief of savage creatures,
Falcon amid the vultures, axe of forests, over the cleansing sieve goes Soma singing.
3. He, Soma Pavamana, like a river, hath stirred the wave of voice, our songs and praises
Beholding these inferior powers, the hero, well knowing, takes his stand among the cattle.

XX Agni

- I. Hither, for powerful kinship, I call Agni, him who prospers you,
Most frequent at our solemn rites.
2. That through this famed one's power he may stand by us, even as Tvashtar comes
Unto the forms that must be shaped.
3. This Agni is the Lord supreme above all glories' mid the Gods:
May he come nigh to us with strength.

XXI Indra

1. This poured libation, Indra drink, immortal, gladdening, excellent!
Streams of the bright have flowed to thee here at the seat of holy Law.
2. When, Indra, thou dost guide thy bays, there is no better charioteer:
None hath surpassed thee in thy might, none with good steeds o'ertaken thee.
3. Sing glory now to Indra, say to him your solemn eulogies!
The drops poured forth have made him glad: pay reverence to his noblest might!

XII Indra

1. Indra, be pleased: drive forward, hero, striker of thy bays!
Fair, like a sage, delighting in the meath, drink of the juice for rapturous joy.
2. O Indra, fill thy belly anew with meath that seems to flow from heaven.
The sweet-voiced raptures of this juice have come, as 'twere to heaven. to thee.
3. Indra, victorious, Mitra-like, smote, like a Yati, Vritra dead.
As Bhrgu quelled his foes, he cleft Vala in Soma's rapturous joy.

CHAPTER II

I Soma Pavamana

1. Winner of gold and gear and cattle flow thou on, set as impregner, Indu! 'mid the worlds of life!
Rich in brave men art thou, Soma, who winnest all: these holy singers wait upon thee with song.
2. O Soma, thou beholdest men from every side: O Pavamana, Steer, thou wanderest through these.
Pour out upon us wealth in treasure and in gold: may we have strength to live among the things that be!
3. Thou passest to these worlds as sovran Lord thereof, O Indu, harnessing thy tawny well-winged mares.
May they pour forth for thee milk and oil rich in sweets:
O Soma, let the folk abide in thy decree!

II Soma Pavamana

1. The streams of Pavamana, thine, finder of all I have been ettused,
Even as Surya's rays of light.
2. Making the light that shines from heaven thou flowest on to every form,
Soma, thou swellest like a sea.
3. Shown forth thou sendest out thy voice, O Pavamana, with a roar.
Like Surya, God, as Law commands.

III Soma Pavamana

1. Hitherward have the Somas streamed, the drops while they are purified:
When blent, in waters they are raised.
2. The milk hath run to meet them like floods rushing down a precipice:
They come to Indra, being cleansed.
3. O Soma Pavamana, thou flowest as Indra's gladdener: The men have seized and lead thee forth.
4. Thou, Indu, when, expressed by stones, thou runnest to the filter, art
Ready for Indra's high decree.
5. Victorious, to be hailed with joy, O Soma, flow delighting men,
As the supporter of mankind!
6. Flow on, best Vritra-slayer; flow meet to be hailed with joyful lauds,
pure, purifying, wonderful
7. Pure, purifying, is he called, Soma effused and full of sweets,
Slayer of sinners, dear to Gods.

IV Soma Pavamana

1. The Sage hath robed him in the sheep's wool for the banquet of the Gods,
Subduing all our enemies.
2. For he, as Pavamana, sends thousandfold riches in the shape
Of cattle to the worshippers.
3. Thou graspest all things with thy mind, and purifiest thee with thoughts:
As such, O Soma, find us fame!
4. Pour on us lofty glory, send sure riches to our liberal lords:

THE SAMA VEDA

Bring food to those who sing thy praise!

5. As thou art cleansed, O wondrous steed, O Soma, thou hast entered, like
A pious king, into the songs,
6. He, Soma, like a courser in the floods invincible, made bright
With hands, is resting in the press.
7. Disporting, like a liberal chief, thou goest. Soma to the sieve,
Lending the laud heroic strength.

V Soma Pavamana

1. Pour on us with thy juice all kinds of corn, each sort of nourishment!
And, Soma, all felicities!
2. As thine, O Indu, is the praise, and thine what springeth from, the juice,
Seat thee on the dear sacred grass!
3. And, finding for us steeds and kine, O Soma, with thy juice flow on
Through days that fly most rapidly!
4. As one who conquers, ne'er subdued, attacks and slays the enemy,
Thus, vanquisher of thousands! flow!

VI Soma Pavamana

1. Thou, Indu, with thy streams that drop sweet juices, which were poured for help,
Hast settled in the cleansing sieve.
2. So flow thou onward through the fleece, for Indra flow to be his drink,
Seating thee in the shrine of Law!
3. As giving room and freedom, as most sweet, pour butter forth and milk,
O Soma, for the Angirasas!

VII Agni

1. Thy glories are, like lightnings from the rainy cloud, visible, Agni, like the comings of the Dawns,
When, loosed to wander over plants and forest trees, thou cramst by thyself thy food into thy
mouth.
2. When, sped and urged by wind, thou spreadest thee abroad, soon piercing through thy food
according to thy will,
The hosts, who ne'er decayest, eager to consume, like men on chariots, Agni! strive on every side.
3. Agni, the Hotar-priest who fills the assembly full, waker of wisdom, chief controller of the
thought-
Thee, yea, none other than thyself, doth man elect priest of the holy offering, great and small, alike.

VIII Mitra-Varuna

1. Even far and wide, O Varuna and Mitra, doth your help extend:
May I obtain your kind good-will!
2. True Gods, may we completely gain food and a dwelling place from you:
Ye Mitras, may we be your own!
3. Guard us, ye Mitras, with your guards, save us, ye skilled to save: may we
Subdue the Dasyus by ourselves!

THE SAMA VEDA

IX Indra

1. Arising in thy might, thy jaws thou shookest Indra, having drunk
The Soma which the press had shed.
2. Indra, both world gave place to thee as thou wast fighting, when thou wast
The slayer of the Dasyu hosts.
3. From Indra, have I measured out a song eight-footed with nine parts,
Delicate, strengthening the Law.

X Indra-Agni

1. Indra and Agni, these our songs of praise have sounded forth to you:
Ye who bring blessings! drink the juice
2. Come, Indra, Agni, with those teams, desired of many, which ye have,
O heroes, for the worshipper
3. With those to his libation poured, ye heroes, Indra, Agni, come:
Come ye to drink the Soma-juice!

XI Soma Pavamana

1. Soma, flow on exceeding bright with loud roar to the reservoirs,
Resting in wooden vats thy home!
2. Let water winning Somas flow to Indra, Vayu, Varuna,
To Vishnu and Marut host!
3. Soma, bestowing food upon our progeny, from every side
Pour on us riches thousandfold.

XII Soma Pavamana

1. Pressed out by pressers Soma goes over the fleecy backs of sheep,
Goes even as with a mare in tawny-coloured stream, goes in a sweetly-sounding stream.
2. Down to the water Soma, rich in kine, bath flowed with cows, with cows that have been milked.
They have approached the mixing-vessels as a sea: the cheerer streams for the carouse.

XIII Soma Pavamana

1. O Purifying Soma, bring to us the wondrous treasure, meet.
For lauds, that is in earth and heaven!
2. Cleansing the lives of men, thou, Steer, bellowing on the sacred grass,
Gold-hued, hast settled in thy home.
3. For ye twain, Indra, Soma, are Lords of heaven's light, Lords of the kine:
Prosper, as mighty ones, our prayers

XIV Indra

1. By men hath Indra been advanced, the Vritra-slayer, to joy and strength.
Him only we invoke for help in battles whether great or small be he our aid in deeds or might!
2. For, hero, thou art like a host, art giver of abundant spoil.

THE SAMA VEDA

Strengthening e'en the feeble, thou aidest the sacrificer, thou givest great wealth to him who pours.
3. When war and battles are on foot, booty is offered to the bold.
Yoke thou thy wildly-rushing bays! Whom wilt thou slay, and whom enrich? Do thou, O Indra, make us rich!

XV Indra

1. The juice of Soma thus diffused, sweet to the taste, the bright cows drink,
Who travelling in splendour close to mighty Indra's side rejoice, good in their own supremacy.
2. Craving his touch the dappled kine mingle the Soma with their milk.
The milch-kine dear to Indra send forth his death dealing thunder-bolt, good in their own supremacy.
3. With veneration, passing wise, they honour his victorious might.
They follow close his many laws to win them due preeminence, good in their own supremacy.

XVI Soma Pavamana

1. Strong, mountain-born, the stalk hath been pressed in the streams for rapturous joy.
Hawk-like he settles in his home.
2. Fair is the juice beloved of Gods, washed in the waters, pressed by men:
The milch kine sweeten it with milk
3. Then, like a steed, have they adorned the inciter for eternal life,
The meath's juice at the festival.

XVII Soma Pavamana

1. Make high and splendid glory shine hitherward, Lord of food, God, on the friend of Gods
Unclose the cask of middle air
2. Roll onward from the press, O mighty one, effused, as kings, supporter of the tribes
Pour on us rain from heaven, send us the water's flow, urging our thoughts to win the spoil!

XVIII Soma Pavamana

1. Breath of the mighty Dames, the Child, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from of old.
2. The place that is concealed hath gained a share of Trita's pressing-stones,
By the seven laws of sacrifice, even that dear place.
3. He hath sent forth unto the heights the three, in stream, as Trita's wealth:
He who is passing wise measures his pathways out.

XIX Soma Pavamana

1. Flow to the filter with thy stream, effused, to win us spoil and wealth,
Soma exceeding rich in meath for Indra, Vishnu, and the Gods
2. The hymns that know not guile, caress thee, golden-coloured, in the sieve.
As mothers, Pavamana, lick the new-born calf, as Law commands.
3. Lord of great sway, thou liftest thee above the heavens, above the earth.
Thou, of Pavamana, hast assumed thy coat of mail with majesty.

THE SAMA VEDA

XX Soma Pavamana

1. Strong Indu, bathed in milk, flows on for Indra, Soma exciting strength, for his carousal. He quells malignity and slays the demons, King of the homestead, he who gives us comfort.
2. Then in a stream he flows, milked out with press-stones, mingled with sweetness, through the fleecy filter--
Indu rejoicing in the love of Indra, the God who gladdens for the God's enjoyment.
3. He flows, as he is cleansed, to sacred duties, a God bedewing Gods with his own juices. Indu hath, clothed in powers that suit the season, on the raised fleece engaged the ten swift fingers.

XXI Agni

1. O Agni, God, we kindle thee, refulgent, wasting not away, That this more glorious fuel may send forth for thee its shine to heaven. Bring food to those who sing thy praise!
2. To thee the splendid, Lord of light! bright! wondrous! prince of men! is brought. Oblation with the holy verse, O Agni, bearer of our gifts! Bring food to those who sing thy praise!
3. Thou heatest both the ladles in thy mouth, O brilliant prince of men!
So fill us also in our hymns abundantly, thou Lord of Strength. Bring food to those who sing thy praise!

XXII Indra

1. Sing ye a psalm to Indra; sing a great song to the lofty Sage, To him who maketh prayer, inspired, who loveth laud.
2. Thou, Indra, art the conqueror: thou gavest splendour to the Sun. Maker of all things, thou art mighty and All-God.
3. Radiant with light thou wentest to the sky, the luminous realm of -heaven. The Gods, O Indra, strove to win thy friendly love.

XXIII Indra

1. This Soma hath been pressed for thee, O Indra, bold one, mightiest, come! May Indra vigour fill thee full, as Surya fills mid-air with rays
2. Slayer of Vritra, mount thy car! The bay steeds have been yoked by prayer. May, with its voice, the pressing-stone draw thine attention hitherward!
3. His pair of tawny coursers bring Indra, resistless in his might. Hither to Rishis' songs of praise and sacrifice performed by men.

BOOK IV

CHAPTER I

I Soma Pavamana

1. Light of the sacrifice, be pours delicious meathp most wealthy, father and begetter of the Gods. He, gladdening, best of cheerers, juice that Indra loves, enriches with mysterious treasure earth and heaven.

THE SAMA VEDA

2. The Lord of heaven, the vigorous and far-seeing one, flowsshouting to the beaker with his thousand streams.

Coloured like gold he rests in seats where Mitra dwells, the Steer made beautiful by rivers and by sheep.

3. As Pavamana thou flowest before the streams: thou goest on, before the hymn, before the kine. Thou sharest mighty booty in the van of war Soma, well-armed, thou art pressed out by men who press.

II Soma Pavamana

1. Through our desire of heroes, kine, and horses, vigorous Somadrops, Brilliant and swift, have been effused.

2. They, beautified by holy men and purified in both the hands, Are flowing through the fleecy cloth.

3. These Soma juices shall pour forth all treasures for the worshipper, From heaven and earth and firmament.

III Soma Pavamana

1. Flow, Soma, Indu, dear to Gods, swift through the purifying sieve, And enter Indra in thy strength

2. As mighty food speed hitherward, Indu, as a most splendid steer: Sit in thy place as one with power

3. The well-loved meath was made to flow, the stream of the creative juice: The Sage drew waters to himself.

4. The mighty waters, yea, the floods accompany thee mighty one, When thou wilt clothe thee with the milk.

5. The lake is brightened in the floods. Soma, our friend, heaven's prop and stay, Falls on the purifying cloth.

6. The tawny Bull hath bellowed. fair as mighty Mitra to behold He gleams and flashes with the Sun.

7. Songs, Indra, active in their might, are beautified for thee, wherewith Thou deckest thee for rapturous joy.

8. To thee who givest ample room we pray, to win the wild delight, That Thou mayst have exalted praise,

9. Winner of kine Indu, art thou, winner of heroes, steeds, and spoil: Primeval soul of sacrifice.

10. Pour on us, Indu! Indra-strength with a full stream of sweetness, like Parjanya, sender of the rain!

IV Soma Pavamana

1. O Soma Pavamana, be victorious, win us high renown; And make us better than we are!

2. Win thou the light, win heavenly light, and, Soma, all felicities; And make us better than we are!

3. Win skilful strength and mental power! O Soma, drive away our foes; And make us better than we are!

4. Ye purifiers, purify Soma for Indra, for his drink;

THE SAMA VEDA

Make thou us better than we are!

5. Give us our portion in the Sun through thine own mental power and aids;

And make us better than we are!

6. Through thine own mental power and aids long may we look upon the Sun:

Make thou us better than we are!

7. Well-weaponed Soma, pour to us a stream of riches doubly great;

And make us better than we are!

8. As one victorious unsubdued in battle, pour forth wealth to us:

And make us better than we are!

9. With offerings, Pavamana! men have strengthened thee as Law commands:

Make thou us better than we are!

10. O Indu, bring us wealth in steeds brilliant and quickening all life;

And make us better than we are!

V Soma Pavamana

1. Swift runs this giver of delight, even the stream of flowing juice:

Swift runs this giver of delight.

2. The Morning knows all precious things, the Goddess knows her grace to man:

Swift runs this giver of delight.

3. We have accepted thousands from Dhvasra's and Purusbanti's hands:

Swift runs this giver of delight.

4. From whom we have accepted thus thousands and three-times ten besides:

Swift runs this giver of delight.

VI Soma Pavamana

1. Forth with his stream who gladdens best these Soma juices have been poured,
Lauded with songs for mighty strength.

2. Thou flowest to enjoy the milk, and bringest valour, being, cleansed:

Winning the spoil flow hitherward

3. And, hymned by Jamadagni, let all nourishment that kine supply,

And general praises, flow to us!

VII Agni

1. For Jatavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car.
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm!

2. We will bring fuel and prepare our sacred gifts, reminding thee at each successive holy time.

Fulfil our thoughts that we may lengthen out our lives

Let us not, in thy friendship, Agni, suffer harm!

3. May we have power to kindle thee! Fulfil our prayers in thee the Gods eat the presented sacrifice.

Bring hither the Adityas, for we long for them! Let us not, in thy friendship, Agni, suffer harm!

VIII Mitra, Varuna, Aryaman

1. Soon as the Sun hath risen I sing to you, to Mitra, Varuna,

And Aryaman who slays the foe.

THE SAMA VEDA

2. With wealth of gold may this my song bring unmolested might; may this, Sages! obtain the sacrifice!
3. May we be thine, God Varuna, and with our princes, Mitra, thine: May we gain food and heavenly light!

IX Indra

1. Drive all our enemies away, smite down the foes who press around, And bring the wealth for which we long:
2. Of which the world shall know forthwith as given by thee abundantly: Bring us the wealth for which we long:
3. O Indra, that which is concealed in strong firm place precipitate us: Bring us the wealth for which we long!

X Indra-Agni

1. Yea, ye are priests of sacrifice, winners in war and holy works Indra and Agni, mark this well!
2. Bountiful, riders on the car, slayers of Vritra unsubdued, Indra and Agni, mark this well!
3. The men with pressing-stones have pressed this meath of yours which gives delight: Indra and Agni, mark this well!

XI Soma Pavamana

1. For Indra girt by Maruts, flow, thou Indu, very rich in meath, To seat thee in the place of song!
2. Sage: who know the lore of speech deck thee, the strong sustainer, well: Men make thee bright and beautiful.
3. Let Mitra, Varuna, Aryaman drink Pavamana's juice, yea, thine. Sage! let the Maruts drink thereof.

XII Soma Pavamana

1. Deft-handed! thou when purified liftest thy voice amid the sea. Thou, Pavamana makest riches flow to us, yellow, abundant, much-desired.
2. Made pure, as Pavamana, in the sheep's long wool, the Steer bath bellowed in the vat. Thou flowest, Soma Pavamana! balmed with 'milk unto the meeting-place of Gods.

XIII Soma Pavamana

1. Him here, the offspring of the sea, the ten swift fingers beautify: With the Adityas is he seen.
2. With Indra and with Vayu he, effused, flows onward with the beams Of Surya to the cleansing sieve.
3. Flow rich in sweets and lovely for our Bhaga, Vayu, Pushan, fair For Mitra and for Varuna!

THE SAMA VEDA

XIV Indra

1. With Indra splendid feasts be ours, rich in all strengthening things, wherewith,
Wealthy in food, we may rejoice!
2. Like thee, thyself, for singers yoked, thou movest, as it were besought,
Bold one, the axle of the car,
3. That, Satakratu, thou, to serve and please thy praisers, as it were,
Stirrest the axle with thy strength.

XV Indra

1. As a good cow to him who milks, we call the doer of good deeds,
To our assistance day by day.
2. Come thou to our libations, drink of Soma, Soma-drinker! yea,
The rich one's rapture giveth kine.
3. So may we be acquainted with thine innermost benevolence:
Neglect us not; come hitherward!

XVI Indra

1. As, like the Morning, thou has filled, O Indra, both the earth and heaven,
So as the mighty one, great King of all the mighty race of men, the Goddess mother brought thee
forth, the blessed mother gave thee life.
2. Thou bearest in thine hand a lance like a long hook, great counsellor.
As with his foremost foot a goat, draw down the branch O Maghavan. The Goddess mother brought
thee forth, the blessed mother gave thee life.
3. Relax that mortal's stubborn strength whose heart is bent on wickedness.
Trample him down beneath thy feet who watches for and aims at us. The Goddess mother brought
thee forth, the blessed mother gave thee life.

XVII Soma Pavamana

1. Soma, the dweller on the hills, effused, hath flowed into the sieve.
All-bounteous art thou in carouse.
2. Thou art a holy bard, a Sage; the meath offspring of thy sap:
All bounteous art thou in carouse.
3. All-d6ties of one accord have come that they may drink of thee:
All-bounteous art thou in carouse.

XVIII Soma Pavamana

1. Effused is he who brings good things, who brings us store of wealth, and sweet refreshing food,
Soma who brings us quiet homes:
2. He whom our Indra and the Marut host shall drink, Bhaga shall drink with Aryaman,
By whom we bring to us Mitra and Varuna, and Indra for our great defence.

THE SAMA VEDA

XIX Soma Pavamana

1. Friends, hymn your Lord who makes him pure for rapturous carouse: let them Sweeten him, as a child, with lauds and sacred gifts
2. Like as a calf with mother cows, so Indu is urged forth and sent, Glorified by our hymns; the god-delighting juice.
3. Effectual help to power is he. he is a banquet for the troop, He who hath been effused, more rich in meath, for Gods.

XX Soma Pavamana

1. For us the Soma juices flow, the drops best furtherers of weal, Effused as friends, without a spot, benevolent, finders of the light.
2. These Soma juices, skill.ed in song, purified, blent with milk and curd, Hastening on and firmly set in oil resemble beauteous suns.
3. Effused by means of pressing- stones, upon the oxhide visible, They, treasure-finders, have announced food unto us from every side.

XXI Soma Pavamana

1. Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu! Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who cometh quickly.
2. Flow on for us with this purification to the famed ford of thee whose due is glory! May the foe-queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures!
3. Eagerly do we pray for those two exploits, at the blue lake and Prisana, wrought in battle. He sent our enemies to sleep and slew them, and turned away the foolish and unfriendly.

XXII Agni

1. O Agni, be our nearest friend, yea, our protector and our kind deliverer!
2. As gracious Agni, famed for treasures, come, and, most resplendent, give us store of wealth!
3. To thee then, O most bright, O radiant God, we come with prayer for happiness for our friends.

XXIII Indra

1. May we, with Indra and the Gods to aid us, bring these existing worlds to full completion!
2. Our sacrifice, our bodies, and our offspring, let Indra with the Adityas-form and finish!
3. With the Adityas, with the band of Maruts, let Indra send us medicines to heal us!

XXIV Indra

1. Sing to your Indra, mightiest Vritra-slayer, sing to the Sage the song that he accepteth!

CHAPTER II

I Soma Pavamana

1. The God declares the deities' generations, like Usana, proclaiming lofty wisdom.
With brilliant kin far-ruling, sanctifying, the wild boar, singing with his foot, advances.
2. The swans, the Vrishagnas from anear us, restless, have brought their clamour to our dwelling--
Friends come to Pavamana, meet for praises-and sound in concert their resistless music.
3. He takes the swiftness of the great Far strider: cows low as, 'twere to him who sports at pleasure.
He with the sharpened horns brings forth abundance: the silvery shines by night, by day the golden.
4. Like cars that thunder on their way, like coursers eager for renown,
Have Soma drops flowed forth for wealth.
5. Forth have they rushed from holding hands, like chariots that are urged to speed,
Like joyful songs of singing-men.
6. The Somas deck themselves with milk as kings are graced with eulogies,
And, with seven priests, the sacrifice.
7. Pressed for the gladdening draught the drops flow forth abundantly with song,
Flow with the stream of savoury juice.
8. Winning Vivasvan's glory and speeding the light of Dawn, the suns,
Pass through the openings of the cloth.
9. The singing-men of ancient time open the doors of sacred songs--
The men who bring the mighty One.
10. In close society have come the priests, the sevenfold brotherhood,
Filling the station of the One.
11. He makes us kin with Gods, he joins the Sun, for seeing, with mine eye;
I milk the Sage's offspring forth.
12. The Sun beholdeth with his eye the heaven's dear quarter which the priests
Have set within the sacred cell.

II Soma Pavamana

1. Forth on their way the glorious drops have flowed for maintenance of Law,
Knowing what suits this worshipper.
2. Down in the mighty waters sinks the stream of Meath, most excellent,
Oblation best of all in worth.
3. About the holy place the Steer, true, guileless, noblest, hath sent forth,
Continuous voices in the wood.
4. When the Sage, purging manly deeds and lofty wisdom flows, around,
5. When purified, he sits enthroned as King over the warring clans.
What time the sages speed him on.
6. Most dear, gold-coloured, in the fleece he sinks, and settles in the wood:
The singer is besieged with song.
7. He goes to Indra, Vayu, and the Asvins with the rapturous joy,
To whomsoe'er his power delights.
8. The waves of pleasant Soma flow to Bhaga, Mitra, Varuna,
Well knowing, through his mighty powers.
9. Gain for us, O ye Heaven and Earth, riches of Meath to win us strength:
Gain for us treasures and renown.

THE SAMA VEDA

10. We choose to-day that chariot-steed of thine, the strong, that brings us bliss,
The guardian, the desire of all;
11. The excellent, the gladdener, the Sage with heart that understands.
The guardian, the desire of all;
12. Who for ourselves, O thou most wise, is wealth and fair intelligence,
The guardian, the desire of all.

III Agni

1. Agni Vaisvanara, born in course of Order, the messenger of earth, the head of heaven,
The Sage, the Sovran, guest of men, our vessel fit for their mouth, the Gods have generated.
2. To thee, immortal! when to life thou springest all the Gods sing for joy as to their infant.
They by thy mental powers were made immortal, Vaisvdnara when thou shonest from thy parents.
3. Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches.
Vaisvanara, conveyer of oblations, ensign of worship, have the Gods engendered.

IV Mitra-Varuna

1. Sing forth unto your Varuna and Mitra with a song inspired:
They, mighty Lords, are lofty law.
2. Full springs of fatness, sovrans Kings, Mitra and Varuna, the twain,
Gods glorified among the Gods,
3. So help ye us to riches, great celestial and terrestrial wealth!
Vast is your sway among the Gods.

V Indra

1. O Indra marvellously bright, come, these libations long for thee,
Thus by fire fingers purified!
2. Urged by the holy singer, sped by song, come nigh, O Indra, to
The sacrificing suppliant's prayers!
3. Approach, O Indra, basting thee, Lord of bay horses, to our prayers:
In our libation take delight!

VI Indra-Agni

1. Glorify him who compasses all forests with his glowing Dame,
And leaves them blackened by his tongue.
2. He who gains Indra's grace by fire enkindled, finds as easy way
Over the floods to splendid wealth.
3. Give us, ye twain, swift steeds to bring Indra and Agni, and bestow
Abundant food with wealth on us.

VII Soma Pavamana.

1. Indu hath started forth for Indra's settled place, and slights not, as a friend, the promise of his
friend.
Soma comes onward like a youth with youthful maids, and gains the beaker by a course of hundred

THE SAMA VEDA

paths.

2. Your hymns of pleasant sound, praiseworthy, fond of lauds, have come into the hall enclosed for sacrifice.

Singers have hymned the golden-coloured as he sports, and milchkin have come near to meet him with their milk,

3. O Soma, Indu, while they cleanse thee, with thy wave pour orb us plentiful accumulated food, Which, ceaseless, thrice a day shall yield us hero power enriched. with store of nourishment, and strength, and meath.

VIII Indra.

1. No one by deed attains to him who works and strengthensevermore:

No, not by sacrifice, to Indra praised of all, resistless, daring, bold in might;

2. The powerful conqueror, invincible in war, him at whose birth the mighty ones,

The kine who spread afar, sent their loud voices out, heavens, earths sent their loud voices out.

IX Soma Vaisvanara

1. Sit down, O friends, and sing aloud to him who purifies himself:

Deck him for glory, like a child, with holy rites

2. Loose him who bringeth household wealth, even as a calf with. mother kine,

Him who bath double strength, strong, god-delighting juice!

3. Purify him who gives us power, most blissful one, that he may be

A banquet for the troop, Mitra, and Varuna!

X Soma Pavamana

1. The Strong hath flowed forth in a thousand streams, flowed through the filter and the sheep's long wool.

2. With ceaseless genial flow the Strong hath run, purified by the waters, blent with milk.

3. Pressed out with stones, directed by the men, go forth, O Soma, into Indra's throat!

XI Soma Pavamana

1. The Soma juices which have been expressed afar or near at hand,

Or there on Saryanavan's bank,

2. Those pressed among Arjikas, pressed among the active, in, men's homes,

Or pressed among the Fivefold Tribes--

3. May these celestial drops, expressed, pour forth upon us, as they flow,

Rain from the heavens and hero strength!

XII Agni

1. May Vatsa draw thy mind away even from thy loftiest dwelling-place!

Agni, I yearn for thee with song.

2. Thou art alike in many a place: through all the regions thou art Lord.

In fray and fight we call on thee.

THE SAMA VEDA

3. When we are seeking spoil we call Agni to help us in the strife,
Giver of wordrous gifts in war.

XIII Indra

- 1, O Indra, bring great strength to us, bring valour, Satakratu, thou most active, bring
A hero conquering in war!
2. For, gracious Satakratu, thou hast ever been a mother and a sire to us,
So now for bliss we pray to thee.
3. To thee, strong! much-invoked! who showest forth thy strength, made very mighty! do I speak:
So grant thou us heroic power!

XIV Indra

1. Stone-Darting Indra, wonderous God, what wealth thou hast not given me here,
That bounty, treasure-finder! bring, filling full both thy hands, to us!
2. Bring what thou deemest worth the wish, O Indra that which is in heaven!
So may we know thee as thou art a giver boundless in thy gifts!
3. Thy lofty spirit famed in all the regions as appeasable,--
With this thou rendest even things firm, Stone-darter! so to win thee strength.

BOOK V

CHAPTER I

I Soma Pavamana

1. The Maruts with their troop adorn and brighten, even at his birth, the Sage, the lovely infant.
By songs a poet, and a Sage by wisdom, Soma goes singing through the cleansing filter.
2. Light-winner, Rishi-minded, Rishi-maker, hymned in a thousand hymns, leader of sages,
Eager to gain his third form, mighty, Soma is, like Viraj, resplendent as a singer.
3. Hawk seated in the press, bird wide-extended, the banner seeking kine and wielding weapons,
Uniting with the sea, the wave of waters, the mighty tells his fourth form and declares it.

II Soma Pavamana

1. Obeying Indra's dear desire these Soma juices have flowed forth
Increasing his heroic might.
2. Laid in the press and flowing pure to Vayu and the Asvins, may
These give us great heroic strength.
3. Soma, as thou art purified, incite to bounty Indra's heart,
To seat him in the shrine of Gods!
4. The ten swift fingers deck thee forth seven ministers impel thee on,
The sages have rejoiced in thee.
5. When through the filter thou art poured we clothe thee with a robe of milk,
To be a rapturous feast for Gods.
6. When purified within the jars, Soma bright-red and golden-hued,
Hath veiled him in a milky dress.

THE SAMA VEDA

7. Flow onward to our wealthy lords. Drive all our enemies away:
O Indu, pass into thy friend!
8. May we obtain thee, Indra's drink, who viewest men and findest light,
Gain thee and progeny and food!
9. Send down the rain from heaven and make splendour upon the earth! Give us,
O Soma, victory in war!

III Soma Pavamana

1. Poured through the fleece in thousand streams purified Soma floweth to,
Indra's and Vayu's meeting-place.
2. Sing forth, ye men who long for help, to Pavamana, to the Sage,
Effused to entertain the Gods!
3. The Soma drops with thousand powers are purified to win us strength,
Hymned to become the feast of Gods.
4. Yea, as thou flowest bring great store of food that we may win us strength:
Indu, bring splendid manly might
5. Like coursers by their drivers urged, they were poured forth, to win us strength,
Swift through the woollen straining-cloth.
6. May they in flowing give us wealth in thousands, and heroic power,--
These godlike Soma drops effused!
7. The roaring Soma drops flow on, like milch-kine lowing to, their calves:
They have run forth from both the hands.
8. Beloved by Indra, bringing joy, roaring as thou art purified,
Drive all our enemies away.
9. As Pavamanas, driving off the godless, looking on the light,
Sit in the place of sacrifice.

IV Soma Pavamana

1. The Soma drops, exceeding rich in sweets, to Indra have been poured,
Shed with the stream of sacrifice.
2. Sages have called to Indra, like cows, milch-kine, lowing to their calves,
Called him to drink the Soma juice.
3. In the stream's wave wise Soma dwells, distilling rapture, in his seat,
Resting upon a wild cow's hide.
4. Far-sighted Soma, Sage and bard, is worshipped in the central point,
Of heaven, the straining-cloth of wool.
5. In close embracement Indu holds Soma when poured within the: jars.
And on the purifying sieve.
6. Indu sends forth a voice on high, up in the region of the sea.
Stirring the cask that drops with meath.
7. The tree whose praises never fail dwells in the stream of holy milk,
Urged onward by its human friend.
8. O Pavamana bring us wealth bright with a thousand splendours; yea,
O Indu, give us ready help!
9. Sage, poet, poured with all his stream, Soma is driven, far away,
To the dear places of the sky.

THE SAMA VEDA

V Soma Pavamana

1. Loud as a river's roaring wave thy powers have lifted up themselves:
Urge on thine arrow's sharpened point!
2. At thine effusion upward rise three voices fresh and strong, when thou.
Flowest upon the fleecy ridge.
3. On to the fleece they urge with stones the dear, the goldencoloured one,
Even Pavamana dropping meath.
4. Flow with thy current to the sieve, O Sage, best giver of delight,
To seat these in the shrine of song!
5. Best giver of delight, flow on anointed with the milk for balm,
And enter into Indra's throat!

VI Soma Pavamana

1. Flow onward, Indu, with this food for him who in thy wild delights,
Battered the nine-and-ninety down.
2. Smote swiftly forts, and Sambara, then Yadu and that Turvasa,
For pious Divodasa's sake!
3. Finder of horses, pour on us horses and wealth in kine and gold,
And Indu, food in boundless store!

VII Soma Pavamana

1. Chasing our foemen, driving off the godless, Soma floweth on,
Going to Indra's settled place.
2. O Pavamana, hither bring great riches, and destroy our foes:
O Indu, grant heroic fame!
3. A hundred obstacles have ne'er checked thee when rain to give thy boons,
When, being cleansed, thou combatest.

VIII Soma Pavamana

1. Flow onward with that stream wherewith thou gavest splendour to the sun,
Speeding the waters kind to man!
2. He, Pavamana, high o'er man, yoked the Sun's courser Etasa,
To travel through the realm of air.
3. Yea, those bay steeds he harnessed to the chariot that the Sun might come:
Indu, he said, is Indra's self.

IX Agni

1. Associate with fires, make your God Agni envoy at sacrifice, best skilled in worship,
Established firm among mankind, the holy flame-crowned and fed with oil, the purifier!
2. Like a steed neighing eager for the pasture, when he hath stepped forth from the great enclosure:
Then the wind following blows upon his splendour, and, straight, the path is black which thou hast
travelled.

THE SAMA VEDA

3. From thee, a bull but newly born, O Agni, the kindled everlasting flames rise upward.
Aloft to heaven as ruddy smoke thou mountest: Agni, thou speedest to the Gods as envoy.

X Indra

1. We make this Indra very strong to strike the mighty Vritra dead:
A vigorous hero shall he be.
2. This Indra, made for giving gifts, is stablished, mightiest, in strength,
Bright, meet for Soma, famed in song.
3. By song, as 'twere' the powerful bolt which none may parry, was prepared:
Strong and invincible he grew.

XI Soma Pavamana

1. Adhvaryu, to the filter lead the Soma-juice expressed with stones:
Make thou it pure for Indra's drink!
2. These Gods and all the Marut host, Indu! enjoy this juice of thine,
This Pavamana's flowing meath.
3. Pour out for Indra, Thunder-armed, the milk of heaven, the Soma's juice,
Most excellent, most rich in sweets!

XII Soma Pavamana

1. On flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with
shouts of joy,
Thou, gold-hued, started like a courser by brave men, art lightly showing forth thy splendour in the
streams.
2. He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.
Indu, while stimulating Indra's might, is urged forward and balmed by sages skilful in their task.
3. Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat.
Make both worlds stream for us, as lightning doth the clouds: mete out exhaustless powers for us
through this our prayer!

XIII Indra

1. Though, Indra, thou art called by men eastward and westward, north and south,
Thou chiefly art with Anava and Turvasa, brave champion! urged by men to come.
2. Or, Indra, when with Ruma, Rusama, Syavaka, and Kripa thou rejoicest thee,
Still do the Kanvas, bringing prayer, with hymns of praise O Indra, draw thee hither: come!

XIV Indra

1. Both boons,-may, Indra, hitherward turned, listen to this prayer of ours.
And mightiest Maghavan with thought inclined to us come near to drink to Soma juice!
2. For him, strong, independent ruler, Heaven and Earth have fashioned forth with power and might.
Thou seatest thee as first among thy peers in place, for thy soul longs for Soma juice.

XV Soma Pavamana

1. God, working with mankind flow on; to Indra go thy gladdening juice:
To Vayu mount as Law commands!
2. O Soma Pavamana, thou pourest out wealth that may be famed:
O Indu, pass into the lake!
3. Soma, thou flowest chasing foes, finder of wisdom and delight:
Drive thou the godless folk afar!

XVI Soma Pavamana

1. Stream on us riches that are craved by hundreds, best at winning spoil,
Riches, O Indu, thousandfold, most splendid, that surpass the light!
2. May we, O Vasu, be most near to this thy bounty, food, and wealth!
Desired by many men, and in thy favour, O resistless one!
3. Effused, this Indu hath flowed on, distilling rapture, to the fleece.
He streams erect to sacrifice, as 'twere with splendour, seeking kine.

XVII Soma Pavamana

1. Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form!
2. Flow on, O Soma, radiant for the Gods, blissful to heaven and earth and living things!
3. Thou art, bright juice, sustainer of the sky: flow, mighty, in accordance with true law!

XVIII Agni

- I. I laud your most beloved guest, like a dear friend,
O Agni, him!
Who, like a chariot, wins us wealth.
2. Whom as a Sage who merits praise the Gods have, from the olden time,
Established among mortal men.
3. Do thou, most youthful God, protect the men who offer, hear their songs,
And of thyself preserve their seed!

XIX Indra

1. Come unto us, O Indra, dear, still conquering, unconcealable
Wide as a mountain spread on all sides, Lord of heaven.
2. O truthful Soma-drinker, thou art mightier than both the worlds.
Thou strengthenest him who pours libation, Lord of heaven.
3. For thou art he, O Indra, who upholdeth all our fortresses,
The Dasyu's slayer, man's sustainer, Lord of heaven.

XX Indra

1. Render of forts, the young, the wise, of strength unmeasured, was he born,
Sustainer of each sacred rite, Indra, the Thunderer, much extolled,
2. Thou wielder of the stone, didst burst the cave of Vala rich in kine.

THE SAMA VEDA

The Gods came pressing to thy side, and free from terror aided thee.
3. They glorified with hymns of praise Indra who reigneth by his might,
Whose bounteous gifts in thousands come, yea, even more abundantly.

CHAPTER II

I Soma Pavamana

1. Guard of all being, generating creatures, loud roared the sea as highest law commanded.
Strong in the filter, on the fleecy summit, pressed from the stone, Soma hath waxen mighty.
2. Make Vayu glad, for furtherance and bounty: cheer Varuna and Mitra, as they cleanse thee!
Gladden the Gods, gladden the host of Maruts: make Heaven and Earth rejoice, O God, O Soma!
3. Soma, the mighty, when, the water's offspring, he chose the Gods, performed that great achievement.
He, Pavamana, granted strength to Indra: he, Indu, generated strength in Surya.

II Soma Pavamana

1. Here present this immortal God flies, like a bird upon her wings,
To settle in the vats of wood.
2. Praised by the sacred bards, this God dives into waters, and bestows
Rich gifts upon the worshipper.
3. He, like a warrior going forth with heroes, as he flows along.
Is fain to win all precious boons.
4. This God as he is flowing on speeds like a car and gives his aid:
He lets his voice be heard of all.
5. This God, while flowing, is adorned, gold-coloured, for the spoil, by men
Devout and skilled in holy songs.
6. This God, made ready with the hymn runs swiftly through the winding ways,
Inviolable as he flows.
7. A way he rushes with his stream, across the regions, into heaven,
And roars as he is flowing on.
8. While flowing, meet for sacrifice, he hath gone up to heaven, across
The regions, never overthrown.
9. By generation long ago, this God, engendered for the Gods,
Flows tawny to the straining-cloth.
10. This Lord of many holy laws, even at his birth engendering strength,
Effused, flows onward in a stream.

III Soma Pavamana

1. Through the fine fingers, with the song, this hero comes with rapid cars,
Going to Indra's settled place.
2. In holy thought he ponders much for the great service of the Gods,
Where the immortals have their seat.
3. Men beautify him in the vats, him worthy to be beautified,
Him who brings forth abundant food.
4. He is deposited and led along the consecrated path

THE SAMA VEDA

- When zealous men are urging him,
5. He moves, a vigorous steed, adorned with beauteous rays of shining gold,
He who is Sovran of the streams.
6. He brandishes his horns on high, and whets them, bull who leads the herd,
Doing with might heroic deeds.
7. He, over places rough to pass bringing rich treasures, closely pressed.
Descends into the reservoirs.
8. Him, even him the golden-hued, well armed, best giver of delight,
Ten fingers urge to run his course.

IV Soma Pavamana

1. This Bull, this chariot robes him in the sheep's long wool as he proceeds.
To war that wins a thousand spoils.
2. The dames of Trita with the stones urge forth this goldencoloured one,
Indu to Indra for his drink.
3. He like a falcon settles down amid the families of men,
Like lover speeding to his love.
4. This young exhilarating juice looks downward from its place in heaven,
This Soma drop that pierced the sieve.
5. Pressed for the draught, this tawny juice flows forth intelligent, calling out,
Unto the well-beloved place.
6. Him, here, the gold-decked skilful ten cleanse carefully, who make him bright.
And beauteous for the gladdening draught.

V Soma Pavamana

1. Urged by the men, this vigorous steed, Lord of the mind omniscient,
Flies to the long wool of the sheep.
2. Within the filter hath he flowed, this Soma for the Gods effused.
Entering all their essences.
3. He shines in beauty there, this God, immortal, in his dwellingplace,
Foe-slayer, dearest to the Gods.
4. Directed by the sisters ten, bellowing on his way this Steer
Runs onward to the wooden vats.
5. This Pavamana, gladdening drink within the purifying sieve,
Gave splendour to the Sun in heaven.
6. Unconquerable Lord of speech, dwelling beside Viavasvan, he
Mounts up together with the Sun.

VI Soma Pavamana

1. This Sage, exalted by our lands, flows to the purifying sieve,
Scattering foes as he is cleansed.
2. Giver of strength, winner of light, for Indra and for Vayu he
Is poured upon the filtering-cloth.
3. The men conduct him, Soma, Steer, omniscient the head of heaven.
Effused into the vats of wood.

THE SAMA VEDA

4. Longing for kine, longing for gold hath Indu Pavamana roared,
Still conqueror, never overcome.
5. To Indra in the firmament this mighty tawny Steer hath flowed
This Indu, being purified.
6. This Soma being purified flows mighty and invincible, Slayer of sinners, dear to Gods.

VII Soma Pavamana

1. This Soma, strong effused for draught, flows to the purifying sieve,
Slaying the fiends, loving the Gods.
2. Far sighted, tawny-coloured, he flows to the sieve intelligent,
Bellowing to his place of rest.
3. This vigorous Pavamana runs forth to the luminous realm of heaven,
Fiend-slayer, through the sheep's long wool.
4. This Pavamana, up above on Trita's ridge, hath made the Sun,
Together with the Sisters, shine.
5. Effused, this Soma, Steer, who slays Vritra, room-giver, unbegiled,
Hath gone as 'twere to win the spoil.
6. Urged by the sage upon his way, this God speeds forward to the: vats,
Indu to Indra, giving boons.

VIII Soma Pavamana

1. The man who reads the essence stored by saints, the Pavamana hymns,
Tastes food completely purified, made sweet by Matarisvan's touch.
2. Whoever reads the essence stored by saints, the Pavamana hymns,
For him Sarasvat! pours forth water and butter, milk and meath.
3. Yea, for the Pavamanas flow richly, drop fatness, bring us weal,--
Amrit deposited among the Brahmans, essence stored by saints.
4. So may the Pavamana hymns bestow on us this world and that,
And gratify our hearts' desires'-the Goddesses combined with Gods!
5. The purifying flood wherewith Gods ever purify themselves,--
With that, in thousand currents, may the Pavamanas make us clean!
6. The Pavamana hymns bring weal: by these man goes to Paradise,
And, eating pure and holy food, attains to immortality.

IX Agni

1. We with great reverence have approached the Youngest, who hath shone forth well kindled in his
dwelling,
Wondrously bright between wide earth and heaven, well worshipped, looking forth in all directions.
2. Through his great might o'ercoming all misfortunes, praised in the house is Agni Jatavedas.
May he preserve us from disgrace and trouble, both us who laud him and our wealthy princes!
3. O Agni, thou art Varuna and Mitra: Vasishthas! with their holy hymns exalt thee.
With thee be most abundant gain of treasure!
Do ye preserve us evermore with blessing!

THE SAMA VEDA

X Indra

1. Indra, great in his power and might, and like Parjanya rich in rain.
Hath been increased by Vatsa's lauds.
2. Since Kanvas have with lauds made him completer of the sacrifice,
Words are their own appropriate arms.
3. When priests who magnify the Son of holy law present their gifts,
Sages with Order's hymn of praise.

XI Soma Pavamana

1. Of gold-hued Pavamana, great destroyer, radiant streams have flowed,
Swift streams of him whose gleams are swift.
2. Best rider of the chariot, praised with fairest praise 'mid beauteous ones,
Gold gleaming with the Marut host,
3. Penetrate, Pavamana, best at winning booty, with thy rays,
Giving the Singer hero strength!

XII Soma Pavamana

1. Hence sprinkle forth the juice effused, Soma, the best of sacred gifts,
Who, friend of man, hath run among the water-streams He hath pressed Soma out with stones.
2. Now, being purified, flow hither through the fleece, invincible and more odorous!
We joy in thee in waters when thou art effused, blending thee still with juice and milk.
3. Pressed out for all to see, delighting Gods, Indu, far-seeing one, is mental power.

XIII Soma Pavamana

1. Even as a King hath Soma, red and tawny Bull, been pressed the wondrous one hath bellowed to
the kine.
While purified thou passest through the filtering fleece to seat thee hawk-like in the place that drops
with oil.
2. Parjanya is the sire of the leaf-bearing Bull: on mountains, in earth's centre hath he made his home.
The waters have flowed forth, the Sisters, to the kine: he meets the pressing-stones at the beloved rite.
3. To glory goest thou, a Sage with ordering skill, like a groomed steed thou rushest forward to the
prize.
Be gracious to us, Soma, driving off distress! Thou goest, clothed in butter, to a robe of state.

XIV Indra

1. Turning as 'twere to meet the Sun, enjoy from Indra all good things!
When he who will be born is born with power we look to treasures as our heritage.
2. Praise him who sends us wealth, prompt with his liberal boons Good 4re the gifts that Indra gives.
He is not wroth with one who satisfies his wish: he instigates, his mind to give.

THE SAMA VEDA

XV Indra

1. Indra, give us security from that whereof we are afraid
Help us, O Maghavan, let thy favour aid us thus drive away foes and enemies!
2. For thou, O liberal Lord of ample bounty, art the ruler of our house and home.
So, Indra Maghavan, thou lover of the song, we with pressed Soma call on thee.

XVI Soma Pavamana

1. Thou, Soma, hast a running stream, sweet-toned most strong at sacrifice:
Flow bounteously bestowing wealth
2. Thou most delightful, when effused, running, the best of gladdeners, art
Indu, still conquering, ne'er subdued.
3. Do thou, poured forth by pressing- stones, flow hither uttering a roar,
And bring us brightly-glorious strength!

XVII Soma Pavamana

1. In might, O Indu, with thy streams flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy seat!
2. Thy drops that swim in water have exalted Indra to delight
The Gods have drunk thee up for immortality.
3. Stream opulence to us, ye drops of Soma, pressed and purified
Pouring down rain from heaven in floods, and finding light!

XVIII Soma Pavamana

1. Him with the fleece they purify, brown, golden-hued beloved of all,
Who with exhilarating juice goes forth to all the deities
2. Whom, bright with native splendour, crushed between the preessing-stones, a friend.
Whom Indra dearly loves, the waves and ten companions dip and bathe
3. For Vritra-slaying Indra, thou, Soma, art poured that he may drink,
And for the guerdon-giving man, the hero sitting in his seat.

XIX Soma Pavamana

1. Flow onward Soma, flow for mighty strength, as a strong courser, bathed, to win the prize.
2. The pressers clarify this juice of thine, the Soma for delight and lofty fame.
3. They deck the gold-hued infant, newly-born, even Soma, Indu, in the sieve, for Gods.

XX Soma Pavamana

1. The Gods have come to Indu well-descended, beautified with milk,
The active crusher of the foe.
2. Even as mother cows their calf, so let our praise-songs strengthen him,
Yea, him who winneth Indra's heart!
3. Soma, pour blessings on our kine, pour forth the food that streams with milk:
Increase the sea, praiseworthy one!

THE SAMA VEDA

XXI Indra

1. Hitherward! they who light the flame and straightway trim the sacred grass,
Whose friend is Indra ever young.
2. Large is their fuel, much their laud, wide is their splinter from the stake,
Whose friend is Indra ever young.
3. Unquelled in fight the hero leads his army with the warrior chiefs,
Whose friend is Indra ever young.

XXII Indra

1. He who alone bestoweth wealth on mortal man who offereth gifts,
Is Indra only, potent Lord whom none resist.
2. Whoever with the Soma pressed draws thee away from many men,-
Verily Indra gains thereby tremendous power.
3. When will he trample, like a weed, the man who hath no gift for him?
When, verily, will Indra hear our songs of praise?

XXIII Indra

1. The singers hymn thee, they who chant the psalm of praise are lauding thee.
The Brahmans have exalted thee, O Satakratu, like a pole.
2. When thou wast climbing ridge from ridge, he looked upon the toilsome task:
Indra takes notice of that wish, and the Ram hastens with his troop.
3. Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths.
And, Indra, Soma drinker, come to listen to our songs Of praise!

BOOK VI

CHAPTER I

I Agni

1. Agni, well kindled bring the Gods for him who offers holy gifts;
And worship them, pure Hotar-priest!
2. O Sage, Tanunapat, present our sacrifice to Gods to-day,
Sweet to the taste, that they may help!
3. Dear Narasansa, sweet of tongue, presenter of oblations, I
Invoke to this our sacrifice.
4. Agni, on thy most easy car, entreated, hither bring the Gods!
Manus-appointed Priest art thou.

II Adityas

1. So when the Sun hath risen to-day may sinless Mitra, Aryaman, Bhaga, and Savitar send us forth!
2. May this our home be guarded well: forward, ye bounteous, on the way, Who bear us safely o'er
distress!
3. Yea, Aditi, and those great Kings whose statute is inviolate, Are sovran of a vast domain.

THE SAMA VEDA

III Indra

1. Let Soma juices make thee glad! Display thy bounty, Thunderer:
Drive off the enemies of prayer!
2. Crush with thy foot the niggard churls who bring no gifts! mighty art thou:
There is not one to equal thee.
3. Thou art the Lord of Somas pressed, Somas unpressed are also thine:
Thou art the Sovran of the folk.

IV Soma Pavamana

1. True object of our hymns, Sage, watchful Soma hath settled in the press as they refine him.
Him the Adhvaryus, paired and eager, follow, leaders of sacrifice and skilful-handed.
2. He, purified and bringing gifts to Surya, hath filled full heaven and earth, and hath disclosed them.
He by whose dear help heroes gain their wishes will yield the precious meed as to a victor.
3. He, being cleansed, the strengthener and increaser, bountiful Soma helped us his lustre,
Wherein our sires of old who knew the footsteps found light and sought the kine within the mountain.

V Indra

1. Glorify naught besides, O friends, so shall no sorrow trouble you!
Praise only mighty Indra, when the juice is shed, and say your lauds repeatedly!
2. Even him, the swift one, like a bull who rushes down men's conqueror, bounteous like a cow;
Him who is cause of both, of enmity and peace, to both sides most munificent.

VI Indra

1. These songs of our exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth and give unfailing help.
2. The Bhrigus are like suns, like Kanvas, and have gained each thing whereon their thought was bent.
The living men of Priyamedha's race have sung exalting Indra with their lauds.

VII Soma Pavamana

1. Run forth to battle conquering the Vritras! thou Speedest to quell the foe like one exacting debts.
2. Thou Pavamana, didst beget the Sun with might, and rain in the supporting sky,
Hasting to us with plenty vivified with milk.
3. For, Soma, we rejoice ourselves in thee effused for great supremacy in fight;
Thou, Pavamana, interest into mighty deeds.

VIII Soma Pavamana

1. Flow forth, O Soma, flow thou onward, sweet to Indra's,
Mitra's, Pushan's, Bhaga's taste!
2. So flow thou on as bright celestial juice, flow to the vast immortal dwelling-place!
3. Let Indra drink, O Soma, of thy juice for wisdom, and all deities for strength!

IX Soma Pavamana

1. Even as the beams of Surya, urging men to speed, they issue forth together, gladdening as they flow,
These swift outpourings in long course of holy rites: no form save only Indra shows itself so pure.
2. The thought is deeply fixed, the savoury juice is shed; the tongue with joyous sound is stirring in the mouth:
And Pavamana, like the shout of those who press, the drop, rich in sweet juice, is flowing through the fleece.
3. The bull is bellowing; the cows are coming nigh: the Goddesses approach the God's own resting-place.
Onward hath Soma pressed through the sheep's fair bright fleece, and hath, as 'twere, endued a garment newly washed.

X Agni

1. From the two fire-sticks have the men engendered, with thought, urged by the hand, the glorious Agni,
Far-seen, with pointed flame, Lord of the Homestead.
2. The Vasus set that Agni in the dwelling, fair to behold, for help, from every quarter:
Who, in the house for ever, must be honoured.
3. Shine thou before us, Agni, well-enkindled, with flame, most youthful God, that never fadeth!
To thee come goods and treasures all together.

XI Surya

1. This spotted Bull hath come and sat before the mother in the east,
Advancing to his father heaven.
2. As expiration from his breath, his radiance penetrates within
The Bull shines out through all the sky.
3. Song is bestowed upon the Bird: it reigns supreme through thirty realms.
Throughout the days at break of morn.

CHAPTER II

I Agni

1. Chant we a hymn to Agni while we go to sacrifice, to him
Who hears us even from afar!
2. Who from of old, in carnage, when the folk were gathered, hath preserved.
His household for the worshipper.
3. May that most blissful Agni guard our wealth and all our family.
And keep us safe from pain and grief
4. Yea, let men say, Agni is born, even he who slayeth Vritra, he,
Who winneth wealth in every fight!

THE SAMA VEDA

II Agni

1. Harness, O Agni, O thou God, thy steeds which are most excellent!
The fleet ones bring the rapidly.
2. Come hither, bring the Gods to us to taste the sacrificial feast,
To drink the draught of Soma juice!
3. O Agni of the Bharatas, flame splendid with unfading might
Shine forth and gleam, eternal one!

III Soma Pavamana

1. Let him, as mortal, crave this speech for him who presses of the juice!
As Bhrigu's sons chased Makha, so drive ye the niggard hound away.
2. The kinsman hath endued his robe even as a son is clasped in arms.
He went, as lover to a dame, to take his station suitor-like.
3. That hero who produces strength, he who hath propped both worlds apart,
Gold-hued, hath wrapped him in the sieve to settle, priest-like, in his place.

IV Indra

1. Still, Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest friendship but in war.
2. Thou findest not the wealthy man to be thy friend: those scorn thee who are flown with wine.
What time thou thunderest and gatherest, then thou, even as a father, art invoked.

V Indra

1. A thousand and a hundred steeds are harnessed to thy golden car:
Yoked by devotion, Indra, let the long-maned bays bring thee to drink the Soma juice!
2. Yoked to thy chariot wrought of gold, may thy two bays with, peacock tails.
Convey thee hither, steeds with their white backs, to quaff sweet juice that makes us eloquent!
3. So drink, thou lover of the song, as the first drinker, of this juice.
This the outpouring of the savoury sap prepared is good and meet to gladden thee.

VI Soma Pavamana

1. Press ye and pour him, like a steed, laud-worthy, speeding through the region and the flood,
Who swims in water, dwells in wood
2. The Steer with thousand streams who poureth out the rain, dear to the race of deities;
Who, born in Law, hath waxen mighty by the Law, King, God, and lofty ordinance.

VII Agni

1. Served with oblation, kindled, bright, through love of song, may Agni, bent
On riches, smite the Vritras dead
2. His father's father, shining in his mother's ever-lasting side,
Set on the seat of sacrifice!
3. O active Jatavedas, bring devotion that wins progeny, Agni, that it may shine to heaven!

VIII Soma Pavamana

1. Made pure by this man's urgent zeal and impulse, the God hath with his juice the Gods pervaded. Pressed, singing, to the sieve he goes, as passes the Hotar to enclosures hoiding cattle.
2. Robed in fair raiment meet to wear in combat, a mighty Sage pronouncing invocations, Roll onward to the press-boards as they cleanse thee, far-seeing at the feast of Gods and watchful!
3. Dear, he is brightened on the fleecy summit, a prince among us, nobler than the noble. Roar out as thou art purified, run forward! Do ye preserve us evermore with blessings!

IX Indra

1. Come now and let us glorify pure Indra with pure Sama hymn!
Let milk-blent juice delight him made stronger with pure, pure songs of praise!
2. O Indra, come thou pure to us, with pure assistance pure thyself!
Pure, send thou riches down to us, and, meet for Soma! pure, rejoice!
3. O Indra, pure, vouchsafe us wealth, and, pure enrich the worshipper!
Pure, thou dost strike the Vritras dead, and strivest pure, to win the spoil.

X Agni

1. Eager for wealth we meditate Agni's effectual laud to-day,
Laud of the God who touches heaven.
2. May Agni who is Hotar-priest among mankind accept our songs,
And worship the celestial folk!
3. Thou, Agni, art spread widely forth, Priest dear and excellent through thee
Men make the sacrifice complete.

XI Soma Pavamana

1. To him, praiseworthy, sacred tones have sounded, Steer of the triple height, the life-bestower. Dwelling in wood, like Varuna, a river, lavishing treasure, he distributes blessings.
2. Great conqueror, warrior girt, Lord of all heroes, flow on thy way as he who winneth riches:
With sharpened arms, with swift bow, never vanquished in battle, vanquishing in fight the foemen!
3. Giving security, Lord of wide dominion, send us both heaven and earth with all their fulness!
Striving to win the Dawns, the light, the waters, and cattle, call to us abundant booty!

XII Indra

1. O Indra, thou art far-renowned, impetuous Lord of power and might.
Alone, the never-conquered guardian of mankind, thou smitest down resistless foes.
2. As such we seek thee now, O Asura, the most wise, craving thy bounty as our share
Thy sheltering defence is like an ample cloak. So may thy favours reach to us.

XIII Agni

1. Thee have we chosen, skilfullest in sacrifice, immortal, Priest, among the Gods,
Best finisher of this holy rite:

THE SAMA VEDA

2. The Waters' Child, the blessed brightly-shining one, Agni whose, light is excellent.
May he by sacrifice win us in heaven the grace of Mitra, Varuna, and the Floods!

XIV Agni

1. Lord of all food is he, the man whom thou protectest in the fight,
Agni, and urgest to the fray.
2. Him, whosoever he may be, no one may vanquish, mighty one!
Nay, very glorious wealth is his.
3. May he who dwells with all mankind conquer in fight with steeds of war,
With sages may he win the spoil.

XV Soma Pavamana

1. Ten sisters, pouring out the rain together, the sage's quickly
moving thoughts, adorn him.
Hither hath run the gold-hued Child of Surya, and reached the vat like a fleet vigorous courser.
2. Even as a youngling shouting with his mothers, the bounteous Steer hath flowed along with waters.
As youth to damsel, so with milk he hastens on to the settled meeting-place, the beaker.
3. Yea, swollen is the udder of the milch-cow; thither in streams. comes very sapient Indu.
The kine make ready, as with new-washed treasures, the head and chief with milk within the vessels.

XVI Indra

1. Drink, Indra, of the savoury juice, and cheer thee, with our milky draught!
Be, for our weal, our friend and sharer of the feast, and let thy wisdom guard us well!
2. In thy kind grace and favour may we still be strong: cast us not down before the foe!
With manifold assistance guard and succour us, and stablish us in thy good-will!

XVII Soma Pavamana

1. The three-times seven milch-kine in the loftiest heaven have for this Soma poured the genuine
milky draught.
Four other beauteous creatures hath he made for his adornment when he waxed in strength through
holy rites.
2. Enjoying lovely Amrit by his wisdom he divided, each apart from other, earth and heaven.
He gladly wrapped himself in the most lucid floods, when through their glory they-found the God's
resting-place.
3. May those his brilliant rays be ever free from death, inviolate for both classes of created things--
Rays wherewith powers of men and Gods are purified! Yea, even for this have sages welcomed him
as King.

XVIII Soma Pavamana

1. Lauded with song, to feast him, flow to Vayu, flow purified to Varuna and Mitra!
Flow to the song inspiring car-borne hero, to mighty Indra, him who wields the thunder!
2. Pour on us garments that shall clothe us meetly, send, purified, milch-kine, abundant yielders!
God Soma, send us chariot-drawing horses that they may bring us treasures bright and golden!

THE SAMA VEDA

3. Send to us in a stream celestial riches, send us when thou art cleansed, what earth containeth,
So that thereby we may acquire possessions and Rishihood in Jamadagni's manner!

XIX Indra

1. When thou, unequalled Maghavan, wast born to smite the Vritras dead,
Thou spreadest out the spacious earth and didst support and prop the heavens.
2. Then was the sacrifice produced for thee, the laud, and song of joy.
In might thou art above this All, all that now is and yet shall be.
3. Raw kine thou filledst with ripe milk. Thou madest Surya rise to heaven.
Heat him as milk is heated with pure Sdma hymns, great joy to him who loves the song!

XX Indra

1. Rejoice: thy glory hath been quaffed, Lord of bay steeds! as 'twere the bowl's enlivening mead.
Thine, Steer, is Indu, Steer, the Strong, best winner of a thousand spoils.
2. Let our strong drink, most excellent, exhilarating, come to thee,
Victorious, Indra! bringing gain, immortal conquering in fight!
3. Thou, hero, winner of the spoil, urgest to speed the car of man.
Burn, like a vessel with the flame, the riteless Dasyu, conqueror!

CHAPTER III

I Soma Pavamana

1. Pour down the rain upon us, pour a wave of waters from the sky.
And plenteous store of wholesome food!
2. Flow onward with that stream of thine, whereby the cows have come to us.
The kine of strangers to our home.
3. Dearest to Gods in sacred rites, pour on us fatness with thy stream,
Pour down on us a flood of rain!
4. To give as vigour, with thy stream run through the fleecy straining-cloth!
For verily the Gods will hear.
5. Onward hath Pavamana flowed and beaten off the Rakshasas.
Flashing out splendour as of old.

II Indra

1. Bring forth oblations to the God who knoweth all, who fain would drink.
The wanderer, lagging not behind the hero, coming nigh with, speed!
2. With Somas go ye nigh to him chief drinker of the Soma's. juice:
With beakers to the impetuous God, to Indra with the flowing, drops!
3. What time with Somas, with the drops effused,, ye come before the God,
Full wise, he knows the hope of each, and, bold one strikes this. foe and that.
4. To him, Adhvaryu! yea, to him give offerings of the juice expressed!
Will he not keep us safely from the spiteful curse of each, presumptuous high-born foe?

THE SAMA VEDA

III Soma Pavamana

1. Sing ye a song to Soma brown of hue, of independent might,
The Red, who reaches up to heaven!
2. Purify Soma when effused with stones which hands move rapidly,
And pour the sweet milk in the meath.
3. With humble homage draw ye nigh; blend the libation with the curds:
To Indra offer Indu up
4. Soma, foe-queller, strong and swift, doing the will of Gods, pour forth,
Prosperity upon our kine
5. Heart-knower, Sovran of the heart, thou art effused, O Soma, Tthat,
Indra. may drink thee and rejoice.
6. O Soma Pavamana, give us riches and heroic strength, Indu, with Indra. our ally!

IV Indra

- I. Surya, thou mountest up to meet the hero famous for his wealth,
Who hurls the bolt and works for men;
2. Him who with might of both his arms broke nine-and-ninety castles down,
Slew Vritra and smote Ahi dead.
3. This Indra is our gracious friend. He sends, like a full-streaming cow,
Riches in horses, kine, and corn.

V Surya

1. May the bright God drink glorious Soma-mingled meath, giving
the sacrifices lord unbroken life
He who, wind-urged, in person guards our offspring well, nourishes them with food and shines o'er
many a land.
2. Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that
supports the heavens,
He rose, a light that kills Vritras and enemies, best slayer of the Dasyus, Asuras, and foes.
3. This light, the best of lights, supreme, all conquering, winner of riches, is exalted with high laud.
All-lighting, radiant, mighty as the Sun to see, he spreadeth wide unshaken victory and strength.

VI Indra

1. O Indra, give us wisdom as a sire gives wisdom to his sons,
Guide us, O much-invoked, in this our way: may we still live and look upon the light!
2. Grant that no mighty foes, unknown, malevolent unhallowed, tread us to the ground!
With thine assistance, hero, may we pass through all the waters that are rushing down!

VII Indra

1. Protect us, Indra, each to-day, each to morrow, and each following day!
Through all the days shalt thou, Lord of the brave, preserve our singers both by day and night!
2. A crushing warrior, passing rich, is Maghavan, endowed with all heroic strength.

THE SAMA VEDA

Thine arms, O Satakratu, are exceeding strong, those arms,
which grasp the thunderbolt.

VIII Sarasvan

1. We call upon Sarasvan as unmarried men who long for wives,
As bounteous men who yearn for sons.

IX Sarasvati

1. Yea, she most dear amid dear streams-seven-sistered, loved with foundest love.
Sarasvati, hath earned our praise.

X Svitar. Brahmapaspati. Agni

1. May we attain that excellent glory of Savitar the God: So may he stimulate our prayers!
2. O Brahmapaspati, make thou Kakshivan Ausija a loud Chanter of flowing Soma juice!
3. Agni, thou pourest life: send down upon us food and vigorous strength;
Drive thou misfortune far away!

XI Mitra-Varuva

1. So help ye us to riches, great celestial and terrestrial wealth
Vast is your sway among the Gods!
2. Carefully tending Law with law they have attained their vigorous might:
Both Gods, devoid of guile, wax strong.
3. With rainy skies and streaming floods, Lords of the food that falls in dew,
A lofty seat have they attained.

XII Indra

1. They who stand round him as he moves harness the bright, the ruddy steed:
The lights shining in the sky.
2. On both sides to the car they yoke the two bay coursers dear to him,
Brown, bold, who bear the hero on.
3. Thou, making light where no light was, and form, O men where form was not,
Wast born together with the Dawns.

XIII Soma Pavamana

1. For thee this Soma is effused. O Indra: drink of this juice; for thee the stream is flowing--
Soma, which thou thyself hast made and chosen, even Indu for thy special drink to cheer thee!
2. Like a capacious car hath it been harnessed, the mighty, to acquire abundant treasures.
Then in the sacrifice they shouted lauding all triumphs won by Nahus in the battle.
3. Flow onward like the potent band of Maruts, like that celestial host which none revileth!
Quickly be gracious unto us like waters, like sacrifice victorious, thousand-fashioned!

THE SAMA VEDA

XIV Agni

1. O Agni, thou hast been ordained Hotar of every sacrifice, By Gods, among the race of men.
So with sweet-sounding tongues for us sacrifice nobly in this rite:
Bring thou the Gods and worship them
3. For, as disposer, Agni, God, most wise in sacrifices, thou Knowest straightway the roads and paths.

XV Agni

1. Immortal, Hotar-priest, and God, with wondrous power heleads the way,
Urging the congregations on.
2. Strong, he is set on deeds of strength. He is led forth in holy rites,
Sage who completes the sacrifice.
3. Excellent, he was made by thought. The germ of beings have gained.
Yea, and the Sire of active power.

XVI Agni

1. Pour on the juice the heated milk which hasteneth to heaven and. earth;
Bestow the liquid on the Bull!
2. These know their own abiding-place: like calves beside themother cows,
They come together with their kin.
3. Devouring in their greedy jaws, they make sustaining food irb heaven,
For Indra, Agni, homage, light.

XVII Indra

1. In all the worlds That was the best and highest whence sprang the mighty one, of splendid valour,
As soon as he is born he smites his foemen, he in whom all
who lend him aid are joyful foe
2. Grown mighty in his strength, of ample vigour, he as a strikes fear into the Dasa,
Eager to win the breathing and the breathless. All sang thy praise at banquet and oblation.
3. All concentrate on thee their mental vigour, what time these, once or twice, are thine assistants.
Blend what is sweeter than the sweet with sweetness: win quickly with our meath that meath in
battle.

XVIII Indra

1. At the Trikadrakas the great and strong enjoyed the barley-brew. With Vishnu did he drink the
pressed-out Soma juice, even as he would.
That hath so heightened him the great, the wide, to do his mighty work. So may the God attend the
God, true Indu Indra who is true!
2. Brought forth together with wisdom and potent strength thou grewest great: with hero deeds
subduing the malevolent, most swift in act;
Giving prosperity and lovely wealth to him who praiseth thee.
So may the God attend the God, true Indu Indra who is true!
3. So he resplendent in the battle overcame Krivi by might. He with his majesty bath filled the earth
and heaven, and waxen strong.

THE SAMA VEDA

One share of the libation bath he swallowed down: one share he left. Enlighten us! So may the God attend the God, true Indu Indra who is true!

BOOK VII

CHAPTER I

I Indra

1. Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave,
2. Hither have his bay steeds been sent, red steeds are on the sacred grass
Where we in concert sing our songs.
3. For Indra, thunder-armed, the kine have yielded mingled milk and meath,
What time he found them in the vault.

II Indra

1. Draw near unto our Indra who must be invoked in every fight!
Come, thou most mighty Vritra-slayer, meet for praise come to
libations and to hymns.
2. Thou art the best of all in sending bounteous gyifts, true art thou,, lordly in thine act.
We claim alliance with the very glorious one, yea, with the
mighty Son of Strength.

III Soma Pavamana

- I. They have drained forth from out the great depth of the sky the old divine primeval milk that
claims the laud:
They lifted up their voice to Indra at his birth.
2. Then, beautifully radiant, certain heavenly ones proclaimed their kinship with him as they looked
thereon:
Savitar opens, as it were, the fold of heaven.
3. And now that thou, O Pavamana, art above this earth and heaven and all existence in thy might,
Thou shinest like a bull supreme among the herd.

IV Agni

1. O Agni, graciously announce this our good fortune to the Gods,
And this our newest hymn of praise!
2. Thou dealest gifts, resplendent one! nigh, as with wave of Sindhu, thou
Swift strearnest to the worshipper.
3. Give us a share of wealth most high, a share of wealth most near to us,
A share of wealth that is between.

THE SAMA VEDA

V Indra

1. I from my Father have obtained deep knowledge of eternal Law;
I was born like unto the Sun.
2. After the ancient manner I, like Kanva, beautify my songs,
And Indra's self gains power thereby.
3. Whatever gishis have not praised thee, Indra, or have praised thee, wax
Mighty indeed when praised by me!

VI Agni

1. Agni, produced by strength, do thou with all thy fires accept our prayer:
With those that are with Gods, with those that are with men exalt our songs!
2. Forth come to us with all his fires that Agni, whose the mighty are,
Come, fully girt about with wealth for us and for our kith and kin!
3. Do thou, O Agni, with thy fires strengthen our prayer and sacrifices:
Incite them to bestow their wealth to aid our service of the Gods!

VII Soma Pavamana

1. Some, the men of old whose grass was trimmed addressed the hymn to thee for mighty strength
and for renown:
So, hero, urge us onward to heroic power'
2. All round about hast thou with glory pierced for us as 'twere a never-failing well for men to drink,
Borne on thy way as 'twere in fragments from both arms.
3. Thou didst produce him, deathless one! for mortal man, for maintenance of Law and lovely
Amrita:
Thou evermore hast moved making wealth flow to us.

VIII Indra

1. Pour out the drops for Indra; let him drink the meath of Soma Juice!
He through his majesty sends forth his bounteous gifts.
2. I spake to the bay coursers' Lord, to him who grants the boon. of wealth:
Now hear the son of Asva as he praises thee?
3. Never was any hero born before thee mightier than thou:
None certainly like thee in riches and in praise.

IX Indra

1. Thou wishest for thy kine a bull, lord of thy cows whom none may kill,
For those who long for his approach, for those who turn away from him.

X Agni

1. The God who giveth wealth accept the full libation poured to him!
Pour ye it out, then fill the vessel full again, for so the God regardeth you!

THE SAMA VEDA

2. The Gods made him the Hotar-priest of sacrifice, oblationbearer, passing wise.
Agni gives wealth and valour to the worshipper, to man who offers up his gifts.

XI Agni

1. He hath appeared, best prosperer, in whom men lay their holy acts:
So may our songs of praise come nigh to Agni who was born to give the Arya strength.
2. Him before whom the people shrink when he performs his glorious deeds,
Him who wins thousands at the sacrifice, himself, that Agni, reverence with songs!
3. Agni of Divoddsa, God, comes forth like Indra in his might.
Rapidly hath he moved along his mother earth; he stands in high heaven's dwelling-place.

XII Agni

1. Agni, thou pourest life: send down upon us food and vigorous strength:
Drive thou misfortune far away!
2. Agni is Pavamana, Sage, Chief Priest of all the fivefold tribes; To him whose wealth is great we
pray.
3. Skilled in thy task, O Agni, pour splendour with hero strength on us, Granting me wealth that
nourishes!

XIII Agni

1. O Agni, holy and divine with splendour and thy pleasant tongue. Bring thou the Gods and worship
them!
2. We pray thee bathed in butter, O bright-rayed! who lookest on the sun, Bring the Gods hither to the
feast!
3. Sage, we have kindled thee, the bright, the feaster on oblation, thee, O Agni, great in sacrifice!

XIV Agni

- I. Adorable in all our prayers, favour us, Agni, with thine aid.
What time the psalm is chanted forth!
2. Bring to us ever-conquering wealth, wealth, Agni, worthy of our choice,
Invincible in all our frays!
3. Grant us, O Agni, through thy grace wealth to support us evermore,
Thy favour so that we may live!

XV Agni

1. Let songs of ours speed Agni forth like a fleet courser in the race,
And we will win each prize through him
2. Agni! the host whereby we gain kine for ourselves with help from thee,-
That send us for the gain of wealth!
3. O Agni, bring us wealth secure, vast wealth in horses and in kine:
Oil thou the socket, turn the wheel!
4. O Agni, thou hast made the Sun, the eternal star, to mount the sky,
Giving the boon of light to men.

THE SAMA VEDA

5. Thou, Agni, art the people's light, best, dearest, seated in thy shrine
Watch for the singer, give him life!

XVI Agni

1. Agni is head and height of heaven, the master of the earth is he:
He quickeneth the waters' seed.
2. Yea, Agni, thou as Lord of light rulest o'er choicest gifts may I,
Thy singer, find defence in thee
3. Upward, O Agni, rise thy flames, pure and resplendent, blazing high,
Thy lustres, fair effulgences.

CHAPTER II

I Agni

1. Who, Agni, is thy kin, of men? who honours thee with sacrifice?
On whom dependent? who art thou?
2. The kinsman, Agni! of mankind, their well-beiaved friend art thou,
A friend whom friends may supplicate.
3. Bring Mitra, Varukia, bring the Gods hither to. our great sacrifice:
Bring them, O Agni, to thine home

II Agni

1. Meet to be worshipped and implored, showing in beauty through the gloom,
Agni, the strong, is kindled well.
2. Strong Agni is enkindled well, even as the horse that brings the Gods:
Men with oblations pray to him.
3. We will enkindle thee, the strong, we, hero! who axe strong ourselves,

III Agni

1. Thy mighty flames, O Agni, when thou art enkindled, rise on high,
Thy bright flames, thou refulgent one
2. Beloved! let my ladies full of sacred oil come nigh to thee.
Agni, accept our offerings!
3. I pray to Agni--may he hear!--the Hotar with sweet tones, the Priest,
Wondrously splendid, rich in light,

V Agni

1. O King, the potent and terrific envoy, kindled for strength, is
manifest in beauty.
He shines, observant, with his lofty splendour; chasing black night he comes with white-rayed
morning.
2. Having o'ercome the glimmering Black with beauty, and bringing forth the Dame, the great Sire's
daughter,

THE SAMA VEDA

Holding aloft the radiant lights of Surya, as messenger of heaven he shines with treasures.
3. Attendant on the blessed Dame the blessed hath come: the lover followeth his sister.
Agni, far-spreading with conspicuous lustre, hath covered night with whitely-shining garments.

VI Agni

1. What is the praise wherewith, O God, Angiras, Agni, Son of Strength,
We, after thine own wish and thought,
2. May serve thee, O thou Child of Power, and with what sacrifice's plan?
What reverent word shall I speak here?

VII Agni

1. Agni, come hither with thy fires; we choose thee as our Hotar; let
The proffered ladle filled with offerings balm thee, best of priests, to sit on sacred grass!
2. For unto thee, O Angiras, O Son of Strength, move ladles in the sacrifice.
We pray to Agni, Child of Force, whose locks drop oil, foremost in sacrificial rites.

VIII Agni

1. Let our songs come anear to him beauteous and bright with piercing flame,
Our sacrifices with our homage unto him much-lauded, very rich, for help:
2. To Agni Jatavedas, to the Son of Strength, that he may give us precious gifts,
3. Immortal, from of old Priest among mortal men, whose tones are sweetest in the house!

X Agni

1. Invincible is Agni, he who goes before the tribes of men,
A chariot swift and ever new.
2. By bringing offerings unto him the mortal worshipper obtains
A home from him whose light is pure.
3. Inviolable power of Gods, subduing all his enemies, Agni is mightiest in fame.

XI Agni

1. May Agni, worshipped, bring us bliss: may the gift, blessed one! and sacrifice bring bliss,
Yea, may our eulogies bring bliss
2. Show forth the mind that brings success in war with fiends, wherewith thou conquerest in fight!
Bring down the many firm hopes of our enemies, and for thy victory let us win!

XII Agni

1. O Agni thou who art the Lord of wealth in kine, thou Son of Strength,
Bestow on us, O Jatavedas, high renown
2. He, Agni, kindled, good and wise, must be entreated with a. song;
Shine, thou of many forms, shine thou with wealth on us
3. And, Agni, shining of thyself by night and when the morning breaks,
Burn, thou whose teeth are sharp, against the Rakshasas

THE SAMA VEDA

XIII Agni

1. Exerting all our strength with thoughts of power we glorify in speech,
Agni, your dear familiar friend, the darling guest of every house:
2. Whom, served with sacrificial oil, like Mitra, men presenting gifts,
Glorify with their songs of praise
3. Much-lauded Jatavedas, him who sends oblations up to heaven,
Prepared in service of the Gods.

XIV Agni

1. Agni, inflamed with fuel, in my song I sing, pure bright, and steadfast set in front at sacrifice.
Wise Jatavedas we implore with prayers for grace, the Sage, the Hotar-priest, bounteous, and void of guile.
2. Men, Agni, in each age, have made thee, deathless one, their envoy, offering-bearer, guard
adorable.
With reverence Gods and mortals have established thee as everwatchful and almighty household
Lord.
3. Though, Agni ordering the works and ways of both, as envoy of the Gods traversest both the
realms.
When we lay claim to thy regard and gracious care, be thou to us a th rice- protecting friendly guard?

XV Agni

1. Still turning to their aim in thee the sacrificer's sister hymns
Have come to thee before the wind.
2. Even the waters find their place in him whose three fold sacred grass
Is spread unbound, unlimited.
3. The station of the bounteous God, by his unconquerable aid,
Hath a fair aspect like the Sun.

CHAPTER III

I Indra

1. Men with their lauds are urging thee, Indra, to drink the Soma first.
The Ribhus in accord have lifted up their voice, and Rudras sung thee as the first.
2. Indra, at sacrifice, increased his manly strength, in the wild rapture of this juice:
And living men to-day, even as of old, sing forth their praises to his majesty.

II Indra-Agni

1. Indra and Agni! singers skilled in melody, with lauds, hymn you:
I choose you both to bring me food.
2. Indra and Agni! ye shook down, together, with one mighty deed, The ninety forts which Dasas
held.
3. To Indra and to Agni prayers go forward from the holy task, Along the path of sacred Law.
4. Indra and Agni, powers are yours, yours are oblations and abodes: Good is your zealous energy.

THE SAMA VEDA

III Indra

1. Indra, with all thy saving helps assist us, Lord of power and might!
For after thee we follow even as glorious bliss, thee, hero, finder-out of wealth!
2. Increaser of our steeds and multiplying kine, a golden well, G God, art thou,
For no one may impair the gift laid up in thee. Bring me whatever thing I ask!

IV Indra

1. For thou--come to the worshipper!--wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, forthe gain of steeds!
2. Thou as thy gift bestowest many hundred herds, yea, many thou-sands dost thou give.
With singers' hymns have we brought the fortrender near, singing to Indra for his grace.

V Agni

1. To him who dealeth out all wealth, the sweet-toned Hotar-priest of men,
To him, like the first vessels filled with savoury juice, to Agni let the lauds go forth!
2. Votaries, bounteous givers, deck him with their songs, even as the steed who draws the car.
To both, strong Lord of men! to kith and kin convey the bounties of our wealthy lords!

VI Varuna

1. Hear this my call, O Varuna, and show thy gracious love today:
Desiring help I long for thee!

VII Indra

1. O Hero, with what aid dost thou delight us, with what succour bring,
Riches to those who worship thee?

VIII Indra

1. Indra, for service of the Gods, Indra while sacrifice proceeds,
Indra, as worshippers, in battle-shock we call, Indra that we may win the spoil.
2. With might hath Indra spread out heaven and earth, with power hath indra lighten up the Sun. In
Indra are all creatures closely held; in him meet the distilling Soma-drops.

IX Visvakarman

1. Bring, Visvakarman strengthened by oblation, thyself, thy body-'tis thine own-for worship
Let other men around us live in folly here let us have', a rich and liberal patron!

X Soma Pavamana

1. With this his golden splendour purifying him, he with his own allies subdues all enemies. as Sura
with his own allies.

THE SAMA VEDA

Cleansing himself with stream of juice he shines forth yellow-hued and red, when with his praisers he encompasses all forms, with praisers having seven mouths.

2. He moves intelligent directed to the east. The every beauteous car rivals the beams of light, the beautiful celestial car.

Hymns, lauding manly valour, came inciting Indra to success, that ye may be unconquered, both thy bolt and thou, both be unconquered in the war.

3. That treasure of the Panis thou discoveredst. Thou with the Mothers deckest thee in thine abode, with, songs of worship in thine home.

As 'twere from far away is heard the psalm where hymns resound in joy. He, with the triple Dames red-hued, hath won life-power, he, gleaming, hath won vital strength.

XI Pusan

1. Yea, cause our hymn to gain for us cattle and steeds and store of wealth,
That it may help us manfully!

XII Maruts

1. Heroes of real strength, ye mark either the sweat of him who toils,
Or his desire who supplicates.

XIII Visvedevas

1. The Sons of immortality shall listen to our songs of praise,
And be exceeding kind to us.

XIV Heaven and Earth

1. To both of you, O Heaven and Earth, we bring our lofty song of praise,
Pure pair! to glorify you both.
2. Ye sanctify each other's form by your own proper strength ye rule:
Further the sacrifice evermore!
3. Promoting and fulfilling, ye, mighty ones, perfect Mitra's law:
Ye sit around our sacrifice.

XV Indra

1. This is thine own. Thou drawest near, as turns a pigeon to his mate:
Thou carest, too, for this our prayer.
2. O hero, Lord of bounties, praised in hymns, may glorious fame and might
Be his who sings the laud to thee
3. Lord of a Hundred Powers, rise up to be our succour in this fight:
In other fights let us agree

XVI Oblations

1. Ye cows, protect the fount: the two mighty ones bless the sacrifice.
The handles twain are wrought of gold.

THE SAMA VEDA

2. The pressing-stones are set at work: the meath is poured into the tank
At the out-shedding of the fount.
3. With reverence they drain the fount that circles with its wheel above.
Exhaustless, with the mouth below.

XVII Indra

1. Let us not tire or be afraid with thee, the mighty, for our friend!
May we see Turvasa and Yadu! thy great deed, O hero, must be glorified.
2. On his left hip the hero hath reclined himself: the proffered feast offends him not.
The milk is blended with the honey of the bee: quickly come hither, haste, and drink!

XVIII Indra

1. May these my songs of praise exalt thee, Lord, who hast abundant wealth!
Men skilled in holy hymns, pure, with the hues of fire, have
sung them with their lauds to thee.
2. He, when a thousand Rishis have enhanced his might, hath like an ocean spread himself.
His majesty is praised as true at solemn rites, his power where holy singers rule.

XIX Indra

1. Good Lord of wealth is he to whom all Aryas, Dasas here belong.
Directly unto thee, the pious Rusama Paviru, is that wealth brought nigh.
2. In zealous haste the singers have sung forth a song distilling
fatness, rich in sweets.
Riches have spread among us and heroic strength, with us are flowing Soma-drops.

XX Soma Pavamana

1. Flow to us, Indu, very strong, effused, with wealth of kine and steeds,
And do thou lay above the milk thy radiant hue
2. Lord of the tawny, Indu, thou who art the Gods' most special food,
As friend to friend, for splendour be thou good to men!
3. Drive utterly, far away from us each godless, each voracious; foe;
O Indu, overcome and drive the false afar!

XXI Soma Pavamana.

1. They balm him, balm him over, balm him thoroughly, caress. the mighty strength and balm it with
the meath.
They seize the flying Steer at the stream's breathing place cleansing with gold they grasp the animal
herein.
2. Sing forth to Pavamana skilled in holy song! the juice is flowing onward like a mighty stream.
He glideth like a serpent from his ancient skin, and like a playful horse the tawny Steer hath run.
3. Dweller in floods, King, foremost, he displays his might, set among living things as measure of
days.
Distilling oil he flows, fair, billowy, golden-hued, borne on car of light, sharing on home with wealth.

BOOK VIII

CHAPTER I

I Agni

1. With all thy fires, O Agni, find pleasure in this our sacrifice,
And this our speech, O son of Strength!
2. Whate'er, in this perpetual course, we sacrifice to God and God,
That gift is offered but in thee.
3. May he be our beloved King and excellent sweet-toned Hotar may
We with bright fires be dear to him

II Indra

1. For you from every side we call Indra away from other men
Ours, and none others, may he be!
2. Unclose, our manly hero! thou for ever bounteous, yonder cloud
For us, thou irresistible
3. As the strong bull leads on the herds, he stirs the people with his might,
The ruler irresistible.

III Agni

1. Wonderful, with thy saving help, send us thy bounties, gracious Lord!
Thou art the charioteer, Agni, of earthly wealth: find rest and safety for our seed!
2. Prosper our kith and kin with thy protecting powers inviolate, never negligent!
Keep far from us, O Agni, all celestial wrath. and wickedness of godless men!

IV Vishnu

1. What, Vishnu, is the name that thou proclaimest when thou declaredst, I am Sipivishta?
Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.
2. This offering to-day, O Sipivishta, I, skilled in rules, extol, to thee the noble.
Yea, I, the poor and weak, praise thee, the mighty, who dwellest in the realm beyond this region.
3. O Vishnu, unto thee my lips cry Vashat! Let this mine offering, Sipivishta, please thee!
May these my songs of eulogy exalt thee! Do ye preserve us evermore with blessings!

V Vayu, Indra and Vayu

1. Vayu, the bright is offered thee, best of the meath, at morning rites.
Come thou to drink the Soma juice, God, longed for on thy team-drawn car!
2. O Vayu, thou and Indra are meet drinkers of these Soma draughts,
For unto you the drops proceed like waters gathering to the vale.
3. Vayu and Indra, mighty twain, borne on one chariot, Lords of strength,
Come to our succour with your steeds, that ye may drink the
Soma juice!

THE SAMA VEDA

VI Soma Pavamana

1. Then thou, made beautiful by night, enterest into mighty deeds,
When prayers impel the golden-hued to hasten from Vivasvan's place.
2. We cleanse this gladdening drink of his, the juice which Indra chiefly drinks,
That which kine took into their mouths, of old, and princes take it now.
3. Thy with the ancient psalm have sung to him as he is purified,
And sacred songs which bear the Dames of Gods have supplicated him.

VI Agni

1. With homage will I reverence thee, Agni, like a long-tailed steed,
Imperial Lord of holy rites.
2. May the far-striding Son of Strength, our friend who brings felicity,
Who pours his gifts like rain, be ours
3. From near and far away do thou, the everlasting, evermore
Protect us from the sinful man!

VIII Indra

1. Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher!
2. The earth and heaven cling close to thy victorious might, as sire and mother to their child.
When thou attackest Vritra, all the hostile bands shrink and faint, Indra, at thy wrath.

IX Indra

1. The sacrifice made Indra great when he unrolled the earth, and made
Himself a diadem in heaven.
2. In Soma's ecstasy Indra spread the firmament and realms of light,
When he cleft Vala limb from limb.
3. Showing the hidden, he drove forth the cows for the Angirasas,
And Vala he cast headlong down.

X Indra

1. Thou speedest down to succour us this-ever-conquering God of yours,
Him who is drawn to all our songs;
2. The warrior whom none may wound, the Soma-drinker ne'er o'erthrown,
The chieftain of resistless might.
3. O Indra, send us riches, thou omniscient, worthy of our hymns:
Help us in the decisive fray!

XI Indra

1. That lofty power and might of thine, thy strength and thine intelligence,
And thy surpassing thunderbolt, the wish makes keen.
2. O Indra, heaven and earth augment thy manly force and thy renown:

THE SAMA VEDA

The waters and the mountains stir and urge thee on:

3. Vishnu in the lofty ruling power, Varuna, Mitra sing thy praise:
In thee the Maruts' company have great delight.

XII Agni

1. O Agni, God, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe
2. Wilt thou not, Agni, lend us aid to win the cattle, win the wealth?
Maker of room, make room for us
3. In the great fight cast us not off, Agni, as one who bears a load:
Snatch up the wealth and win it all!

XIII Indra

1. Before his hot displeasure all the peoples, all the men bow down,
As rivers bow them to the sea.
2. Even fiercely-moving Vritra's head he served with his thunderbolt,
His mighty hundred-knotted bolt.
3. That might of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.

XIV Indra

1. Kind-thoughted is the noble, gladdening, friendly one.
2. Approach, O beauteous hero, this auspicious pair that draws the car!
These two are coming near to us.
3. Bend lowly down, as 'twere, your beads: he stands amid the water-flood,
Pointing with his ten horns the way.

CHAPTER II

I Indra

1. Pressers, blend Soma juice for him, each draught most excellent, for him
The brave, the hero, for his joy!
2. The two strong bay steeds, voked by prayer, hither shall bring to us our friend,
Indra, song-lover, through our songs.
3. The Vritra-slayer drinks the juice. May he who gives a hundred
aids
Approach, nor stay afar from us!

II Indra

1. Let the drops pass within thee as the rivers flow into the sea
O Indra, naught excelleth thee.
2. 'Thou' wakeful hero, by thy might hast taken food of Soma juice,

THE SAMA VEDA

Which, Indra, is within thee now.

3. O Indra, Vritra-slayer, let Soma be ready for thy maw, The drops be ready for thy forms!

III Agni

1. Help, thou who knowest lauds, this work, a lovely hymn in Rudra's praise,
Adorable in every house

2. May this our God, great, limitless, smoke-bannered, excellently bright,
Urge us to holy thought and wealth

3. Like soma rich lord of men, may he, Agni, the banner of the Gods,
Refulgent, hear us through our lauds!

IV Indra

1. Sing this, beside the flowing juice, to him, your hero, much invoked,
To please him as a mighty Bull!

2. He, excellent, withholdeth not his bounteous gift of wealth in kine.
When he hath listened to our songs.

3. May he with might uncloset for us the cow's stall, whosoever it be,
To which the Dasyu-slayer goes!

V Vishnu

1. Through all this world strode Vishnu: thrice his foot he planted, and the whole
Was gathered in his footstep's dust.

2. Vishnu, the guardian, he whom none deceiveth, made three steps, thenceforth
Establishing his high decrees.

3. Look ye on Vishnu's works whereby the friend of Indra, close allied,
Hath let his holy ways be seen

4. The princes evermore behold that loftiest place of Vishnu, like
An eye extended through the heavens.

5. This, Vishnu's station most sublime, the sages, ever-vigilant,
Lovers of holy song, light up.

6. May the Gods help and favour us out of the place whence Vishnu strode
Over the back and ridge of earth.

VI Indra

1. Let none, no, not thy worshippers, delay thee far away from us!

Even from far away come thou unto our feast, or listen it already here!

2. For here, like rites on honey, those who pray to thee sit by the juice that they have poured.
Wealth-craving singers have on Indra set their hope, as men set foot upon a car.

VII Indra

1. Sung is the song of ancient time: to Indra have ye said the prayer.

They have sung many a Brihati of sacrifice, poured forth the worshipper's many thoughts.

THE SAMA VEDA

2. Indra hath tossed together mighty stores of wealth, and both the worlds, yea, and the sun.
Pure, brightly-shining, mingled with the milk, the draughts of Soma have made Indra glad.

VIII Soma Pavamana

1. For Vritra-slaying Indra, thou, Soma, art poured that he may drink,
And for the guerdon-giving man, the hero sitting in his seat.
2. Friends, may the princes, ye and we, obtain this most resplendent one,
Gain him who hath the smell of strength, win him whose home is very strength!
3. Him with the fleece they purify, brown, golden-hued, beloved of all.
Who with exhilarating juice flows forth to all the deities.

IX Indra

1. Indra whose wealth is in thyself, what mortal will attack this man?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan!
2. In battles with the foe urge on our mighty ones who give the treasures dear to thee
And may we with our princes, Lord of tawny steeds! pass through all peril, led by thee!

X Indra

1. Come, priest, and of the savoury juice pour forth a yet more gladdening draught!
So is the hero praised who ever prospers us.
3. Indra, whom tawny coursers bear, praise such as thine, preeminent,
None by his power or by his goodness hath attained.
3. We, seeking glory, have invoked this God of yours, the Lord of wealth,
Who must be magnified by constant sacrifice.

XI Agni

1. Sing praise to him, the Lord of light. The Gods have made the God to be their messenger,
To bear oblation to the Gods.
2. Agni, the bounteous giver, bright with varied flames, laud thou, O singer Sobhari,
Him who controls this sacred food with Soma blent, who hath first claim to sacrifice!

XII Soma Pavamana

1. Expressed by stones, O Soma, and urged through the long wool of the sheep,
Thou, entering the press-boards, even as men a fort, goldbued, hast settled in the vats.
2. He beautifies himself through the sheep's long fine wool, the bounteous, like the racing steed,
Even Soma Pavamana who shall be the joy of sages and of holy bards.

XIII Indra

1. Here, verily, yesterday we let the Thunder-wielder drink his fill.
Bring him the juice poured forth in sacrifice to-day! Now range you by the glorious one!
2. Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.
So graciously accepting, Indra, this our praise, with wondrous thought come forth to us!

THE SAMA VEDA

XIV Indra-Agni

1. Indra and Agni, in your deeds of might ye deck heaven's lucid realms:
Famed is that hero strength of yours.
2. To Indra and to Agni prayers go forward from the holy task.
Along the path of sacred Law.
3. Indra and Agni, powers are yours, yours are oblations and abodes:
Good is your zealous energy.

XV Indra

1. Who knows what vital power he wins, drinking beside the flowing juice?
This is the fair-cheeked God who, joying in the draught, breaks down the castles in his strength.
2. As a wild elephant rushes on, this way and that way mad with
heat,
None may restrain thee, yet come hither to the draught! Thou, movest mighty in thy power.
3. When he, the terrible, ne'er o'erthrown, stedfast, made ready for the fight--
When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.

XVI Soma Pavamana

1. The Pavamanas have been poured, the brilliant drops of Soma juice,
For holy lore of every kind.
2. From heaven, from out the firmament hath PavamAna been effused
Upon the back and ridge of earth.
3. The Pavamanas have been shed, the beautified swift Somadrops,
Driving all enemies afar.

XVII Indra-Agni

1. Indra and Agni I invoke, joint-victors, bounteous, unsubdued,
Foe-slayers, best to win the spoil.
2. Indra and Agni, singers skilled in melody hymn you bringing lauds:
I choose you both to bring me food.
3. Together, with one mighty deed, Indra and Agni, ye shook down.
The ninety forts which Dasas held.

XVIII Agni

1. O Child of Strength, to thee whose look is lovely, with oblations we,
O Agni, have poured forth our songs.
2. To thee for shelter are we come, as to the shade from fervent heat,
Agni, who glitterest like gold
3. Mighty as one who slays with shafts, or like a bull with sharpened horn,
Agni, thou brakest down the forts.

XIX Agni

1. To give eternal glow, we pray Vaisvanara the holy one, Lord of the light of sacrifice.
2. Who, furthering the light of Law, hath spread himself to meet this work:
He sends the seasons, mighty one.
3. Love of what is and what shall be, Agni, in his beloved forms,
Shines forth alone as sovran Lord.

CHAPTER III

I Agni

1. Wise Agni, in the ancient way, making his body beautiful,
Hath been exalted by the sage.
2. I invoke the Child of Strength, Agni whose glow is bright and pure,
In this well-ordered sacrifice.
3. So, Agni, rich in many friends, with fiery splendour seat thyself.
With Gods upon our sacred grass!

II Soma Pavamana

1. O thou with stones for arms, thy powers, rending the fiends, have raised themselves:
Drive off the foes who compass us
2. Hence conquering with might when car meets car, and when the prize is staked,
With fearless heart will I sing praise.
3. None, evil-minded, may assail this Pavamana's holy laws
Crush him who fain would fight with thee!
4. For Indra to the streams they urge the tawny rapture-dropping steed,
Indu, the bringer of delight.

III Indra

1. Come hither, Indra, with bay steeds, joyous, with tails like peacocks' plumes!
Let no men check thy course as fowlers stay the bird: pass o'er them as o'er desert lands!
2. Vritra's devourer, he who burst the cloud, brake forts, and drave the floods,
Indra, who mounts his chariot at his bay steeds' cry, shatters e'en things that stand most firm.
3. Like pools of water deep and full, like kine thou cherishest thy might;
Like the milch-cows that go well-guarded to the mead, like water-brooks that reach the lake.

IV Indra

1. Even as the wild bull, when he thirsts, goes to the desert's watery pool,
Come hither quickly both at morning and at eve, and with the Kanvas drink thy fill!
2. May the drops gladden thee, Lord Indra, and obtain bounty for him who pours the juice!
Soma, shed in the press, thou stolest and didst drink, and hence hast won surpassing might.

THE SAMA VEDA

V Indra

1. Thou as a God. O mightiest, verily blassest mortal man.
O Maghavan, there is no comforter but thou: Indra, I speak my words to thee.
2. Let not thy bounteous gifts, let not thy saving help all fail us good Lord, at any time!
And measure out to us, thou lover of man-kind, all riches hitherward from men

VI Dawn

1. This Lady, excellent and kind, after her sister shining forth, Daughter of Heaven, hath shown herself.
2. Red, like a mare, and beautiful, holy, the mother of the kine, The Dawn became the Asvins' friend.
3. Yea, and thou art the Asvins', friend the mother of the cows art thou: O Dawn, thou rules over wealth

VII Asvins

1. Now Morning with her earliest light shines forth, dear daughter of the Sky:
High, Asvins, I extol your praise
2. Children of Ocean, mighty ones, discoverers of riches, Gods,
Finders of treasure through our prayer!
3. Your lofty coursers hasten over the everlasting realm, whea your car flies with winged steeds.

VIII Dawn

1. O Dawn who hast a store of wealth, bring unto us that splendid gift
Wherewith we may support children and children's sons
2. Thou radiant Lady of sweet strains, with wealth of horses and of kine
Shine thou on us this day, O Dawn, auspiciously
3. O Dawn who hast a store of wealth, yoke red steeds to thy car to-day.
Then bring us all delight and all felicities

IX Asvins

1. O Asvins, wonderful in act, do ye unanimous direct
Your chariot to our home wealthy in kine and gold!
2. Hither may they who wake at dawn bring, to drink Soma, both the Gods,
Health-givers, wonder-workers, borne on paths of gold!
3. Ye who brought down the hymn from heaven, a light that giveth light to men,
Do ye, O Asvins, bring strength hither unto us!

X Agni

1. I think of Agni who is kind, whom, as their home, the milch-kine seek;
Whom fleet-foot coursers seek as home, and strong enduring, steeds as home.
Bring food to those who sing thy praise!
2. For Agni, God of all mankind, gives the strong courser to theman.
Agni gives ready gear for wealth, he gives the best when he ix pleased.

THE SAMA VEDA

Bring food to those who sing thy praise!

3. The Agni who is praised as kind, to whom the milch-kine come. in herds,
To whom the racers, swift of foot, to whom our wellborn princes come. Bring food to those who sing thy praise!

XI Dawn

1. O heavenly Dawn, awaken us to ample opulence today,
Even as thou didst waken us with Satyasravas, Vayya's, Son, high-born! delightful with thy steeds!

2. Daughter of heaven, thou dawnedst of Sunitha, Suchadratha's son;
So dawn thou on one mightier still, on Satyasravas, Vayya's son, high-born! delightful with thy steeds!

3. So bringing treasure, shine to-day on us, thou daughter, of the Sky,
As on one mightier thou hast dawned, on Satyasravas, Vayya's son, high-born! delightful with thy steeds!

XII Asvins

1. To meet your treasure-bringing car, the car that is most dear to us,
Asvins the Rishi is prepared, your worshipper with, songs of praise. Lovers of sweetness, hear my call

2. Pass, Asvins, over all away. May I obtain you for myself,
Wonderful, with your golden paths, most gracious, bringers of the flood! Lovers of sweetness, hear my call!

3. Come to us, O ye Asvins twain, bringing your precious treasures, come
Ye Rudras, on your paths of gold, rejoicing, with your store of wealth! Lovers of sweetness, hear my call!

XIII Agni

1. Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches, his flames mounting to the vault of heaven.

2. For the Gods' worship hath the priest been wakened: kind Agni hath arisen erect at morning.
Kindled, his radiant might is made apparent, and the great God hath been set free from darkness.

3. When he hath roused the line of his attendants, with the bright milk bright Agni is anointed.
Then is prepared the effectual oblation, which spread in front, with tongues, erect, he drinketh,

XIV Dawn

1. This light is come, amid all lights the fairest: born is the brilliant, far-extending brightness.
Night, sent away for Savitar's uprising, hath yielded up a birthplace for the morning.

2. The fair, the bright is come with her white offspring to her the Dark one hath resigned her dwelling.

Akin, immortal, following each other, changing their colours both the heavens move onward.

3. Common, unending is the sisters' pathway: taught by the Gods alternately they travel,
Fair-formed, of different hues and yet one-minded, Night and Dawn clash not, neither do they tarry.

THE SAMA VEDA

XV Asvins

1. Agni, the bright face of the Dawns, is shining: the singers' pious voices have ascended.
Borne on your chariot, Asvins, turn you hither, and come unto our brimming warm libation!
2. Most frequent guests, they scorn not what is ready: even now the lauded Asvins are beside us.
With promptest aid they come at morn and evening, the worshipper's most healthful guards from trouble.
3. Yea, come at milking-time, at early morning, at noon of day, and when the Sun is setting,
By day, at night, with most auspicious favour! Not only now the draught hath drawn the Asvins.

XVI Dawn

1. These Dawns have raised their banner: in the eastern half of middle air they spread abroad their shining light.
Like heroes who prepare their weapons for the fray, the cows are coming on, the mothers, red of hue.
2. Rapidly have the ruddy beams of light shot up: the red cows have they harnessed, easy to be yoked.
The Dawns have made their pathways as in former times: redhued, they have attained refulgent brilliancy.
3. They sing their song like women active in their tasks, along their common path hither from far away,
Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.

XVII Asvins

1. Agni is wakened: Surya riseth from the earth. Bright Dawn hath opened out the mighty twain with light.
The Asvins have equipped their chariot for the course. God Savitar hath roused the world in sundry ways.
2. When, O ye Asvins, ye equip your mighty car, with fatness and with honey balm, ye twain, our power!
To our devotion give victorious strength in war: may we win riches in the heroes' strife for spoil!
3. Nigh to us come the Asvins' lauded three wheeled car, the car laden with meath and drawn by fleet-foot steeds,
Three-seated, opulent, bestowing all delight: may it bring weal to us, to cattle and to men!

XVIII Soma Pavamana

1. Thy streams that never fail or waste flow forth like showers of rain from heaven,
To bring a thousand stores of wealth.
2. He, flows beholding on his way all well-beloved sacred lore,
Green-tinted, brandishing his arms.
3. He, when the people deck him like a docile king of elephants,
Sits as a falcon in the wood.
4. So bring thou hitherward to us, Indu, while thou art purified.
All treasures both of heaven and earth!

BOOK IX

CHAPTER I

I Soma Pavamana

1. Forward have flowed the streams of power, of this the mighty one effused,
Of him who waits upon the Gods.
2. The singers praise him with their song, and learned priests adorn the steed
Born as the light that merits laud.
3. These things thou winnest quickly, while men cleanse thee, Soma, nobly rich!

II Indra

1. This Brahman, come at the due time, named Indra, is renowned and praised.
2. To thee alone, O Lord of Strength, go, as it were, all songs of praise.
3. Like streams of water on their way, let bounties, Indra, flow from thee!

III Indra

1. Even as a car to give us aid, we draw thee nigh to favour us,
Strong in thy deeds, quelling attack, Indra, Lord, mightiest! of the brave.
2. Great in thou power and wisdom, strong, with thought that comprehendeth all!
Wide hast thou spread in majesty.
3. Thou very mighty one, whose hands by virtue of thy greatness wield
The golden bolt that beaks its way!

IV Agni

1. He who hath lighted up the joyous castle, wise courser like the steed of cloudy heaven,
Bright like the Sun with hundredfold existence
2. He, doubly born, hath spread in his effulgence through the three luminous realms, through all the
regions,
Best sacrificing Priest where waters gather.
3. Priest doubly born, he through his love of glory hath in his keeping all things worth the choosing.
The man who brings him gifts hath noble offspring.

V Agni

1. Agni, with hymns may we now accomplish that which thou lovest,
Strength, like a horse auspicious, with service!
2. For, Agni, thou art now the promoter of strength auspicious,
Lofty sacrifice, power effective.
3. Through these our praises, come thou to meet us, bright as the sunlight,
Agni, kindly with all thy faces!

THE SAMA VEDA

VI Agni

1. Immortal Jatavedas, thou bright-hued refulgent gift of Dawn.
Agni, this day to him who pays oblations bring the Gods who waken with the morn!
2. For thou art offering-bearer, well-loved messenger, and charioteer of holy rites.
Accordant with the Asvins and with Dawn grant us heroic strength and lofty fame!

VII Indra

1. The old hath waked the young Moon from his slumber who runs his circling course with many round him
Behold the God's high wisdom in its greatness: he who died yesterday to-day is living.
2. Strong is the red Bird in his strength, great hero, who from of old bath had no nest to dwell in.
That which he knows is truth and never idle: he wins and gives the wealth desired of many.
3. Through these Thunderer gained strong manly vigour, through whom he waxed in strength to slaughter Vritra;
These who through might of actual operation sprang forth as Gods in course of Law and Order.

VIII Maruts

1. Here is the Soma ready pressed: of this the Maruts, yea, of this
Self-luminous, the Asvins, drink.
2. Of this, moreover, purified, set in three places, procreant,
Drink Varuna, Mitra, Aryaman.
3. Yea, Indra, like the Hotar-priest, will in the early morning
drink,
At pleasure, of the milky juice:

IX Surya

1. Verily, Surya, thou art great; truly, Aditya, thou art great.
O most admired for greatness of thy majesty, God, by thy greatness thou art great.
2. Yea, Surya, thou art great in fame: thou evermore, O God, art great.
Thou by thy greatness art the Gods' High-Priest, divine, farspread unconquerable light.

X Indra

1. Come, Lord of rapturous joys, to our libations with thy bay steeds, come
With bay steeds to our flowing juice!
2. Known as best Vritra-slayer erst, as Indra Satakratu, come
With bay steeds to our flowing juice!
3. For, Vritra-slayer, thou art he who drinks these drops of Soma come
With bay steeds to our flowing juice!

XI Indra

1. Bring to the wise, the great, who waxeth mighty your offerings and make ready your devotion.
Go forth to many tribes as man's controller!

THE SAMA VEDA

2. For Indra the sublime, the far-pervading, have singers generateo prayer and praises;
The sages never violate his statutes.
3. The choirs have established Indra King for ever for victory him, whose anger is resistless:
And for the bays' Lord strengthened those he loveth.

XII Indra

1. If I, O Indra, were the lord of riches ample as thine own,
I would support the singer, God who scatterest wealth! and, not abandon him to woe.
2. Each day would I enrich the man who sang my praise, in whatsoever place he were.
No kinship is there better, Maghavan, than thine: a father even, is no more.

XIII Indra

1. Here thou the call of the juice-drinking press-stone: mark thou the sage's hymn who sings and
lauds thee!
Take to thine inmost self these adorations!
2. I know and ne'er forget the hymns and praises of thee, theconqueror, of thy power immortal.
Thy name I ever utter, self-refulgent!
3. Among mankind many are thy libations, and many a time the pious sage invokes thee.
O Maghavan, be not long distant from us!

XIV Indra

1. Sing strength to Indra that shall. set his chariot in the foremost
place!
Giver of room in closest fight, slayer of foes in shock of war, be thou our great encorager! Let the
weak bowstrings break upon the bows of our weak mies!
2. Thou didst destroy the Dragon: thou sentest the rivers down to Earth.
Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close
to thee. Let the weak bowstrings break upon the bows of our weak enemies!
Destroyed be all malignitics and all our enemy's designs!
3. Thy bolt thou castest at the foe, O Indra, who would smite us dead: thy liberal bounty gives us
wealth. Let the weak bowstrings break upon the bows of our weak enemies!

XV Indra

1. Rich be the praiser of one rich and liberal, Lord of days! like thee:
High rank be his who lauds the juice!
2. His wealth who hath no store of kine hath ne'er found out recited laud,
Nor song of praises that is sung.
3. Give us not, Indra, as a prey unto the scornful or the proud:
Help, mighty one, with power and might!

XVI Indra

1. Come hither, Indra, with thy bays, come thou to Kanva's eulogy!
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

THE SAMA VEDA

2. The stones' rim shakes the Soma here like a wolf worrying a sheep.
Ye by command of yonder Dyaus, God bright by day I have gone to heaven.
3. May the stone bring thee as it speaks, the Soma-stone with ringing voice!
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

XVII Soma Pavamana

1. For Indra flow most rich in sweets, O Soma, bringing him delight!
2. Bright, meditating sacred song, these juices have sent Vayu forth.
3. They were sent forth to feast the Gods, like chariots speeding in the race.

XVIII Agni

1. Agni I deem our Hotar priest, munificent wealth-giver, Son of Strength, who knoweth all that is even as the Sage who knoweth all.
Lord of fair rites, a God with form erected turning to the Gods, he when the flame hath sprung forth from the holy oil, the offered fatness, longs for it as it grows bright.
2. We, sacrificing, call on the best worshipper thee eldest of Angirasas, singer! with hymns, thee, brilliant one! with singers' hymn;
Thee, wandering round, as 'twere the sky, thee who art Hotar-priest of men, whom, Bull with hair of flame, the people must observe, tile people that he speed them on.
3. He with his blazing Power refulgent far and wide, he verily it is who conquers demon foes, conquers the demons like an axe:
At whose close touch things solid part and what is stable yields he keeps his ground and flinches not, like trees. Subduing all from the skilled archer flinches not.

CHAPTER II

I Agni

1. O Agni, strength and fame are thine: thy fires blaze forth on high, O thou refulgent God!
Sage, passing bright, thou givest to the worshipper with power, the wealth that merits laud.
2. With brilliant purifying sheen, with perfect sheen thou liftest up thyself in light.
Thou, visiting both thy mothers, aidest them as son; thou joinest close the earth and heaven.
3. O Jatavedas, Son of Strength, rejoice thyself, gracious, in our fair hymns and songs!
In thee have they heaped viands various, many formed; wealthborn, of wondrous help are they.
4. Agni, spread forth, as ruler, over living things: give wealth, to us, immortal God!
Thou shinest out from beauty fair to look upon: thou leadest us to beautiful Power.
5. I laud the Sage, who orders sacrifice, who hath great riches under his control.
Thou givest blest award of good, and plenteous food, thou givest wealth that wins success.
6. The men have set before them, for his favour, Agni, strong, visible to all, the holy.
Thee, Lord divine, with ears to hear, most famous, men's generations magnify with praise-songs.

THE SAMA VEDA

II Agni

1. Agni, he conquers by thine aid that brings him store of valiant sons and does great deeds, Whose bond of friendship is thy choice.
2. Thy spark is black and crackling; kindled in due time, O bounteous, it is taken up. Thou art the dear friend of the mighty Mornings: thou shinest in glimmerings of the night.

III Agni

1. Him, duly coming, as their germ have plants received: this Agni have maternal Waters brought to life.
So, in like manner, do the forest trees and plants bear him within them and produce him evermore.

IV Agni

1. Agni grows bright for Indra: he shines far resplendent in the sky:
He sends forth offspring like a queen.

V Agni

1. The sacred hymns love him who wakes and watches: to him who watches the holy verses.
This Soma saith to him Who wake my dwelling in thy friendship.

VI Agni

1. Agni is watchful, and the Richas love him: Agni is watchful, Sama hymns approach him.
Agni is watchful, to him saith this Soma, I rest and have my dwelling in thy friendship.

VII Gods

1. Praise to the friends who sit in front! to those seated together, praise
I use the hundred-footed speech speech.
2. I use the hundred-footed speech, I sing what hath a thousand paths,
Gayatra, Trishtup, Jagat hymn.
3. Gayatra, Trishtup, Jagat hymn, the forms united and complete,
Have the Gods made familiar friends.

VIII Agni

1. Agni, is light, light is Agni, Indra is light, light is Indra
Surya is light, light is Surya.
2. O Agni, turn again with strength, turn thou again with food and life:
Save us again from grief and woe!
3. O Agni, turn again with wealth sprinkle thou us from every side.
With thine own all-supporting stream!

THE SAMA VEDA

IX Indra

1. If I, O Indra, were like thee, the single ruler over wealth.
My worshipper should be rich in kine.
2. I should be fain, O Lord of power, to strengthen and enrich the sage,
Where I the ford of herds of kine.
3. Thy goodness, Indra, is a cow yielding in plenty kine and steeds.
To worshippers who press the juice.

X The Waters

1. Yea, Waters, ye bring health and bliss: so help ye us to energy.
That we may look on great delight!
2. Give us a portion of the dew, the most auspicious that ye have,
Like mothers in their longing love!
3. For you we gladly go to him to whose abode ye speed us on,
And, Waters, give us procreant strength!

XI Vata

1. May Vata breathe his balm on us, healthful, delightful to our heart:
May he prolong our days of life!
2. Thou art our father, Vata, yea, thou art our brother and our friend:
So give us strength that we may live!
3. The store of Amrit that laid away yonder, O Vata, in thine home--
Give us strength that we may live!

XII Agni

1. The fleet steed wearing divers forms, the eagle bearing his golden raiment to his birthplace,
Clothed in due season with the light of Surya, red, hath begot the sacrifice in person.
2. Multiform seed he laid in waters, lustre which gathered on the earth and there developed.
In the mid-air establishing his greatness, he cries aloud, seed of the vigorous courser.
3. He hath, enduing thousand robes that suit him, as sacrifice upheld the light of Surya,
Giver of ample gifts in hundreds, thousands, supporter of the heavens, earth's Lord and ruler.

XIII Vena

1. They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward;
On thee with wings of gold, Varuna's envoy, the Bird that hasteneth to the home of Yama.
2. Erect, to heaven hath the Gandharva mounted, pointing at us his many-coloured weapons:
Clad in sweet raiment beautiful to look on, for he, as light, produceth forms that please us..
3. When as a spark he cometh ilear the ocean, looking with vulture's eye as Law commandeth,
His lustre, joying in its own bright splendour, maketh dear glories in the loftiest region.

CHAPTER III

I Indra

1. Swift, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people. With eyes that close not, bellowing, sole hero, Indra subdued at once a hundred armies.
2. With him loud-roaring, ever watchful victor, bold, hard to overthrow, rouser of battle, Indra. the strong, whose hand bears arrows, conquer, ye heroes, now, now vanquish in the combat!
3. He rules with those who carry shafts and quivers, Indra who with his band brings hosts together, Foe-conquering strong of arm the Soma-drinker, with mighty bow, shooting with well-laid arrows.

II Brihaspati. Indra

1. Brihaspati, fly with thy chariot hither, slayer of demons, driving off our foemen! Be thou protector of our cars, destroyer, victor in battle, breaker-up of armies!
2. Conspicuous. by thy strength, firm, foremost fighter, mighty and fierce, victorious, all-subduing,
The Son of Conquest, passing men and heroes, kinewinner, mount thy conquering car, O Indra!
3. Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it-
-
Follow him, brothers! quit yourselves like heroes, and like this Indra show your zeal and courage!

III Indra. Brihaspati

1. Piercing with conquering strength the cow-stalls, Indra, pitiless hero with unbounded anger, Victor in fight, unshaken and resistless--may he protect our armies in our battles!
2. Indra guide these! Brihaspati, and Soma, the guerdon and the sacrifice precede them; And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish!
3. Ours be the potent host of mighty Indra, King Varuna the Maruts, and Adityas!
Uplifted is the shout of Gods who conquer, hightninded Gods who cause the worlds to tremble.

IV Indra. Maruts

1. Bristle thou up, O Maghavan, our weapons: excite the spirits, of my warring heroes! Urge on the strong steed's might, O Vyitra-slayer, and let the din of conquering cars go upward
2. May Indra aid us when our flags are gathered: victorious be ther arrows of our army! May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset!
3. That army of the foemen, O ye Maruts, which, striving in its. mighty strength, approaches, Hide ye and bury it in pathless darkness that not a man oF them may know the other!

V Agha

1. Bewildering the senses of our foemen, seize thou their bodies, and depart, O Agha! Attack them, set their hearts on fare with sorrows; so let our foes abide in utter darkness!
2. Advance, O heroes, win the day, May Indra be your sure defence!
Mighty and awful be your arms, that none may wound or injure you!
3. Loosed from the bowstring fly away, thou arrows sharpened by

THE SAMA VEDA

our prayer!

Go to the foemen, strike them home, and let not one be left alive!

VI Indra and others

1. Let ravens and strong-pinioned birds pursue them: yea, let that army be the food of vultures! Indra, let none escape, no sin-remover: behind them all let following birds be gathered!
2. This host of foemen Maghavan! that cometh on in warlike show-- Meet it, O Vritra-slayer, thou, Indra, and Agni, with your flames!
3. There where the flights of arrows fall like boys whose locks are yet unshorn. Even there may Brahmanaspati, may Aditi protect us well, protect us well through all our days!

VII Indra

1. Drive Rakshasas and foes away, break thou in pieces Vritra's jaws: O Vritra-slaying Indra, quell the foeman's wrath who threatens us!
2. O Indra, beat our foes away, humble the men who challenge us: Send down to nether darkness him who seeks to do us injury!
3. Strong, ever-youthful are the arms of Indra, fair unassailable, never to be vanquished: These first let him employ when need hath come on us, wherewith the Asuras' great might was overthrown.

VIII Soma, Varuna

1. Thy vital parts I cover with thine armour: with immortality King Soma clothe thee! Varuna give thee what is more than ample, and in thy victory may Gods be joyful!
2. Blind, O my foemen, shall ye be, even as headless serpents are May Indra slay each best of you when Agni's flame hath struck you down!
3. Whoso would kill us, whether he be a stranger foe or one of us, May all the Gods discomfit him! My nearest, closest mail is prayer, my closest armour and defence.

IX Indra. All-Gods

1. Like a dread wild beast roaming on the mountain thou hast approached us from the farthest distance. Whetting thy bolt and thy sharp blade, O Indra, crush thou the foe and scatter those who hate us!
2. Gods, may our ears hear that which is auspicious, may our eyes see that which is good, ye holy! Extolling you with still strong limbs and bodies, may we attain the age by Gods appointed!
3. Illustrious far and wide, may Indra bless us, may Pushan bless us, master of all riches! May Tarkshya with uninjured fellies bless us! Brihaspati bestow on us his favour! Brihaspati bestow on us his favour!

ATHARVA VEDA

HYMNS OF THE ATHARVA-VEDA

translated by

Maurice Bloomfield

[1897]

Hymns of the Atharva-Veda

translated by

Maurice Bloomfield

[1897]

Title Page

Excerpt from the Introduction

I. Charms to Cure Diseases and Possession by Demons of Disease (Bhaishagykni)

- V, 22. Charm against takman (fever) and related diseases.
VI, 20. Charm against takman (fever)
I, 25. Charm against takman (fever)
VII, 116. Charm against takman (fever)
V, 4. Prayer to the kushtha-plant to destroy takman (fever)
XIX, 39. Prayer to the kushtha-plant to destroy takman (fever), and other ailments
I, 12. Prayer to lightning, conceived as the cause of fever, headache, and cough
I, 22. Charm against jaundice and related diseases
VI, 14. Charm against the disease balâsa
VI, 105. Charm against cough
I, 2. Charm against excessive discharges from the body
II, 3. Charm against excessive discharges from the body, undertaken with spring-water
VI, 44. Charm against excessive discharges from the body
I, 3. Charm against constipation and retention of urine
VI, 90. Charm against internal pain (colic), due to the missiles of Rudra
I, 10. Charm against dropsy
VII, 83. Charm against dropsy
VI, 24. Dropsy, heart-disease, and kindred maladies cured by flowing water
VI, 80. An oblation to the sun, conceived as one of the two heavenly dogs, as a cure for paralysis
II, 8. Charm against kshetriya, hereditary disease
II, 10. Charm against kshetriya, hereditary disease
III, 7. Charm against kshetriya, hereditary disease
I, 23. Leprosy cured by a dark plant
I, 24. Leprosy cured by a dark plant
VI, 83. Charm for curing scrofulous sores called apakit
VII, 76. A. Charm for curing scrofulous sores called apakit
VII, 74. A. Charm for curing scrofulous sores called apakit
I, 25. Charm against scrofulous sores upon neck and shoulders
VI, 57. Urine (gâlâsha) as a cure for scrofulous sores

- IV, 12. Charm with the plant arundhatî (lâkshâ) for the cure of fractures
V, 5. Charm with the plant silâki (lâkshâ, arundhatî) for the cure of wounds
VI, 109. The pepper-corn as a cure for wounds
I, 17. Charm to stop the flow of blood
II, 31. Charm against worms
II, 32. Charm against worms in cattle
V, 23. Charm against worms in children
IV, 6. Charm against poison
IV, 7. Charm against poison
VI, 100. Ants as an antidote against poison
VI, 13. Charm against snake-poison
VI, 12. Charm against snake-poison
VII, 56. Charm against the poison of serpents, scorpions, and insects
VI, 16. Charm against ophthalmia
VI, 21. Charm to promote the growth of hair
VI, 136. Charm with the plant nitatni to promote the growth of hair
VI, 137. Charm to promote the growth of hair
IV, 4. Charm to promote virility
VI, 111. Charm against mania
IV, 37. Charm with the plant agasringi to drive out Rakshas, Apsaras and Gandharvas
II, 9. Possession by demons of disease, cured by an amulet of ten kinds of wood
IV, 6. Charm against demons (pisâka) conceived as the cause of disease
II, 25. Charm with the plant prisniparnî against the demon of disease, called kanva
VI, 32. Charm for driving away demons (Rakshas and Pisâkas)
II, 4. Charm with an amulet derived from the gangida tree, against diseases and demons
XIX, 34. Charm with an amulet derived from the gafigpida-tree, against diseases and demons
XIX, 35. Charm with an amulet derived from the gangida-tree, against diseases and demons
VI, 85. Exorcism of disease by means of an amulet from the varana-tree
VI, 127. The kîpudru-tree as a panacea
XIX, 38. The healing properties of bdellium
VI, 91. Barley and water as universal remedies
VIII, 7. Hymn to all magic and medicinal plants, used as a universal remedy
VI, 96. Plants as a panacea
II, 32. Charm to secure perfect health
IX, 8. Charm to procure immunity from all diseases
II, 29. Charm for obtaining long life and prosperity by transmission of disease

II. Prayers for Long Life and Health (Âyushyâni)

- III, 11. Prayer for health and long life
II, 28. Prayer for long life pronounced over a boy
III, 31. Prayer for health and long life
VII, 53. Prayer for long life
VIII, 1. Prayer for exemption from the dangers of death
VIII, 2. Prayer for exemption from the dangers of death
V, 30. Prayer for exemption from disease and death
IV, 9. Salve (âñgana) as a protector of life and limb
IV, 10. The pearl and its shell as an amulet bestowing long life and prosperity
XIX, 26. Gold as an amulet for long life

III. Imprecations Against Demons, Sorcerers, and Enemies (Ābhikârikâni and Kṛityâpratiharânâni)

- I, 7. Against sorcerers and demons
I, 8. Against sorcerers and demons
I, 16. Charm with lead, against demons and sorcerers
VI, 2. The soma-oblation directed against Demons (rakshas)
II, 14. Charm against a variety of female demons, conceived as hostile to men, cattle, and home
III, 9. Against vishkandha and kâbava (hostile demons)
IV, 20. Charm with a certain plant (sadampushpâ) which exposes demons and enemies
IV, 17. Charm with the apâmârga-plant, against sorcery, demons, and enemies
IV, 18. Charm with the apâmârga-plant, against sorcerers and demons
IV, 19. Mystic power of the apâmârga-plant, against demons and sorcerers
VII, 65. Charm with the apâmârga-plant, against curses, and the consequences of sinful deeds
X, 1. Charm to repel sorceries or spells
V, 31. Charm to repel sorceries or spells
V, 14. Charm to repel sorceries or spells
VIII, 5. Prayer for protection addressed to a talisman made from wood of the sraktya-tree
X, 3. Praise of the virtues of an amulet derived from the varana-tree
X, 6. Praise of the virtues of amulet of khadira-wood in the shape of a ploughshare
IV, 16. Prayer to Varuna for protection against treacherous designs
II, 12. Imprecation against enemies thwarting holy work
VII, 70. Frustration of the sacrifice of an enemy
II, 7. Charm against curses and hostile plots, undertaken with a certain plant
III, 6. The asvattha-tree as a destroyer of enemies
VI, 75. Oblation for the suppression of enemies (nairbâdhyam havih)
VII 37. Curse against one that practises hostile charms
VII, 13. Charm to deprive enemies of their strength

IV. Charms Pertaining to Women (Strikaratâni)

- II, 36. Charm to obtain a husband
VI, 60. Charm for obtaining a husband
VI, 82. Charm for obtaining a wife
VI, 78. Blessing for a married couple
VII, 36. Love-charm spoken by a bridal couple
VII, 37. Charm pronounced by the bride over the bridegroom
VI, 81. A bracelet as an amulet to ensure conception
III, 23. Charm for obtaining a son (pumsavanam)
VI, 11. Charm for obtaining a son (pumsavanam)
VII, 35. An incantation to make a woman sterile
VI, 17. Charm to prevent miscarriage
I, 11. Charm for easy parturition
I, 34. Charm with licorice, to secure the love of a woman
II, 30. Charm to secure the love of a woman
VI, 8. Charm to secure the love of a woman
VI, 9. Charm to secure the love of a woman
VI, 102. Charm to secure the love of a woman
III, 25. Charm to arouse the passionate love of a woman
VII, 139. Charm to arouse the passionate love of a woman

- VII, 38. Charm to secure the love of a man
VI, 130. Charm to arouse the passionate love of a man
VI, 131. Charm to arouse the passionate love of a man
VI, 132. Charm to arouse the passionate love of a man
IV, 5. Charm at an assignation
VI, 77. Charm to cause the return of a truant woman
VI, 18. Charm to allay jealousy
VII, 45. Charm to allay jealousy
I, 14. A woman's incantation against her rival
III, 18. Charm of a woman against a rival or co-wife
VI, 138. Charm for depriving a man of his virility
I, 18. Charm to remove evil bodily characteristics from a woman
VI, 110. Expiatory charm for a child born under an unlucky star
VI, 140. Expiation for the irregular appearance of the first pair of teeth

V. Charms Pertaining to Royalty (Râgakarmâni)

- IV, 8. Prayer at the consecration of a king
III, 3. Charm for the restoration of an exiled king
III, 4. Prayer at the election of a king
III, 5. Praise of an amulet derived from the parna-tree, designed to strengthen royal power
IV, 22. Charm to secure the superiority of a king
I, 9. Prayer for earthly and heavenly success
VI, 38. Prayer for lustre and power
VI, 39. Prayer for glory (yâsas)
VIII, 8. Battle-charm
I, 19. Battle-charm against arrow-wounds
III, 1. Battle-charm for confusing the enemy
III, 2. Battle-charm for confusing the enemy
VI, 97. Battle-charm of a king upon the eve of battle
VI, 99. Battle-charm of a king on the eve of battle
XI, 9. Prayer to Arbudi and Nyarbudi for help in battle
XI, 10. Prayer to Trishamdhi for help in battle
V, 20. Hymn to the battle-drum
V, 21. Hymn to the battle-drum, the terror of the enemy

VI. Charms to Secure Harmony, Influence in the Assembly, and the Like (Sâmmanasyâni, etc.)

- III, 30. Charm to secure harmony
VI, 73. Charm to allay discord
VI, 74. Charm to allay discord
VII, 52. Charm against strife and bloodshed
VI, 64. Charm to allay discord
VI, 42. Charm to appease anger
VI, 43. Charm to appease anger
II, 27. Charm against opponents in debate, undertaken with the pâtâ-plant
VII, 12. Charm to procure influence in the assembly
VI, 94. Charm to bring about submission to one's will

VII. Charms to Secure Prosperity in House, Field, Cattle, Business, Gambling, and Kindred Matters

- III, 12. Prayer at the building of a house
VI, 142. Blessing during the sowing of seed
VI, 79. Charm for procuring increase of grain
VI, 50. Exorcism of vermin infesting grain in the field
VII, 11. Charm to protect grain from lightning
II, 26. Charm for the prosperity of cattle
III, 14. Charm for the prosperity of cattle
VI, 59. Prayer to the plant arundhatî for protection to cattle
VI, 70. Charm to secure the attachment of a cow to her calf
III, 28. Formula in expiation of the birth of twin-calves
VI, 92. Charm to endow a horse with swiftness
III, 13. Charm for conducting a river into a new channel
VI, 106. Charm to ward off danger from fire
IV, 3. Shepherd's charm against wild beasts and robbers
III, 15. A merchant's prayer
IV, 38. A. Prayer for success in gambling
VII, 50. Prayer for success at dice
VI, 56. Exorcism of serpents from the premises
X, 4. Charm against serpents, invoking the horse of Pedu that slays serpents
XI, 2. Prayer to Bhava and Sarva for protection from dangers
IV, 28. Prayer to Bhava and Sarva for protection from calamities
VII, 9. Charm for finding lost property
VI, 128. Propitiation of the weather-prophet
XI, 6. Prayer for deliverance from calamity, addressed to the entire pantheon

VIII. Charms In Expiation of Sin and Defilement

- VI, 45. Prayer against mental delinquency
VI, 26. Charm to avert evil
VI, 114. Expiatory formula for imperfections in the sacrifice
VI, 115. Expiatory formulas for sins
VI, 112. Expiation for the precedence of a younger brother over an older
VI, 113. Expiation for certain heinous crimes
VI, 120. Prayer for heaven after remission of sins
VI, 27. Charm against pigeons regarded as ominous birds
VI, 29. Charm against ominous pigeons and owls
VII, 64. Expiation when one is defiled by a black bird of omen
VI, 46. Exorcism of evil dreams
VII, 115. Charm for the removal of evil characteristics, and the acquisition of auspicious ones

IX. Prayers and Imprecations in the Interest of the Brahmins

- V, 18. Imprecation against the oppressors of Brahmins
V, 19. Imprecation against the oppressors of Brahmins
V, 7. Prayer to appease Arâti, the demon of grudge and avarice
XII, 4. The necessity of giving away sterile cows to the Brahmins
XI, 1. The preparation of the brahmaudana, the porridge given as a fee to the Brahmins
XII, 3. The preparation of the brahmaudana, the porridge given as a fee to the Brahmins

- IX, 3. Removal of a house that has been presented to a priest as sacrificial reward
VI, 71. Brahmanical prayer at the receipt of gift
XX, 127. A kuntâpa-hymn

X. Cosmogonic and Theosophic Hymns

- XII, 1. Hymn to goddess Earth
XIII, 1. Prayer for sovereign power addressed to the god Rohita and his female Rohinî
XI, 5. Glorification of the sun, or the primeval principle, as a Brahman disciple
XI, 4. Prâna, life or breath, personified as the supreme spirit
IX, 2. Prayer to Kâma (love), personified as a primordial power
XIX, 53. Prayer to Kâla (time), personified as a primordial power
XIX, 54. Prayer to Kâla (time), personified as a primordial power
XI, 7. Apotheosis of the ukkhishta, the leavings of the sacrifice
IX, 1. Hymn to the honey-lash of the Asvins

HYMNS OF THE ATHARVA-VEDA

TOGETHER WITH

EXTRACTS FROM THE RITUAL BOOKS AND THE COMMENTARIES

TRANSLATED BY

MAURICE BLOOMFIELD

[1897]

Excerpt from the Introduction

The present volume of translations comprises about one third of the entire material of the Atharva-veda in the text of the Saunaka-school. But it represents the contents and spirit of the fourth Veda in a far greater measure than is indicated by this numerical statement. The twentieth book of the Samhitâ, with the exception of the so-called kuntâpasûktini (hymns 127-136), seems to be a verbatim repetition of mantras contained in the Rig-veda, being employed in the Vaitâna-sûra at the sastras and stotras of the soma-sacrifice: it is altogether foreign to the spirit of the original Atharvan. The nineteenth book is a late addendum, in general very corrupt; its omission (with the exception of hymns 26, 34, 35, 38, 39, 53, and 54) does not detract much from the general impression left by the body of the collection. The seventeenth book consists of a single hymn of inferior interest. Again, books XV and XVI, the former entirely Brahmanical prose, the latter almost entirely so, are of doubtful quality and chronology. Finally, books XIV and XVIII contain respectively the wedding and funeral stanzas of the Atharvan, and are largely coincident with corresponding Mantras of the tenth book of the Rig-veda: they are, granted their intrinsic interest, not specifically Atharvanic. Of the rest of the Atharvan (books I-XIII) there is presented here about one half, naturally that half which seemed to the translator the most interesting and characteristic. Since not a little of the collection rises scarcely above the level of mere verbiage, the process of exclusion has not called for any great degree of abstemiousness.

These successive acts of exclusion have made it possible to present a fairly complete history of each of the hymns translated. The employment of the hymns in the Atharvanic practices is in closer touch with the original purpose of the composition or compilation of the hymns than is true in the case of the other collections of Vedic hymns. Many times, though by no means at all times, the practices connected with a given hymn present the key to the correct interpretation of the hymn itself. In any case it is instructive to see what the Atharvan priests did with the hymns of their own school, even if we must judge their performances to be secondary.

I do not consider any translation of the AV. at this time as final. The most difficult problem, hardly as yet ripe for final solution, is the original function of many mantras, after they have been stripped of certain adaptive modifications, imparted to them to meet the immediate purpose of the Atharvavedin. Not infrequently a stanza has to be rendered in some measure of harmony with its connection, when, in fact, a more original meaning, not at all applicable to its present environment, is but scantily covered up by the secondary modifications of the text. This garbled tradition of the ancient texts partakes of the character of popular etymology in the course of the transmission of words. New meaning is read into the mantras, and any little stubbornness on their part is met with modifications of their wording. The critic encounters here a very difficult situation: searching investigation of the remaining Vedic collections is necessary before a bridge can be built from the more original meaning to the meaning implied and required by the situation in a given Atharvan hymn. Needless to say the only correct and useful way to translate a mantra in the Atharvan, is to reproduce it with the bent which it has received in the Atharvan. The other Vedic collections are by no means free from the same taint. The entire Vedic tradition, the Rig-veda not excepted, presents rather the conclusion than the beginning of a long period of literary activity. Conventionality of subject-matter, style, form (metre), &c., betray themselves at every step: the 'earliest' books of the RV. are not exempt from the same processes of secondary grouping and adaptation of their mantras, though these are less frequent and less obvious than is the case in the Atharva-veda.

ATHARVA VEDA

Obligations to previous translators: Weber, Muir, Ludwig, Zimmer, Grill, Henry, &c., are acknowledged in the introduction to each hymn. I regret that the work was in the hands of the printer prior to the appearance of Professor Henry's excellent version of books X-XII. The late lamented Professor Whitney kindly furnished me with the advance sheets of the late Shankar Pandurang Pandit's scholarly edition of the AV. with Sâyana's commentary, as also with many of the readings of the Cashmir text (the so-called Paippalâda-sâkhâ) of the AV. Neither the Paippalâda nor Sâyana sensibly relieves the task of its difficulty and responsibility.

MAURICE BLOOMFIELD.

BALTIMORE: April, 1896.

**HYMNS
OF THE
ATHARVA-VEDA.**

I.

**CHARMS TO CURE DISEASES AND
POSSESSION BY DEMONS OF DISEASE
(BHAISHAGYKNI).**

V, 22. Charm against takman (fever) and related diseases.

1. May Agni drive the takman away from here, may Soma, the press-stone, and Varuna, of tried skill; may the altar, the straw (upon the altar), and the brightly-flaming fagots (drive him away)! Away to naught shall go the hateful powers!
2. Thou that makest all men sallow, inflaming them like a searing fire, even now, O takman, thou shalt become void of strength: do thou now go away down, aye, into the depths!
The takman that is spotted, covered Nvith spots, like reddish sediment, him thou, (O plant) of unremitting potency, drive away down below!
4. Having made obeisance to the takman, I cast him down below: let him, the champion of Sakambhara, return again to the Mahâvrishas!
5. His home is with the Mûgavants, his home with the Mahâvrishas. From the moment of thy birth thou art indigenous with the Balhikas.
6. O takman, vyâla, vîgada, vyânga, hold off (thy missile) far! Seek the gadabout slave-girl, strike her with thy bolt!
7. O takman, go to the Mûgavants, or to the Balhikas farther away! Seek the lecherous Sûdra female: her, O takman, give a good shaking-up!
8. Go away to the Mahâvrishas and the Mûgavants, thy kinsfolk, and consume them! Those (regions) do we bespeak for the takman, or these regions here other (than ours).
9. (If) in other regions thou dost not abide, mayest thou that art powerful take pity on us! Takman, now, has become eager: he will go to the Balhikas.
10. When thou, being cold, and then again deliriously hot, accompanied by cough, didst cause the (sufferer) to shake, then, O takman, thy missiles were terrible: from these surely exempt us!
11. By no means ally thyself with balâsa, cough and spasm! From there do thou not return hither again: that, O takman, do I ask of thee!
12. O takman, along with thy brother balâsa, along with thy sister cough, along with thy cousin pâman, go to yonder foreign folk!

13. Destroy the takman that returns on (each) third day, the one that intermits (each) third day, the one that continues without intermission, and the autumnal one; destroy the cold takman, the hot, him that comes in summer, and him that arrives in the rainy season!
14. To the Gandhâris, the Mâgavants, the Angas, and the Magadhas, we deliver over the takman, like a servant, like a treasure!

VI, 20. Charm against takman (fever).

1. As if from this Agni (fire), that burns and flashes, (the takman) comes. Let him then, too, as a babbling drunkard, pass away! Let him, the impious one, search out some other person, not ourselves! Reverence be to the takman with the burning weapon!
2. Reverence be to Rudra, reverence to the takman, reverence to the luminous king Varuna! Reverence to heaven, reverence to earth, reverence to the plants!
3. To thee here, that burnest through, and turnest all bodies yellow, to the red, to the brown, to the takman produced by the forest, do I render obeisance.

I, 25. Charm against takman (fever).

1. When Agni, having entered the waters, burned, where the (gods) who uphold the order (of the universe) rendered homage (to Agni), there, they say, is thy origin on high: do thou feel for us, and spare us, O takman!
2. Whether thou art flame, whether thou art heat, or whether from licking chips (of wood) thou hast arisen, Hrûdu by name art thou, O god of the yellow: do thou feel for us, and spare us, O takman!
3. Whether thou art burning, whether thou art scorching, or whether thou art the son of king Varuna, Hrûdu by name art thou, O god of the yellow: do thou feel for us, and spare us, O takman!
4. To the cold takman, and to the deliriously hot, the glowing, do I render homage. To him that returns on the morrow, to him that returns for two (successive) days, to the takman that returns on the third day, homage shall be!

VII, 116. Charm against takman (fever).

1. Homage (be) to the deliriously hot, the shaking, exciting, impetuous (takman)! Homage to the cold (takman), to him that in the past fulfilled desires!
2. May (the takman) that returns on the morrow, he that returns on two (successive) days, the impious one, pass into this frog!

V, 4. Prayer to the kushtha-plant to destroy takman (fever).

1. Thou that art born upon the mountains, as the most potent of plants, come hither, O kushtha, destroyer of the takman, to drive out from here the takman!
2. To thee (that growest) upon the mountain, the brooding-place of the eagle, (and) art sprung from Himavant, they come with treasures, having heard (thy fame). For they know (thee to be) the destroyer of the takman.
3. The asvattha-tree is the seat of the gods in the third heaven from here. There the gods procured the kushtha, the visible manifestation of amrita (ambrosia).
4. A golden ship with golden tackle moved upon the heavens. There the gods procured the kushtha, the flower of amrita (ambrosia).
5. The paths were golden, and golden were the oars; golden were the ships, upon which they carried forth the kushtha hither (to the mountain).
6. This person here, O kushtha, restore for me, and cure him! Render him free from sickness for me!
7. Thou art born of the gods, thou art Soma's good friend. Be thou propitious to my in-breathing and my out-breathing, and to this eye of mine!
8. Sprung in the north from the Himavant (mountains), thou art brought to the people in the east. There the most stiperior varieties of the kushtha were apportioned.
9. 'Superior,' O kushtha, is thy name; 'superior' is the name of thy father. Do thou drive out all disease, and render the takman devoid of strength!
10. Pain in the head, affliction in the eye, and ailment of the body, all that shall the kushtha heal-a divinely powerful (remedy), forsooth!

XIX, 39. Prayer to the kushtha-plant to destroy takman (fever), and other ailments.

1. May the protecting god kushtha come hither from the Himavant: destroy thou every takman, and all female spooks!
2. Three names hast thou, O kushtha, (namely: kushtha), na-ghâ-mâra ('forsooth-no-death'), and na-ghâ-risha ('forsooth-no-harm'). Verily no harm shall suffer (na ghâ . . . rishat) this person here, for whom I bespeak thee morn and eve, aye the (entire) day!
3. Thy mother's name is gîvalâ ('quickenng'), thy father's name is gîvanta ('living'). Verily no harm shall suffer this person here, for whom I bespeak thee morn and eve, aye the entire day!
4. Thou art the most superior of the plants, as a steer among cattle, as the tiger among beasts of prey. Verily no harm shall stiffer this person here, for whom I bespeak thee morn and eve, aye the entire day!
5. Thrice begotten by the Sâmbu Angiras, thrice by the Âdityas, and thrice by all the gods, this kushtha, a universal remedy, stands together with soma. Destroy thou every takman, and all female spooks!
6. The asvattha-tree is the seat of the gods in the third heaven from here. There came to sight the amrita (ambrosia), there the kushtha-plant was born.
7. A golden ship with golden tackle moved upon the heavens. There came to sight the amrita, there the kushtha-plant was born.
8. On the spot where the ship glided down, on the peak of the Himavant, there came to sight the ambrosia, there the kushtha-plant was born. This kushtha, a universal remedy, stands together with soma. Destroy thou every takman, and all female spooks!

9. (We know) thee whom Ikshvâku knew of yore, whom the women, fond of kushtha, knew, whom Vâyasa and Mâtsya knew: therefore art thou a universal remedy.
10. The takman that returns on each third day, the one that continues without intermission, and the yearly one, so thou, (O plant) of unremitting strength, drive away down below!

I, 12. Prayer to lightning, conceived as the cause of fever, headache, and cough.

1. The first red bull, born of the (cloud-)womb, born of wind and clouds, comes on thundering with rain. May he, that cleaving moves straight on, spare our bodies; he who, a single force, has passed through threefold!
2. Bowing down to thee that fastenest thyself with heat upon every limb, we would reverence thee with oblations; we would reverence with oblations the crooks and hooks of thee that hast, as a seizer, seized the limbs of this person.
3. Free him from headache and also from cough, (produced by the lightning) that has entered his every joint! May the flashing (lightning), that is born of the cloud, and born of the wind, strike the trees and the mountains!
4. Comfort be to my upper limb, comfort be to my nether; comfort be to my four members, comfort to my entire body!

I, 22. Charm against jaundice and related diseases.

1. Up to the sun shall go thy heart-ache and thy jaundice: in the colour of the red bull do we envelop thee!
2. We envelop thee in red tints, unto long life. May this person go unscathed, and be free of yellow colour!
3. The cows whose divinity is Rohini, they who, moreover, axe (themselves) red (róhinin)-(in their) every form and every strength we do envelop thee.
4. Into the parrots, into the ropanâkâs (thrush) do we put thy jaundice, and, furthermore, into the hâridravas (yellow wagtail) do we put thy jaundice.

VI, 14. Charm against the disease balâsa.

1. The internal disease that has set in, that crumbles the bones, and crumbles the joints, every balâsa do thou drive out, that which is in the limbs, and in the joints!
2. The balâsa of him that is afflicted with balâsa do I remove, as one gelds a lusty animal. Its connection do I cut off as the root of a pumpkin.
3. Fly forth from here, O balâsa, as a swift foal (after the mare). And even, as the reed in every year, pass away without slaying men!

VI, 105. Charm against cough.

1. As the-soul with the soul's desires swiftly to a distance flies, thus do thou, O cough, fly forth along the soul's course of flight!
2. As a well-sharpened arrow swiftly to a distance flies, thus do thou, O cough, fly forth along the expanse of the earth!
3. As the rays of the sun swiftly to a distance fly, thus do thou, O cough, fly forth along the flood of the sea!

I, 2. Charm against excessive discharges from the body.

1. We know the father of the arrow, Parg-anya, who furnishes bountiful fluid, and well do we know his mother, Prithivi (earth), the multiform!
2. O bowstring, turn aside from us, turn my body into stone! Do thou firmly hold very far away the hostile powers and the haters!
3. When the bowstring, embracing the wood (of the bow), greets with a whiz the eaoer arrow, do thou, O Indra, ward off from us the piercing missile!
4. As the point (of the arrow) stands in the way of heaven and earth, thus may the muñga-grass unfliningly stand in the way of sickness and (excessive) discharge!

II, 3. Charm against excessive discharges from the body, undertaken with spring-water.

1. The spring-water yonder which runs down upon the mountain, that do I render healing for thee, in order that thou mayest contain a potent remedy.
2. Then surely, yea quite surely, of the hundred remedies contained in thee, thou art the most superior in checking discharges and removing pain.
3. Deep down do the Asuras bury this great healer of wounds: that is the cure for discharges, and that hath removed disease.
4. The ants bring the remedy from the sea: that is the cure for discharges, and that hath quieted disease.
5. This great healer of wounds has been gotten out of the earth: that is the cure for discharges, and that hath removed disease.
6. May the waters afford us welfare, may the herbs be propitious to us I Indra's bolt shall beat off the Rakshas, far (from us) shall fly the arrows cast by the Rakshas!

VI, 44. Charm against excessive discharges from the body.

1. The heavens have stood still, the earth has stood still, all creatures have stood still. The trees that sleep erect have stood still: may this disease of thine stand still!
2. Of the hundred remedies which thou hast, of the thousand that have been collected, this is the most excellent cure for discharges, the best remover of disease.

3. Thou art the urine of Rudra, the navel of amrita (ambrosia). Thy name, forsooth, is vishânakâ, (thou art) arisen from the foundation of the Fathers, a remover of diseases produced by the winds (of the body).

I, 3. Charm against constipation and retention of urine.

1. We know the father of the arrow, Parganya, of hundredfold power. With this (charm) may I render comfortable thy body: make thy Outpouring upon the earth; out of thee may it come with the sound bâl!
2. We know the father of the arrow, Mitra, &c.
3. We know the father of the arrow, Varuna, &c.
4. We know the father of the arrow, Kandra, &c.
5. We know the father of the arrow, Sûrya, &c.
6. That which has accumulated in thy entralls. thy canals, in thy bladder--thus let thy urine be released, out completely, with the sound bâl!
7. I split open thy penis like the dike of a lake--thus let thy urine be released, out completely, with the sound bâl!
8. Relaxed is the opening of thy bladder like the ocean, the reservoir of water--thus let thy urine be released, out completely, with the sound bâl!
9. As an arrow flies to a distance when hurled from the bow--thus let thy urine be released, out completely, with the sound bâl!

VI, 90. Charm against internal pain (colic), due to the missiles of Rudra.

1. The arrow that Rudra did cast upon thee, into (thy) limbs, and into thy heart, this here do we now draw out away from thee.
2. From the hundred arteries which are distributed along thy limbs, from all of these do we exorcise forth the poisons.
3. Adoration be to thee, O Rudra, as thou casteth (thy arrow); adoration to the (arrow) when it has been placed upon (the bow); adoration to it as it is being hurled; adoration to it when it has fallen down!

I, 10. Charm against dropsy.

1. This Asura rules over the gods; the commands of Varuna, the ruler, surely come true. From this (trouble), from the wrath of the mighty (Varuna), do I, excelling in my incantation, lead out this man.
2. Reverence, O king Varuna, be to thy wrath, for all falsehood, O mighty one, clost thou discover. A thousand others together do I make over to thee: this thy (man) shall live a hundred autumns!
3. From the untruth which thou hast spoken, the abundant wrong, with thy tongue--from king, Varuna I release thee, whose laws do not fail.
4. I release thee from Vaisvânara (Agni), from the great flood. Our rivals, O mighty one, do thou censure here, and give heed to our prayer!

VII, 83. Charm against dropsy.

1. Thy golden chamber, king Varuna, is built in the waters! Thence the king that maintains the laws shall loosen all shackles!
2. From every habitation (of thine), O king Varuna, from here do thou free us! In that we have said, 'ye waters, ye cows;' in that we have said, 'O Varuna,' from this (sin), O Varuna, free us!
3. Lift from us, O Varuna, the uppermost fetter, take down the nethermost, loosen the middlemost! Then shall we, O Âditya, in thy law, exempt from guilt, live in freedom!
4. Loosen from us, O Varuna, all fetters, the uppermost, the nethermost, and those imposed by Varuna! Evil dreams, and misfortune drive away from us: then may we go to the world of the pious!

VI, 24. Dropsy, heart-disease, and kindred maladies cured by flowing water.

1. From the Himavant (mountains) they flow forth, in the Sindhu (Indus), forsooth, is their assembling-place: may the waters, indeed, grant me that cure for heart-ache!
2. The pain that hurts me in the eyes, and that which hurts in the heels and the fore-feet, the waters, the most skilled of physicians, shall put all that to rights!
3. Ye rivers all, whose mistress is Sindhu, whose queen is Sindhu, grant us the remedy for that: through this (remedy) may we derive benefit from you!

VI, 80. An oblation to the sun, conceived as one of the two heavenly dogs, as a cure for paralysis.

1. Through the air he flies, looking down upon all beings: with the majesty of the heavenly dog, with that oblation would we pay homage to thee!
2. The three kâlakânga that are fixed upon the sky like gods, all these I have called for help, to render this person exempt from injury.
3. In the waters is thy origin, upon the heavens thy home, in the middle of the sea, and upon the earth thy greatness. With the majesty of the heavenly dog, with that oblation would we pay homage to thee!

II, 8. Charm against kshetriya, hereditary disease.

1. Up have risen the majestic twin stars, the vikritau ('the two looseners'); may they loosen the nethermost and the uppermost fetter of the kshetriya (inherited disease)!
2. May this night shine (the kshetriya) away, may she shine away the witches; may the plant, destructive of kshetriya, shine the kshetriya away!
3. With the straw of thy brown barley, endowed with white stalks, with the blossom of the sesame-- may the plant, destructive of kshetriya, shine the: kshetriya away!

4. Reverence be to thy ploughs, reverence to thy wagon-poles and yokes! May the plant, destructive of kshetriya, shine the kshetriya away!
5. Reverence be to those with sunken eyes reverence to the indigenes (evils?), reverence to the lord of the field! May the plant, destructive of kshetriya, shine the kshetriya away!

II, 10. Charm against kshetriya, hereditary disease.

1. From kshetriya (inherited disease), from Nirriti (the goddess of destruction), from the curse of the kinswoman, from Druh (the demon of guile), from the fetter of Varuna do I release thee. Guiltless do I render thee through my charm; may heaven and earth both be propitious to thee!
2. May Agni together with the waters be auspicious to thee, may Soma together with the plants be auspicious. Thus from kshetriya, from Nirriti, from the curse of the kinswoman, from the Druh, from the fetter of Varuna do I release thee. Guiltless do I render thee through my charm; may heaven and earth both be propitious to thee!
May the wind in the atmosphere auspiciously bestow upon thee strength, may the four quarters of the heaven be auspicious to thee. Thus from kshetriya, from Nirriti &c.
4. These four goddesses, the directions of space, the consorts of the wind, the sun surveys. Thus from kshetriya, from Nirriti &c.
5. Within these (directions) I assign thee to old age; forth to a distance shall go Nirriti and disease! Thus from kshetriya, from Nirriti &c.
6. Thou hast been released from disease, from mishap, and from blame; out from the fetter of Druh, and from Grâhi (the demon of fits) thou hast been released. Thus from kshetriya, from Nirriti &c.
7. Thou didst leave behind Arâti (the demon of grudge), didst obtain prosperity, didst enter the happy world of the pious. Thus from kshetriya, from Nirriti &c.
8. The gods, releasing the sun and the ritam (the divine order of the universe) from darkness and from Grâhi, did take them out of sin. Thus from kshetriya, from Nirriti &c.

III, 7. Charm against kshetriya, hereditary disease.

1. Upon the head of the nimble antelope a remedy grows! He has driven the kshetriya (inherited disease) in all directions by means of the horn.
2. The antelope has gone after thee with his four feet. O horn, loosen the kshetriya that is knitted into his heart!
3. (The horn) that glistens yonder like a roof with four wings (sides), with that do we drive out every kshetriya from thy limbs.
4. The lovely twin stars, the vikritau ('the two looseners') that are yonder upon the sky, shall loosen the nethermost and the uppermost fetter of the kshetriya!
5. The waters, verily, are healers, the waters are scatterers of disease, the waters cure all disease: may they. relieve thee from the kshetriya!
6. The kshetriya that has entered into thee from the prepared (magic) concoction, for that I know the remedy; I drive the kshetriya out of thee.
7. When the constellations fade away, and when the dawn does fade away, (then) shall he shine away from us every evil and the kshetriya!

I, 23. Leprosy cured by a dark plant.

1. Born by night art thou, O plant, dark, black, sable. Do thou, that art rich in colour, stain this leprosy, and the gray spots!
2. The leprosy and the gray spots drive away from here--may thy native colour settle upon thee--the white spots cause to fly away!
3. Sable is thy hiding-place, sable thy dwelling-place, sable art thou, O plant: drive away from here the speckled spots!
4. The leprosy which has originated in the bones, and that which has originated in the body and upon the skin, the white mark begotten of corruption, I have destroyed with my charm.

I, 24. Leprosy cured by a dark plant.

1. The eagle (suparna) that was born at first, his gall thou wast, O plant. The Âsurî having conquered this (gall) gave it to the trees for their colour.
2. The Âsurî was the first to construct this remedy for leprosy, this destroyer of leprosy. She has destroyed the leprosy, has made the skin of even colour.
3. 'Even-colour' is the name of thy mother; 'Even-colour' is the name of thy father; thou, O plant, producest even colour: render this (spot) of even colour!
4. The black (plant) that produces even colour has been fetched out of the earth. Do thou now, pray, perfect this, construct anew the colours!

VI, 83. Charm for curing scrofulous sores called apakit.

1. Fly forth, ye apakit (sores), as an eagle from the nest! Sûrya (the sun) shall prepare a remedy, Kandramâs (the moon) shall shine you away!
2. One is variegated, one is white, one is black, and two are red: I have gotten the names of all of them. Go ye away without slaying men!
3. The apakit, the daughter of the black one, without bearing offspring will fly away; the boil will fly away from here, the galunta (swelling) will perish.
4. Consume thy own (proper) oblation with gratification in thy mind, when I here offer svâhâ in my mind!

VII, 76. A. Charm for curing scrofulous sores called apakit.

1. Ye (sores) fall easily from that which falls easily, ye exist less than those that do not exist (at all); ye are drier than the (part of the body called) sehu, more moist than salt.
2. The apakit (sores) that are upon the neck, and those that are upon the shoulders; the apakit that are upon the vigâman (some part of the body) fall off of themselves.

B. Charm for curing tumours called gâyânya.

3. The gâyânya that crushes the ribs, that which passes down to the sole of the foot, and whichever is fixed upon the crown of the head, I have driven out every one.
4. The gâyânya, winged, flies; he settles down upon man. Here is the remedy both for sores not caused by cutting as well as for wounds sharply cut!
5. We know, O gâyânya, thy origin, whence thou didst spring. How canst thou slay there, in whose house we offer oblations?

C. Stanza sung at the mid-day pressure of the soma.

6. Drink stoutly, O Indra, slayer of Vritra, hero, of the soma in the cup, at the battle for riches! Drink thy fill at the mid-day pressure! Living in wealth, do thou bestow wealth upon us!

VII, 74. A. Charm for curing scrofulous sores called apakit.

1. We have heard it said that the mother of the black Apakit (pustules) is red: with the root (found by) the divine sage do I strike all these.
2. I strike the foremost one of them, and I strike also the middlemost of them; this hindmost one I cut off as a flake (of wool).

B. Charm to appease jealousy.

3. With Tvashtar's charm I have sobered down thy jealousy; also thy anger, O lord, we have quieted.

C. Prayer to Agni, the lord of vows.

4. Do thou, O lord of vows, adorned with vows, ever benevolently here shine! May we all, adoring thee, when thou hast been kindled, O Gâtavedas, be rich in offspring!

VI, 25. Charm against scrofulous sores upon neck and shoulders.

1. The five and fifty (sores) that gather together upon the nape of the neck, from here they all shall pass away, as the pustules of the (disease called) apakit!
2. The seven and seventy (sores) that gather together upon the neck, from here they all shall pass away, as the pustules of the (disease called) apakit!
3. The nine and ninety (sores) that gather together upon the shoulders, from here they all shall pass away, as the pustules of the (disease called) apakit!

VI, 57. Urine (gâlâsha) as a cure for scrofulous sores.

1. This, verily, is a remedy, this is the remedy of Rudra, with which one may charm away the arrow that has one shaft and a hundred points!
2. With gâlâsha (urine) do ye wash (the tumour), with gâlâsha do ye sprinkle it! The gâlâsha is a potent remedy: do thou (Rudra) with it show mercy to us, that we may live!
3. Both well-being and comfort shall be ours, and nothing whatever shall injure us! To the ground the disease (shall fall): may every remedy be ours, may all remedies be ours!

IV, 12. Charm with the plant arundhatî (lâkshâ) for the cure of fractures.

1. Rohan! art thou, causing to heal (rohanî), the broken bone thou causest to heal (rohanî): cause this here to heal (rohaya), O arundhatî!
2. That bone of thine which, injured and burst, exists in thy person, Dhâtar shall kindly knit together again, joint with joint!
3. Thy marrow shall unite with marrow, and thy joint (unite) with joint; the part of thy flesh that has fallen off, and thy bone shall grow together again!
4. Thy marrow shall be joined together with marrow, thy skin grow together with skin! Thy blood, thy bone shall grow, thy flesh grow together with flesh!
5. Fit together hair with hair, and fit together skin with skin! Thy blood, thy bone shall grow: what is cut join thou together, O plant!
6. Do thou here rise up, go forth, run forth, (as) a chariot with sound wheels, firm feloe, and strong nave; stand upright firmly!
7. If he has been injured by falling into a pit, or if a stone was cast and hurt him, may he (Dhâtar, the fashioner) fit him together, joint to joint, as the wagoner (Ribhu) the parts of a chariot!

V, 5. Charm with the plant silâki (lâkshâ, arundhatî) for the cure of wounds.

1. The night is thy mother, the cloud thy father, Aryaman thy grandfather. Silâkî, forsooth, is thy name, thou art the sister of the gods.
2. He that drinks thee lives; (that) person thou dost preserve. For thou art the supporter of all successive (generations), the refuge of men.
3. Every tree thou dost climb, like a wench lusting after a man. 'Victorious,' 'firmly founded,' 'saving,' verily, is thy name.
4. The wound that has been inflicted by the club, by the arrow, or by fire, of that thou art the cure: do thou cure this person here!
5. Upon the noble plaksha-tree (ficus infectoria) thou growest up, upon the asvattha (ficus religiosa), the khadira (acacia catechu), and the dhava (grislea tomentosa); (thou growest up) upon the noble nyagrodha (ficus indica, banyan-tree), and the parna (butea frondosa). Come thou to us, O arundhatî!
6. O gold-coloured, lovely, sun-coloured, most handsome (plant), mayest thou come to the fracture, O cure! 'Cure,' verily, is thy name!
7. O gold-coloured, lovely, fiery (plant), with hairy stem, thou art the sister of the waters, O lâkshâ, the wind became thy very breath.

8. Silâkî is thy name, O thou that art brown as a goat, thy father is the son of a maiden. With the blood of the brown horse of Yama thou hast verily been sprinkled.
9. Having dropped from the blood of the horse she ran upon the trees, turning into a winged brook. Do thou come to us, O arundhatî!

VI, 109. The pepper-corn as a cure for wounds.

1. The pepper-corn cures the wounds that have been struck by missiles, it also cures the wounds from stabs. Anent it the gods decreed: 'Powerful to secure life this (plant) shall be!'
2. The pepper-corns spake to one another, as they came out, after having been created: 'He whom we shall find (as yet) alive, that man shall not suffer harm!'
3. The Asuras did dig thee into the ground, the gods cast thee up again, as a cure for disease produced by wind (in the body), moreover as a cure for wounds struck by missiles.

VI, 109. The pepper-corn as a cure for wounds.

1. The pepper-corn cures the wounds that have been struck by missiles, it also cures the wounds from stabs. Anent it the gods decreed: 'Powerful to secure life this (plant) shall be!'
2. The pepper-corns spake to one another, as they came out, after having been created: 'He whom we shall find (as yet) alive, that man shall not suffer harm!'
3. The Asuras did dig thee into the ground, the gods cast thee up again, as a cure for disease produced by wind (in the body), moreover as a cure for wounds struck by missiles.

I, 17. Charm to stop the flow of blood.

1. The maidens that go yonder, the veins, clothed in red garments, like sisters without a brother, bereft of strength, they shall stand still!
2. Stand still, thou lower one, stand still, thou higher one; do thou in the middle also stand still! The most tiny (vein) stands still: may then the great artery also stand still! Of the hundred arteries, and the thousand veins, those in the middle here have indeed stood still. At the same time the ends have ceased (to flow).
4. Around you has passed a great sandy dike: stand ye still, pray take your case!

II, 31. Charm against worms.

1. With Indra's great mill-stone, that crushes all vermin, do I grind to pieces the worms, as lentils with a mill-stone.
2. I have crushed the visible and the invisible worm, and the kurûru, too, I have crushed. All the algandu and the saluna, the worms, we grind to pieces with our charm.

3. The algandu do I smite with a mighty weapon: those that have been burned, and those that have not been burned, have become devoid of strength. Those that are left and those that are not left do I destroy with my song, so that not one of the worms be left.
4. The worm which is in the entrails, and he that is in the head, likewise the one that is in the ribs: avaskava and vyadhvara, the worms, do we crush with (this) charm.
5. The worms that are within the mountains, forests, plants, cattle, and the waters, those that have settled in our bodies, all that brood of the worms do I smite.

II. 32. Charm against worms in cattle.

1. The rising sun shall slay the worms, the setting sun with his rays shall slay the worms that are within the cattle!
2. The variegated worm, the four-eyed, the speckled, and the white--I crush his ribs, and I tear off his head.
3. Like Atri, like Kanva, and like Gamadagni do I slay you, ye worms! With the incantation of Agastya do I crush the worms to pieces.
4. Slain is the king of the worms, and their viceroy also is slain. Slain is the worm, with him his mother slain, his brother slain, his sister slain.
5. Slain are they who are inmates with him, slain are his neighbours; moreover all the quite tiny worms are slain.
6. I break off thy two horns with which thou deliverest thy thrusts; I cut that bag of thine which is the receptacle for thy poison.

V, 23. Charm against worms in children.

1. I have called upon heaven and earth, I have called upon the goddess Sarasvatî, I have called upon Indra and Agni: 'they shall crush the worm,' (I said).
2. Slay the worms in this boy, O Indra, lord of treasures! Slain are all the evil powers by my fierce imprecation!
3. Him that moves about in the eyes, that moves about in the nose, that gets to the middle of the teeth, that worm do we crush.
4. The two of like colour, the two of different colour; the two black ones, and the two red ones; the brown one, and the brown-eared one; the (one like a) vulture, and the (one like a) cuckoo, are slain.
5. The worms with white shoulders, the black ones with white arms, and all those that are variegated, these worms do we crush.
6. In the east rises the sun, seen by all, slaying that which is not seen; slaying the seen and the unseen (worms), and grinding to pieces all the worms.
7. The yevâsha and the kashkasha, the egatka, and the sipavitnuka--the seen worm shall be slain, moreover the unseen shall be slain!
8. Slain of the worms is the yevâsha, slain further is the nadaniman; all have I crushed down like lentils with a mill-stone.
9. The worm with three heads and the one with three skulls, the speckled, and the white--I crush his ribs and I tear off his head.
10. Like Atri, like Kanva, and like Gamadagni do I slay you, ye worms! With the incantation of Agastya do I crush the worms to pieces.

11. Slain is the king of the worms, and their viceroy also is slain. Slain is the worm, with him his mother slain, his brother slain, his sister slain.
12. Slain are they who are inmates with him, slain are his neighbours; moreover all the quite tiny worms are slain.
13. Of all the male worms, and of all the female worms do I split the heads with the stone, I burn their faces with fire.

IV, 6. Charm against poison.

1. The Brâhmana was the first to be born, with ten heads and ten mouths. He was the first to drink the soma; that did render poison powerless.
2. As great as heaven and earth are in extent, as far as the seven streams did spread, so far from here have I proclaimed forth this charm that destroys poison.
3. The eagle Garutmant did, O poison, first devour thee. Thou didst not bewilder him, didst not injure him, yea, thou didst turn into food for him.
4. The five-fingered hand that did hurl upon thee (the arrow) even from the curved bow--from the point of the tearing (arrow) have I charmed away the poison.
5. From the point (of the arrow) have I charmed away the poison, from the substance that has been smeared upon it, and from its plume. From its barbed horn, and its neck, I have charmed away the poison.
6. Powerless, O arrow, is thy point, and powerless is thy poison. Moreover of powerless wood is thy powerless bow, O powerless (arrow)!
7. They that ground (the poison), they that daubed it on, they that hurled it, and they that let it go, all these have been rendered impotent. The mountain that grows poisonous plants has been rendered impotent.
8. Impotent are they that dig thee, impotent art thou, O plant! Impotent is that mountain height whence this poison has sprung.

IV, 7. Charm against poison.

1. This water (vâr) in the (river) Varanâvatî shall ward off (vârayâtai)! Amrita (ambrosia) has been poured into it: with that do I ward off (vârâye) poison from thee.
2. Powerless is the poison from the east, powerless that from the north. Moreover the poison from the south transforms itself into a porridge.
3. Having made thee (the poison) that comes from a horizontal direction into a porridge, rich in fat, and cheering, from sheer hunger he has eaten thee, that hast an evil body: do thou not cause injury!
4. Thy bewildering quality (madam), O (plant?) that art bewildering (madivati), we cause to fall like a reed. As a boiling pot of porridge do we remove thee by (our) charm.
5. (Thee, O poison) that art, as it were, heaped about the village, do we cause to stand still by (our) charm. Stand still as a tree upon its place; do not, thou that hast been dug with the spade, cause injury!
6. With broom-straw (?), garments, and also with skins they purchased thee: a thing for barter art thou, O plant! Do not, thou that hast been dug with the spade, cause injury!
7. Those of you who were of yore unequalled in the deeds which they performed-may the), not injure here our men: for this very purpose do I engage you!

VI, 100. Ants as an antidote against poison.

1. The gods have given, the sun has given, the earth has given, the three Sarasvatîs, of one mind, have given this poison-destroying (remedy)!
2. That water, O ants, which the gods poured for you into the dry land, with this (water), sent forth by the gods, do ye destroy this poison!
3. Thou art the daughter of the Asuras, thou art the sister of the gods. Sprung from heaven and earth, thou didst render the poison devoid of strength.

VI, 13 Charm against snake-poison.

1. Varuna, the sage of heaven, verily lends (power) to me. With mighty charms do I dissolve thy poison. The (poison) which has been dug, that which has not been dug, and that which is inherent, I have held fast. As a brook in the desert thy poison has dried up.
2. That poison of thine which is not fluid I have confined within these (serpents?). I hold fast the sap that is in thy middle, thy top, and in thy bottom, too. May (the sap) now vanish out of thee from fright!
3. My lusty shout (is) as the thunder with the cloud: then do I smite thy (sap) with my strong charm. With manly strength I have held fast that sap of his. May the sun rise as light from the darkness!
4. With my eye do I slay thy eye, with poison do I slay thy poison. O serpent, die, do not live; back upon thee shall thy poison turn!
5. O kairâta, speckled one, upatrinya (grass-dweller?), brown one, listen to me; ye black repulsive reptiles, (listen to me)! Do not stand upon the ground of my friend; cease with your poison and make it known (to people?)!
6. I release (thee) from the fury of the black serpent, the taimâta, the brown serpent, the poison that is not fluid, the all-conquering, as the bowstring (is loosened) from the bow, as chariots (from horses).
7. Both Âligî and Viligî, both father and mother, we know your kin everywhere. Deprived of your strength what will ye do?
8. The daughter of urugûlâ, the evil one born with the black--of all those who have run to their hiding-place the poison is devoid of force.
9. The prickly porcupine, tripping down from the mountain, did declare this: 'Whatsoever serpents, living in ditches, are here, their poison is most deficient in force.'
10. Tâbuvam (or) not tâbuvam, thou (O serpent) art not tâbuvam. Through tâbuvam thy poison is bereft of force.
11. Tastuvam (or) not tastuvam, thou (O serpent) art not tastuvam. Through tastuvarn thy poison is bereft of force.

VI, 12. Charm against snake-poison.

1. As the sun (goes around) the heavens I have surrounded the race of the serpents. As night (puts to rest) all animals except the hamsa bird, (thus) do I with this (charm) ward off thy poison.
2. With (the charm) that was found of yore by the Brahmans, found by the Rishis, and found by the

gods, with (the charm) that was, will be, and is now present, with this do I ward off thy poison.

3. With honey do I mix the rivers; the mountains and peaks are honey. Honey are the rivers Parushnî and Sîpalâ. Prosperity be to thy mouth, prosperity to thy heart!

VII, 56. Charm against the poison of serpents, scorpions, and insects.

1. The poison infused by the serpent that is striped across, by the black serpent, and by the adder; that poison of the kankaparvan ('with limbs like a comb,' scorpion) this plant has driven out.

2. This herb, born of honey, dripping honey, sweet as honey, honied, is the remedy for injuries; moreover it crushes insects.

3. Wherever thou hast been bitten, wherever thou hast been sucked, from there do we exorcise for thee the poison of the small, greedily biting insect, (so that it be) devoid of strength.

4. Thou (serpent) here, crooked, without joints, and without limbs, that twisteth thy crooked jawsmayest thou, O Brihaspati, straighten them out, as a (bent) reed!

5. The poison of the sarkota (scorpion) that creeps low upon the ground, (after he) has been deprived of his strength, I have taken away; moreover I have caused him to be crushed.

6. There is no strength in thy arms, in thy head, nor in the middle (of thy body). Then why dost thou so wickedly carry a small (sting) in thy tail?

7. The ants devour thee, pea-hens hack thee to pieces. Yea, every one of you shall declare the poison of the sarkota powerless!

8. Thou (scorpion) that strikest with both, with mouth as well as tail, in thy mouth there is no poison: then what can there be in the receptacle in thy tail?

VI, 16. Charm against ophthalmia.

1. O âbayu, (and even if) thou art not âbayu, strong is thy juice, O âbayu! We eat a gruel, compounded of thee.

2. Vihalha is thy father's name, Madâvatî thy mother's name. Thou art verily not such, as to have consumed thy own self.

3. O Tauvilikâ, do be quiet! This howling one has become quiet. O brown one, and brown-eared one, go away! Go out, O âla!

4. Alasâlâ thou art first, silânâgalâlâ thou art the next, nîlâgalasâlâ (thou art third?)!

VI, 21. Charm to promote the growth of hair.

1. Of these three earths (our) earth verily is the highest. From the surface of these I have now plucked a remedy.

2. Thou art the most excellent of remedies, the best of plants, as Soma (the moon) is the lord in the watches of the night, as Varuna (is king) among the gods.

3. O ye wealthy, irresistible (plants), ye do generously bestow benefits. And ye strengthen the hair, and, moreover, promote its increase.

VI, 136. Charm with the plant nitatni to promote the growth of hair.

1. As a goddess upon the goddess earth thou wast born, O plant! We dig thee up, O nitatni, that thou mayest strengthen (the growth) of the hair.
2. Strengthen the old (hair), beget the new! That which has come forth render more luxurious!
3. That hair of thine which does drop off, and that which is broken root and all, upon it do I sprinkle here the all-healing herb.

VI, 137. Charm to promote the growth of hair.

1. The (plant) that Gamadagni dug up to promote the growth of his daughter's hair, Vâtahavya has brought here from the dwelling of Asita.
2. With reins they had to be measured, with outstretched arms they had to be measured out. May thy hairs grow as reeds, may they (cluster), black, about thy head!
3. Make firm their roots, draw out their ends, expand their middle., O herb! May thy hairs grow as reeds, may they (cluster), black, about thy head!

IV, 4. Charm to promote virility.

1. Thee, the plant, which the Gandharva dug up for Varuna, when his virility had decayed, thee, that causest strength[1], we dig up.
2. Ushas (Aurora), Sûrya, (the sun), and this charm of mine; the bull Pragâpati (the lord of creatures) shall with his lusty fire arouse him!
3. This herb shall make thee so very full of lusty strength, that thou shalt, when thou art excited, exhale heat as a thing on fire!
4. The fire of the plants, and the essence of the bulls shall arouse him! Do thou, O Indra, controller of bodies, place the lusty force of men into this person!
5. Thou (O herb) art the first-born sap of the waters and also of the plants. Moreover thou art the brother of Soma, and the lusty force of the antelope buck!
6. Now, O Agni, now, O Savitar, now, O goddess Sarasvatî, now, O Brahmanaspati, do thou stiffen the pasas as a bow!
7. I stiffen thy pasas as a bowstring upon the bow. Embrace thou (women) as the antelope buck the gazelle with ever unfailing (strength)!
8. The strength of the horse, the mule, the goat and the ram, moreover the strength of the bull bestow upon him, O controller of bodies (Indra)!

[1. The original, more drastically, sepaharshanîm. By a few changes and omissions in stanzas 3, 6, and 7 the direct simplicity of the original has been similarly veiled.]

VI, 111. Charm against mania.

1. Release for me, O Agni, this person here, who, bound and well-secured, loudly jabbars! Then shall he have due regard for thy share (of the offering), when he shall be free from madness!
2. Agni shall quiet down thy mind, if it has been disturbed! Cunningly do I prepare a remedy, that thou shalt be freed from madness.
3. (Whose mind) has been maddened by the sin of the gods, or been robbed of sense by the Rakshas, (for him) do I cunningly prepare a remedy, that he shall be free from madness.
4. May the Apsaras restore thee, may Indra, may Bhaga restore thee; may all the gods restore thee, that thou mayest be freed from madness!

IV, 37. Charm with the plant agasringi to drive out Rakshas, Apsaras and Gandharvas.

1. With thee, O herb, the Atharvans first slew the Rakshas, with thee Kasyapa slew (them), with thee Kanva and Agastya (slew them).
2. With thee do we scatter the Apsaras and Gandharvas. O agasringi (odina pinnata), goad (aga) the Rakshas, drive them all away with thy smell!
3. The Apsaras, Guggulil, I'lli, Naladi, Aukshagandhi, and Pramandani (by name), shall go to the river, to the ford of the waters, as if blown away! Thither do ye, O Apsaras, pass away, (since) ye have been recognised!
4. Where grow the asvattha (ficus religiosa) and the banyan-trees, the great trees with crowns, thither do ye, O Apsaras, pass away, (since) ye have been recognised!
5. Where your gold and silver swings are, where cymbals and lutes chime together, thither do ye, O Apsaras, pass away, (since) ye have been recognised.
6. Hither has come the mightiest of the plants and herbs. May the agasringi arâtaki pierce with her sharp horn (tîkshmasringî)!
7. Of the crested Gandharva, the husband of the Apsaras, who comes dancing hither, I crush the two mushkas and cut off the sepas.
8. Terrible are the missiles of Indra, with a hundred points, brazen; with these he shall pierce the Gandharvas, who devour oblations, and devour the avakâ-reed.
9. Terrible are the missiles of Indra, with a hundred points, golden; with these he shall pierce the Gandharvas, who devour oblations, and devour the avakd-reed.
10. All the Pisâkas that devour the avakâ-reeds, that burn, and spread their little light in the waters, do thou, O herb, crush and overcome!
11. One is like a dog, one like an ape. As a youth, with luxuriant locks, pleasant to look upon, the Gandharva hangs about the woman. Him do we drive out from here with our powerful charm.
12. The Apsaras, you know, are your wives; ye, the Gandharvas, are their husbands. Speed away, ye immortals, do not go after mortals!

II, 9. Possession by demons of disease, cured by an amulet of ten kinds of wood.

1. O (amulet) of ten kinds of wood, release this man from the demon (rakshas) and the fit (grâhi) which has seized upon.(gagrâha) his joints! Do thou, moreover, O plant, lead him forth to the world of the living!
2. He has come, he has gone forth, he has joined the community of the living. And he has become the father of sons, and the most happy of men!
3. This person has come to his senses, he has come to the cities of the living. For he (now) has a hundred physicians, and also a thousand herbs.
4. The gods have found thy arrangement, (O amulet); the Brahmans, moreover, the plants. All the gods have found thy arrangement upon the earth.
5. (The god) that has caused (disease) shall perform the cure; he is himself the best physician. Let him indeed, the holy one, prepare remedies for thee, together with the (earthly) physician!

IV, 6. Charm against demons (pisâka) conceived as the cause of disease.

1. May Agni Vaisvânara, the bull of unflinching strength, burn up him that is evil-disposed, and desires to harm us, and him that plans hostile deeds against us!
2. Between the two rows of teeth of Agni Vaisvânara do I place him that plans to injure us, when we are not planning to injure him; and him that plans to injure us, when we do plan to injure him. Those who hound us in our chambers, while shouting goes on in the night of the new moon, and the other flesh-devourers who plan to injure us, all of them do I overcome with might.
4. With might I overcome the Pisâkas, rob them of their property; all evil-disposed (demons) do I slay: may my device succeed!
5. With the gods who vie with, and measure their swiftness with this sun, with those that are in the rivers, and in the mountains, do I, along with my cattle, consort.
6. I plague the Pisâkas as the tiger the cattle-owners. As dogs who have seen a lion, these do not find a refuge.
7. My strength does not lie with Pisâkas, nor with thieves, nor with prowlers in the forest. From the village which I enter the Pisâkas vanish away.
8. From the village which my fierce power has entered the Pisâkas vanish away; they do not devise evil.
9. They who irritate me with their jabber, as (buzzing) mosquitoes the elephant, them I regard as wretched (creatures), as small vermin upon people.
10. May Nirriti (the goddess of destruction) take hold of this one, as a horse with the halter! The fool who is wroth with me is not freed from (her) snare.

II, 25. Charm with the plant prisniparnî against the demon of disease, called kanva.

1. The goddess Prisniparnî has prepared prosperity for us, mishap for Nirriti (the goddess of destruction). For she is a fierce devourer of the Kanvas: her, the mighty, have I employed.
2. The Prisniparnî was first begotten powerful; with her do I lop off the heads of the evil brood, as

(the head) of a bird.

3. The blood-sucking demon, and him that tries to rob (our) health, Kanva, the devourer of our offspring, destroy, O Prisiniparnî, and overcome!
4. These Kanvas, the effacers of life, drive into the mountain; go thou burning after them like fire, O goddess Prisiniparnî!
5. Drive far away these Kanvas, the effacers of life! Where the dark regions are, there have I made these flesh-eaters go.

VI, 32. Charm for driving away demons (Rakshas and Pisâkas).

1. Do ye well offer within the fire this oblation with ghee, that destroys the spook! Do thou, O Agni, burn from afar against the Rakshas, (but) our houses thou shalt not consume!
2. Rudra has broken your necks, ye Pisâkas: may he also break your ribs, ye spooks! The plant whose power is everywhere has united you with Yama (death).
3. Exempt from danger, O Mitra and Varuna, may we here be; drive back with your flames the devouring demons (Atrin)! Neither aider, nor support do they find; smiting one another they go to death.

II, 4. Charm with an amulet derived from the gangida tree, against diseases and demons.

1. Unto long life and great delights, for ever unharmed and vigorous, do we wear the gangida, as an amulet destructive of the vishkandha.
2. From convulsions, from tearing pain, from vishkandha, and from torturing pain, the gangida shall protect us on all sides--an amulet of a thousand virtues!
3. This gangida conquers the vishkandha, and smites the Atrin (devouring demons); may this all-healing gangida protect us from adversity!
4. By means of the invigorating gangida, bestowed by the gods as an amulet, do we conquer in battle the vishkandha and all the Rakshas.
5. May the hemp and may gangida protect me against vishkandha! The one (gangida) is brought hither from the forest, the other (hemp) from the sap of the furrow.
6. Destruction of witchcraft is this amulet, also destruction of hostile powers: may the powerful gangida therefore extend far our lives!

XIX, 34. Charm with an amulet derived from the gafigpida-tree, against diseases and demons.

1. Thou art an Angiras, O gangida, a protector art thou, O gangida. All two-footed and four-footed creatures that belong to us the gangida shall protect!
2. The sorceries fifty-three in number, and the hundred performers of sorcery, all these having lost their force, the gangida shall render bereft of strength!
3. Bereft of strength is the gotten-up clamour, bereft of strength are the seven debilitating (charms).

Do thou, O gangida, hurl away from here poverty, as an archer an arrow!

4. This gangida is a destroyer of witchcraft, and also a destroyer of hostile powers. May then the powerful gangida extend far our lives!
 5. May the greatness of the gangida protect us about on all sides, (the greatness) with which he has overcome the vishkandha (and) the samskandha, (overcoming the powerful (disease) with power!
 6. Thrice the gods begot thee that hast grown up upon the earth. The Brahmanas of yore knew thee here by the name of Angiras.
 7. Neither the plants of olden times, nor they of recent times, surpass thee; a fierce slayer is the gahaida, and a happy refuge.
 - 8 And when, O gangida of boundless virtue, thou didst spring up in the days of yore, O fierce (plant), Indra at first placed strength in thee.
 9. Fierce Indra, verily, put might into thee, O lord of the forest! Dispersing all diseases, slay thou the Rakshas, O plant!
- I o. The breaking disease and the tearing disease, the balâsa, and the pain in the limbs, the takman that comes every autumn, may the gangida render devoid of force!

XIX, 35. Charm with an amulet derived from the gangida-tree, against diseases and demons.

1. While uttering Indra's name the seers bestowed (upon men) the gangida, which the gods in the beginning had made into a remedy, destructive of the vishkandha.
- 2 . May that gangida protect us as a treasurer his treasures, he whom the gods and the Brâhmanas made into a refuge that puts to naught the hostile powers!
3. The evil eye of the hostile-minded, (and) the evil-doer I have approached. Do thou, O thousandeyed one, watchfully destroy these! A refuge art thou, O gangida.
4. May the gangida protect me from heaven, protect me from earth, protect (me) from the atmosphere, protect me from the plants, protect me from the past, as well as the future; may he protect us from every direction of space!
5. The sorceries performed by the gods, and also those performed by men, may the all-healing gangida render them all devoid of strength!

VI, 85. Exorcism of disease by means of an amulet from the varana-tree.

1. This divine tree, the varana, shall shut out (vârayâtai). The gods, too, have shut out (avîvaran) the disease that hath entered into this man!
2. By Indra's command, by Mitra's and by Varuna's, by the command of all the gods do we shut out thy disease.
3. As Vritra did bold fast these ever-flowing waters, thus do I shut out (vâraye) disease from thee with (the help of) Agni Vaisvânara.

VI, 127. The kîpudru-tree as a panacea.

1. Of the abscess, of the balâsa, of flow of blood, O plant; of neuralgia, O herb, thou shalt not leave even a speck!
2. Those two boils (testicles) of thine, O balasa, that are fixed upon the arm-pits-I know the remedy for that: the kîpudru-tree takes care of it.
3. The neuralgia that is in the limbs, that is in the ears and in the eyes-we tear them out, the neuralgia, the abscess, and the pain in the heart. That unknown disease do we drive away downward.

XIX, 38. The healing properties of bdellium.

1. [Neither diseases, nor yet a curse, enters this person, O arundhatî!] From him that is penetrated by the sweet fragrance of the healing bdellium, diseases flee in every direction, as antelopes and as horses run.
2. Whether, O bdellium, thou comest from the Sindhu (Indus), or whether thou art derived from the sea, I have seized the qualities of both, that this person shall be exempt from harm.

VI, 91. Barley and water as universal remedies.

1. This barley they did plough vigorously, with yokes of eight and yokes of six. With it I drive off to a far distance the ailment from thy body.
2. Downward blows the wind, downward burns the sun, downward the cow is milked: downward shall thy ailment pass!
3. The waters verily are healing, the waters chase away disease, the waters cure all (disease): may they prepare a remedy for thee!

VIII, 7. Hymn to all magic and medicinal plants, used as a universal remedy.

1. The plants that are brown, and those that are white; the red ones and the speckled ones; the sable and the black plants, all (these) do we invoke.
2. May they protect this man from the disease sent by the gods, the herbs whose father is the sky, whose mother is the earth, whose root is the ocean.
3. The waters and the heavenly plants are foremost; they have driven out from every limb thy disease, consequent upon sin.
4. The plants that spread forth, those that are busby, those that have a single sheath, those that creep along, do I address; I call in thy behalf the plants that have shoots, those that have stalks, those that divide their branches, those that are derived from all the gods, the strong (plants) that furnish life to man.
5. With the might that is yours, ye mighty ones, with the power and strength that is yours, with that do ye, O plants, rescue this man from this disease!
I now prepare a remedy.

6. The plants givalâ ('quickenings'), na-ghâ-rishâ ('forsooth-no-harm'), gîvanti ('living'), and the arundhatî, which removes (disease), is full of blossoms, and rich in honey, do I call to exempt him from injury.
7. Hither shall come the intelligent (plants) that understand my speech, that we may bring this man into safety out of misery!
8. They that are the food of Agni (the fire), the offspring of the waters, that grow ever renewing themselves, the firm (plants) that bear a thousand names, the healing (plants), shall be brought hither!
9. The plants, whose womb is the avaki (blyxa octandra), whose essence are the waters, shall with their sharp horns thrust aside evil!
10. The plants which release, exempt from Varuna (dropsy), are strong, and destroy poison; those, too, that remove (the disease) baldsa, and ward off witchcraft shall come hither!
11. The plants that have been bought, that are right potent, and are praised, shall protect in this village cow, horse, man, and cattle!
12. Honied are the roots of these herbs, honied their tops, honied their middles, honied their leaves, honied their blossoms; they share in honey, are the food of immortality. May they yield ghee, and food, and cattle chief of all!
13. As many in number and in kind the plants here are upon the earth, may they, furnished with a thousand leaves, release me from death and misery!
14. Tiger-like is the amulet (made of) herbs, a saviour, a protector against hostile schemes: may it drive off far away from us all diseases and the Rakshas!
15. As if at the roar of the lion they start with fright, as if (at the roar) of fire they tremble before the (plants) that have been brought hither. The diseases of cattle and men have been driven out by the herbs: let them pass into navigable streams!
16. The plants release us from Agni Vaisvânara. Spreading over the earth, go ye, whose king is the tree!
17. The plants, descended from Angiras, that grow upon the mountains and in the plains, shall be for us rich in milk, auspicious, comforting to the heart!
18. The herbs which I know, and those which I see with my sight; the unknown, those which we know, and those which we perceive to be charged with (power),--
19. All plants collectively shall note my words, that we may bring this man into safety out of misfortune,--
20. The asvattha (ficus religiosa), and the darbha among the plants; king Soma, amrita (ambrosia) and the oblation; rice and barley, the two healing, immortal children of heaven!
21. Ye arise: it is thundering and crashing, ye plants, since Parganya (the god of rain) is favouring you, O children of Prisni (the spotted cloud), with (his) seed (water).
22. The strength of this amrita (ambrosia) do we crive this man to drink. Moreover, I prepare a remedy, that he may live a hundred years!
23. The boar knows, the ichneumon knows the healing plant. Those that the serpents and Gandharvas know, I call hither for help.
24. The plants, derived from the Angiras, which the eagles and the heavenly raghats (falcons) know, which the birds and the flamingos know, which all winged (creatures) know, which all wild animals know, I call hither for help.
25. As many plants as the oxen and kine, as many as the goats and the sheep feed upon, so many plants, when applied, shall furnish protection to thee!
26. As many (plants), as the human physicians know to contain a remedy, so many, endowed with every healing quality, do I apply to thee!
27. Those that have flowers, those that have blossoms, those that bear fruit, and those that are without fruit, as if from the same mother they shall suck sap, to exempt this man from injury!

28. I have saved thee from a depth of five fathoms, and, too, from a depth of ten fathoms; moreover, from the foot-fetter of Yama, and from every sin against the gods.

VI, 96. Plants as a panacea.

1. The many plants of hundredfold aspect, whose king is Soma, which have been begotten by Brihaspati, shall free us from calamity!
2. May they free us from (the calamity) consequent upon curses, and also from the (toils) of Varuna; moreover, from the foot-fetter of Yama, and every sin against the gods!
3. What laws we have infringed upon, with the eye, the mind, and speech, either while awake, or asleep-may Soma by his (divine) nature clear these (sins) away from us!

II, 32. Charm to secure perfect health.

1. From thy eyes, thy nostrils, ears, and chin--the disease which is seated in thy head--from thy brain and tongue I do tear it out.
2. From thy neck, nape of the neck, ribs, and spine--the disease which is seated in thy fore-arm--from thy shoulders and arms I do tear it out.
3. From thy heart, thy lungs, viscera, and sides; from thy kidneys, spleen, and liver we do tear out the disease.
4. From thy entrails, canals, rectum, and abdomen; from thy belly, guts, and navel I do tear out the disease.
5. From thy thighs, knees, heels, and the tips of thy feet--from thy hips I do tear out the disease seated in thy buttocks, from thy bottom the disease seated in thy buttocks.
6. From thy bones, marrow, sinews and arteries; from thy hands, fingers, and nails I do tear out the disease.
7. The disease that is in thy every limb, thy every hair, thy every joint; that which is seated in thy skin, with Kasyapa's charm, that tears out, to either side we do tear it out.

IX, 8. Charm to procure immunity from all diseases.

1. Headache and suffering in the head, pain in the ears and flow of blood, every disease of the head, do we charm forth from thee.
2. From thy ears, from thy kankûshas the earpain, and the neuralgia--every disease of the head do we charm forth from thee.
3. (With the charm) through whose agency disease hastens forth from the ears and the mouth--every disease of the head do we charm forth from thee.
4. (The disease) that renders a man deaf and blind--every disease of the head do we charm forth from thee.
5. Pain in the limbs, fever in the limbs, the neuralgia that affects every limb--every disease of the head do we charm forth from thee.
6. (The disease) whose frightful aspect makes man tremble, the takman (fever) that comes every

autumn, do we charm forth from thee.

7. The disease that creeps along the thighs, and then enters the canals, out of thy inner parts do we charm forth.
8. If from the heart, from love, or from disgust, it arises, from thy heart and from thy limbs the balâsa do we charm forth.
9. Jaundice from thy limbs, diarrhoea from within thy bowels, the core of disease from thy inner soul do we charm forth.
10. To ashes (âsa) the balâsa shall turn; what is diseased shall turn to urine! The poison of all diseases I have charmed forth from thee.
11. Outside the opening (of the bladder) it shall run off; the rumbling shall pass from thy belly! The poison of all diseases I have charmed forth from thee.
12. From thy belly, lungs, navel, and heart-the poison of all diseases I have charmed forth from thee.
13. (The pains) that split the crown (of the head), pierce the head, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
14. They that pierce the heart, creep along the ribs, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
15. They that pierce the sides, bore along the ribs, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
16. They that pierce crosswise, burrow in thy abdomen, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
17. They that creep along the rectum, twist the bowels, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
18. They that suck the marrow, and split the joints, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
19. The diseases and the injuries that paralyse thy limbs, the poison of all diseases I have charmed forth from thee.
20. Of neuralgia, of abscesses, of inflation, or of inflammation of the eyes, the poison of all diseases I have driven forth from thee.
21. From thy feet, knees, thighs, and bottom; from thy spine, and thy neck the piercing pains, from thy head the ache I have removed.
22. Firm are the bones of thy skull, and the beat of thy heart. At thy rising, O sun, thou didst remove the pains of the head, quiet the pangs in the limbs.

II, 29. Charm for obtaining long life and prosperity by transmission of disease.

1. In the essence of earthly bliss, O ye gods, in strength of body (may he live)! May Agni, Sûrya, Brihaspati bestow upon him life's vigour!
2. Give life to him, O Gâtavedas, bestow in addition progeny upon him, O Tvashtar; procure, O Savitar, increase of wealth for him; may this one, who belongs to thee, live a hundred autumns!
3. May our prayer bestow upon us vigour, and possession of sound. progeny; ability and property do ye two, (O heaven and earth), bestow upon us!, May he, conquering lands with might, (live), O Indra, subjecting the others, his enemies!
4. Given by Indra, instructed by Varuna, sent by the Maruts, strong, he has come to us; may he, in the lap of ye two, heaven and earth, not suffer from hunger and not from thirst!
5. Strength may ye two, that are rich in strength, bestow upon him; milk may ye two, that are rich in

ATHARVA VEDA

milk, bestow upon him! Strength heaven and earth did bestow upon him; strength all the gods, the Maruts, and the waters.

6. With the gracious (waters) do I delight thy heart, mayest thou, free from disease, full of force, rejoice! Clothed in the same garment do ye two drink this stirred drink, taking on as a magic form the shape of the two Asvins!

7. Indra, having been wounded, first created this vigour, and this ever fresh divine food: that same belongs to thee. By means of that do thou, full of force, live (a hundred) autumns; may it not flow out of thee: physicians have prepared it for thee!

II.

PRAYERS FOR LONG LIFE AND HEALTH (ÂYUSHYÂNI).

III, 11. Prayer for health and long life.

1. I release thee unto life by means of (my) oblation, from unknown decline, and from consumption. If Grâhi (seizure) has caught hold (gagrâha) of this person here, may Indra and Agni free him from that!
2. If his life has faded, even if he has passed away, if he has been brought to the very vicinity of death, I snatch him from the lap of Nirriti (the goddess of destruction): I have freed him unto a life of a hundred autumns.
3. I have snatched him (from death) by means of an oblation which has a thousand eyes, hundredfold strength, and -ensures a hundredfold life, in order that Indra may conduct him through the years across to the other side of every misfortune.
4. Live thou, thriving a hundred autumns, a hundred winters, and a hundred springs! May Indra, Agni, Savitar, Brihaspati (grant) thee a hundred years! I have snatched him (from death) with an oblation that secures a life, of a hundred years.
5. Enter ye, O in-breathing and out-breathing, as two bulls a stable! Away shall go the other deaths, of which, it is said, there are a hundred more!
6. Remain ye here, O in-breathing and out-breathing, do not go away from here; do ye car anew to old age his body and his limbs!
7. To old age I make thee over, into old age I urge thee; may a happy old age guide thee! Away shall go the other deaths, of which, it is said, there are a hundred more!
8. Upon thee (life unto) old age has been deposited, as a rope is tied upon a bull. That death which has fettered thee at thy birth with a firm rope, Brihaspati with the hands of the truth did strip off from thee.

II, 28. Prayer for long life pronounced over a boy.

1. For thee alone, O (death from) old age, this (boy) shall grow up: the other hundred kinds of death shall not harm him! Like a provident mother in her lap Mitra shall befriend him, shall save him from misfortune!
2. May Mitra or Varuna, the illustrious, cooperating, grant him death from old age! Then Agni, the priest, who knows the ways, promulgates all the races of the gods.
3. Thou, (O Agni), rulest over all the animals of the earth, those which have been born, and those which are to be born: may not in-breathing leave this one, nor yet out-breathing, may neither friends nor foes slay him!
4. May father Dyaus (sky) and mother Prithivi (earth), co-operating, grant thee death from old age, that thou mayest live in the lap of Aditi a hundred winters, guarded by in-breathing and outbreathing!

5. Lead this dear child to life and vigour, O Agni, Varuna, and king Mitra! As a mother afford him protection, O Aditi, and all ye gods, that he may attain to old age!

III, 31. Prayer for health and long life.

1. The gods are free from decrepitude; thou, O Agni, art removed from the demon of hostility. I free thee from all evil and disease, (and) unite thee with life.
2. (Vâyü), the purifying (wind), shall free thee from misfortune, Sakra (Indra) from evil sorcery! I free thee from all evil and disease, (and) unite thee with life.
3. The tame (village) animals are separate from the wild (forest animals); the water has flowed apart from thirst. I free thee from all evil and disease, (and) unite thee with life.
4. Heaven and earth here go apart; the paths go in every direction. I free thee from all evil and disease, (and) unite thee with life.
5. 'Tvashtar is preparing a wedding for his daughter,' thus (saying) does this whole world pass through. I free thee from all evil and disease, (and) unite thee with life.
6. Agni unites (life's) breaths, the moon is united with (life's) breath. I free thee from all evil and disease, (and) unite thee with life.
7. By means of (life's) breath the gods aroused the everywhere mighty sun. I free thee from all evil and disease, (and) unite thee with life.
8. Live thou by the (life's) breath of them that have life, and that create life; do not die! I free thee from all evil and disease, (and) unite thee with life.
9. Breathe thou with the (life's) breath of those that breathe; do not die! I free thee from all evil and disease, (and) unite thee with life.
10. Do thou (rise) up with life, unite thyself with life, (rise) up with the sap of the plants! I free thee from all evil and disease, (and) unite thee with life.
11. From the rain of Parganya we have risen up, immortal. I free thee from all evil and disease, (and) unite thee with life.

VII, 53. Prayer for long life.

1. When, O Brihaspati, thou didst liberate (us) from existence in yonder world of Yama, (and) from hostile schemes, then did the Asvins, the physicians of the gods, with might sweep death from us, O Agni!
2. O in-breathing and out-breathing, go along with the body, do not leave it: may they be thy allies here! Live and thrive a hundred autumns; Agni shall be thy most excellent shepherd and overseer!
3. Thy vital force that has been dissipated afar, thy in-breathing and thy out-breathing, shall come back again! Agni has snatched them from the lap of Nirriti (the goddess of destruction), and I again introduce them into thy person.
4. Let not his in-breathing desert him, nor his out-breathing quit him and depart! I commit him to the Seven Rishis: may they convey him in health to old age!
5. Enter, O in-breathing and out-breathing, like two bulls into a stable: this person shall here flourish, an unmolested repository for old age!
6. Life's breath we do drive into thee, disease we do drive away from thee. May this excellent Agni endow us with life from every source!

7. Ascending from the darkness of death to the highest firmament, to Sûrya (the sun), the god among gods, we have reached the highest light.

VIII, 1. Prayer for exemption from the dangers of death.

1. To the 'Ender,' to Death be reverence! May thy in-breathing and thy out-breathing remain here! United here with (life's) spirit this man shall be, sharing in the sun, in the world of immortality (amrita)!

2. Bhaga has raised him up, Soma with his rays (has raised) him up, the Maruts, the gods, (have raised) him up, Indra and Agni (have raised) him up unto well-being.

3. Here (shall be) thy (life's) spirit, here thy inbreathing, here thy life, here thy mind! We rescue thee from the toils of Nirriti (destruction) by means of our divine utterance.

4. Rise up hence, O man! Casting off the footshackles of death, do not sink down! Be not cut off from this world, from the sight of Agni and the sun!

5. The wind, Mâtarisvan, shall blow for thee, the waters shall shower amrita (ambrosia) upon thee, the sun shall shine kindly for thy body! Death shall pity thee: do not waste away!

6. Thou shalt ascend and not descend, O man! Life and alertness do I prepare for thee. Mount, forsooth, this imperishable, pleasant car; then in old age thou shalt hold converse with thy family!

7. Thy mind shall not go thither, shall not disappear! Do not become heedless of the living, do not follow the Fathers! All the gods shall preserve thee here!

8. Do not long after the departed, who conduct (men) afar! Ascend from the darkness, come to the light! We lay hold of thy hands.

9. The two dogs of Yama, the black and the brindled one, that guard the road (to heaven), that have been despatched, shall not (go after) thee! Come hither, do not long to be away; do not tarry here with thy mind turned to a distance!

10. Do not follow this path: it is terrible! I speak of that by which thou hast not hitherto gone. Darkness is this, O man, do not enter it! Danger is beyond, security here for thee.

11. May the fires that are within the waters guard thee, may (the fire) which men kindle guard thee, may Gâtavedas Vaisvânara (the fire common to all men) guard thee! Let not the heavenly (fire) together with the lightning burn, thee!

12. Let not the flesh-devouring (fire) menace thee: move afar from the funeral pyre! Heaven shall guard thee, the earth shall guard thee, the sun and moon shall guard thee, the atmosphere shall guard thee against the divine missile!

13. May the alert and the watchful divinities guard thee, may he that sleeps not and nods not guard thee, may he that protects and is vigilant guard thee!

14. They shall guard thee, they shall protect thee. Reverence be to them. Hail be to them!

15. Into converse with the living Vâyû, Indra, Dhâtar, and saving Savitar shall put thee; breath and strength shall not leave thee! Thy (life's) spirit do we call back to thee.

16. Convulsions that draw the jaws together, darkness, shall not come upon thee, nor (the demon) that tears out the tongue (!)! How shalt thou then waste away? The Âdityas and Vasus, Indra and Agni shall raise thee up unto well-being!

17. The heavens, the earth, Pragâpati, have rescued thee. The plants with Soma their king have delivered thee from death.

18. Let this man remain right here, ye gods, let him not depart hence to yonder world! We rescue him from death with (a charm) of thousandfold strength.

19. I have delivered thee from death. The (powers) that furnish strength shall breathe upon thee. The (mourning women) with dishevelled hair, they that wail lugubriously, shall not wail over thee!

20. I have snatched thee (from death), I have obtained thee; thou hast returned with renewed youth. O thou, that art (now) sound of limb, for thee sound sight, and sound life have I obtained.
21. It has shone upon thee, light has arisen, darkness has departed from thee. We remove from thee death, destruction, and disease.

VIII, 2. Prayer for exemption from the dangers of death.

1. Take hold of this (charm) that subjects to immortality (life), may thy life unto old age not be cut off! I bring to thee anew breath and life: not to mist and darkness, do not waste away!
2. Come hither to the light of the living; I rescue thee unto a life of a hundred autumns! Loosing the bands of death and imprecation, I bestow upon thee long life extended very far.
3. From the wind thy breath I have obtained, from the sun thine eye; thy soul I hold fast in thee: be together with thy limbs, speak articulating with thy tongue!
4. With the breath of two-footed and four-footed creatures I blow upon thee, as on Agni when he is born (as on fire when kindled). I have paid reverence, O death, to thine eye, reverence to thy breath.
5. This (man) shall live and shall not die: we rouse this man (to life)! I make for him a remedy: O death, do not slay the man!
6. The plant gîvalâ (quickening'), na-ghâ-rishâ ('forsooth-no-harm'), and gîvantî ('living), a victorious, mighty saviour-plant do I invoke, that he may be exempt from injury.
7. Befriend him, do not seize him, let him go, (O death); though he be thy very own, let him abide here with unimpaired strength! O Bhava and Sarva, take pity, grant Protection; misfortune drive away, and life bestow!
8. Befriend him, death, and pity him: may he from here arise! Unharméd, with sound limbs, hearing perfectly, through old age carrying a hundred years, let him get enjoyment by himself (unaided)!
9. The missile of the gods shall pass thee by! I pass thee across the mist (of death); from death I have rescued thee. Removing far the flesh-devouring Agni, a barrier do I set around thee, that thou mayest live.
10. From thy misty road that cannot be withstood, O death, from this path (of thine) we guard this (man), and make our charm a protection for him.
11. In-breathing and out-breathing. do I prepare for thee, death in old age, long life, and prosperity. All the messengers of Yama, that roam about, dispatched by Vivasvant's son, do I drive away.
12. Arâti (grudge), Nirriti (destruction), Grâhi (seizure), and the flesh-devouring Pisâkas (do we drive) away to a distance, and hurl all wicked Rakshas away into darkness as it were.
13. I crave thy life's breath from the immortal, life-possessing Agni Gâtavedas. That thou shalt not take harm, shalt be immortal in (Agni's) company, that do I procure for thee, and that shall be fulfilled for thee!
14. May heaven and earth, the bestowers of happiness, be auspicious and harmless to thee; may the sun-shine, and the wind blow comfort to thy heart; may the heavenly waters, rich in milk, flow upon thee kindly!
15. May the plants be auspicious to thee! I have raised thee from the lower to the upper earth: there may both the Âdityas, the sun and the moon, . protect thee.
16. Whatever garment for clothing, or whatever girdle thou makest for thyself, agreeable to thy body do we render it; not rough to thy touch shall it be!
17. When thou, the barber, shearest with thy sharp well-whetted razor our hair and beard, do not, while cleansing our face, rob us of our life!
18. Rice and barley shall be auspicious to thee, causing no balâsa, inflicting no injury! They two drive away disease, they two release from calamity.

19. Whatever thou eatest or drinkest, the grain of the plough-land or milk, whatever is or is not to be eaten, all that food do I render for thee free from poison.
20. To day and to night both do we commit thee: from the demons that seek to devour, do ye preserve this (man) for me!
21. A hundred years, ten thousand years, two, three, four ages (yuga) do we allot to thee; Indra and Agni, and all the gods without anger shall favour thee!
22. To autumn thee, to winter, spring and summer, do we commit; the rains in which grow the plants shall be pleasant to thee!
23. Death rules over bipeds, death rules over quadrupeds. From that death, the lord of cattle, do I rescue thee: do not fear!
24. Free from harm thou shalt not die; thou shalt not die: do not fear! Verily, they do not die there, they do not go to the nethermost darkness;--
25. Verily, every creature lives there, the cow, the horse, and man, where this charm is performed, as the (protecting) barrier for life.
26. May it preserve thee from sorcery, from thy equals and thy kin! Undying be, immortal, exceedingly vital; thy spirits shall not abandon thy body!
27. From the one and a hundred deaths, from the dangers that are surmountable, from that Agai Vaisvânara (the funeral pyre?) may the gods deliver thee!
28. Thou, the remedy called p̄tudru, art the body of Agni, the deliverer, slayer of Rakshas, slayer of rivals, moreover thou chasest away disease.

V. 30. Prayer for exemption from disease and death.

1. From near thy vicinity, from near thy distance (do I call): remain here, do not follow; do not follow the Fathers of yore! Firmly do I fasten thy life's breath.
2. Whatever sorcery any kinsman or stranger has practised against thee, both release and deliverance with my voice do I declare for thee.
3. If thou hast deceived or cursed a woman or a man in thy folly, both release and deliverance with my voice do I declare for thee.
4. If thou liest (ill) in consequence of a sin committed by thy mother or thy father, both release and deliverance with my voice do I declare for thee.
5. Fight shy of the medicine which thy mother and thy father, thy sister and thy brother let out against thee: I shall cause thee to live unto old age!
6. Remain here, O man, with thy entire soul; do not follow the two messengers of Yama: come to the abodes of the living!
7. Return when called, knowing the outlet of the path (death), the ascent, the advance, the road of every living man!
8. Fear not, thou shalt not die: I shall cause thee to live unto old age! I have charmed away from thy limbs the disease that wastes the limbs.
9. The disease that racks and wastes thy limbs, and the sickness in thy heart, has flown as an eagle to a far distance, overcome by my charm.
10. The two sages Alert and Watchful, the sleepless and the vigilant, these two guardians of thy life's breath, are awake both day and night.
11. Agni here is to be revered; the sun shall rise here for thee: rise thou from deep death, yea from black darkness!
12. Reverence be to Yama, reverence to death; reverence to the Fathers and to those that lead (to them) [death's messengers?]. That Agni who knows the way to save do I engage for this man, that he

be exempt from harm!

13. His breath shall come, his soul shall come, his sight shall come, and, too, his strength! His body shall collect itself: then shall he stand firm upon his feet!

14. Unite him, Agni, with breath and sight, provide him with a body and with strength! Thou hast a knowledge of immortality: let him not now depart, let him not now become a dweller in a house of clay!

15. Thy in-breathing shall not cease, thy outbreathing shall not vanish; Sûrya (the sun), the supreme lord, shall raise thee from death with his rays!

16. This tongue (of mine), bound (in the mouth, yet) mobile, speaks within: with it I have charmed away disease, and the hundred torments of the takman (fever).

17. This world is most dear to the gods, unconquered. For whatever death thou wast destined when thou wast born, O man, that (death) and we call after thee: do not die before old age!

IV, 9. Salve (âñgana) as a protector of life and limb.

1. Come hither! Thou art the living, protecting eye-ointment of the mountain, given by all the gods as a safeguard, unto life.

2. Thou art a protection for men, a protection for cattle, thou didst stand for the protection of horses and steeds.

3. Thou art, O salve, both a protection that crushes the sorcerers, and thou hast knowledge of immortality (amrita). Moreover, thou art food for the living, and thou art, too, a remedy aorainst jaundice.

4. From him over whose every limb and every joint thou passest, O salve, thou dost, as a mighty interceptor, drive away disease.

5. Him that bears thee, O salve, neither curse, nor sorcery, nor burning pain does reach; nor does the, vishkandha come upon him.

6. From evil scheme, from troubled dream, from evil deed, and also from foulness.; from the evil eye of the enemy, from this protect us, O salve!

7. Knowing this, O salve, I shall speak the truth, avoid falsehood. May I obtain horses and cattle, and thy person, O serving-man!

8. Three are servants of the salve: the takman (fever), the balâsa, and the serpent. The highest of the mountains, Trikakud ('Three-peaks') by name, is thy father.

9. Since the salve of Trikakud is born upon the Himavant, it shall demolish all the wizards and all the witches.

10. Whether thou art derived from the (mountain) Trikakud, or art said to come from the (river) Yamunâ, both these names of thine are auspicious: with these, O salve, protect us!

IV, 10. The pearl and its shell as an amulet bestowing long life and prosperity.

1. Born of the wind, the atmosphere, the lightning, and the light, may this pearl shell, born of gold, protect us from straits!

2. With the shell which was born in the sea, at the head of bright substances, we slay the Rakshas and conquer the Atrins (devouring demons).

3. With the shell (we conquer) disease and poverty; with the shell, too, the Saânvâs. The shell is our universal remedy; the pearl shall protect us from straits!
4. Born in the heavens, born in the sea, brought on from the river (Sindhu), this shell, born of gold, is our life-prolonging amulet.
5. The amulet, born from the sea, a sun, born from Vritra (the cloud), shall on all sides protect us from the missiles of the gods and the Asuras!
6. Thou art one of the golden substances, thou art born from Soma (the moon). Thou art sightly on the chariot, thou art brilliant on the quiver. [May it prolong our lives!]
7. The bone of the gods turned into pearl; that, animated, dwells in the waters. That do I fasten upon thee unto life, lustre, strength, longevity, unto a life lasting a hundred autumns, May the (amulet) of pearl protect thee!

XIX, 26. Gold as an amulet for long life.

1. The gold which is born from fire, the immortal, they bestowed upon the mortals. He who knows this deserves it; of old age dies he who wears it.
2. The gold, (endowed by) the sun with beautiful colour, which the men of yore, rich in descendants, did desire, may it gleaming envelop thee in lustre! Long-lived becomes he who wears it!
3. (May it envelop) thee unto (long) life, unto lustre, unto force, and unto strength, that thou shalt by the brilliancy of the gold shine forth among people!
4. (The gold) which king Varuna knows, which god Brihaspati knows, which Indra, the slayer of Vritra, knows, may that become for thee a source of life, may that become for thee a source of lustre!

III

IMPRECATIONS AGAINST DEMONS, SORCERERS, AND ENEMIES (ÂBHIKÂRIKÂNI AND KRITYÂPRATI HARANÂNI).

I, 7. Against sorcerers and demons.

1. The sorcerer (yâtudhâna) that vaunts himself and the Kimîdin do thou, O Agni, convey hither! For thou, O god, when lauded, becomest the destroyer of the demon.
2. Partake of the ghee, of the sesame-oil, O Agni Gâtavedas, that standest on high, conquerest by thyself! Make the sorcerers howl!
3. The sorcerers and the devouring (atrin) Kimîdin shall howl! Do ye, moreover, O Agni and Indra, receive graciously this our oblation!
4. Agni shall be the first to seize them, Indra with his (strong) arms shall drive them away! Every wizard, as soon as he comes, shall proclaim himself, saying, 'I am he'!
5. We would see thy might, O Gâtavedas; disclose to us the wizards, O thou that beholdest men! May they all, driven forth by thy fire, disclosing themselves, come to this spot!
6. Seize hold, O Gâtavedas: for our good thou wast born! Become our messenger, O Agni, and make the sorcerers howl!
7. Do thou, O Agni, drag hither the sorcerers, bound in shackles; then Indra with his thunderbolt shall cut off their heads!

I, 8. Against sorcerers and demons.

1. May this oblation carry hither the sorcerers, as a river (carries) foam! The man or the woman who has performed this (sorcery), that person shall here proclaim himself!
2. This vaunting (sorcerer) has come hither: receive him with alacrity! O Brihaspati, put him into subjection; O Agni and Soma, pierce him through!
3. Slay the offspring of the sorcerer, O soma-drinking (Indra), and subject (him)! Make drop out the farther and the nearer eye of the braggart (demon)!
4. Wherever, O Agni Gâtavedas, thou perceivest the brood of these hidden devourers (atrin), do thou, mightily strengthened by our charm, slay them: slay their (brood), O Agni, piercing them a hundredfold!

I, 16. Charm with lead, against demons and sorcerers.

1. Against the devouring demons who, in the night of the full-moon, have arisen in throngs, may Agni, the strong, the slayer of the sorcerers, give us courage!
2. To the lead Varuna gives blessing, to the lead Agni gives help. Indra gave me the lead: unfailingly it dispels sorcery.
3. This (lead) overcomes the vishkandha, this smites the devouring demons (atrin); with this I have overwhelmed all the brood of the Pisâkas.
4. If thou slayest our cow, if our horse or our domestic, we pierce thee with the lead, so that thou shalt not slay our heroes.

VI, 2. The soma-oblation directed against Demons (rakshas).

1. Press the soma, ye priests, and rinse it (for renewed pressing), in behalf of Indra who shall listen to the song of the worshipper, and to my call!
2. Do thou, O doughty (Indra), whom the drops of soma enter as birds a tree, beat off the hostile brood of the Rakshas!
3. Press ye the soma for Indra, the soma-drinker, who wields the thunderbolt! A youthful victor and ruler is he, praised by many men.

II, 14. Charm against a variety of female demons, conceived as hostile to men, cattle, and home.

1. Nissâlâ, the bold, the greedy demon (?dhishana), and (the female demon) with long-drawn howl, the bloodthirsty; all the daughters of Kanda, the Sadânvâs do we destroy.
2. We drive you out of the stable, out of the axle (of the wagon), and the body of the wagon; we chase you, O ye daughters of Magundî, from the house.
3. In yonder house below, there the grudging demons (arâyî) shall exist; there ruin shall prevail, and all the witches!
4. May (Rudra), the lord of beings, and Indra. drive forth from here the Sadânvâs; those that am seated on the foundation of the house Indra shall overcome with his thunderbolt!
5. Whether ye belong to (the demons) of inherited disease, whether ye have been dispatched by men, or whether ye have originated from the Dasyus (demon-like aborigines), vanish from here, O ye Sadânvâs!
6. About their dwelling-places I did swiftly course, as if on a race-course. I have won all contests with you: vanish from here, O ye Sadânvâs!

III, 9. Against vishkandha and kâbava (hostile demons).

1. Of karsapha and visapha heaven is the father and earth the mother. As, ye gods, ye have brought on (the trouble), thus do ye again remove it!
2. Without fastening the), (the protecting plants?) held fast, thus it has been arranged by Manu. The

vishkandha do I render impotent, like one who gelds cattle.

3. A talisman tied to a reddish thread the active (seers) then do fasten on: may the fastenings render impotent the eager, fiery kâbava!
4. And since, O ye eager (demons), ye walk like gods by the wile of the Asuras, the fastening (of the amulet) is destructive to the kâbava, as the ape to the dog.
5. I revile thee, the kâbava, unto misfortune, (and) shall work harm for thee. Accompanied with curses ye shall go out like swift chariots!
6. A hundred and one vishkandha are spread out along the earth; for these at the beginning they brought out thee, the amulet, that destroys vishkandha.

IV, 20. Charm with a certain plant (sadampushpâ) which exposes demons and enemies.

1. He sees here, he sees yonder, he sees in the distance, he sees--the sky, the atmosphere as well as the earth, all that, O goddess, he sees.
2. The three heavens, the three earths, and these six directions severally; all creatures may I see through thee, O divine plant!
3. Thou art verily the eyeball of the divine eagle; thou didst ascend the earth as a weary woman a palanquin.
4. The thousand-eyed god shall put this plant into my right hand: with that do I see every one, the Sûdra as well as the Ârya.
5. Reveal (all) forms, do not hide thy own self; moreover, do thou, O thousand-eyed (plant), look the Kimîdins in the face!
6. Reveal to me the wizards, and reveal the witches, reveal all the Pisâkas: for this purpose do I take hold of thee, O plant!
7. Thou art the eye of Kasyapa, and the eye of the four-eyed bitch. Like the sun, moving in the bright day, make thou the Pisâka evident to me!
8. I have dragged out from his retreat the sorcerer and the Kimîdin. Through this (charm) do I see every one, the Sûdra as well as the Ârya.
9. Him that flies in the air, him that moves across the sky, him that regards the earth as his resort, that Pisâka do thou reveal (to me)!

IV, 17. Charm with the apâmârga-plant, against sorcery, demons, and enemies.

1. We take hold, O victorious one, of thee, the mistress of remedies. I have made thee a thing of thousandfold strength for ever), one, O plant!
2. Her, the unfailingly victorious one, that wards off curses, that is powerful and defensive; (her and) all the plants have I assembled, intending that she shall save us from this (trouble)!
3. The woman who has cursed us with a curse, who has arranged dire misfortune (for us), who has taken hold of our children, to rob them of their strength may she eat (her own) offspring!
4. The magic spell which they have put into the unburned vessel, that which they have put into the blue and red thread, that which they have put into raw flesh, with these slay thou those that have prepared the spell!

5. Evil dreams, troubled life, Rakshas, gruesomeness, and grudging demons (arâyî), all the evil-named, evil-speakinor (powers), these do we drive out from us.
6. Death from hunger, and death from thirst, poverty in cattle, and failure of offspring, all that, O apâmârga, do we wipe out (apa mrigmahe) with thee.
7. Death from thirst, and death from hunger, moreover, ill-luck at dice, all that, O apâmârga, do we wipe out with thee.
8. The apâmârga is sole ruler over all plants, with it do we wipe mishap from thee: do thou then live exempt from disease!

IV, 18. Charm with the apâmârga-plant, against sorcerers and demons.

1. Night is like unto the sun, the (starry) night is similar to day. The truth do I engage for help: the enchantments shall be devoid of force!
2. He, O ye gods, who prepares a spell, and carries it to the house of one that knows not (of it), upon him the spell, returning, shall fasten itself like a suckling calf upon its mother!
3. The person that prepares evil at home, and desires with it to harm another, she is consumed by fire, and many stones fall upon her with a loud crash.
4. Bestow curses, O thou (apâmârga), that hast a thousand homes, upon the (demons) visikha ('crestless'), and vigrîva ('crooked-neck')! Turn back the spell upon him that has performed it, as a beloved maid (is brought) to her lover!
5. With this plant I have put to naught all spells, those that they have put into thy field, thy cattle, and into thy domestics.
6. He that has undertaken them has not been able to accomplish them: he broke his foot, his toe. He performed a lucky act for us, but for himself an injury.
7. The apâmârga-plant shall wipe out (apa mârshtu) 'inherited ills, and curses; yea, it shall wipe out all witches, and all grudging demons (arâyî)!
8. Having wiped out all sorcerers, and all grudging demons, with thee, O apâmârga, we wipe all that (evil) out.

IV, 19. Mystic power of the apâmârga-plant, against demons and sorcerers.

1. On the one hand thou deprivest of kin, on the other thou now procurest kinfolk. Do thou, moreover, cut the offspring of him that practises spells, as a reed that springs up in the rain!
2. By a Brâhmana thou hast been blest, by Kanva, the descendant of Nrishad. Thou goest like a stronor army; where thou hast arrived, O plant, there there is no fear.
3. Thou goest at the head of the plants, spreading lustre, as if with a light. Thou art on the one hand the protector of the weak, on the other the slayer of the Rakshas.
4. When of yore, in the beginning, the gods drove out the Asuras with thee, then, O plant, thou wast begotten as apâmârga ('wiping out').
5. Thou cuttest to pieces (vibhindatî), and hast a hundred branches; vibhindant ('cutting to pieces') is thy father's name. Do thou (turn) against, and cut to pieces (vi bhindhi) him that is hostile towards us!
6. Non-being arose from the earth, that goes to heaven, (as) a great expansion. Thence, verily, that, spreading vapours, shall turn against the performer (of spells)!

7. Thou didst grow backward, thou hast fruit which is turned backward. Ward off from me all curses, ward off very far destructive weapons!
8. Protect me with a hundredfold, guard me with a thousandfold (strength)! Indra, the strong, shall put strength into thee, O prince of plants!

VII, 65. Charm with the apâmârga-plant, against curses, and the consequences of sinful deeds.

1. With fruit turned backward thou verily didst grow, O apâmârga: do thou drive all curses quite far away from here!
2. The evil deeds and foul, or the sinful acts which we have committed, with thee, O apâmârga, whose face is turned to every side, do we wipe them out (apa mrigmahe).
3. If we have sat together with one who has black teeth, or diseased nails, or one who is deformed, with thee, O apâmârga, we wipe all that out (apa mrigmahe).

X, 1. Charm to repel sorceries or spells.

1. The (spell) which they skilfully prepare, as a bride for the wedding, the multiform (spell), fashioned by hand, shall go to a distance: we drive it away!
2. The (spell) that has been brought forward by the fashioner of the spell, that is endowed with head, endowed with nose, endowed with ears, and multiform, shall go to a distance: we drive it away!
3. (The spell) that has been prepared by a Sadra, prepared by a Râga, prepared by a woman, prepared by Brahmans, as a wife rejected by her husband, shall recoil upon her fabricator, (and) his kin!
4. With this herb have I destroyed all spells, that which they have put into thy field, into thy cattle, and into thy men.
5. Evil be to him that prepares evil, the curse shall recoil upon him that utters curses: back do we hurl it against him, that it may slay him that fashions the spell.
6. Pratikîna (' Back-hurler'), the descendant of Angiras, is our overseer and officiator (purohita): do thou drive back again (pratîkîh) the spells, and slay yonder fashioners of the spells!
7. He that has said to thee (the spell): 'go on!' upon that enemy, that antagonist do thou turn, O spell: do not seek out us, that are harmless!
8. He that has fitted together thy joints with skill, as the wagoner (Ribhu) the joints of a chariot, to him go, there is thy course: this person here shall remain unknown to thee!
9. They that have prepared thee and taken hold of thee, the cunning wizards-this is what cures it, destroys the spell, drives it back the opposite way - with it do we bathe thee.
10. Since we have come upon the wretched (spell), as upon (a cow) with a dead calf, flooded away (by a river), may all evil go away from me, and may possessions come to me!
11. If (thy enemies) have made (offerings) to thy Fathers, or have called thy name at the sacrifice, may these herbs free thee from every indigenous evil!
12. From the sin of the gods, and that of the fathers, from mentions of (thy) name, from (evil schemes) concocted at home, may the herbs free thee with might, through (this) charm, (and these) stanzas, (that are) the milk of the Rishis!
13. As the wind stirs up the dust from the earth, and the cloud from the atmosphere, thus may all misfortune, driven by my charm, go away from me!

14. Stride away (O spell), like a loudly braying she-ass, that has been loosened (from the tether); reach those that have fabricated thee, driven from here by (my) forceful charm!
15. 'This is the way, O spell,' with these words do we lead thee. Thee that hast been sent Out against us do we send back again. Go this way like a crushing army, with heavy carts, thou that art multiform, and crowned by a crest(?)!
16. In the distance there is light for thee, hitherward there is no road for thee; away from us take thy course! By another road cross thou ninety navigable streams, hard to cross! Do not injure, go away!
17. As the wind the trees, crush down and fell (the enemy), leave them neither cow, nor horse, nor serving-man! Turn from here upon those that have fabricated thee, O spell, awaken them to childlessness!
18. The spell or the magic which they have buried against thee in the sacrificial straw (barhis), in the field, (or) in the burial-ground, or if with superior skill they have practised sorcery against thee, that art simple and innocent, in thy household fire,--
19. The hostile, insidious instrument which they have brought hither has been discovered; that which has been dug in we have detected. It shall go whence it has been brought hither; there, like a horse, it shall disport itself, and slay the offspring of him that has fashion'ed the spell!
20. Swords of good brass are in our house: we know how many joints thou hast, O spell! Be sure to rise, go away from hence! O stranger, what seekest thou here?
21. I shall hew off, O spell, thy neck, and thy feet: run away! May Indra and Agni, to whom belong the children (of men), protect us!
22. King Soma, who guards and pities us, and the lords of the beings shall take pity on us!
23. May Bhava and Sarva cast the lightning, the divine missile, upon him that performs evil, fashions a spell, and does wrong!
24. If thou art come two-footed, (or) four-footed, prepared by the fashioner of the spell, multiform, do thou, having become eight-footed, again go away from here, O misfortune!
25. Anointed, ornamented, and well equipped, go away, carrying every misfortune! Know, O spell, thy maker, as a daughter her own father!
26. Go away, O spell, do not stand still, track (the enemy) as a wounded (animal)! He is the game, thou the hunter: he is not able to put thee down.
27. Him that first hurls (the arrow), the other, laying on in defence, slays with the arrow, and while the first deals the blow, the other returns the blow.
28. Hear, verily, this speech of mine, and then return whence thou camest, against the one that fashioned thee!
29. Slaughter of an innocent is heinous, O spell: do not slay our cow, horse, or serving-man! Wherever thou hast been put down, thence thee do we remove. Be lighter than a leaf!
30. If ye are enveloped in darkness, covered as if by a net--we tear all spells out from here, send them back again to him that fashioned them.
31. The offspring of them that fashion the spell, practise magic, or plot against us, crush thou, O spell, leave none of them! Slay those that fashion the spell!
32. As the sun is released from darkness, abandons the night, and the streaks of the dawn, thus every misery, (every) device prepared by the fashioner of the spell, (every) misfortune, do I leave behind, as an elephant the dust.

V, 31. Charm to repel sorceries or spells.

1. The spell which they have put for thee into an unburned vessel, that which they have put into mixed grain, that which they have put into raw meat, that do I hurl back again.

2. The spell which they have put for thee into a cock, or that which (they have put) into a goat, into a crested animal, that which they have put into a sheep, that do I hurl back again.
3. The spell which they have put for thee into solipeds, into animals with teeth on both sides, that which they have put into an ass, that do I hurl back again.
4. The magic which they have put for thee into moveable property, or into personal possession, the spell which they have put into the field, that do I hurl back again.
5. The spell which evil-scheming persons have put for thee into the gârhapatya-fire, or into the housefire, that which they have put -into the house, that do I hurl back again.
6. The spell which they have put for thee into the assembly-hall, that which (they have put) into the gaming-place, that which they have put into the dice, that do I hurl back again.
7. The spell which they have put for thee into the army, that which they have put into the arrow and the weapon, that which they have put into the drum, that do I hurl back again.
8. The spell which they have placed down for thee in the well, or have buried in the burial-ground, that which they have put into (thy) home, that do I hurl back again.
9. That which they have put for thee into human bones, that which (they have put) into the funeral fire, to the consuming, burning, flesh-eating fire do I hurl that back again.
10. By an unbeaten path he has brought it (the spell) hither, by a (beaten) path we drive it out from here. The fool in his folly has prepared (the spell) aorainst those that are surely wise.
11. He that has undertaken it has not been able to accomplish it: he broke his foot, his toe. He, luckless, performed an auspicious act for us, that are lucky.
12. Him that fashions spells, practises magic, digs after roots, sends out curses, Indra, shall slay with his mighty weapon, Agni shall pierce with his hurled (arrow)!

V, 14. Charm to repel sorceries or spells.

1. An eagle found thee out, a boar dug thee out with his snout. Seek thou, O plant, to injure him that seeks to injure (us), strike down him that prepares spells (against us)!
2. Strike down the wizards, strike down him that prepares spells (against us); slay thou, moreover, O plant, him that seeks to injure us!
3. Cutting out from the skin (of the enemy) as if (from the skin) of an antelope, do ye, O gods, fasten the spell upon him that prepares it, as (one fastens) an ornament!
4. Take hold by the hand and lead away the spell back to him that prepares it! Place it in his very presence, so that it shall slay him that prepares the spell!
5. The spells shall take effect upon him that prepares the spells, the curse upon him that pronounces the curse! As a chariot with easy-going wheels, the spell shall turn back upon him that prepares the spell!
6. Whether a woman, or whether a man has prepared the spell for evil, we lead that spell to him as a horse with the halter.
7. Whether thou hast been prepared by the gods, or hast been prepared by men, we lead thee back with the help of Indra as an ally.
8. O Agni gainer of battles, do thou gain the battles! With a counter-charm do we hurl back the spell upon him that prepares the spell.
9. Hold ready, (O plant,) thy weapon, and strike him, slay the very one that has prepared (the spell)! We do not whet thee for the destruction of him that has not practised (spells).
10. Go as a son to his father, bite like an adder that has been stepped upon. Return thou, O spell, to him that prepares the spell, as one who overcomes his fetters!
11. As the shy deer, the antelope, goes out to the mating (buck), thus the spell shall reach him that

prepares it!

12. Straighter than an arrow may it (the spell) fly against him, O ye heaven and earth; may that spell take hold again of him that prepares it, as (a hunter) of his game!

13. Like fire (the spell) shall progress in the teeth of obstacles, like water along its course! As a chariot with easy-going wheels the spell shall turn back upon him that prepares the spell!

VIII, 5. Prayer for protection addressed to a talisman made from wood of the sraktya-tree.

1. This attacking talisman, (itself) a man, is fastened upon the man: it is full of force, slays enemies, makes heroes of men, furnishes shelter, provides good luck.

2. This talisman slays enemies, makes strong men, is powerful, lusty, victorious, strong; as a man it advances against sorceries and destroys them.

3. With this talisman Indra slew Vritra, with it he, full of device, destroyed the Asuras, with it he conquered both the heaven and earth, with it he conquered the four regions of space.

4. This talisman of sraktya assails and attacks. With might controlling the enemies, it shall protect us on all sides!

5. Agni has said this, and Soma has said this; Brihaspati, Savitar, Indra (have said) this. These divine purohitas, (chaplains) shall turn back for me (upon the sorcerer) the sorceries with aggressive amulets!

6. I have interposed heaven and earth, also the day, and also the sun. These divine purohitas (chaplains) shall turn back for me (upon the sorcerer) the sorceries with aggressive amulets!

7. (For) the folk that make an armour of the talisman of sraktya--like the sun ascending the sky, it subjects and beats off the sorceries.

8. With the amulet of sraktya, as if with a seer of powerful spirit, I have gained all battles, I slay the enemies, the Rakshas.

9. The sorceries that come from the Angiras, the sorceries that come from the Asuras, the sorceries that prepare themselves, and those that are prepared by others, both these shall go away to a distance across ninety navigable streams!

10. As an armour upon him the gods shall tie the amulet, Indra, Vishnu, Savitar, Rudra, Agni, Pragâpati, Parameshthin, Virâg, Vaisvânara, and the seers all.

11. Thou art the most superb of plants, as if a steer among the cattle, as if a tiger among beasts of prey. (The amulet) that we did seek, that have we found, a guardian at our side.

12. He that wears this talisman, verily is a tiger, a lion as well, and, too, a bull; moreover a curtailer of enemies.

13. Him slay not the Apsaras, nor the Gandharvas, nor mortal men; all regions does he rule, that wears this talisman.

14. Kasyapa has created thee, Kasyapa has produced thee. Indra wore thee in human (battle); wearing thee in the close combat he conquered. The gods did make the talisman an armour of thousandfold strength.

15. He that plans to harm thee with sorceries, with (unholy) consecrations and sacrifices--him beat thou back, O Indra, with thy thunderbolt that hath a hundred joints!

16. This talisman verily does assail, full of might, victorious. Offspring and wealth it shall protect, provide defence, abound in luck!

17. Remove our enemies in the south, remove our enemies in the north; remove, O Indra, our enemies

in the west: light, O hero, place in front (east) of us!

18. An armour for me be heaven and earth, an armour day, an armour the sun! An armour for me be Indra and Agni; Dhâtâr shall bestow (dadhAtu) an armour upon me!
19. The armour of Indra and Agni, that is thick and strong, all the gods united do not pierce. This great (armour) shall protect my body on all sides, that I may obtain long life, and reach old age!
20. The divine talisman has ascended upon me, unto complete exemption from injury. Assemble about this post that protects the body, furnishes threefold defence, in order to (secure) strength!
21. Into it Indra shall deposit manliness: do ye, O gods, assemble about it for long life, for life lasting a hundred autumns, that he may reach old age.
22. May Indra who bestows welfare, the lord of the people, the slayer of Vritra, the controller of enemies, he that conquereth and is unconquered, the soma-drinking bull that frees from danger, fasten the amulet upon thee: may it protect thee on each and every side, by day and by night!

X, 3. Praise of the virtues of an amulet derived from the varana-tree.

1. Here is my varana-amulet, a bull that destroys the rivals: with it do thou close in upon thy enemies, crush them that desire to injure thee!
2. Break them, crush them, close in upon them: the amulet shall be thy vanguard in front! With the varana the Devas (gods) did ward off (avârayanta) the onslaught of the Asuras (demons) day after day.
3. This thousand-eyed, yellow, golden varanaamulet is a universal cure; it shall lay low thy enemies: be thou the first to injure those that hate thee!
4. This varana will ward off (vârayishyate) the spell that has been spread against thee; this will protect thee from human danger, this will protect thee from all evil!
5. This divine tree, the varana, shall shut out (vârayâtâi)! The gods, too, have shutout (avivaran) the disease that has entered into this (man).
6. If when asleep thou shalt behold an evil dream; as often as a wild beast shall run an inauspicious course; from (ominous) sneezing, and from the evil shriek of a bird, this varana-amulet will protect thee (vârayishyate).
7. From Arâti (grudge), Nirriti (misfortune), from sorcery, and from danger; from death and overstrong weapons the varana will protect thee.
8. The sin that my mother, that my father, that my brothers and my sister have committed; the sin that we (ourselves) have committed, from that this divine tree will protect us.
9. Through the varana are confused my enemies and my (rival) kin. To untraversed gloom they have gone: they shall go to the nethermost darkness!
10. (May) I (be) unharmed, with cows unharmed, long-lived, with undiminished men! This varana-amulet shall guard me in every region (of space)!
11. This varana upon my breast, the kingly, divine tree, shall smite asunder my enemies, as Indra the Dasyus, the Asuras (demons)!
12. Long-lived, a hundred autumns old, do I wear this varana: kingdom and rule, cattle and strength, this shall bestow upon me!
13. As the wind breaks with might the trees, the lords of the forest, thus do thou break my rivals, those formerly born, and the latter born! The varana shall watch over thee!
14. As the wind and the fire consume the trees, the lords of the forest, thus, do thou consume my rivals, those formerly born, and the latter born! The varana shall watch over thee!
15. As, ruined by the wind, the trees lie prostrate, thus do thou ruin and prostrate my rivals, those formerly born, and the latter born! The varana shall watch over thee!

16. Do thou cut off, O varana, before their appointed time and before old age, those that aim to injure him in his cattle, and threaten his sovereignty!
17. As the sun is resplendent, as in him brilliance has been deposited, thus shall the amulet of varana hold fast for me reputation and prosperity, shall sprinkle me with brilliance, and anoint me with splendour!
18. As splendour is in the moon, and in the sun, the beholder of men, thus shall the amulet of varana hold fast, &c.
19. As splendour is in the earth, as in this Gâtavedas (the fire), thus shall the amulet of varana hold fast, &c.
20. As splendour is in the maiden, as in this appointed chariot, thus shall the amulet of varana hold fast, &c.
21. As splendour is in the soma-draught, as splendour is in the honey-mixture (for guests), thus shall the amulet of varana hold fast, &c.
22. As splendour is in the agnihotra-oblation, as splendour is in the call vashat, thus shall the amulet of varana hold fast, &c.
23. As splendour is in the sacrificer, as (splendour) has been deposited in the sacrifice, thus shall the amulet of varana hold fast, &c.
24. As splendour is in Pragâpati, as in this Parameshthin (the lord on high), thus shall the amulet of varana hold fast, &c.
25. As immortality is in the gods, as truth has been deposited in them, thus shall the amulet of varana hold fast, &c.

X, 6. Praise of the virtues of amulet of khadira-wood in the shape of a ploughshare.

1. The head of the hostile rival, of the enemy that bates me, do I cut off with might.
2. This amulet, produced by the ploughshare, will prepare an armour for me: full of stirred drink it has come to me, together with sap and lustre.
3. If the skilful workman has injured thee with his hand or with his knife, the living bright waters shall purify thee from that, (so that thou shalt be) bright!
4. This amulet has a golden wreath, bestows faith and sacrifice and might; in our house as a guest it shall dwell!
5. Before it (the amulet as a guest) ghee, surâ (liquor), honey, and every kind of food we place. The amulet having gone to the gods shall, as a father for his sons, plan for us growing good, more and more day after day!
6. The amulet which Brihaspati tied, the ploughshare dripping with ghee, the strong khadira, unto strength, that Agni did fasten on; that yields him ghee more and more day after day: with it those that hate me do thou slay!
7. This amulet which Brihaspati tied that Indra did fasten on, for strength and heroism; that yields him might more and more, &c.
8. The amulet which Brihaspati tied . . . that Soma did fasten on unto perfect hearing and seeing; that verily yields him lustre more and more, &c.
9. The amulet which Brihaspati tied . . . that Sûrya did fasten on, with that he conquered these directions of space; that yields him prosperity more and more, &c.
10. The amulet which Brihaspati tied wearing that amulet Kandramas (the moon) conquered the golden cities of the Asuras and the Dânavas; that yields him fortune more and more, &c.

ATHARVA VEDA

11. The amulet which Brihaspat' tied for swift Vâta (wind), that yields him strength more and more, &c.
12. The amulet which Brihaspati tied for swift Vâta, with that amulet, O Asvins, do ye guard this plough-land; that yields the two physicians (the Asvins) might more and more, &c.
13. The amulet which Brihaspati tied for swift Vâta, wearing that, Savitar through it conquered this light; that yields him abundance more and more, &c.
14. The amulet which Brihaspati tied for swift Vâta, wearing that, the waters ever run undiminished; that verily yields them ambrosia more and more, &c.
15. The amulet which Brihaspati tied for swift Vâta, that comforting amulet king Varuna did fasten on; that verily yields him truth more and more, &c.
16. The amulet which Brihaspati tied for swift Vâta, wearing that the gods did conquer all the worlds in battle; that verily yields them conquest more and more, &c.
17. The amulet which Brihaspati tied for swift Vâta, that comforting amulet the divinities did fasten on; that verily yields them- all more and more, &c.
18. The seasons did fasten it on; the divisions (of the year) did fasten it on. Since the year did fasten it on, it guards every being.
19. The intermediate directions did fasten it on; the directions did fasten it on. The amulet created by Pragâpati has subjected those that hate me.
20. The Atharvans did tie it on, the descendants of the Atharvans did tie it on; with these allied, the Angiras cleft the castles of the Dasyus. With it those that hate me do thou slay!
21. That Dhâtâr did fasten on: (then) he shaped the being. With it those that hate me do thou slay!
22. The amulet which Brihaspati tied for the gods, destructive of the Asuras, that has come to me together with sap and lustre.
23. The amulet . . . has come to me together with cows, goats, and sheep, together with food and offspring.
24. The amulet . . . has come to me together with rice and barley, together with might and prosperity.
25. The amulet has come to me with a stream of honey and ghee together with sweet drink.
26. The amulet has come to me together with nourishment and milk, together with goods and fortune.
27. The amulet . . . has. come to me together with brilliance and strength, together with glory and reputation.
28. The amulet . . . has come to me together with all 'kinds of prosperity.
29. This amulet the gods shall give me unto prosperity, the mighty amulet that strengthens sovereignty and injures the rivals!
30. An (amulet) auspicious for me thou shalt fasten upon (me), together with brahma (spiritual exaltation) and brilliance! Free from rivals, slaying rivals, it has subjected my rivals.
31. This god-born amulet, the sap milked from which these three worlds revere, shall render me superior to him that hates me; it shall ascend upon my head unto excellence!
32. The amulet upon which the gods, the Fathers, and men ever live, shall ascend upon my head unto excellence!
33. As the seed grows in the field, in the furrow drawn by the ploughshare, thus in me offspring, cattle, and every kind of food shall grow up!
34. Upon whom, O thou amulet that prosperest the sacrifice, I have fastened thee (that art) propitious, him, O amulet, that yieldest a hundredfold sacrificial reward, thou shalt inspire unto excellence!
35. This fire-wood that has been laid on together with the oblations do thou, Agni, gladly accept: may we in this kindled Gâtavedas (fire), through (this) charm, find favour, well-being, offspring, sight, and cattle!

IV, 16. Prayer to Varuna for protection against treacherous designs.

1. The great guardian among these (gods) sees as if from anear. He that thinketh he is moving stealthily--all this the gods know.
2. If a man stands, walks, or sneaks about, if he goes slinking away, if he goes into his hiding-place; if two persons sit together and scheme, king Varuna is there as a third, and knows it.
3. Both this earth here belongs to king Varuna, and also yonder broad sky whose boundaries are far away. Moreover these two oceans are the loins of Varuna; yea, he is hidden in this small (drop of) water.
4. He that should flee beyond the heaven far away would not be free from king Varuna. His spies come hither (to the earth) from heaven, with a thousand eyes do they watch over the earth.
5. King Varuna sees through all that is between heaven and earth, and all that is beyond. He has counted the winkings of men's eyes. As a (winning) gamester puts down his dice, thus does he establish these (laws).
6. May all thy fateful toils which, seven by seven, threefold, lie spread out, ensnare him that speaks falsehood: him that speaks the truth they shall let go!
7. With a hundred snares, O Varuna, surround him, let the liar not go free from thee, O thou that observest men! The rogue shall sit, his belly hanging loose, like a cask without hoops, bursting all about!
8. With (the snare of) Varuna which is fastened lengthwise, and that which (is fastened) broadwise, with the indigenous and the foreign, with the divine and the human,--
9. With all these snares do I fetter thee, O N. N., descended from N. N., the son of the woman N. N.: all these do I design for thee.

II, 12. Imprecation against enemies thwarting holy work.

1. Heaven and earth, the broad atmosphere, the goddess of the field, and the wonderful, far-striding (Vishnu); moreover, the broad atmosphere guarded by Vâta (the wind): may these here be inflamed, when I am inflamed!
2. Hear this, O ye revered gods! Let Bharadvâga recite for me songs of praise! 'May he who injures this our plan be bound in the fetter (of disease) and joined to misfortune!
3. Hear, O soma-drinking Indra, what with burning heart I shout to thee! I cleave, as one cleaves a tree with an axe, him that injures this our plan.
4. With (the aid of) thrice eighty siman-singers, with (the aid of) the Âdityas, Vasus, and Angiras--may our father's sacrifices and gifts to the priests, aid us--do I seize this one with fateful fervour.
5. May heaven and earth look after me, may all the gods support me! O ye Angiras, O ye fathers devoted to Soma, may he who does harm enter into misfortune!
6. He who perchance despises us, O ye Maruts, he who abuses the holy practice which is being performed by us, may his evil deeds be firebrands to him, may the heavens surround with fire the hater of holy practices!
7. Thy seven in-breathings and thy eight marrows, these do I cut for thee by means of my charm. Thou shalt go to the seat of Yama, fitly prepared, with Agni as thy guide!
8. I set thy footstep upon the kindled fire. May Agni surround thy body, may thy voice enter into breath!

VII, 70. Frustration of the sacrifice of an enemy.

1. Whenever yonder person in his thought, and with his speech, offers sacrifice accompanied by oblations and benedictions, may Nirriti (the goddess of destruction), allying herself with death, smite his offering before it takes effect!
2. May sorcerers, Nirriti, as well as Rakshas, mar his true work with error! May the gods, despatched by Indra, scatter (churn) his sacrificial butter; may that which yonder person offers not succeed!
3. The two agile supreme rulers, like two eagle-s pouiicing down, shall strike the sacrificial butter pf the enemy, whosoever plans evil against us!
4. Back do I tie both thy two arms, thy mouth I shut. With the fury of god Agni, have I destroyed thy oblation.
5. I tie thy two arms, I shut thy mouth. With the fury of terrible Agni have I destroyed thy oblation.

II, 7. Charm against curses and hostile plots, undertaken with a certain plant.

1. The god-begotten plant, hated by the wicked, which wipes away the curses (of the enemies), like water a foul spot it has washed away all curses from me.
2. The curse of the rival and the curse of the kinswoman, the curse which the Brahman shall utter in wrath, all that (do thou put) under our feet!
3. From heaven her root is suspended, from the earth it rises up; with her that has a thousand shoots do thou protect us on all sides!
4. Protect me, protect my offspring, protect our goods; let not ill-will overcome us, let not hostile schemes overcome us!
5. The curse shall go to the curser; joint possession shall we have with the friend. Of the enemy who bewitches with (his) eye we hew off the ribs.

III, 6. The asvattha-tree as a destroyer of enemies.

1. A male has sprung from a male, the asvattha (ficus religiosa) from the khadira (acacia catechu). May this slay my enemies, those whom I hate and those who hate me!
2. Crush the enemies, as they rush on, O asvattha, 'displacer,' allied with Indra, the slayer of Vritra, (allied) with Mitra and Varuxa!
3. As thou didst break forth, O asvattha, into the great flood (of the air), thus do thou break up all those whom I hate and those who hate me!
4. Thou that goest conquering as a conquering bull, with thee here, O asvattha, may we conquer our rivals!
5. May Nirriti (the goddess of destruction), O asvattha, bind in the toils of death that cannot be loosened those enemies of mine whom I hate and who hate me!
6. As thou climbest up the trees, O asvattha, and renderest them subordinate, thus do thou split in two the head of iny enemy, and overcome him!

7. They (the enemies) shall float down like a ship cut loose from its moorings! There is no returning again for those that have been driven out by the 'displacer.'
8. I drive them out with my mind, drive them out with my thought, and also with my incantation. We drive them out with a branch of the asvattha-tree.

VI, 75. Oblation for the suppression of enemies (nairbâdhyam havih).

1. Forth from his home do I drive that person yonder, who as a rival contends with us: through the oblation devoted to suppression Indra, has broken him to pieces.
2. Indra, the slayer of Vritra, shall drive him to the remotest distance, from which in all successive years he shall not again return!
3. He shall go to the three distances, he shall go beyond the five peoples; he shall go beyond the three ethers, whence he shall not again in all successive years return, while the sun is upon the heavens!

VII 37. Curse against one that practises hostile charms.

1. The thousand-eyed curse having yoked his chariot has come hither, seeking out him that curses me, as a wolf the house of him that owns sheep.
2. Avoid us, O curse, as a burning fire (avoids) a lake! Strike here him that curses us, as the lightning of heaven the tree!
3. He that shall curse us when we do not curse, and he that shall curse us when we do curse, him do I hurl to death as a bone to a dog upon the ground.

VII, 13. Charm to deprive enemies of their strength.

1. As the rising sun takes away the lustre of the stars, thus do I take away the strength of both the women and the men that hate me.
2. As many enemies as ye are, lookina out auainst me, as I come on--of those that hate me do I take away the strenorth, as the sun takes away the strength of persons asleep (while it rises).

IV.

CHARMS PERTAINING TO WOMEN (STRIKARATÂNI).

II, 36. Charm to obtain a husband.

1. May, O Agni, a suitor after our own heart come to us, may he come to this maiden with our fortune! May she, agreeable to suitors, charming at festivals, promptly obtain happiness through a husband!
2. Agreeable to Soma, agreeable to Brahma, arranged by Aryaman, with the unfailing certainty of god Dhâtâr, do I bestow upon thee good fortune, the acquisition of a husband.
3. This woman shall obtain a husband, since king Soma makes her lovely! May she, begetting sons, become a queen; may she, going to her husband, shine in loveliness!
4. As this comfortable cave, O Maghavan (Indra), furnishing a safe abode, hath become pleasing to animals, thus may this woman be a favourite of fortune (Bhaga), beloved, not at odds with her husband!
5. Do thou ascend the full, inexhaustible ship of Bhaga (fortune); upon this bring, hither the suitor who shall be agreeable (to thee)!
6. Bring hither by thy shouts, O lord of wealth, the suitor, bend his mind towards her; turn thou the right side of every agreeable suitor towards (her)!
7. This gold and bdellium, this balsam, and Bhaga (fortune), too; these have prepared thee for husbands, that thou mayest obtain the one that is agreeable.
8. Hither to thee Savitar shall lead the husband that is agreeable! Do thou, O herb, bestow (him) upon her!

VI, 60. Charm for obtaining a husband.

1. This Aryaman (wooer) with loosened crest of hair comes hither in front (of the procession), seeking a husband for this spinster, and a wife for this wifeless man.
2. This maid, O Aryaman, has wearied of going to the wedding-feasts of other women. Now shall, without fail, O Aryaman, other women go to her wedding-feast!
3. Dhâtâr (the creator) supports (didhbra) this earth, Dhâtâr supports the heavens, and the sun. May Dhatar furnish this spinster with a husband after her own heart).

VI, 82. Charm for obtaining a wife.

1. I call the name of him that comes here, that hath come here, and is arriving; I crave (the name) of Indra, Vritra's slayer, the Visava, of hundredfold strength.

2. The road by which the Asvins carried away as a bride Sûryâ, Savitar's daughter, 'by that road,' Bhaga (fortune) told me, 'thou shalt bring here a wife!'
With thy wealth-procuring, great, golden hook, O Indra, husband of Sakî, procure a wife for me that desireth a wife!

VI, 78. Blessing for a married couple.

1. Through this oblation, that causes prosperity, may this man flourish anew; may he excel the wife that they have brought to him with his sap!
2. May he excel in strength, excel in royalty! May this couple be inexhaustible in wealth that bestows thousandfold lustre!
3. Tvashtar begot (for thee) a wife, Tvashtar for her begot thee as a husband. May Tvashtar bestow upon you two a thousand lives, may he bestow upon you long life!

VII, 36. Love-charm spoken by a bridal couple.

1. The eyes of us two shine like honey, our foreheads gleam like ointment. Place me within thy heart; may one mind be in common to us both!

VII, 37. Charm pronounced by the bride over the bridegroom.

1. I envelope thee in my garment that was produced by Manu (the first man), that thou shalt be mine alone, shalt not even discourse of other women!

VI, 81. A bracelet as an amulet to ensure conception.

1. A holder art thou, holdest both hands, drivest off the Rakshas. An acquirer of offspring and wealth this bracelet hath become!
2. O bracelet, open up the womb, that the embryo be put (into it)! Do thou, O limit (-setting bracelet), furnish a son, bring him here (A gamaya), thou that comest here (Agame)!
3. The bracelet that Aditi wore, when she desired a son. Tvashtar shall fasten upon this woman, intending that she shall beget a son.

III, 23. Charm for obtaining a son (pumsavanam).

1. That which has caused thee to miscarry do we drive away from thee, that very thing do we deposit outside of thee, away in a far place.
2. Into thy womb shall enter a male germ, as an arrow into a quiver! May a man be born there, a son

ten months old!

3. A male son do thou produce, and after him a male shall be born! Thou shalt be the mother of sons, of those who are born, and those whom thou shalt bear!
4. By the effective seed which bulls put forth do thou obtain a son; be a fruitful milch-cow!
5. Pragâpati's (the lord of creatures) work do I perform for thee: may the germ enter into thy womb! Obtain thou, woman, a son who shall bring prosperity to thee, and bring thou pi-osperity to him!
6. The plants whose father was the sky, whose mother the earth, Whose root the (heavenly) ocean-- may those divine herbs aid thee in obtaining a son!

VI, 11. Charm for obtaining a son (pumsavanam).

1. The asvattha (ficus religiosa) has mounted the samî (mimosa suma): then a male child was produced. That, forsooth, is the way to obtain a son; that do we bring to (our) wives.
2. In the male, forsooth, seed doth grow, that is poured into the female. That, forsooth, is the way to obtain a son; that has been told by Pragâpati.
3. Pragâpati, Anumati, and Sinîvâlî have fashioned him. May he (Pragâpati) elsewhere afford the birth of a female, but here he shall bestow a man!

VII, 35. An incantation to make a woman sterile.

1. The other enemies conquer with might; beat back, O Gâtavedas, those that are not yet born! Enrich this kingdom unto happiness, may all the gods acclaim this man!
2. Of these hundred entrails of thine, as well as of the thousand canals, of all these have I closed the openings with a stone.
3. The upper part of the womb do I place below, there shall come to thee neither offspring nor birth! I render thee sterile and devoid of offspring; a stone do I make into a cover for thee.

VI, 17. Charm to prevent miscarriage.

1. As this great earth conceives the germs of the beings, thus shalt thy embryo be-beld fast, to produce a child after pregnancy!
2. As this great earth holds these trees, thus shall thy embryo be held fast, to produce a child after pregnancy!
3. As this great earth holds the mountains and the peaks, thus shall thy embryo be held fast, to produce a child after pregnancy!
4. As this great earth holds the animals scattered far, thus shall thy embryo be held fast, to produce a child after pregnancy!

I, 11. Charm for easy parturition.

1. Aryaman as active hotar-priest shall utter for thee the vashat-call at this (soma-) pressing, O Pûshan! May (this) woman, (herself) begotten in the proper way, be delivered, may her joints relax, that she shall bring forth!
2. Four directions has the heaven, and also four the earth: (from these) the gods created the embryo. May they open her, that she shall bring forth!
3. May Sûshan open: her womb do we cause to gape. Do thou, O Sûshan, loosen the womb, do thou, O Bishkalâ, let go (the embryo)!
4. Attached not at all to the flesh, nor to the fat, not at all to the marrow, may the splotted, moist, placenta come down to be eaten by a dog! May the placenta fall down!
5. I split open thy vagina, thy womb, thy canals; I separate the mother and the son, the child along with the placenta. May the placenta fall down!
6. As flies the wind, as flies the mind, as fly the winged birds, so do thou, O embryo, ten months old, fall along with the placenta! May the placenta fall down!

I, 34. Charm with licorice, to secure the love of a woman.

1. This plant is born of honey, with honey do we dig for thee. Of honey thou art begotten, do thou make us full of honey!
2. At the tip of my tongue may I have honey, at my tongue's root the sweetness of honey! In my power alone shalt thou then be, thou shalt come up to my wish!
3. Sweet as honey is my entrance, sweet as honey my departure. With my voice do I speak sweet as honey, may I become like honey!
4. I am sweeter than honey, fuller of sweetness than licorice. Mayest thou, without fail, long for me alone, (as a bee) for a branch full of honey!
5. I have surrounded thee with a clinging sugarcane, to remove aversion, so that thou shalt not be averse to me!

II, 30. Charm to secure the love of a woman.

1. As the wind tears this grass from the surface of the earth, thus do I tear thy soul, so that thou, woman, shalt love, shalt not be averse to me!
2. If ye, O two Asvins, shall unite and bring together the loving pair-united are the fortunes of, both of you (lovers), united the thoughts, united the purposes!
3. When birds desire to chirp, lustily desire to chirp, may my call go there, as an arrow-point upon the shaft!
4. What is within shall be without, what is without shall be within! Take captive, O herb, the, soul of the maidens endowed with every chai-m!
5. Longing for a husband this woman hath come, I have come longing for a wife, As a loudly neighing horse I have attained to my good fortune!

VI, 8. Charm to secure the love of a woman.

1. As the creeper embraces the tree on all sides, thus do thou embrace me, so that thou, woman, shalt love me, so that thou shalt not be averse to me!
2. As the eagle when he flies forth presses his wings against the earth, thus do I fasten down thy mind, so that thou, woman, shalt love me, so that thou shalt not be averse to me.
3. As the sun day by day goes about this heaven and earth, thus do I go about thy mind, so that thou, woman, shalt love me, so that thou shalt not be: averse to me.

VI, 9. Charm to secure the love of a woman.

1. Hanker thou after my body, my feet, hanker after my eyes, my thighs! The eyes of thee, as thou lustest after me, and thy hair shall be parched with love?
2. I make thee cling to my arm, cling to my heart, so that thou shalt be in my power, shalt come up to my wish!
3. The cows, the mothers of the ghee, who lick their young, in whose heart love is planted, shall make yonder woman bestow love upon me!

VI, 102. Charm to secure the love of a woman.

1. As this draught animal, O ye Asvins, comes on, and proceeds, thus may thy soul come on, and proceed to me!
2. I draw to myself thy mind, as the leading stallion the female side-horse. As the stalk of grass torn by the wind, thus shall thy mind fasten itself upon me!
3. A coaxing mixture of salve, of sweet wood, of kushtha, and of spikenard, do I deftly pick out with the hands of Bhaga (good fortune).

III, 25. Charm to arouse the passionate love of a woman.

1. May (love), the disquieter, disquiet thee; do not hold out upon thy bed! With the terrible arrow of Kâma (love) do I pierce thee in the heart.
2. The arrow, winged with longing, barbed with love, whose shaft is undeviating desire, with that, well-aimed, Kâma shall pierce thee in the heart!
3. With that well-aimed arrow of Kâma which parches the spleen, whose plume flies forward, which burns up, do I pierce thee in the heart.
4. Consumed by burning ardour, with parched mouth, do thou (woman) come to me, pliant, (thy) pride laid aside, mine alone, speaking sweetly and to me devoted!
5. I drive thee with a goad from thy mother and thy father, so that thou shalt be in my power, shalt come up to my wish.

6. All her thoughts do ye, O Mitra and Varuna, drive out of her! Then, having deprived her of her will, put her into my power alone!

VII, 139. Charm to arouse the passionate love of a woman.

1. Clinging to the ground thou didst grow, (O plant), that producest bliss for me; a hundred branches extend from thee, three and thirty grow down from thee: with this plant of a thousand leaves thy heart do I parch.
2. Thy heart shall parch (with love) for me, and thy mouth shall parch (with love for me)! Languish, moreover, with love for me, with parched mouth pass thy days!
3. Thou that causest affection, kindlest (love), brown, lovely (plant), draw (us) together; draw together yonder woman and myself, our hearts make the same!
4. As the mouth of him that hath not drunk dries tip, thus languish thou with love for me, with parched mouth pass thy days!
5. As the Ichneumon tears the serpent, and joins him together again, thus, O potent (plant), join together what hath been torn by love!

VII, 38. Charm to secure the love of a man.

1. This potent herb do I dig out: it draws toward me the eve, causes (love's) tears. It brings back him who has gone to a distance, rejoices him that approaches me.
2. By (the plant) with which the Âsurî allured Indra away from the gods, by that do I subject thee, that I may be well-beloved of thee!
3. Thy face is turned towards Soma (the nioon), thy face is turned towards Sûrya (the sun), thy face is turned towards all the gods: 't is thiee here that we do invoke.
4. My speech, not thine, (in this matter) hath weight: in the assembly, forsooth, do thou speak! To me alone shalt thou belong, shalt not even discourse of other women!
5. Whether thou art beyond the haunts of men, or whether across the river, this very herb, as if a captive bound, shall bring, thee back to me!

VI, 130. Charm to arouse the passionate love of a man.

1. This yearning love comes from the Apsaras, the victorious, imbued with victory. Ye gods, send forth the yearning love: may yonder man burn after me!
2. My wish is, he shall long for me, devoted he shall long for me! Ye gods, send forth the yearning love: may yonder man burn after me!
3. That yonder man shall long for me, (but) I for him nevermore, ye gods, send forth the yearning love: may yonder man burn after me!
4. Do ye, O Maruts, intoxicate him (With love); do thou, O mid-air, intoxicate him; do thou, O Agni, intoxicate him! May yonder man burn after me!

VI, 131. Charm to arouse the passionate love of a man.

1. From thy head unto thy feet do I implant (love's) longing into thee. Ye gods, send forth the yearning love: may yonder man burn after me!
2. Favour this (plan), Anumati; fit it together, Âkûti! Ye gods, send forth the yearning love may yonder man burn after me!
3. If thou dost run three leagues away, (or even) five leagues, the distance coursed by a horseman, from there thou shalt again return, shalt be the father of our sons!

VI, 132. Charm to arouse the passionate love of a man.

1. Love's consuming longing, together with yearning, which the gods have poured into the waters, that do I kindle for thee by the law of Varuna!
2. Love's consuming longing, together with yearning, which the all-gods (visve devâh) have poured into the waters, that do I kindle for thee by the law of Varuna!
3. Love's consuming longing, together with yearning, which Indrâni has poured into the waters, that do I kindle for thee by the law of Varuna!
4. Love's consuming longing, together with yearning, which Indra and Agni have poured into the waters, that do I kindle for thee by the law of Varuna!
5. Love's consuming longing, together with yearning, which Mitra and Varuna have poured into the waters, that do I kindle for thee by the law of Varuna!

IV, 5. Charm at an assignation.

1. The bull with a thousand horns who rose out of the sea, with the aid of him, the mighty one, do we put the folks to sleep.
2. The wind blows not over the earth. No one looks on. Do thou then, befriended of Indra, put all women and dogs to sleep!
3. The women that lie upon couches and upon beds, and they that rest in litters, the women all that exhale sweet fragrance, do we put to sleep.
4. Every moving thing I have held fast. Eye and breath I have held fast. I have held fast all limbs in the deep gloom of the night.
5. Of him that sits, and him that walks, of him that stands and looks about, of these the eyes we do shut, just as these premises (are shut).
6. The mother shall sleep, the father shall sleep, the dog shall sleep, the lord of the house shall sleep! All her relations shall sleep, and these people round about shall sleep!
7. O sleep, put thou to sleep all people with the magic that induces sleep! Put the others to sleep until the sun rises; may I be awake until the dawn appears, like Indra, unharmed, uninjured!

VI, 77. Charm to cause the return of a truant woman.

1. The heavens have stood, the earth has stood, all creatures have stood. The mountains have stood upon their foundation, the horses in the stable I have caused to stand.
2. Him that has control of departure, that has control of coming home, return, and turning in, that shepherd do I also call.
3. O Gâtavedas (Agni), cause thou to turn ill; a hundred way's hither shall be thine, a thousand modes of return shall be thine: with these do thou restore us again!

VI, 18. Charm to allay jealousy.

1. The first impulse of jealousy, moreover the one that comes after the first, the fire, the heart-burning, that do we waft away from thee.
2. As the earth is dead in spirit, in spirit more dead than the dead, and as the spirit of him that has died, thus shall the spirit of the jealous (man) be dead!
3. Yon fluttering little spirit that has been fixed into thy heart, from it the jealousy do I remove, as air from a water-skin.

I, 14. A woman's incantation against her rival.

1. I have taken unto myself her fortune and her glory, as a wreath off a tree. Like a mountain with broad foundation may she sit a long time with her parents!
2. This woman shall be subjected to thee as thy wife, O king Yama; (till then) let her be fixed to the house of her mother, or her brother, or her father!
3. This woman shall be the keeper of thy house, O king (Yama), and her do we make over to thee! May she long sit with her relatives, until (her hair) drops from her head!
4. With the incantation of Asita, of Kasyapa, and of Gaya do I cover up thy fortune, as women cover (something) within a chest.

VI, 140. Expiation for the irregular appearance of the first pair of teeth.

1. Those two teeth, the tigers, that have broken forth, eager to devour father and mother, do thou, O Brahmanaspati Gâtavedas, render auspicious!
2. Do ye eat rice, eat barley, and eat, too, beans, as well as sesamum! That, O teeth.. is the share deposited for your enrichment. Do not injure father and mother!
3. Since ye have been invoked, O teeth, be ye in unison kind and propitious! Elsewhere, O teeth, shall pass away the fierce (qualities) of your body! Do not injure father and mother!

VI, 110. Expiatory charm for a child born under an unlucky star.

1. Of yore, (O Agni), thou wast worthy of supplication at the sacrifice; thou wast the priest in olden times, and now anew shalt sit (at our sacrifice)! Delight, O Agni, thy own body, and, sacrificing, bring good fortune here to us!
2. Him that hath been born under the (constellation) gyeshihaghnî ('she that slays the oldest'), or under the vikritâu ('they that uproot'), save thou from being torn up by the root by Yama (death)! May be (Agni) guide him across all misfortunes to long life, to a life of a hundred autumns!
3. On a tiger (-like) day the hero was born; born under a (good) constellation he becometh a mighty hero. Let him not slay, when he grows up, his father, let him not injure the mother that hath begotten him!

I, 18. Charm to remove evil bodily characteristics from a woman.

1. The (foul) mark, the lalâmî (with spot on the forehead), the Arâti (grudging demon), do we drive out. Then the (signs) that are auspicious (shall remain) with us; (yet) to beget offspring do we bring the Arâti!
2. May Savitar drive out uncouthness from her feet, may Varuna, Mitra, and Aryaman (drive it) out from her hands; may Anumati kindly drive it out for us! For happiness the gods have created this woman.
3. The fierceness that is in thyself, in thy body, or in thy look, all that do we strike away with our charm. May god Savitar prosper thee!
4. The goat-footed, the bull-toothed, her who scares the cattle, the snorting one, the vilîdhî (the driveling one), the lalâmî (with spot on the forehead), these do we drive from us.

VI, 138. Charm for depriving a man of his virility.

1. As the best of the plants thou art reputed, O herb: turn this man for me to-day into a eunuch that wears his hair dressed!
2. Turn him into a eunuch that wears his hair dressed, and into one that wears a hood! Then Indra with a pair of stones shall break his testicles both!
3. O eunuch, into a eunuch thee I have turned; O castrate, into a castrate thee I have turned; O weakling, into a weakling thee I have turned! A hood upon his head, and a hair-net do we place.
4. The two canals, fashioned by the gods, in which man's power rests, in thy testicles I break them with a club.
5. As women break reeds for a mattress with a stone, thus do I break thy member.

III, 18. Charm of a woman against a rival or co-wife.

1. I dig up this plant, of herbs the most potent, by whose power rival women are overcome, and husbands are obtained.
2. O thou (plant) with erect leaves, lovely, do thou, urged on by the gods, full of might, drive away

my rival, make my husband mine alone!

3. He did not, forsooth, call thy name, and thou shalt not delight in this' husband! To the very farthest distance do we drive our rival.

4. Superior am I, O superior (plant), superior, truly, to superior (women). Now shall my rival be inferior to those that are inferior!

5. I am overpowering, and thou, (O plant), art completely overpowering. Having both grown full of power, let us overpower my rival!

6. About thee (my husband) I have placed the overpowering (plant), upon thee placed the very overpowering one. May thy mind run after me as a calf after the cow, as water along its course!

VI, 138. Charm for depriving a man of his virility.

1. As the best of the plants thou art reputed, O herb: turn this man for me to-day into a eunuch that wears his hair dressed!

2. Turn him into a eunuch that wears his hair dressed, and into one that wears a hood! Then Indra with a pair of stones shall break his testicles both!

3. O eunuch, into a eunuch thee I have turned; O castrate, into a castrate thee I have turned; O weakling, into a weakling thee I have turned! A hood upon his head, and a hair-net do we place.

4. The two canals, fashioned by the gods, in which man's power rests, in thy testicles I break them with a club.

5. As women break reeds for a mattress with a stone, thus do I break thy member.

I, 18. Charm to remove evil bodily characteristics from a woman.

1. The (foul) mark, the lalâmî (with spot on the forehead), the Arâti (grudging demon), do we drive out. Then the (signs) that are auspicious (shall remain) with us; (yet) to beget offspring do we bring the Arâti!

2. May Savitar drive out uncouthness from her feet, may Varuna, Mitra, and Aryaman (drive it) out from her hands; may Anumati kindly drive it out for us! For happiness the gods have created this woman.

3. The fierceness that is in thyself, in thy body, or in thy look, all that do we strike away with our charm. May god Savitar prosper thee!

4. The goat-footed, the bull-toothed, her who scares the cattle, the snorting one, the vilîdhî (the driveling one), the lalâmî (with spot on the forehead), these do we drive from us.

VI, 110. Expiatory charm for a child born under an unlucky star.

1. Of yore, (O Agni), thou wast worthy of supplication at the sacrifice; thou wast the priest in olden times, and now anew shalt sit (at our sacrifice)! Delight, O Agni, thy own body, and, sacrificing, bring good fortune here to us!

2. Him that hath been born under the (constellation) gyeshihagnî ('she that slays the oldest'), or under the vikritâu ('they that uproot'), save thou from being torn up by the root by Yama (death)! May

be (Agni) guide him across all misfortunes to long life, to a life of a hundred autumns!
3. On a tiger (-like) day the hero was born; born under a (good) constellation he becometh a mighty hero. Let him not slay, when he grows up, his father, let him not injure the mother that hath begotten him!

VI, 140. Expiation for the irregular appearance of the first pair of teeth.

1. Those two teeth, the tigers, that have broken forth, eager to devour father and mother, do thou, O Brahmanaspati Gâtavedas, render auspicious!
2. Do ye eat rice, eat barley, and eat, too, beans, as well as sesamum! That, O teeth.. is the share deposited for your enrichment. Do not injure father and mother!
3. Since ye have been invoked, O teeth, be ye in unison kind and propitious! Elsewhere, O teeth, shall pass away the fierce (qualities) of your body! Do not injure father and mother!

V.

**CHARMS PERTAINING TO ROYALTY
(RÂGAKARMÂNI).**

IV, 8. Prayer at the consecration of a king.

1. Himself prosperous (bhûto), he does put strength into the beings (bhûteshu); he became the chief lord of the beings (bhûtânâm). To his consecration death does come: may he, the king, favour this kingdom!
2. Come forth hither-do not glance away-as a mighty guardian, slayer of enemies! Step hither, thou who prosperest thy friends: the gods shall bless thee!
3. As he did step hither all (men) did attend him. Clothed in grace, he moves, shining by his own lustre. This is the great name of the manly Asura; endowed with every form (quality) he entered upon immortal (deeds).
4. Thyself a tiger, do thou upon this tiger-skin stride (victorious) through the great regionst All the clans shall wish for thee, and the heavenly waters, rich in sap!
5. The heavenly waters, rich in sap, flow joyously, (and too) those in the sky and upon the earth: with the lustre of all of these do I sprinkle thee.
6. They have sprinkled thee with their lustre., the heavenly waters rich in sap. May Savitar thus fashion thee, that thou shalt prosper thy friends!
7. (The waters) thus embracing him, the tiger, promote him, the lion, to great good fortune. Him, the leopard in the midst of the waters, as though standing in the ocean, the beneficent (floods, or the vigorous priests) cleanse thoroughly!

III, 3. Charm for the restoration of an exiled king.

1. (Agni) has shouted loud: may he here well perform his work! Spread thyself out, O Agni, over the far-reaching hemispheres of the world! The all-possessing Maruts shall engage thee: bring hither that (king) who devoutly spends the offering!
2. However far he be, the red (steeds) shall urge hither Indra, the seer, to friendship, since the gods, (chanting) for him the gâyatri, the brihatî, and the arka (songs), infused courage into him with the sautrâmanî-sacrifice!
3. From the waters king Varuna shall call thee, Soma shall call thee from the mountains, Indra shall cite thee to these clans! Turn into an eagle and fly to these clans!
4. An eagle shall bring hither from a distance him that is fit to be called, (yet) wanders exiled in a strange land! The Asvins shall prepare for thee a path, easy to travel! Do ye, his kinfolk, gather close about him!
5. Thy opponents shall call thee; thy friends have chosen. thee! Indra, Agni, and all the gods have kept prosperity with this people.

6. The kinsman or the stranger that opposes thy call, him, O Indra, drive away; then render this (king) accepted here!

III, 4. Prayer at the election of a king.

1. (Thy) kingdom hath come to thee: arise, endowed with lustre! Go forth as the lord of the people, rule (shine) thou, a universal ruler! All the regions of the compass shall call thee, O king; attended and revered be thou here!
2. Thee the clans, thee these regions, goddesses five, shall choose for empire! Root thyself upon the height, the pinnacle of royalty: then do thou, mighty, distribute goods among us!
3. Thy kinsmen with calls shall come to thee; agile Agni shall go with them as messenger! Thy wives, thy sons shall be devoted to thee; being a mighty (ruler) thou shalt behold rich tribute!
4. The Asvins first, Mitra and Varuna both, all the gods, and the Maruts, shall call thee! Then fix thy mind upon the bestowal of wealth, then do thou, mighty, distribute wealth among us!
5. Hither hasten forth from the farthest distance heaven and earth, both, shall be propitious to thee! Thus did this king Varuna (as if, 'the chooser') decree that; he himself did call thee: 'come thou hither'!
6. O Indra, Indra, come thou to the tribes of men, for thou hast agreed, concordant with the Varunas (as if, 'the electors'), He did call thee to thy own domain (thinking): 'let him revere the gods, and manage, too, the people'!
7. The rich divinities of the roads, of manifold diverse forms, all coming together have given thee a broad domain. They shall all concordantly call thee; rule here, a mighty, benevolent (king), to up the tenth decade (of thy life)!

III, 5. Praise of an amulet derived from the parna-tree, designed to strengthen royal power.

1. Hither hath come this amulet of parna-wood, with its might mightily crushing the enemy. (It is) the strength of the gods, the sap of the waters: may it assiduously enliven me with energy!
2. The power to rule thou shalt hold fast in me, O amulet of parna-wood; wealth (thou shalt hold fast) in me! May I, rooted in the domain of royalty, become the chief!
3. Their very own amulet which the gods deposited secretly in the tree, that the gods shall give us to wear, together with life!
4. The parna has come hither as the mighty strength of the soma, given by Indra, instructed by Varuna. May I, shining brilliantly, wear it, unto long life, during a hundred autumns!
5. The amulet of parna-wood has ascended upon me unto complete exemption from injury, that I may rise superior (even) to friends and alliances!
6. The skilful builders of chariots, and the ingenious workers of metal, the folk about me all, do thou, O parna, make my aids!
7. The kings who (themselves) make kings, the charioteers, and leaders of hosts, the folk about me all, do thou, O parna, make my aids!
8. Thou art the body-protecting parna, a 'liero, brother of me, the hero. Along with the brilliancy of the year do I fasten thee on, O amulet!

IV, 22. Charm to secure the superiority of a king.

1. This warrior, O Indra, do thou strengthen for me, do thou install this one as sole ruler (bull) of the Vis (the people); emasculate all his enemies, subject them to him in (their) contests!
2. To him apportion his share of villages, horses, and cattle; deprive of his share the one that is his enemy! May this king be the pinnacle of royalty; subject to him, O Indra, every enemy!
3. May this one be the treasure-lord of riches, may this king be the tribal lord of the Vis (the people)! Upon this one, O Indra, bestow great lustre, devoid of lustre render his enemy!
4. For him shall ye, O heaven and earth, milk ample good, as two milch-cows yielding warm milk! May this king be favoured of Indra, favoured of cows, of plants, and cattle!
5. I unite with thee Indra who has supremacy, through whom one conquers and is not (himself) conquered, who shall install thee as sole ruler of the people, and as chief of the human kings.
6. Superior art thou, inferior are thy rivals, and whatsoever adversaries are thine, O king! Sole ruler, befriended of Indra, victorious, bring thou hither the supplies of those who act as thy enemies!
7. Presenting the front of a lion do thou devour all (their) people, presenting the front of a tiger do thou strike down the enemies! Sole ruler, befriended of Indra, victorious, seize upon the supplies of those who act as thy enemies!

I, 9. Prayer for earthly and heavenly success.

1. Upon this (person) the Vasus, Indra, Pûshan, Varuna, Mitra, and Agni, shall bestow goods (vasu)! The Âdityas, and, further, all the gods shall hold him in the higher light!
2. Light, ye gods, shall be at his bidding: Sûrya (the sun), Agni (fire), or even gold! Inferior to us shall be our rivals! Cause him to ascend to the highest heaven
3. With that most potent charm with which, O Gâtavedas (Agni), thou didst bring to Indra the (soma-) drink, with that, O Agni, do thou here strengthen this one; grant him supremacy over his kinsmen!
4. Their sacrifice and their glory, their increase of wealth and their thoughtful plans, I have usurped, O Agni. Inferior to us shall be our rivals! Cause him to ascend to the highest heaven!

VI, 38. Prayer for lustre and power.

1. The brilliancy that is in the lion, the tiger, and the serpent; in Agni, the Brâhmana, and Surya (shall be ours)! May the lovely goddess that bore Indra come to us, endowed with lustre!
2. (The brilliancy) that is in the elephant, panther, and in gold; in the waters, cattle, and men (shall be ours)! May the lovely goddess that bore Indra come to us, endowed with lustre!
3. (The brilliancy) that is in the chariot, the dice, in the strenath of the bull; in the wind, Parganya, and in the fire of Varuna (shall be ours)! May the lovely goddess that bore Indra come to us, endowed with lustre!
4. (The brilliancy) that is in the man of royal caste, in the stretched drum, in the strength of the horge, in the shout of men (shall be ours)! May the lovely goddess that bore Indra come to us, endowed with lustre!

VI, 39. Prayer for glory (yاسas).

1. The oblation that yields glory, sped on by Indra, of thousandfold strength, well offered, prepared with might, shall prosper! Cause me, that offers the oblation, to continue long beholding (light), and to rise to supremacy!
2. (That he may come) to us, let us honour with obeisance glory-owning Indra, the glorious one with glory-yielding (oblations)! Do thou (the oblation) grant us sovereignty sped on by Indra; may we in thy favour be glorious!
3. Glorious was Indra born, glorious Agni, glorious Soma. Glorious, of all beings the most glorious, am I.

VIII, 8. Battle-charm.

1. May Indra churn (the enemy), he, the churner, Sakra (mighty), the hero, that pierces the forts, so that we shall slay the armies of the enemies a thousandfold!
2. May the rotten rope, wafting itself against yonder army, turn it into a stench. When the enemies see from afar our smoke and fire, fear shall they lay into their hearts!
3. Tear asunder those (enemies), O asvattha (ficus religiosa), devour (khâda) them, O! khadira (acacia catechu) in lively style! Like the tâgadbhanga (ricinus communis) they shall be broken (bhagyantâm), may the vadhaka (a certain kind of tree) slay them with his weapons (vadhaih)!
4. May the knotty âhva-plant put knots upon yonder (enemies), may the vadhaka slay them with his weapons! Bound up in (our) great trap-net, they shall quickly be broken as an arrow-reed!
5. The atmosphere was the net, the great regions (of space) the (supporting) poles of the net: with these Sakra (mighty Indra) did surround and scatter the army of the Dasyus.
6. Great, forsooth, is the net of great Sakra, who is rich in steeds: with it infold thou all the enemies, so that not one of them shall be released!
7. Great is the net of thee, great Indra, hero, that art equal to a thousand, and hast hundredfold might. With that (net) Sakra slew a hundred, thousand, ten thousand, a hundred million foes, having surrounded them with (his) army.
8. This great world was the net of great Sakra: with this net of Indra I infold all those (enemies) yonder in darkness,
9. With great dejection, failure, and irrefragable misfortune; with fatigue, lassitude, and confusion, do I surround all those (enemies) yonder.
10. To death do I hand them over, with the fetters of death they have been bound. To the evil messengers of death do I lead them captive.
11. Guide ye those (foes), ye messengers of death; ye messengers of Yama, infold them! Let more than thousands be slain; may the club of Bhava crush them!
12. The Sâdhya (blessed) go holding up with might one support of the net, the Rudras another, the Vasus another, (Still) another is upheld by the Âdityas.
13. All the gods shall go pressing from above with might; the Angiras shall go on the middle (of the net), slaying the mighty army!
14. The trees, and (growths) that are like trees, the plants and the herbs as well; two-footed and four-footed creatures do I impel, that they shall slay yonder army!
15. The Gandharvas and Apsaras, the serpents and the gods, holy men and (deceased) Fathers, the

visible and invisible (beings), do I impel, that they shall slay yonder army!

16. Scattered here are the fetters of death; when thou steppest upon them thou shalt not escape! May this hammer slay (the men) of yonder army by the thousand!

17. The gharma (sacrificial hot drink) that has been heated by the fire, this sacrifice (shall) slay thousands! Do ye, Bhava and Sarva, whose arms are mottled, slay yonder army!

18. Into the (snare of) death they shall fall, into hunger, exhaustion, slaughter, and fear! O Indra and Sarva, do ye with trap and net slay yonder army!

19. Conquered, O foes, do ye flee away; repelled by (our) charm, do ye run! Of yonder host, repulsed by Brihaspati, not one shall be saved!

20. May their weapons fall from their (hands), may they be unable to lay the arrow on (the bow)! And then (our) arrows shall smite them, badly frightened, in their vital members!

21. Heaven and earth shall shriek at them, and the atmosphere, along with the divine powers! Neither aider, nor support did they find; smiting one another they shall go to death!

22. The four regions are the she-mules of the god's chariot, the purodâsas (sacrificial rice-cakes) the hoofs, the atmosphere the seat (of the wagon). Heaven and earth are its two sides, the seasons the reins, the intermediate regions the attendants, Vâk (speech) the road.

23. The year is the chariot, the full year is the body of the chariot, Virâg, the pole, Agni the front part of the chariot. Indra is the (combatant) standing on the left of the chariot, Kandramas (the moon) the charioteer.

24. Do thou win here, do thou conquer here, overcome, win, hail! These here shall conquer, those yonder be conquered! Hail to these here, perdition to those yonder! Those yonder do I envelop in blue and red!

I, 19. Battle-charm against arrow-wounds.

1. The piercing (arrows) shall not hit us, nor shall the striking arrows hit us! Far away from us O Indra, to either side, cause the arrow-shower to fall!

2. To either side of us the arrows shall fall, those that have been shot and shall be shot! Ye divine and ye human arrows, pierce ye mine enemies!

3. Be he our own, or be he strange, the kinsman, or the foreianer, who bear enmity towards us, those enemies of mine Rudra shall pierce with a shower of arrows!

4. Him that rivals us, or does not rival us, him that curses us with hate, may all the gods injure my charm protects me from within!

III, 1. Battle-charm for confusing the enemy.

1. Agni shall skilfully march against our opponents, burning against their schemes and hostile plans; Gâtavedas shall confuse the army of our opponents and deprive them (of the use) of their hands!

2. Ye Maruts are mighty in such matters: advance ye, crush ye, conquer ye (the enemy)! These Vasus when implored did crush (them). Agni, vily, as their vanauard shall skilfully attack!

3. O Maghavan, the hostile army which contends against us--do ye, O Indra, Vritra's slayer, and Agni, burn against them!

4. Thy thunderbolt, O Indra, who hast been driven forward swiftly by thy two bay steeds, shall advance, crushing the enemies. Slay them that resist, pursue, or flee, deprive their schemes of fulfilment!

5. O Indra, confuse the army of the enemy; with the impact of the fire and the wind scatter them to either side!
6. Indra shall confuse the army, the Maruts shall slay it with might! Agni shall rob it of its sight; vanquished it shall turn about!

III, 2. Battle-charm for confusing the enemy.

1. Agni, our skilful vanguard, shall attack, burning, against their schemes and hostile plans! Gâtavedas shall bewilder the plans of the enemy, and deprive them (of the use) of their hands!
2. This fire has confused the schemes that are in your mind; it shall blow you from your home, blow you away from everywhere!
3. O Indra, bewildering their schemes, come hither with thy (own) plan: with the impact of the fire and the wind scatter them to either side!
4. O ye plans of theirs, fly ye away; O ye schemes, be ye confused! Moreover, what now is in their mind, do thou drive that out of them!
5. Do thou, O (goddess) Apvi, confusing their plans, go forth (to them), and seize their limbs! Attack them, burn with flames into their hearts; strike the enemy with fits, (strike our) opponents with darkness!
6. That army yonder of (the enemy, that comes against us fighting with might, do ye, O Maruts, strike with planless darkness, that one of them shall not know the other!

III, 2. Battle-charm for confusing the enemy.

1. Agni, our skilful vanguard, shall attack, burning, against their schemes and hostile plans! Gâtavedas shall bewilder the plans of the enemy, and deprive them (of the use) of their hands!
2. This fire has confused the schemes that are in your mind; it shall blow you from your home, blow you away from everywhere!
3. O Indra, bewildering their schemes, come hither with thy (own) plan: with the impact of the fire and the wind scatter them to either side!
4. O ye plans of theirs, fly ye away; O ye schemes, be ye confused! Moreover, what now is in their mind, do thou drive that out of them!
5. Do thou, O (goddess) Apvi, confusing their plans, go forth (to them), and seize their limbs! Attack them, burn with flames into their hearts; strike the enemy with fits, (strike our) opponents with darkness!
6. That army yonder of (the enemy, that comes against us fighting with might, do ye, O Maruts, strike with planless darkness, that one of them shall not know the other!

VI, 97. Battle-charm of a king upon the eve of battle.

1. Superior is the sacrifice, superior Agni, superior Soma, superior Indra. To the end that I shall be superior to all hostile armies do we thus, offering the agnihotra, reverently present this oblation!
2. Hail be, ye wise Mitra and Varuna: with honey swell ye our kingdom here, (so that it shall) abound

in offspring! Drive far to a distance misfortune, strip off from us sin, even after it has been committed!

3. With inspiration follow ye this strong hero; cling close, ye friends, to Indra (the king), who conquers villages, conquers cattle, has the thunderbolt in his arm, overcomes the host arrayed (against him), crushing it with might!

VI, 99. Battle-charm of a king on the eve of battle.

1. I call -upon thee, O Indra, from afar, upon thee for protection against tribulation. I call the strong avenger that has many names, and is of unequalled birth.
2. Where the hostile weapon now rises against us, threatening to slay, there do we place the two arms of Indra round about.
3. The two arms of Indra, the protector, do we place round about us: let him protect us! O god Savitar, and king Soma, render me of confident mind, that I may prosper!

XI, 9. Prayer to Arbudi and Nyarbudi for help in battle.

1. The arms, the arrows, and the might of the bows; the swords, the axes, the weapons, and the artful scheme that is in our mind; all that, O Arbudi, do thou make the enemies see, and spectres also make them see!
2. Arise, and arm yourselves; friends are ye, O divine folk! May our friends be perceived and protected by you, O Arbudi (and Nyarbudi)!
3. Arise (ye two), and take hold! With fetters and shackles surround ye the armies of the enemy, O Arbudi (and Nyarbudi)!
4. The god whose name is Arbudi, and the lord Nyarbudi, by whom the atmosphere and this great earth has been infolded, with these two companions of Indra do I pursue the conquered (king) with my army.
5. Arise, thou divine person, O Arbudi, together with thy army! Crushing the army of the enemy, encompass them with thy embraces!
6. Thou, Arbudi, makest appear the sevenfold spectral brood. Do thou, when the oblation has been poured, rise up with all. these, together with the army!
7. (The female mourner), beating herself, with tear-stained face, with short (mutilated?) ears, with dishevelled hair, shall lament, when a man has been slain, pierced by thee, O Arbudi!
8. She curves her spine while longing in her heart for her son, her husband, and her kin, when (a man) has been pierced by thee, O Arbudi!
9. The aliklavas and the gâshkamadas, the vultures, the strong-winged hawks, the crows, and the birds (of prey) shall obtain their fill! Let them make evident to the enemy, when (a man) has been pierced by thee, O Arbudi!
10. Then, too, every wild beast, insect, and worm shall obtain his fill on the human carcass, when (a man) has been pierced by thee, O Arbudi!
11. Seize ye, and tear out in-breathing and outbreathing, O Nyarbudi (and Arbudi): deep-sounding groans shall arise! Let them make it evident to the enemy, when (a man) has been pierced by thee, O Arbudi!
12. Scare them forth, let them tremble; bewilder the enemies with fright! With thy broad embrace, with the clasp of thy arms crush the enemies, O Nyarbudi!

13. May their arms, and the artful scheme that is in their mind be confused! Not a thing shall remain of them, pierced by thee, O Arbudi!
14. May (the mourning women) beating them selves, run together, smiting their breasts and their thighs, not anointed, with dishevelled hair, howling, when a man has been slain, has been pierced by thee, O Arbudi!
15. The dog-like Apsaras, and also the Rûpakâs (phantoms), the plucking sprite, that eacerly licks within the vessel, and her that seeks out what has been carelessly hidden, all those do thou, O Arbudi, make the enemies see, and spectres also make them see!
16. (And also make them see) her that strides upon the mist, the mutilated one, who dwells with the mutilated; the vapoury spooks that are hidden, and the Gandharvas and Apsaras, the serpents, and other brood, and the Rakshas!
17. (And also) the spooks with fourfold teeth, black teeth, testicles like a pot, bloody faces, who are inherently frightful, and terrifying!
18. Frighten thou, O Arbudi, yonder lines of the enemy; the conquering and the victorious (Arbudi and Nyarbudi), the two comrades of Indra, shall conquer the enemies!
19. Dissolved, crushed, slain the enemy shall lie, O Nyarbudi! May victorious sprites, with fiery tongues and smoky crests, go with (our) army!
20. Of the enemies repulsed by this (army), O Arbudi, Indra, the spouse of Saki, shall slay each picked man: not a single one of those yonder shall escape!
21. May their hearts burst, may their life's breath escape upward! May dryness of the mouth overtake (our) enemies, but not (our) allies!
22. Those who are bold and those who are cowardly, those who turn (in flight) and those who are deaf (to danger?), those who are (like) dark goats, and those, too, who bleat like goats, all those, do thou, O Arbudi, make the enemies see, and spectres also make them see!
23. Arbudi and Trishamdhi shall pierce our enemies, so that, O Indra, slayer of Vritra, spouse of Sakî, we may slay the enemy by thousands!
24. The trees, and (growths) that are like trees, the plants and the herbs as well, the Gandharvas and the Apsaras, the serpents, gods, pious men, and (departed) Fathers, all those, O Arbudi, do thou make the enemies see, and spectres also make them see!
25. The Maruts, god Âditya, Brahmanaspati did rule over you; Indra, and Agni, Dhâtâr, Mitra, and Pragâpati did rule over you; the seers did rule over you. Let them make evident to the enemies when (a man) has been pierced by thee, O Arbudi!
26. Ruling over all these, rise ye and arm yourselves! Ye divine folk are (our) friends: win ye the battle, and disperse to your various abodes!

XI, 10. Prayer to Trishamdhi for help in battle.

1. Arise and arm yourselves, ye nebulous spectres together with fiery portents; ye serpents, other brood, and Rakshas, run ye after the enemy!
2. He knows bow to rule your kingdom together with the red portents (of the heavens). The evil brood that is in the air and the heaven, and the human (powers) upon the earth, shall be obedient to the plans of Trishamdhi!
3. The brazen-beaked (birds of prey), those with beaks pointed as a needle, and those, too, with thorny beaks, flesh-devouring, swift as the wind, shall fasten themselves upon the enemies, together with the Trishamdhi-bolt (the bolt with three joints)!
4. Make away with, O Gâtavedas Âditya, many carcasses! This army of Trishamdhi shall be devoted to my bidding!

5. Arise thou divine person, O Arbudi, together with thy army! This tribute has been offered to you (Arbudi and Trishamdhi), an offerinor pleasing to Trishamdhi.
6. This white-footed, four-footed arrow shall fetter (?). Do thou, O magic spell, operate, together with the army of Trishamdhi, against the enemies!
7. May (the mourning woman) with suffused eyes hurry on, may she that hath short (mutilated?) ears shout when (a man) has been overcome by the army of Trishamdhi! Red portents shall be (visible)!
8. May the winged birds that move in the air and in the sky descend; beasts of prey and insects shall seize upon them; the vultures that feed upon raw flesh shall hack into (their) carcasses!
9. By virtue of the compact which thou, O Brihaspati, didst close with Indra and Brahman, by virtue of that agreement with Indra, do I call hither all the gods: on this side conquer, not over yonder!
10. Brihaspati, the descendant of Angiras, and the seers, inspired by (our) song, did fix the three-jointed (Trishamdhi) weapon upon the sky for the destruction of the Asuras.
11. Trishamdhi, by whom both yonder Âditya (the sun) and Indra, are protected, the gods did destine for (our) might and strength.
12. All the worlds the gods did conquer through this oblation, (and) by the bolt which Brihaspati, the descendant of Angiras, did mould into a weapon for the destruction of the Asuras.
13. With the bolt which Brihaspati, the descendant of Angiras, did, mould into a weapon for the destruction of the Asuras do I, O Brihaspati, annihilate yonder army: I smite the enemies with force.
14. All the gods that eat the oblation offered with the call vashat are coming over. Receive this oblation graciously; conquer on this side, not over yonder!
15. May all the gods come over: the oblation is pleasing to Trishamdhi. Adhere to the great compact under which of yore the Asuras were conquered!
16. Vâyu (the wind) shall bend the points of the enemies' bows, Indra shall break their arms, so that they shall be unable to lay on their arrows, Âditya (the sun) shall send their missiles astray, and Kandramas (the moon) shall bar the way of (the enemy) that has not (as yet) started!
17. If they have come on as citadels of the gods, if they have constituted an inspired charm as their armour, if they have gathered courage through the protections for the body and the bulwarks which they have made, render all that devoid of force!
18. Placing (our) purohita (chaplain), together with the flesh-devourer (Agni) and death, in thy train, do thoti, O Trishamdhi, go forth with thy army, conquer the enemies, advance!
19. O Trishamdhi, envelop thou the enemies in darkness; may not a single one of those, driven forth by the speckled ghee, be saved!
20. May the white-footed (arrow?) fly to yonder lines of the enemy, may yonder armies of the enemies be to-day put to confusion, O Nyarbudi!
21. The enemies have been confused, O Nyarbudi: slay each picked man among them, slay them with this army!
22. The enemy with coat-of-mail, he that has no coat-of-mail, and he that stands in the battle-throng, throttled by the strings of their bows, by the fastenings of their coats-of-mail, by the battle-throng, they shall lie!
23. Those with armour and those without armour, the enemies that are shielded by armour, all those, O Arbudi, after they have been slain, dogs shall devour upon the ground!
24. Those that ride on chariots, and those that have no chariots, those that are mounted, and those that are not mounted, all those, after they have been slain, vultures and strong-winged hawks shall devour!
25. Counting its dead by thousands, the hostile army, pierced and shattered in the clash of arms, shall lie!
26. Pierced in a vital spot, shrieking in concert with the birds of prey, wretched, crushed, prostrate, (the birds of prey) shall devour the enemy who attempts to hinder this oblation of ours directed against (him)!

27. With (the oblation) to which the gods flock, which is free from failure, -with it Indra, the slayer of Vritra, shall slay, and with the Trishamdhi-bolt (the bolt with three joints)!

V, 20. Hymn to the battle-drum.

1. High sounds the voice of the drum, that acts the warrior, the wooden (drum), equipped with the skin of the cow. Whetting thy voice, subduing the enemy, like a lion sure of victory, do thou loudly thunder against them!
2. The wooden (instrument) with fastened (covering) has thundered as a lion, as a bull roars to the cow that longs to mate. Thou art a bull, thy enemies are eunuchs; thou ownest Indra's foe subduing fire!
3. Like a bull in the herd, full of might, lusty, do thou, O snatcher of booty, roar against them! Pierce with fire the heart of the enemy; with -broken ranks the foe shall run and scatter!
4. In victorious battles raise thy roar! What may be captured, capture; sound in many places! Favour, O drum, (our deeds) with thy divine voice; bring to (us) with strength the property of the enemy!
5. When the wife of the enemy hears the voice of the drum, that speaks to a far distance, may she, aroused by the sound, distressed, snatch her son to her arms, and run, frightened at the clash of arms!
6. Do thou, O drum, sound the first sound, ring brilliantly over the back of the earth! Open wide thy maw at the enemies host; resound brightly, joyously, O drum!
7. Between this heaven and earth thy noise shall spread, thy sounds shall quickly part to every side! Shout thou and thunder with swelling sound; make music at thy friend's victory, having, (chosen) the good side!
8. Manipulated with care, its voice shall resound! Make bristle forth the weapons of the warriors! Allied to Indra do thou call hither the warriors; with thy friends beat vigorously down the enemies!
9. A shouting herald, followed by a bold army, spreading news in many places, sounding through the village, eager for success, knowing the way, do thou distribute glory to many in the battle!
10. Desiring advantage, gaining booty, full mighty, thou hast been made keen by (my) song, and winnest battles. As the press-stone on the gathering skin dances upon the soma-sboots, thus do thou, O drum, lustily dance upon the booty!
11. A conqueror of enemies, overwhelming, foe-subduing, eager for the fray, victoriously crushing, as a speaker his speech do thou carry forth thy sound; sound forth here strength for victory in battle!
12. Shaking those that are unshaken, hurrying to the strife, a conqueror of enemies, an unconquerable leader, protected by Indra, attending to the hosts, do thou that crusheth the hearts of the enemies, quickly go!

V, 21 Hymn to the battle-drum, the terror of the enemy.

1. Carry with thy voice, O drum, lack of heart, and failure of courage among the enemies! Disagreement, dismay, and fright, do we place into the enemies: beat them down, O drum!
2. Agitated in their minds, their sight, their hearts, the enemies shall run, frightened with terror, when our oblation has been offered!
3. Made of wood, equipped with the skin of the cow, at home with every clan, put thou with thy voice terror into the enemies, when thou hast been anointed with ghee!
4. As the wild animals of the forest start in fear from man, thus do thou, O drum, shout against the enemies, frighten them away, and bewilder their minds!

ATHARVA VEDA

5. As goats and sheep run from the wolf, badly frightened, thus do thou, O drum, shout against the enemies, frighten them away, and bewilder their minds!
6. As birds start in fear from the eagle, as by day and by night (they start) at the roar of the lion, thus do thou, O drum, shout against the enemies, frighten them away, and bewilder their minds!
7. With the drum and the skin of the antelope all the gods, that sway the battle, have scared away the enemies.
8. At the noise of the beat of the feet when Indra disports himself, and at his shadow, our enemies yonder, that come in successive ranks, shall tremble!
9. The whirring of the bowstring and the drums shall shout at the directions where the conquered armies of the enemies go in successive ranks!
10. O sun, take away their sight; O rays, run after them; clinging to their feet, fasten yourselves upon them, when the strength of their arms is gone!
11. Ye strong Maruts, Prisi's children, with Indra as an ally, crush ye the enemies; Soma the king (shall crush them), Varuna the king, Mahâdeva, and also Mrityu (death), and Indra!
12. These wise armies of the gods, having the sun as their ensign, shall conquer our enemies! Hail!

VI.

CHARMS TO SECURE HARMONY, INFLUENCE IN THE ASSEMBLY, AND THE LIKE (SÂMMANASYÂNI, ETC.).

III, 30. Charm to secure harmony.

1. Unity of heart, and unity of mind, freedom from hatred, do I procure for you. Do ye take delight in one another, as a cow in her (new-) born calf!
2. The son shall be devoted to his father, be of the same mind with his mother; the wife shall speak honied, sweet, words to her husband!
3. The brother shall not hate the brother, and the sister not the sister! Harmonious, devoted to the same purpose, speak ye words in kindly spirit!
4. That charm which causes the gods not to disagree, and not to hate one another, that do we prepare in your house, as a means of agreement for your folk.
5. Following your leader, of (the same) mind, do ye not hold yourselves apart! Do ye come here, co-operating, going along the same wagon-pole, speaking agreeably to one another! I render you of the same aim, of the same mind.
6. Identical shall be your drink, in common shall be your share of food! I yoke you together in the same traces: do ye worship Agni, joining together, as spokes around about the hub!
7. I render you of the same aim, of the same mind, all paying deference to one (person) through my harmonising charm. Like the gods that are guarding the ambrosia, may he (the leader) be well-disposed towards you, night and day!

VI, 73. Charm to allay discord.

1. Hither shall come Varuna, Soma, Agni; Brihaspati with the Vasus shall come hither! Come together, O ye kinsmen all, of one mind, to the glory of this mighty guardian!
2. The fire that is within your souls, the scheme that hath entered your minds, do I frustrate with my oblation, with my ghee: delight in me shall ye take, O kinsmen!
3. Remain right here, go not away from us; (the roads) at a distance Pûshan shall make impassable for you! Vistoshpati shall urgently call you back: delight in me shall ye take, O kinsmen!

VI, 74. Charm to allay discord.

1. May your bodies be united, may your mindg and your purposes (be united)! Brahmanaspati here has brought you together, Bhaga has brought you together.
2. Harmony of mind (I procure) for you, and also harmony of heart. Moreover with the aid of Bhaga's exertions do I cause you to agree.
3. As the Âdityas are united with the Vasus, as the fierce (Rudras), free from grudge, with the Maruts, thus, O three-named (Agni), without grudge, do thou render these people here of the same mind!

VII, 52. Charm against strife and bloodshed.

1. May we be in harmony with our kinfolk, in harmony with strangers; do ye, O Asvins, establish here agreement among us!
2. May we agree in mind and thought, may we not struggle with one another, in a spirit displeasing to the gods! Ma not the din of frequent battle-carnage arise, may the arrow not fly when the day of Indra has arrived!

VI, 64. Charm to allay discord.

1. Do ye agree, unite yourselves, may your minds be in harmony, just as the gods of old in harmony-. sat down to their share!
 2. Same be their counsel, same their assembly, same their aim, in common their thought! The 'same' oblation do I sacrifice for you: do ye enter upon the same plan!
- Same be your intention, same your hearts! Same be your mind, so that it may be perfectly in common to you!

VI, 42. Charm to appease anger.

1. As the bowstring from the bow, thus do I take off thy anger from thy heart, so that, having become of the same mind, we shall associate like friends!
2. Like friends we shall associate-I take off thy anger. Under a stone that is heavy do we cast thy anger.
3. I step upon thy anger with my heel and my fore-foot, so that, bereft of will, thou shalt not speak, shalt come up to my wish!

VI, 43. Charm to appease anger.

1. This darbha-grass removes the anger of both kinsman and of stranger. And this remover of wrath, 'appeaser of wrath' it is called.

2. This darbha-grass of many roots, that reaches down into the ocean, having risen from the earth, 'appeaser of wrath' it is called.
3. Away we take the offensiveness that is in thy jaw, away (the offensiveness) in thy mouth, so that, bereft of will, thou shalt not speak, shalt come up to my wish!

II, 27. Charm against opponents in debate, undertaken with the pātâ-plant.

1. May the enemy not win the debate! Thou art mighty and overpowering. Overcome the debate of those that debate against us, render them devoid of force, O plant!
2. An eagle found thee out, a boar dug thee out with his snout. Overcome the debate of those that debate against us, render them devoid of force, O plant!
3. Indra placed thee upon his arm in order to overthrow the Asuras. Overcome the debate of those that debate against us, render them devoid of force, O plant!
4. Indra did eat the pātâ-plant, in order to overthrow the Asuras. Overcome the debate of those that debate against us, render them devoid of force, O plant!
5. By means of thee I shall conquer the enemy, as Indra (conquered) the Sâlâvrikas. Overcome the debate of those that debate against us, render them devoid of force, O plant!
6. O Rudra, whose remedy is the urine, with black crest of hair, performer of (strong) deeds, overcome thou the debate of those that debate against us, render them devoid of force, O plant!
7. Overcome thou the debate of him that is hostile to us, O Indra! Encourage us with thy might! Render me superior in debate!

VII, 12. Charm to procure influence in the assembly.

1. May assembly and meeting, the two daughters of Pragâpati, concurrently aid me! May he with whom I shall meet co-operate with me, may I, O ye Fathers, speak agreeably to those assembled!
2. We know thy name, O assembly: 'mirth,' verily, is thy name; may all those that sit assembled in thee utter speech in harmony with me!
3. Of them that are sitting together I take to myself the power and the understanding: in this entire vathering render, O Indra, me successful!
4. If your mind has wandered to a distance, or has been enchained here or there, then do we turn it hither: may your mind take delight in me!

VI, 94. Charm to bring about submission to one's will.

1. Your minds, your purposes, your plans, do we cause to bend. Ye persons yonder, that are devoted to other purposes, we cause you to comply!
2. With my mind do I seize your minds: do ye with your thoughts follow my thought! I place your hearts in my control: come ye, directing your way after my course!
3. I have called upon heaven and earth, I have called upon the goddess Sarasvatî, I have called upon both Indra and Agni: may we succeed in this. O Sarasvatî!

VII.

CHARMS TO SECURE PROSPERITY IN HOUSE, FIELD, CATTLE, BUSINESS, GAMBLING, AND KINDRED MATTERS.

III, 12. Prayer at the building of a house.

1. Right here do I erect a firm house: may it stand upon a (good) foundation, dripping with ghee! Thee may we inhabit, O house, with heroes all, with strong heroes, with uninjured heroes!
2. Right here, do thou, O house, stand firmly, full of horses, full of cattle, full of abundance! Full of sap, ful.] of ghee, full of milk, elevate thyself unto great happiness!
3. A supporter art thou, O house, with broad roof, containing purified grain! To thee may the calf come, to thee the child, to thee the milch-cows, when they return in the evening!
4. May Savitar, Vâyu, Indra, Brihaspati cunningly erect this house! Alay the Alaruts sprinkle it with moisture and with ghee; may king Bhaga let our ploughing take root!
5. O mistress of dwelling, as a sheltering and kindly goddess thou wast erected by the gods in the bearinina; clothed in grass, be thou kindly disposed; give us, moreover, wealth along with heroes!
6. Do thou, O cross-beam, according to regulation ascend the post, do thou, mightily ruling, hold off the enemies! May they that approach thee reverently, O house, not suffer injury, may we with all our heroes live a hundred autumns!
7. Hither to this (house) hath come the tender child, hither the calf along with (the other) domestic animals; hither the vessel (full) of liquor, together with bowls of sour milk!
8. Carry forth, O woman, this full jar, a stream of ghee mixed with ambrosia! Do thou these drinkers supply with ambrosia; the sacrifice and the gifts (to the Brahmans) shall it (the house) protect!
9. These waters, free from disease, destructive of disease, do I carry forth. The chambers do I enter in upon together with the immortal Agni (fire).

VI, 142. Blessing during the sowing of seed.

1. Raise thyself up, grow thick by thy own might, O grain! Burst every vessel! The lightning in the heavens shall not destroy thee!
2. When we invoke thee, god grain, and thou dost listen, then do thou raise thyself up like the sky, be inexhaustible as the sea!
3. Inexhaustible shall be those that attend to thee, inexhaustible thy heaps! Theywhogivethee as a present shall be inexhaustible, they who eat thee shall be inexhaustible!

VI, 79. Charm for procuring increase of grain.

1. May this bounteous Nabhasapati (the lord of the cloud) preserve for us (possessions) without measure in our house!
2. Do thou, O Nabhasapati, keep strengthening food in our house, may prosperity and goods come hither!
3. O bounteous god, thou dost command thousandfold prosperity: of that do thou bestow upon iis, of that do thou give us, in that may we share with thee!

VI, 50. Exorcism of vermin infesting grain in the field.

1. Slay ye the tarda ('borer'), the samanka ('hook'), and the mole, O Asvins; cut off their heads, and crush their ribs! Shut their mouths, that they shall not eat the barley; free ye, moreover, the grain from danger!
2. Ho tarda ('borer'), ho locust, ho gabhya ('snapper'), upakvasa! As a Brahman (eats not) an uncompleted sacrifice, do ye, not eating this barley, without working injury, get out!
3. O husband of the tardâ (-female), O husband Of the vaghâ (-female), ye of the sharp teeth, listen to me! The vyadvaras ('rodents') of the forest, and whatever other vyadvaras (there are), all these we do crush.

VII, 11. Charm to protect grain from lightning.

1. With thy broad thunder, with the beacon, elevated by the gods that pervade this all, with the lightning do thou not destroy our grain, O god; nor do thou destroy it with the rays of the sun!

II, 26. Charm for the prosperity of cattle.

1. Hither shall come the cattle which have strayed to a distance, whose companionship Vâyû (the wind) enjoys! (The cattle) whose structure of form Tvashtar knows, Savitar shall hold in place in this stable!
2. To this stable the cattle shall flow together, Brihaspati skilfully shall conduct them hither! Sînîvâlî shall conduct hither their van: do thou, O Anumati, hold them in place after they have arrived!
3. May the cattle, may the horses, and may the domestics flow together; may the increase of the grain flow together! I sacrifice with an oblation that causeth to flow together!
4. I pour together the milk of the cows, I pour together strength and sap with the ghee. Poured together shall be our heroes, constant shall be the cows with me the owner of the cows!
5. I bring hither the milk of the cows, I have brought hither the sap of the grain. Brought hither are our heroes, brought hither to this house are our wives.

III, 14. Charm for the prosperity of cattle.

1. With a firmly founded stable, with wealth, with well-being, with the name of that which is born on a lucky day do we unite you (O cattle)!
2. May Aryaman unite you, may Pûshan, Brihaspati, and Indra, the conqueror of booty, unite you! Do ye prosper my possessions!
Flocking together without fear, making ordure in this stable, holding honey fit for soma, free from disease, ye shall come hither!
4. Right here come, ye cows, and prosper here like the sakâ-bird! And right here do ye beget (your youn(y)! May ye be in accord with me!
5. May your stable be auspicious to you, prosper ye like the sâri-birds and parrots! And right here do ye beget (your young)! With us do we unite you.
6. Attach yourselves, O cows, to me as your possessor; may this stable here cause you to prosper! Upon you, growing numerous, and living, may we, increasing in wealth, alive, attend!

VI, 59. Prayer to the plant arundhatî for protection to cattle.

1. Thy foremost protection, O Arundhatî, do thou bestow upon steer and milch-kine, upon (cattle of) the age when weaned from their mother, upon (all) four-footed creatures!
2. May Arundhatî, the herb, bestow protection along with the gods, render full of sap the stable, free from disease our men!
3. The variegated, lovely, life-giving (plant) do I invoke. May she carry away for us, far from the cattle, the missile hurled by Rudra!

VI, 70. Charm to secure the attachment of a cow to her calf.

1. As meat, and liquor, and dice (abound) at the gambling-place, as the heart of thf. lusty male hankers after the woman, thus shall thy heart, O cow, hanker after the calf!
2. As the elephant directs his steps after the steps of the female, as the heart of the lusty male hankers after the woman, thus shall thy heart, O cow, hanker after the calf!
3. As the felloe, and as the spokes, and as the nave (of the wheel is joined) to the felloe, as the heart of the lusty male hankers after the woman, thus shall thy heart, O cow, hanker after the calf!

III, 28. Formula in expiation of the birth of twin-calves.

1. Through one creation at a time this (cow) was born, when the fashioners of the beings did create the cows of many colours. (Therefore), when a cow doth beget twins portentously, growling and cross she injureth the cattle.
2. This (cow) doth injure our cattle: a flesh-eater, devourer, she hath become. Hence to a Brahman he shall give her; in this way she may be kindly and auspicious!
3. Auspicious be to (our) men, auspicious to (our) cows and horses, auspicious to this entire field,

auspicious be to us right here!

4. Here be prosperity, licre be sap! Be thou here one that especially gives a thousandfold! Make the cattle prosper, thou mother of twins!

5. Where our pious friends live joyously, having left behind the ailments of their bodies, to that world the mother of twins did attain: may she not injure our men and our cattle!

6. Where is the world of our pious friends, where the world of them that sacrifice with the agnihotra, to that world the mother of twins did attain: may she not injure our imen and our cattle!

VI, 92. Charm to endow a horse with swiftness.

1. Swift as the wind be thou, O steed, when joined (to the chariot); at Indra's urging go, fleet as the mind! The Maruts, the all-possessing, shall harness thee, Tvashtar shall put fleetness into thy feet!

2. With the fleetness, O runner, that has been deposited in thee in a secret place, (with the fleetness) that has been made over to the eagle, the wind, and moves in them, with that, O steed, strong with strength, do thou win the. race, reaching the goal in the contest!

3. Thy body, O steed, leading (our) body, shall run, a pleasure to ourselves, delight to thyself! A god, not stumbling, for the support of the great, he shall, as if upon the heaven, found his own light!

III, 13. Charm for conducting a river into a new channel.

1. Because of yore, when the (cloud-) serpent was slain (by Indra), ye did rush forth and shout (anadatâ), therefore is your name 'shouters' (nadyah rivers): that is your designation, ye streams!

2. Because, when sent forth by Varuna, ye then quickly did bubble up; then Indra met (âpnot) you, as ye went, therefore anon are ye 'meeters' (âpah waters)!

3. When reluctantly ye flowed, Indra, forsooth, did with might choose (avîvarata) you as his own, ye goddesses! Therefore 'choice' (vâr 'water') has been given you as your name!

4. One god stood upon you, as ye flowed according to will. Up breathed (ud ânishuh) they who are known as 'the great' (mahîh). Therefore 'upbreather' (udakam 'water') are they called!

5. The waters are kindly, the waters in truth were ghee. These waters, truly, do support Agni and Soma. May the readily flowing, strong sap of the honey-dripping (waters) come to me, together with life's breath and lustre!

6. Then do I see them and also do I hear them; their sound, their voice doth come to me. When, ye golden-coloured, I have refreshed myself with you, then I ween, ambrosia (amrita) am I tasting!

7. Here, ye waters, is your heart, here is your calf, ye righteous ones! Come ye, mighty ones, by this way here, by which I am conducting you here!

VI, 106. Charm to ward off danger from fire.

1. Where thou comest, (O fire), and where thou goest away, the blooming dûrvâ-plant shall grow: a well-spring there shall rise up, or a lotus-laden pool!

2. Here (shall be) the gathering place of the waters, here the dwelling-place of the sea! In the midst of a pond our house shall be: turn, (O fire), away thy jaws!

With a covering of coolness do we envelop thee, O house; cool as a pond be thou for us! Agni shall furnish the remedy!

IV, 3. Shepherd's charm against wild beasts and robbers.

1. Three have gone away from here, the tiger, man, and wolf. Out of sight, forsooth, on the rivers, out of sight (grows the divine tree (the banyan-tree?): out of sight the enemies shall retreat!
2. The wolf shall tread a distant path, and the robber one still more distant! On a distant path shall move the biting rope (the serpent), on a distant path the plotter of evil!
3. Thy eyes and thy jaw we crush, O tiger, and also all thy twenty claws.
4. We crush the tiger, the foremost of animals, armed with teeth. Next, too, the thief, and then the serpent, the wizard, and also the wolf.
5. The thief that approacheth to-day, crushed to pieces he goeth away. Where the paths are precipitate he shall go, Indra shall slay him with his bolt!
6. The teeth of the wild beast are dulled, and broken are his ribs. Out of thy sight the dragon shall go, down shall tumble the hare-hunting beast!
7. The (jaw, O beast,) that thou shuttest together, thou shalt not open up; that which thou openest up, thou shalt not shut together!--Born of Indra, born of Soma, thou, (my charm), art Atharvan's crusher of tigers.

III, 15. A merchant's prayer.

1. Indra, the merchant, do I summon: may he come to us, may he be our van; driving away the demon of grudge, the waylayers, and wild beasts, may he, the possessor, bestow wealth upon me!
2. May the many paths, the roads of the gods, which come together between heaven and earth, laden me with milk and ghee, so that I may gather in wealth from my purchases!
3. Desirous do I, O Agni, with firewood and ghee offer oblations (to thee), for success and strength; according to ability praising (thee) with my prayer, do I sing this divine song, that I may gain a hundredfold!
4. (Pardon, O Agni, this sin of ours [incurred upon] the far road which we have travelled!) May our purchases and our sales be successful for us; may what I get in barter render me a gainer! May ye two (Indra and Agni) in accord take pleasure in this oblation! May our transactions and the accruing gain be auspicious to us!
5. The wealth with which I go to purchase, desiring, ye gods, to gain wealth through wealth, may that grow more, not less! Drive away, O Agni, in return for the oblation, the gods who shut off gain!
6. The wealth with which I go to purchase, desiring, ye gods, to gain wealth through wealth, may Indra, Pragâpati, Savitar, Soma, Agni, place lustre into it for me!
7. We praise with reverence thee, O priest (Agni) Vaisvânarâ. Do thou over our children, selves, cattle, and life's breath watch!
8. Daily, never failing, shall we bring (oblations to thee), O Gâtavedas, (as if fodder) to a horse standing (in the stable). In growth of wealth and nutriment rejoicing, may we, O Agni, thy neighbours, not take harm!

IV, 38. A. Prayer for success in gambling.

1. The successful, victorious, skilfully gaming Apsarâ, that Apsarâ who makes the winnings in the game of dice, do I call hither.
2. The skilfully gaming Apsarâ who sweeps and heaps up (the stakes), that Apsarâ who takes the winnings in the game of dice, do I call hither.
May she, who dances about with the dice, when she takes the stakes from the game of dice, when she desires to win for us, obtain the advantage by (her) magic! May she come to us full of abundance! Let them not win this wealth of ours!
4. The (Apsarâs) who rejoice in dice, who carry grief and wrath-that joyful and exulting Apsarâ, do I call hither.

B. Prayer to secure the return of calves that have strayed to a distance.

5. They (the cattle) who wander along the rays of the sun, or they who wander along the flood of light) they whose bull (the. sun), full of strength, from afar protecting, with the day wanders about all the worlds-may he (the bull), full of strength, delighting in this offering, come to us together with the atmosphere!
6. Together with the atmosphere, O thou who art full of strength, protect the white (karkî) calf, O thou swift steed (the sun)! Here are many drops (of ghee) for thee; come hither! May this white calf (karkî) of thine, may thy mind, be here!
7. Together with the atmosphere, O thou who art full of strength, protect the white (karkî) calf, O thou swift steed (the sun)! Here is the fodder, here the stall, here do we tie down the calf. Whatever (are your) names, we own you. Hail!

VII, 50. Prayer for success at dice.

1. As the lightning at all times smites irresistibly the tree, thus would I to-day irresistibly beat the gamesters with my dice!
2. Whether they be alert, or not alert, the fortune of (these) folks, unresisting, shall assemble from all sides, the gain (collect) within my hands!
3. I invoke with reverence Agni, who has his own riches; here attached he shall heap up gain for us! I procure (wealth) for myself, as if with chariots that win the race. May I accomplish auspiciously the song of praise to the Maruts!
4. May we by thy aid conquer the (adversary s) troop; help us (to obtain) our share in every contest! Make for us, O Indra, a good and ample road; crush, O Maghavan, the lusty power of our enemies!
5. I have conquered and cleaned thee out (?); I have also gained thy reserve. As the wolf plucks to pieces the sheep, thus do I pluck thy winnings.
6. Even the strong hand the bold player conquers, as the skilled gambler heaps up his winnings at the proper time. Upon him that loves the game (the god), and does not spare his money, (the game, the god) verily bestows the delights of wealth.
7. Through (the possession of) cattle we all would suppress (our) wretched poverty, or with grain our hunger, O thou oft implored (god)! May we foremost among rulers, unharmed, gain wealth by our cunning devices!
8. Gain is deposited in my right hand, victory in my left. Let me become a conqueror of cattle, horses, wealth, and gold!

9. O dice, yield play, profitable as a cow that is rich in milk! Bind me to a streak of gain, as the bow (is bound) with the string!

VI, 56. Exorcism of serpents from the premises.

1. May the serpent, ye gods, not slay us along with our children and our men! The closed (jaw) shall not snap open, the open one not close! Reverence (be) to the divine folk!
2. Reverence be to the black serpent, reverence to the one that is striped across! To the brown svaga reverence; reverence to the divine folk!
3. I clap thy teeth upon thy teeth, and also thy jaw upon thy jaw; I press thy tongue against thy tongue, and close up, O serpent, thy mouth.

X, 4. Charm against serpents, invoking the horse of Pedu that slays serpents.

1. To Indra belongs the first chariot, to the gods the second chariot, to Varuna, forsooth, the third. The serpents' chariot is the last: it shall hit a post, and come to grief!
2. The young darbha-grass burns (the serpents?), the tail of the horse, the tail of the shaggy one, the seat of the wagon (burns the serpents?).
3. Strike down, O white (horse), with thy forefoot and thy hind-foot! As timber floating in water, the poison of the serpents, the fierce fluid, is devoid of strength.
4. Neighing loudly he dived down, and, again diving up, said: 'As timber floating in water, the poison of the serpents, the fierce fluid, is devoid of strength.'
5. The horse of Pedu slays the kasarnîla, the horse of Pedu slays the white (serpent), and also the black. The horse of Pedu cleaves the head of the ratharvî, the adder.
6. O horse of Pedu, go thou first: we come after thee! Thou shalt cast out the serpents from the road upon which we come!
7. Here the horse of Pedu was born; from here is his departure. Here are the tracks of the serpent-killing, powerful steed!
8. May the closed (serpent's jaw) not snap open, may the open one not close! The two serpents in this field, man and wife, they are both bereft of strength.
9. Without strength here are the serpents, those that are near, and those that are far. With a club do I slay the vriskika (scorpion), with a staff the serpent that has approached.
10. Here is the remedy for both the aghâsva and the svaga! Indra (and) Pedu's horse have put to naught the evil-planning (aghâyantam) serpent.
11. The horse of Pedu do we remember, the strong, with strong footing: behind he, staring forth, these adders.
12. Deprived are they of life's spirit, deprived of poison, slain by Indra with his bolt. Indra hath slain them: we have slain them.
13. Slain are they that are striped across, crushed are the adders! Slay thou the one that produces a hood, (slay) the white and the black in the darbha-grass!
14. The maiden of the Kirâta-tribe, the little one digs up the remedy, with golden spades, on the mountain's back.
15. Hither has come a youthful physician: he slays the speckled (serpent), is irresistible. He, forsooth,

crushes the svaga and the vriskika both.

16. Indra did set at naught for me the serpent, (and so did) Mitra and Varuna, Vâta and Parganya both.

17. Indra did set at naught for me the serpent, the adder, male and female, the svaga, (the serpent) that is striped across, the kasarnîla, and the dasonasi.

18. Indra slew thy first ancestor, O serpent, and since they are crushed, what strength, forsooth, can be theirs?

19. I have gathered up their heads, as the fisherman the karvara (fish). I have gone off into the river's midst, and washed out the serpent's poison.

20. The poison of all serpents the rivers shall carry off! Slain are they that are striped across, crushed are the adders!

21. As skilfully I cull the fibre of the plants, as I guide the mares, (thus), O serpent, shall thy poison go away!

22. The poison that is in the fire, in the sun, in the earth, and in the plants, the kândâ-poison, the kanaknaka, thy poison shall go forth, and come!

23. The serpents that are sprung from the fire, that are sprung from the plants, that are sprung from the water, and originate from the lightning; they from whom great brood has sprung in many ways, those serpents do we revere with obeisance.

24. Thou art, (O plant), a maiden, Taudî by name.; Ghritâkî, forsooth, is thy name. Underfoot is thy place: I take in hand what destroys the poison.

25. From every limb make the poison start; shut it out from the heart! Now the force that is in thy poison shall go down below!

26. The poison has gone to a distance: he has shut it out; he has fused the poison with poison. Agni has put away the poison of the serpent, Soma has led it out. The poison has gone back to the biter. The serpent is dead!

XI, 2. Prayer to Bhava and Sarva for protection from dangers.

1. O Bhava and Sarva, be merciful, do not attack (us); ye lords of beings, lords of cattle, reverence be to you twain! Discharge not your arrow even after it has been laid on (the bow), and has been drawn! Destroy not our bipeds and our quadrupeds!

2. Prepare not our bodies for the dog, or the jackal; for the aliklavas, the vultures, and the black birds! Thy greedy insects, O lord of cattle (pasupate), and thy birds shall not get us to devour!

3. Reverence we offer, O Bhava, to thy roaring, to thy breath, and to thy injurious qualities; reverence to thee, O Rudra, thousand-eyed, immortal!

4. We offer reverence to thee from the east, from the north, and from the -south; from (every) domain, and from heaven. Reverence be to thy atmosphere!

5. To thy face, O lord of cattle, to thy eyes, O Bhava, to thy skin, to thy form, thy appearance, (and to thy aspect) from behind, reverence be!

6. To thy limbs, to thy belly, to thy tongue, to thy mouth, to thy teeth, to thy smell (nose), reverence be!

7. May we not conflict with Rudra, the archer with the dark crest, the thousand-eyed, powerful one, the slayer of Ardhaka!

8. Bhava shall steer clear from us on all sides, Bhava shall steer clear from us, as fire from water! May he not bear malice towards us: reverence be to him!

9. Four times, eight times, be reverence to Bhava, ten times be reverence to thee, O lord of cattle! To thy (charge) have been assigned these five (kinds of) cattle: cows, horses, men, goats and sheep.

ATHARVA VEDA

10. Thine, O strong god (ugra), are the four regions, thine the sky, thine the earth, and thine this broad atmosphere; thine is this all that has a spirit and has breath upon the earth.
11. Thine is this broad, treasure-holding receptacle within which all worlds are contained. Do thou spare us, O lord of cattle: reverence be to thee! Far from us shall go the jackals, evil omens, dogs; far shall go (the mourning women) who bewail misfortune with dishevelled hair!
12. Thou, O crested (god), carriest in (thy hand), that smites thousands, a yellow, golden bow that slays hundreds; Rudra's arrow, the missile of the gods, flies abroad: reverence be to it, in whatever direction from here (it flies)!
13. The adversary who lurks and seeks to overcome thee, O Rudra, upon him thou dost fasten thyself from behind, as (the hunter) that follows the trail of a wounded (animal).
14. Bhava and Rudra, united and concordant, both strong (ugrau), ye advance to deeds of heroism: reverence be to both of them, in whatever direction (they are) from here!
15. Reverence be to thee coming, reverence to thee going; reverence, O Rudra, be to thee standing, and reverence, also, to thee sitting!
16. Reverence in the evening, reverence in the morning, reverence by night, reverence by day! I have offered reverence to Bhava and to Sarva, both.
17. Let us not with our tongue offend Rudra, who rushes on, thousand-eyed, overseeing all, who hurls (his shafts) forward, who is manifoldly wise!
18. We approach first the (god) that has dark horses, is black, sable, destructive, terrible, who casts down the car of Kesin: reverence be to him!
19. Do not hurl at us thy club, thy divine bolt; be not incensed at us, O lord of cattle! Shake over some other than us the celestial branch!
20. Injure us not, interpose for us, spare us, be not angry with us! Let us not contend with thee!
21. Do not covet our cattle, our men, our goats and sheep! Bend thy course elsewhere, O strong god (ugra), slay the offspring of the blasphemers!
22. He whose missile, fever and cough, assails the single (victim), as the snorting of a stallion, who snatches away (his victims) one by one, to him be reverence!
23. He who dwells fixed in the atmosphere, smiting the blasphemers of the god that do not sacrifice, to him be reverence with ten sakvarî-stanzas!
24. For thee the wild beasts of the forest have been placed in the forest: flamingoes, eagles, birds of prey, and fowls. Thy spirit, O lord of cattle, is within the waters, to strengthen thee the heavenly waters flow.
25. The dolphins, great serpents (boas), purîkayas (water-animals), sea-monsters, fishes, ragasas at which thou shootest-there exists for thee, O Bhava, no distance, and no barrier. At a glance thou lookest around the entire earth; from the eastern thou slayest in the northern ocean.
26. Do not, O Rudra, contaminate us with fever, or with poison, or with heavenly fire: cause this lightning to descend elsewhere than upon us!
27. Bhava rules the sky, Bhava rules the earth; Bhava has filled the broad: atmosphere. Reverence be to him in whatever direction from here (he abides)!
28. O king Bhava, be merciful to thy worshipper, for thou art the lord of living beasts! He who believes the gods exist, to his quadruped and biped be merciful!
29. Slay neither our great nor our small; neither those of us that are riding, nor those that shall ride; neither our father, nor our mother. Cause no injury, O Rudra, to our own persons!
30. To Rudra's howling dogs, who swallow their food without blessing, who have wide jaws, I have made this obeisance.
31. Reverence, O god, be to thy shouting hosts, reverence to thy long-haired, reverence to thy revered, reverence to thy devouring hosts! May well-being and security be to us!

IV, 28. Prayer to Bhava and Sarva for protection from calamities.

1. O Bhava and Sarva, I am devoted to you. Take note of that, ye under whose control, is all this which shines (the visible universe)! Ye who rule all these two-footed and four-footed creatures, deliver us from calamity!
2. Ye to whom belongs all that is near by, yea, all that is far; ye who are known as the most skilful archers among bowmen; ye who rule all these two-footed and four-footed creatures, deliver us from calamity!
3. The thousand-eyed slayers of Vritra both do I invoke. I go praising the two strong gods (ugrau) whose pastures extend far. Ye who rule all these two-footed and four-footed creatures, deliver us from calamity!
4. Ye who, united, did undertake many (deeds) of old, and, moreover, did visit portents upon the people; ye who rule all these two-footed and fourfooted creatures, deliver us from calamity!
5. Ye from whose blows no one either among gods or men escapes; ye who rule all these twofooted and four-footed creatures, deliver us from calamity!
6. The sorcerer who prepares a spell, or manipulates the roots (of plants) against us, against him, ye strong gods, launch your thunderbolt! Ye who rule all these two-footed and four-footed creatures, deliver us from calamity.
7. Ye strong gods, favour us in battles, bring into contact with your thunderbolt the Kimîdin! I praise you, O Bhava and Sarva, call fervently upon you in distress: deliver us from calamity!

VII, 9. Charm for finding lost property.

1. On the distant path of the paths Pûshan was born, on the distant path of heaven, on the distant path of the earth. Upon the two most lovely places both he walks hither and away, knowing (the way).
2. Pûshan knows these regions all; he shall lead us by the most dangerless (way). Bestowing well-being, of radiant glow, keeping our heroes undiminished, he shall, alert and skilful, go before us!
3. O Pûshan, under thy law may we never suffer harm: as praisers of thee are we here!
4. Pûshan shall from the east place his right hand about us, shall bring again to us what has been lost: we shall come upon what has been lost!

VI, 128. Propitiation of the weather-prophet.

1. When the stars made Sakadhûma their king they bestowed good weather upon him: 'This shall be his dominion,' they said.
2. Let us have good weather at noon, good weather at eve, good weather in the early morning, good weather in the niyht
3. For day and night, for the stars, for sun and moon, and for us prepare good weather, O king Sakadhûma!
4. To thee, O Sakadhûma, ruler of the stars, that gavest us good weather in the evening in the night, and by day, let there ever be obeisance!

XI, 6. Prayer for deliverance from calamity, addressed to the entire pantheon.

1. To Agni we speak and to the trees, to the plants and to the herbs; to Indra, Brihaspati, and Sûya: they shall deliver us from calamity!
2. We speak to king Varuna, to Mitra, Vishnu and Bhaga. To Amsa and Vivasvant do we speak: they shall deliver us from calamity!
3. We speak to Savitar, the god, to Dhâtar, and to Pûshan; to first-born Tvashtar do we speak: they shall deliver us from calamity!
4. We speak to the Gandharvas and the Apsaras, to the Asvins and to Brahmanaspati, to the god whose name is Aryaman: they shall deliver us from calamity!
5. Now do we speak to day and night, to Sûrya (sun) and to Kandramas (moon), the twain; to all the Âdityas we speak: they shall deliver us from calamity!
6. We speak to Vâta (wind) and Parganya, to the atmosphere and the directions of space. And to all the regions do we speak: they shall deliver us from calamity!
7. Day and night, and Ushas (dawn), too, shall deliver thee from curses! Soma the god, whom they call Kandramas (moon), shall deliver me!
8. To the animals of the earth and those of heaven, to the wild beasts of the forest, to the winged birds, do we speak: they shall deliver us from calamity!
9. Now do we speak to Bhava and Sarva, to Rudra and Pasupati; their arrows do we know well: these (arrows) shall be ever propitious to us!
10. We speak to the heavens, and the stars, to earth, the Yakshas, and the mountains; to the seas.. the rivers, and the lakes: they shall deliver us from calamity!
11. To the seven Rishis now do we speak, to the divine waters and Pragâpati. To the Fathers with Yama at their head: they shall deliver us from calamity!
12. The gods that dwell in heaven, and those that dwell in the atmosphere; the mighty (gods) that are fixed upon the earth, they shall deliver us from calamity!
13. The Âdityas, Rudras, Vasus, the divine Atharvans in heaven, and the wise Angiras: they shall deliver us from calamity!
14. We speak to the sacrifice and the sacrificer, to the riks, the sâmans, and the healing (Atharvan) charms; we speak to the yagus-formulas and the invocations (to the gods): they shall deliver us from calamity!
15. We speak to the five kingdoms of the plants with soma the most excellent among them. The darbha-grass, hemp, and mighty barley: they shall deliver us from calamity!
16. We speak to the Arâyas (demons of grudge), Rakshas, serpents, pious men, and Fathers; to the one and a hundred deaths: they shall deliver us from calamity!
17. To the seasons we speak, to the lords of the seasons, and to the sections of the year; to the halfyears, years, and months: they shall deliver us from calamity!
18. Come, ye gods, from the south and the west; ye gods in the east come forth! From the east, from the north the mighty gods, all the gods assembled: they shall deliver us from calamity!
- 19, 20. We speak here to all the gods that hold to their agreements, promote the order (of the universe), together with all their wives: they shall deliver us from calamity!
21. We speak to being, to the lord of being, and also to him that controls the beings; to the beings all assembled: they shall deliver us from calamity!
22. The five divine regions, the twelve divine seasons, the teeth of the year, they shall ever be propitious, to us!

ATHARVA VEDA

23. The amrita (ambrosia), bought for the price of a chariot, which Mâtali knows as a remedy, that Indra stored away in the waters: that, O ye waters, furnish ye as a remedy!

VIII.

CHARMS IN EXPIATION OF SIN AND DEFILEMENT.

VI, 45. Prayer against mental delinquency.

1. Pass far away, O sin of the mind! Why dost thou utter things not to be uttered? Pass away, I love thee not! To the trees, the forests go on! With the house, the cattle, is my mind.
2. What wrongs we have committed through imprecation, calumny, and false speech, either awake, or asleep--Agni shall put far away from us all offensive evil deeds!
3. What, O Indra Brahmanaspati, we do falselymay Praketas ('care-taker') Ângirasa protect us from misfortune, and from evil!

VI, 26. Charm to avert evil.

1. Let me go, O evil; being powerful, take thou pity on us! Set me, O evil, unharmed, into the world of happiness!
2. If, O evil, thou dost not abandon us, then do we abandon thee at the fork of the road. May evil follow after another (man)!
3. Away from us may thousand-eyed, immortal (evil) dwell! Him whom we hate may it strike, and him whom we hate do thou surely smite!

VI, 114. Expiatory formula for imperfections in the sacrifice.

1. The god-angering (deed), O ye gods, that we, the (Brahman) gods, have committed, from that do ye, O Âdityas, release us, by virtue of the order of the universe!
2. By virtue of the order of the universe do ye, O reverend Âdityas, release us here, if, O ye carriers of the sacrifice, though desirous of accomplishing (the sacrifice), we did not accomplish (it)!--
3. (If), when sacrificing with the fat (animal), when offering oblations of ghee with the spoon, when desiring to benefit you, O all ye gods, we have contrary to desire, not succeeded!

VI, 115. Expiatory formulas for sins.

1. From the sins which knowingly or unknowingly we have committed, do ye, all gods, of one accord, release us!
2. If awake, or if asleep, to sin inclined, I have committed a sin, may what has been, and what shall be, as if from a wooden post, release me!
3. As one released from a wooden post, as one in a sweat by bathing (is cleansed) of filth, as ghee is clarified by the sieve, may all (the gods) clear me from sin!

VI, 112. Expiation for the precedence of a younger brother over an older.

1. May this (younger brother) not slay the oldest one of them, O Agni; protect him that he be not torn out by the root! Do thou here cunningly loosen the fetter of Grâhi (attack of disease); may all the gods give thee leave!
2. Free these three, O Agni, from the three fetters with which they have been shackled! Do thou cunningly loosen the fetters of Grâhi; release them all, father, sons, and mother!
3. The fetters with which the older brother, whose younger brother has married before him, has been bound, with which he has been encumbered and shackled limb by limb, may they be loosened; since fit for loosening they are! Wipe off, O Pûshan, the misdeeds upon him that practiseth abortion!

VI, 113. Expiation for certain heinous crimes.

1. On Trita the gods wiped off this sin, Trita wiped it off on human beings; hence if Grâhi (attack of disease) has seized thee, may these gods remove her by means of their charm!
2. Enter into the rays, into smoke, O sin; go into the vapours, and into the fog! Lose thyself on the foam of the river! Wipe off, O Pûshan, the misdeeds upon him that practiseth abortion!
3. Deposited in twelve places is that which has been wiped off Trita, the sins belonging to humanity. Hence if Grâhi has seized thee, may these gods remove her by means of their charm!

VI, 120. Prayer for heaven after remission of sins.

1. If air, or earth and heaven, if mother or father, we have injured, may this Agni Gârhapatya (household fire) without fail lead us out from this (crime) to the world of well-doing!
2. The earth is our mother, Aditi (the universe) our kin, the air our protector from hostile schemes. May father sky bring prosperity to us from the world of the Fathers; may I come to my (departed) kin, and not lose heaven!
3. In that bright world where our pious friends live in joy, having cast aside the ailments of their own bodies, free from lameness, not deformed in limb, there may we behold our parents and our children!

VI, 27. Charm against pigeons regarded as ominous birds.

1. O ye gods, if the pigeon, despatched as the messenger of Nirriti (the goddess of destruction), hath come here seeking (us out), we shall sing his praises, and prepare (our) ransom. May our two-footed and four-footed creatures be prosperous!
2. Auspicious to us shall be the pigeon that has been despatched; harmless, ye gods, the bird shall be to our house! The sage Agni shall verily take pleasure in our oblation; the winged missile shall avoid us!
3. The winged missile shall not do us injury: upon our hearth, our fireplace he (the pigeon) takes his steps! Propitious he shall be to our cattle and our domestics; may not, ye gods, the pigeon here do harm to us!

VI, 29. Charm against ominous pigeons and owls.

1. Upon those persons yonder the winged missile shall fall! If the owl shrieks, futile shall this be, or if the pigeon takes his steps upon the fire!
2. To thy two messengers, O Nirriti, who come here, despatched or not despatched, to our house, to the pigeon and to the owl, this shall be no place to step upon!
3. He shall not fly hither to slaughter (our) men; to keep (our) men sound he shall settle here! Charm .him very far away unto a distant region, that (people) shall behold you (i.e. him) in Yama's house devoid of strength, that they shall behold you bereft of power!

VII, 64. Expiation when one is defiled by a black bird of omen.

1. What this black bird flying forth towards (me) has dropped here--may the waters protect me from all that misfortune and evil!
2. What this black bird has brushed here with thy mouth, O Nirtiti (goddess of misfortune)-may Agni Gârhapatya (the god of the household fire) free me from this sin!

VI, 46. Exorcism of evil dreams.

1. Thou who art neither alive nor dead, the immortal child of the gods art thou, O Sleep! Varunânî is thy mother, Yama (death) thy father, Araru is thy name.
2. We know, O Sleep, thy birth, thou art the son of the divine women-folk, the instrument of Yama (death)! Thou art the ender, thou art death! Thus do we know thee, O Sleep: do thou, O Sleep, protect us from evil dreams!
3. As one pays off a sixteenth, an eighth, or an (entire) debt, thus do we transfer every evil dream upon our enemy.

VII, 115. Charm for the removal of evil characteristics, and the acquisition of auspicious ones.

1. Fly forth from here, O evil mark, vanish from here, fly forth to yonder place! Upon him that hates us do we fasten thee with a brazen hook.
2. The unsavoury mark which flying has alighted upon me, as a creeper upon a tree, that mayest thou put away from us, away from here, O golden-handed (golden-rayed) Savitar (the sun), bestowing goods upon us!
3. Together with the body of the mortal, from his birth, one and a hundred marks are born. Those that are most foul do we drive away from here; the auspicious ones, O Gâtavedas (Agni), do thou hold fast for us!
4. These (marks) here I have separated, as cows scattered upon the heather. The pure marks shall remain, the foul ones I have made to disappear!

IX.

PRAYERS AND IMPRECATIONS IN THE INTEREST OF THE BRAHMANS.

V, 18. Imprecation against the oppressors of Brahmans.

1. The gods, O king, did not give to thee this (Cow) to eat. Do not, O prince, seek to devour the cow of the Brâhmana, which is unfit to be eaten!
2. The prince, beguiled by dice, the wretched one who has lost as a stake his own person, he may, perchance, eat the cow of the Brâhmana, (thinking), 'let me live to-day (if) not to-morrow'!
3. Enveloped (is she) in her skin, as an adder with evil poison; do not, O prince, (eat the cow) of the Brâhmana: sapless, unfit to be eaten, is that cow!
4. Away does (the Brâhmana) take regal power, destroys vigour; like fire which has caught does he burn away everything. He that regards the Brâhmana as fit food drinks of the poison of the taimâta-serpent.
5. He who thinks him (the Brahman) mild, and slays him, he who reviles the gods, lusts after wealth, without thought, in his heart Indra kindles a fire; him both heaven and earth hate while he lives.
6. The Brâhmana must not be encroached upon, any more than fire, by him that regards his own body! For Soma is his (the Brâhmana's) heir, Indra protects him from hostile plots.
7. He swallows her (the cow), bristling with a hundred hooks, (but) is unable to digest her, he, the fool who, devouring the food of the Brahmans, thinks, 'I am eating a luscious (morsel).'
8. (The Brahman's) tongue turns into a bow. string, his voice into the neck of an arrow; his windpipe, his teeth are bedaubed with holy fire: with these the Brahman strikes those who revile the gods, by means of bows that have the strength to reach the heart, discharged by the gods.
9. The Brâhmanas have sharp arrows, are armed with missiles, the arrow which they hurl goes not in vain; pursuing him with their holy fire and their wrath, even from afar, do they pierce him.
10. They who ruled over a thousand, and were themselves ten hundred, the Vaitahavya, when they devoured the cow of the Brâhmana, perished.
11. The cow herself, when slaughtered, came down upon the Vaitahavyas. who had roasted for themselves the last she-goat of Kesaraprâbandhâ.
12. The one hundred and one persons whom the earth did cast off, because they had injured the offspring of a Brâhmana, were ruined irretrievably.
13. As a reviler of the gods does he live among mortals, having swallowed poison, he becomes more bone (than flesh). He that injureth a Brâhmana, whose kin are the gods, does not reach heaven by the road of the Fathers.
14. Agni is called our guide, Soma our heir, Indra slays those who curse (us): that the strong (sages) know.
15. Like a poisoned arrow, O king, like -an adder, O lord of cattle, is the terrible arrow of the Brâhmana: with that he smites those who revile (the gods).

V, 19. Imprecation against the oppressors of Brahmans.

1. Beyond measure they waxed strong, just fell short of touching the heavens. When they infringed upon Bhrigu they perished, the Sriṅgaya Vaitahavyas.
2. The persons who pierced Brihatsâman, the descendant of Angiras, the Brâhmana--a ram with two rows of teeth, a sheep devoured their offspring.
3. They who spat upon the Brâhmana, who desired tribute from him, they sit in the middle of a pool of blood, chewing hair.
4. The cow of the Brahman, when roasted, as far as she reaches does she destroy the lustre of the kingdom; no lusty hero is born (there).
5. A cruel (sacrilegious) deed is her slaughter, her meat, when eaten, is sapless; when her milk is drunk, that surely is accounted a crime against the Fathers.
6. When the king, weening himself mighty, desires to destroy the Brâhmana, then royal power is dissipated, where the Brâhmana is oppressed.
7. Becoming eight-footed, four-eyed, four-eared, four-jawed, two-mouthed, two-tongued, she dispels the rule of the oppressor of the Brahman.
8. That (kingdom) surely she swamps, as water a leaking ship; misfortune strikes that kingdom, in which they injure a Brâhmana.
9. The trees chase away with the words: 'do not come within our shade,' him who covets the wealth that belongs to a Brâhmana, O Nârada!
10. King Varuna pronounced this (to be) poison, prepared by the gods: no one who has devoured the cow of a Brâhmana retains the charge of a kingdom.
11. Those full nine and ninety whom the earth did cast off, because they had injured the offspring of a Brâhmana, were ruined irretrievably.
12. The kûdî-plant (Christ's thorn) that wipes away the track (of death), which they fasten to the dead, that very one, O oppressor of Brahmans, the gods did declare (to be) thy couch.
13. The tears which have rolled from (the eyes of) the oppressed (Brahman), as he laments, these very ones, O oppressor of Brahmans, the gods did assign to thee as thy share of water.
14. The water with which they bathe the dead, with which they moisten his beard, that very one, O oppressor of Brahmans, the gods did assign to thee as thy share of water.
15. The rain of Mitra and Varuna does not moisten the oppressor of Brahmans; the assembly is not complacent for him, he does not guide his friend according to his will.

V, 7. Prayer to appease Arâti, the demon of grudge and avarice.

1. Bring (wealth) to us, do not stand in our way, O Arâti; do not keep from us the sacrificial reward as it is being taken (to us)! Adoration be to the power of grudge, the power of failure, adoration to Arâti!
2. To thy advising minister, whom thou, Arâti, didst make thy agent, do we make obeisance. Do not bring failure to my wish!
3. May our wish, instilled by the gods, be fulfilled by day and night! We go in quest of Arâti. Adoration be to Arâti!
4. Sarasvatî (speech), Anumati (favour), and Bhaga (fortune) we go to invoke. Pleasant, honied, words I have spoken on the occasions when the gods were invoked.
5. Him whom I implore with Vâk Sarasvatî (the goddess-of speech), the yoke-fellow of thought, faith shall find to-day, bestowed by the brown soma!
6. Neither our wish nor our speech do thou frustrate! May Indra and Agni both bring us wealth! Do

ye all who to-day desire to make gifts to us gain favour with Arâti!

7. Go far away, failure! Thy missile do we avert. I know thee (to be) oppressive and piercing, O Arâti!

8. Thou dost even transform thyself into a naked woman, and attach thyself to people in their sleep, frustrating, O Arâti, the thought, and intention of man.

9. To her who, great, and of great dimension, did penetrate all the regions, to this golden-locked Nirriti (goddess of misfortune), I have rendered obeisance.

10. To the gold-complexioned, lovely one, who rests upon golden cushions, to the great one, to that Arâti who wears golden robes, I have rendered obeisance.

XII, 4. The necessity of giving away sterile cows to the Brahmans.

1. 'I give,' he shall surely say, 'the sterile cow to the begging Brahmans'--and they have noted her--that brings progeny and offspring!

2. With his offspring does he trade, of his cattle is he deprived, that refuses to give the cow of the gods to the begging descendants of the Rishis.

3. Through (the gift of) a cow with broken horns his (cattle) breaks down, through a lame one he tumbles into a pit, through a mutilated one his house is burned, through a one-eyed one his property is given away.

4. Flow of blood attacks the cattle-owner from the spot where her dung is deposited: this understanding there is about the vasâ (the sterile cow); for thou (sterile cow) art said to be very difficult to deceive!

5. From the resting-place of her feet the (disease) called viklindu overtakes (the owner, or the cattle). Without sickness breaks down (the cattle) which she sniffs upon with her nose.

6. He that pierces her ears is estranged from the gods. He thinks: 'I am making a mark (upon her),' (but) he diminishes his own property.

7. If any one for whatsoever purpose cuts her tail then do his colts die, and the wolf tears his calves.

8. If a crow has injured her hair, as long as she is with her owner then do his children die: decline overtakes them without (noticeable) sickness.

9. If the serving-maid sweeps together her dung, that bites as lye, there arises from this sin disfigurement that passeth not away.

10. The sterile cow in her very birth is born for the gods and Brâhmanas. Hence to the Brahmans she is to be given: that, they say, guarantees the security of one's own property.

11. For those that come requesting her the cow has been created by the gods. Oppression of Brahmans it is called, if he keeps her for himself.

12. He that refuses to give the cow of the gods to the descendants of the Rishis who ask for it, infringes upon the gods, and the wrath of the Brâhmanas.

13. Though he derives benefit from this sterile cow, another (cow) then shall he seek! When kept she injures (his) folk, if he refuses to give her after she has been asked for!

14. The sterile cow is as a treasure deposited for the Brâhmanas: they come here for her, with whomsoever she is born.

15. The Brâhmanas come here for their own, when they come for the sterile cow. The refusal of her is, as though he were oppressing them in other concerns.

I& If she herds up to her third year, and no disease is discovered in her, and he finds her to be a sterile cow, O Nârada, then must he look for the Brâhmanas.

17. If he denies that she is sterile, a treasure deposited for the gods, then Bhava and Sarva, both, come upon him, and hurl their arrow upon him.

18. Though he does not perceive upon her either udder, or tits, yet both yield him milk, if he has prevailed upon himself to give away the sterile cow.
19. Hard to cheat, she oppresses him, if, when asked for, he refuses to give her. His desires are not fulfilled, if he aims to accomplish them without giving her away.
20. The gods did ask for the sterile cow, making the Brâhmana their mouthpiece. The man that does not give (her) enters into the wrath of all of these.
21. Into the wrath of the cattle enters he that gives not the sterile cow to the Brâhmanas; if he, the mortal, appropriates the share deposited for the gods.
22. Even if a hundred other Brâhmanas beg the owner for the sterile cow, yet the gods did say anent her: 'The cow belongs to him that knoweth thus.'
23. He that refuses the sterile cow to him that knoweth thus, and gives her to others, difficult to dwell upon is for him the earth with her divinities.
24. The gods did beg the sterile cow of him with whom she was born at first. That very one Nârada recognised and drove forth in company with the gods.
25. The sterile cow renders childless, and poor in cattle, him that yet appropriates her, when she has been begged for by the Brâhmanas.
26. For Agni and Soma, for Kâma, for Mitra, and for Varuna, for these do the Brâhmanas beg her: upon these he infringes, if he gives her not.
27. As long as the owner does not himself hear the stanzas referring to (the giving away of) her, she may herd among his cattle; (only) if he has not heard (them) may she pass the night in his house.
28. He that has listened to the stanzas, yet has permitted her to herd among the cattle, his life and prosperity the angry gods destroy.
29. The sterile cow, even when she rambles freely, is a treasure deposited for the gods. Make evident thy true nature when thou desirest to go to thy (proper) stable!
30. She makes evident her nature when she desires to go to her (proper) stable. Then indeed the sterile cow puts it into the minds of the Brahmanas to beg (for her).
31. She evolves it in her mind, that (thought) reaches the gods. Then do the Brahmanas come to beg for the sterile cow.
32. The call svadhâ befriends him with the Fathers, the sacrifice with the gods. Through the gift of the sterile cow the man of royal caste incurs not the anger of (her), his mother.
33. The sterile cow is the mother of the man of royal caste: thus was it from the beginning. It is said to be no (real) deprivation if she is given to the Brahmanas.
34. As if he were to rob the ghee ladled up for Agni (the fire) from the (very) spoon, thus, if he gives not the sterile cow to the Brahmanas, does he infringe upon Agni.
35. The sterile cow has the purodasa (sacrificial cake) for her calf, she yields plentiful milk, helps in this world, and fulfils all wishes for him that gives her (to the Brahmanas).
36. The sterile cow fulfils all wishes in the kingdom of Yama for him that gives her. But they say that hell falls to the lot of him that withholds her, when she has been begged for.
37. The sterile cow, even if she should become fruitful, lives in anger at her owner: 'since he did regard me as sterile (without giving me to the Brahmanas), he shall be bound in the fetters of death!'
38. He who thinks that the cow is sterile, and (yet) roasts her at home, even his children and grandchildren Brihaspati causes to be importuned (for her).
39. Fiercely does the (supposed) sterile cow burn when she herds with the cattle, though she be a (fruitful) cow. She verily, too, milks poison for the owner that does not present her.
40. It pleases the cattle when she is given to the Brahmanas; moreover, the sterile cow is pleased, when she is made an offering to the gods (Brahmanas).
41. From the sterile cows which the gods, returning from the sacrifice, created, Nârada picked out as (most) terrible the vilipî.
42. In reference to her the gods reflected: 'Is she a sterile cow, or not?' And Nârada in reference to her

said: 'Of sterile cows she is the most sterile!'

43. 'How many sterile cows (are there), O Nârada, which thou knowest to be born among men?'
About these do I ask thee, that knowest: 'Of which may the non-Brâhmana not eat?'

44. Of the vilip̄tî, of her that has born a sterile cow, and of the sterile cow (herself), the non-Brâhmana, that hopes for prosperity, shall not eat!

45. Reverence be to thee, O Nârada, that knowest thoroughly which sterile cow is the most terrible, by withholding which (from the Brahmins) destruction is incurred.

46. The vilip̄tî, O Brihaspati, her that has, begotten a sterile cow, and the sterile cow (herself), the non-Brâhmana, that hopes for prosperity, shall not eat!

47. Three kinds, forsooth, of sterile cows are there: the vilip̄tî, she that has begotten a sterile cow, and the sterile cow (herself). These he shall give to the Brahmins; (then) does he not estrange himself from Pragâpati.

48. 'This is your oblation, O Brâhmanas,' thus shall he reflect, if he is supplicated, if they ask him for the sterile cow, terrible in the house of him that refuses to give her.

49. The gods animadverted in reference to Bheda and the sterile cow, angry because he had not given her, in these verses-and therefore he (Bheda) perished.

50. Bheda did not present the sterile cow, though requested by Indra: for this sin the gods crushed him in battle.

51. The counsellors that advise the withholding (of the sterile cow), they, the rogues, in their folly, conflict with the wrath of Indra.

52. They who lead the owner of cattle aside, then say to him: 'do not give,' in their folly they run into the missile hurled by Rudra.

53. And if he roasts the sterile cow at home, whether he makes a sacrifice of her, or not, he sins against the gods and Brâhmanas, and as a cheat falls from heaven.

XI, 1. The preparation of the brahmaudana, the porridge given as a fee to the Brahmins.

1. O Agni, come into being! Aditi here in her throes, longing for sons, is cooking the porridge for the Brahmins, The seven Rishis, that did create the beings, shall here churn thee, along with progeny!

2. Produce the smoke, ye lusty friends; unharmed by wiles go ye into the contest! Here is the Agni (fire) who gains battles, and commands powerful warriors, with whom the gods did conquer the demons.

3. O Agni, to a great heroic deed thou wast aroused, to cook the Brahman's porridge, O Gâtavedas! The seven Rishis, that did create the beings, have produced thee. Grant her (the wife) wealth together with undiminished heroes!

4. Burn, O Agni, after having been kindled by the firewood, bring skilfully hither the gods that are to be revered! Causing the oblation to cook for these (Brahmins), do thou raise this (sacrificer) to the highest firmament!

5. The, threefold share which was of yore assigned to you (belongs) to the gods, the (departed) Fathers, and to the mortals (the priests). Know your shares! I divide them for you: the (share) of the gods shall protect this (woman)!

6. O Agni, possessed of might, superior, thou dost without fail prevail! Bend down to the ground our hateful rivals!--This measure, that is being measured, and has been measured, may constitute thy kin into (people) that render thee tribute!

7. Mayest thou together with thy kin be endowed with sap! Elevate her (the wife) to great heroism!

ATHARVA VEDA

Ascend on high to the base of the firmament, which they call 'the world of brightness'!

8. This great goddess earth, kindly disposed, shall receive the (sacrificial) skin! Then may we go to the world of well-doing (heaven)!

9. Lay these two press-stones, well coupled, upon the skin; crush skilfully the (soma-) shoots for the sacrificer! Crush down, (O earth), and beat down, those who are hostile to her (the wife); lift up high, and elevate her offspring!

10. Take into thy hands, O man, the press-stones that work together: the gods that are to be revered have come to thy sacrifice! Whatever three wishes thou dost choose, I shall here procure for thee unto fulfilment.

11. This, (O winnowing-basket), is thy purpose, and this thy nature: may Aditi, mother of heroes, take hold of thee! Winnow out those who are hostile to this (woman); afford her wealth and undiminished heroes!

12. Do ye, (O grains), remain in the (winnowing-) basket, while (the wind) blows over you; be separated, ye who are fit for the sacrifice, from the chaff! May we in happiness be superior to all our equals! I bend down under our feet those that hate us.

13. Retire, O woman, and return promptly! The stable of the waters (water-vessel) has settled upon thee, that thou mayest carry it: of these (the waters) thou shalt take such as are fit for sacrifice; having intelligently divided them off, thou shalt leave the rest behind!

14. These bright women, (the waters), have come hither. Arise, thou woman, and gather strength! To thee, that art rendered by thy husband a true wife, (and) by thy children rich in offspring, the sacrifice has come: receive the (water-) vessel!

15. The share of food that belongs to you of yore has been set aside for you. Instructed by the Rishis bring thou (woman) hither this water! May this sacrifice win advancement for you, win prAection, win offspring for you; may it be mighty, win cattle, and heroes for you!

16. O Agni, the sacrificial pot has settled upon thee: do thou shining, brightly glowing, heat it with thy glow! May the divine descendants of the Rishis, assembled about their share (of the porridge), full of fervour, heat this (pot) at the proper time!

17. Pure and clear may these sacrificial women, the waters bright, flow into the pot! The, have given us abundant offspring and cattle. May he that cooks the porridge go to the world of the pious (heaven)!

18. Purified by (our) prayer, and clarified by the ghee are the soma-shoots, (and) these sacrificial grains. Enter the water; may the pot receive you! When ye have coolect this (porridge) go ye to the world of the pious (heaven)!

19. Spread out far unto great extent, with a thousand surfaces, in the world of the pious!

Grandfathers, fathers, children, grandchildren--I am the fifteenth one that did cook thee.

20. The porridge has a thousand surfaces, a hundred streams, and is indestructible; it is the road of the gods, leads to heaven. Yonder (enemies) do I place upon thee: injure them and their offspring; (but) to me that brings gifts thou shalt be merciful!

21. Step upon the altar (vedi); make this woman thrive in her progeny; repel the demons.; advance her! May we in happiness be superior to all our equals! I bend down under our feet all those that hate us.

22. Turn towards her with cattle, (thou pot), face towards her, together with the divine powers! Neither curses nor hostile magic shall reach thee; rule in thy dwelling free from disease!

23. Properly built, placed with care, this altar (vedi) has been arranged of yore for the Brahmans porridge. Put it, O woman, upon the purified amsadhrl; place there the porridge for the divine (Brâhmanas)!

24. May this sacrificial ladle (sruk), the second hand of Aditi, which the seven Rishis, the creators of the beings, did fashion, may this spoon, knowing the limbs of the porridge, heap it upon the altar!

25. The divine (Brâhmanas) shall sit down to thee, the cooked saerfice: do thou again descending

from the fire, approach them! Clarified by soma settle in the belly of the Brâhmanas; the descendants of the Rishis who eat thee shall not take harm!

26. O king Soma, infuse harmony into the good Brâhmanas who shall sit about thee! Eagerly do I invite to the porridge the Rishis, descended from Rishis, that are born of religious fervour, and gladly obey the call.

27. These pure and clear sacrificial women (the waters) I put into the hands of the Brâhmanas severally. With whatever wish I pour this upon you, may Indra, accompanied by the Maruts grant this to me!

28. This gold is my immortal light, this ripe fruit of the field is my wish-granting cow. This treasure I present to the Brâhmanas: I prepare for myself a road that leads to the Fathers in the heavens.

29. Scatter the spelt into Agni Gâtavedas (the fire), sweep away to a far distance the chaff! This (chaff) we have heard, is the share of the ruler of the house (Agni), and we know, too, what belongs to Nirriti (destruction) as her share.

30. Note, (O porridge), him that takes pains, and cooks and presses the soma; lift him up to the heavenly road, upon which, after he has reached the fullest age, he shall ascend to the highest firmament, the supreme heavens!

31. Anoint (with ghee), O adhvaryu (priest), the surface of this sustaining (porridge), make skilfully a place for the melted butter; with ghee do thou anoint all its limbs! I prepare for myself a road that leads to the Fathers in the heavens.

32. O sustaining (porridge), cast destruction and strife among such as are sitting about thee, and are not Brâhmanas! (But) the descendants of the -Rishis, that eat thee, being full of substance, spreading forth, shall not take harm!

33. To the descendants of the Rishis I make thee over, O porridge; those who are not descended from Rishis have no share in it! May Agni as my guardian, may all the Maruts, and all the gods watch over the cooked food!

34. Thee (the porridge) that milkest the sacrifice, art evermore abundant, the male milch-cow, the seat of wealth, we beseech for immortality of off-spring and long life with abundance of wealth.

35. Thou art a lusty male, penetratest heaven: go thou to the Rishis, descended from Rishis! Dwell in the world of the pious: there is a well-prepared (place) for us two!

36. Pack thyself up, go forth! O Agni, prepare the roads, that lead to the gods! By these: well-prepared (roads) may we reach the sacrifice, standing upon the firmament (that shines) with seven rays!

37. With the light with which the gods, having cooked the porridge for the Brâhmanas, ascended to heaven, to the world of the pious, with that would we go to the world of the pious, ascending to the light, to the highest firmament!

XII, 3. The preparation of the brahmaudana, the porridge given as a fee to the Brahmans.

1. (Thyself) a male, step thou upon the hide of the male (steer): go, call thither all that is dear to thee! At whatever age ye two formerly did first unite (in marriage), may that age be your common lot in Yama's kingdom!

2. Your sight shall be as clear (as formerly), your strength as abundant, your lustre as great, your vitality as manifold! When Agni, the (funeral-) pyre, fastens himself upon the corpse, then as a pair ye shall rise from the (cooked) porridge!

3. Come ye together in this world, upon the road to the gods, and in Yama's realms! By purifications

ATHARVA VEDA

purified call ye together the offspring that has sprung from you!

4. Around the water united, sit ye down, O children; around this living (father) and the waters that refresh the living! Partake of these (waters), and of that porridge which the mother of you two cooks, and which is called amrita (ambrosia)!

5. The porridge which the father of you two, and which the mother cooks, unto freedom from defilement and foulness of speech, that porridge with a hundred streams (of ghee), leading to heaven, has penetrated with might both the hemispheres of the world.

6. In that one of the two hemispheres and the two heavenly worlds, conquered by the pious, which especially abounds in light, and is rich in honey, in that do ye in the fulness of time come together with your children!

7. Keep ever on in an easterly direction: this is the region that the faithful cling to! When your cooked porridge has been prepared on the fire, hold together, O man and wife, that ye may guard it!

8. When ye shall have reached the southerly direction, turn ye to this vessel! In that Yama, associated with the fathers, shall give abundant protection to your cooked porridge!

9. This westerly direction is especially favoured: in it Soma is ruler and consoler. To this hold, attach yourselves to the pious: then as a pair ye shall rise from the cooked porridge!

10. The northerly direction shall make our realm the very uppermost, in offspring, uppermost! The purusha is the metre pahkti: with all (our kin), endowed with all their limbs, may we be united!

11. This 'firm' direction (nadir) is Virâg (brilliancy): reverence be to her; may she be kind to my children and to me! Mayest thou, O goddess Aditi, who boldest all treasures, as an alert guardian guard the cooked porridge!

12. As a father his children do thou, (O earth), embrace us; may gentle winds blow upon us here on earth! Then the porridge which the two divinities (the sacrificer and his wife) are here preparing for us shall take note of our religious fer~our and our truth!

13. Whatever the black bird, that has come hither stealthily, has touched of that which has stuck to the rim, or whatever the wet-banded slavegirl does pollute-may ye, O waters, purify (that) mortar and pestle!

14. May this sturdy press-stone, with broad bottom, purified by the purifiers, beat away the Rakshas! Settle upon the skin, afford firm protection; may man and wife not come to grief in their children!

15. The (pestle of) wood has come to us together with the gods: it drives away the Rakshas and Pisâkas. Up it shall rise, shall let its voice resound through it let us conquer all the worlds!

16. The cattle clothed itself in sevenfold strength, those among them that are sleek and those that are poor. The thirty-three gods attend them mayest thou, (O cattle), guide us to the heavenly world!

17. To the bright world of heaven thou shalt lead us; (there) let us be united with wife and children! I take her hand, may she follow me there; neither Nirriti (destruction), nor Arâti (grudge), shall gain mastery over us!

18. May we get past the evil Grâhi (seizure)! Casting aside darkness do thou, (O pestle), let thy lovely voice resound; do not, O wooden tool, when raised, do injury; do not mutilate the grain devoted to the gods!

19. All-embracing, about to be covered with ghee, enter, (O pot), as a co-dweller this space!--Take hold of the winnowing-basket, that has been grown by the rain: the spelt and the chaff it shall sift out!

20. Three regions are constructed after the pattern of the Brâhmana: yonder heaven, the earth, and the atmosphere.--Take the (soma-) shoots, and hold one another, (O man and wife)! They (the shoots) shall swell (with moisture), and again go back into the winnowing-basket!

21. Of manifold variegated colours are the animals, one colour hast thou, (O porridge), when successfully prepared.--Push these (soma-) Shoots upon this red skin; the press-stone shall purify them as the washer-man his clothes!

22. Thee, the (pot of) earth, I place upon the earth: your substance is the same, though thine, (O pot),

ATHARVA VEDA

is modified. Even though a blow has cracked or scratched thee, do not therefore burst: with this verse do I cover that up!

23. Gently as a mother embrace the son: I unite thee, (pot of) earth, with the earth! Mayest thou, the hollow pot, not totter upon the altar, when thou art pressed by the tools of sacrifice and the ghee!

24. May Agni who cooks thee protect thee on the east, Indra with the Maruts protect thee on the south! May Varuna on the west support thee upon thy foundation, may Soma on the north hold thee together!

25. Purified by the purifiers, the (waters) flow pure from the clouds, they reach to the spaces of heaven, and of the earth. They are alive, refresh the livino, and are firmly rooted: may Agni heat them, after they have been poured into the vessel!

26. From heaven they come, into the earth they penetrate; from the earth they penetrate into the atmosphere. May they, now pure, yet purify themselves further; may they conduct us to the heavenly world!

27. Whether ye are over-abundant or just sufficient, ye are surely clear, pure, and immortal: cook, ye waters, instructed by the husband and wife, obliging and helpful, the porridge!

28. Counted drops penetrate into the earth, commensurate with the breaths of life and the plants. The uncounted golden (drops), that are poured into (the porridge), have, (themselves) pure, established complete purity.

29. The boiling waters rise and sputter, cast up foam and many bubbles. Unite, ye waters, with this grain, as a woman who beholds her husband in the proper season!

30. Stir up (the grains) as they settle at the bottom: let them mingle their inmost parts with the waters! The water here I have measured with cups; measured was the grain, so as to be according to these regulations.

31. Hand over the sickle, with haste bring promptly (the grass for the barhis); without giving pain let them cut the plants at the joints! They whose kingdom Soma rules, the plants, shall not harbour anger against us!

32. Strew a new barhis for the porridge: pleasing to its heart, and lovely to its sight it shall be! Upon it the gods together with the goddesses shall enter; settle down to this (porridge) in proper order, and eat it!

33. O (instrument of) wood, settle down upon the strewn barhis, in keeping with the divinities and the agnishloma rites! Well shaped, as if by a carpenter (Tvashtar) with his axe, is thy form. Longing for this (porridge) the (gods) shall be seen about the vessel!

34. In sixty autumns the treasurer (of the porridge) shall fetch it, by the cooked grain he shall obtain heaven; the parents and the children shall live upon it. Bring thou this (man) to heaven, into the presence of Agni!

35. (Thyself) a holder, (O pot), hold on to the foundation of the earth: thee, that art immoveable the gods (alone) shall move! Man and wife, alive, with living children, shall remove thee from the hearth of the fire!

36. Thou hast conquered and reached all worlds; as many as are our wishes, thou hast satisfied them. Dip ye in, stirring stick and spoon! Place it (the porridge) upon a single dish!

37. Lay (ghee) upon it, let it spread forth, anoint this dish with ghee! As the lowing cow her young that craves the breast, ye gods shall greet with sounds of satisfaction this (porridge)!

38. With ghee thou hast covered it, hast made this place (for the porridge): may it, peerless, spread afar to heaven! Upon it shall rest the mighty eagle; gods shall offer it to the divinities!

39. Whatever the wife cooks aside from thee, (O husband), or the husband (cooks) unbeknown of thee, O wife, mix that together: to both of you it shall belong; bring it together into a single place!

40. As many of her children as dwell upon the earth, and the sons that have been begotten by him, all those ye shall call up to the dish: on shall come the young knowing their nest!

41. The goodly streams, swelling with honey, mixed with ghee, the seats of ambrosia, all these does

- he obtain, ascends to heaven. In sixty autumns the treasurer (of the porridge) shall fetch it!
42. The treasurer shall fetch this treasure: all outsiders round about shall not control it! The heaven-directed porridge, that has been presented and deposited by us, in three divisions has reached the three heavens.
43. May Agni burn the ungodly Rakshas; the flesh-devouring Pisâka shall have nothing here to partake of! We drive him away, hold him afar from us: the Âdityas and Angiras shall stay near it!
44. To the Âdityas and the Angiras do I offer this (food of) honey, mixed with ghee. Do ye two, (man and wife), with clean hands, without having injured a Brâhmana, performing pious deeds, go to that heavenly world!
45. I would obtain this highest part of it (the porridge), the place from which the highest lord permeates (the all). Pour butter upon it, anoint it with plentiful ghee: this here is our share, fit for the Angiras!
46. For the sake of truth and holy strength do we make over this porridge as a hoarded treasure to the gods: it shall not be lost to us in gaming or in the assembly; do not let it go to any other person before me!
47. I cook, and I give (to the Brahmans), and so, too, my wife, at my religious rite and practice.--With the birth of a son the world of children has arisen (for you): do ye two hold on to a life that extends beyond (your years)!
48. In that place exists no guilt, and no duplicity, not even if he goes conspiring with his friends. This full dish of ours has here been deposited: the cooked (porridge) shall come back again to him that cooks it!
49. kind deeds we shall perform for our friends: all that hate us shall go to darkness (hell)!--As (fruitful) cow, and (strong) steer, they (man and wife) shall during, every successive period of their lives drive away man-besetting death!
50. The fires (all) know one another, that which lives in plants, and lives in the waters, and all the (light-) gods that glow upon the heaven. The gold (here) becomes the light of him that cooks (the porridge).
51. This (naked skin) among the hides is born upon man (alone), all other animals are riot naked. Clothe yourselves, (ye Brahmans), in sheltering garments: (even) the face of the porridge is a homespun garment!
52. What falsehood thou shalt speak at play and in the assembly, or the falsehood that thou shalt speak through lust for gain--put on together, (O man and wife), this same garment, deposit upon it every blemish!
53. Produce rain, go to the gods, let smoke arise from (thy) surface; all-embracing, about to be covered with ghee, enter as a co-dweller this place!
54. In many ways heaven assumes within itself a different form, according to circumstances. It (the heaven) has laid aside its black form, purifying itself to a bright (form); the red form do I sacrifice for thee into the fire.
55. Thee here we hand over to the eastern direction, to Agni as sovereign lord, to the black serpent as guardian, to Âditya as bowman: do ye guard it for us, until we arrive! To the goal here he shall lead us, to old age; old age shall hand us over to death: then shall we be united with the cooked (porridge)!
56. Thee here we hand over to the southern direction, to Indra as sovereign lord, to the serpent that is striped across as guardian, to Yama as bowman: do ye guard it for us, until we arrive! To the goal here, &c.
57. Thee here we hand over to the western direction, to Varuna as sovereign lord, to the pridâku-serpent as guardian, to food as bowman: do ye guard it for us, until we arrive. To the goal here, &c.
58. Thee here we hand over to the northern direction, to Soma as sovereign lord, to the svaga-serpent as guardian, to the lightning as bowman: do ye guard it for us, until we arrive. To the goal here, &c.
59. Thee here we hand over to the direction of the nadir, to Vishnu as sovereign lord, to the serpent

with black-spotted neck as guardian, to the plants as bowmen: do ye guard it for us, until we arrive. To the goal here, &c.

60. Thee here we hand over to the direction of the zenith, to Brihaspati as sovereign lord, to the light-coloured serpent as guardian, to the rain as bowman: do ye guard it for us, until we arrive. To the goal here, &c.

IX, 3. Removal of a house that has been presented to a priest as sacrificial reward.

1. The fastenings of the buttresses, the supports, and also of the connecting beams of the house, that abounds in treasures, do we loosen.
2. O (house) rich in all treasures! the fetter which has been bound about thee, and the knot which has been fastened upon thee, that with my charm do I undo, as Brihaspati (undid) Vala.
3. (The builder) has drawn thee to, ether, pressed thee together, placed firm knots upon thee. Skilfully, as the priest who butchers (the sacrificial animal), do we with Indra's aid disjoint thy limbs.
4. From thy beams, thy bolts, thy frame, and thy thatch; from thy sides, (O house) abounding in treasures, do we loosen the fastenings.
5. The fastenings of the dove-tailed (joints), of the reed (-covering), of the frame-work, do we loosen here from the 'mistress of dwelling.'
6. The ropes which they have tied within thee for comfort, these do we loosen from thee; be thou propitious to our persons, O mistress of dwelling, after thou hast (again) been erected!
7. A receptacle for Soma, a house for Agni, a seat for the mistresses (of the house), a seat (for the priests), a seat for the gods art thou, O goddess house!
8. Thy covering of wicker-work, with thousand eyes, stretched out upon thy crown, fastened down and laid on, do we loosen with (this) charm.
9. He who receives thee as a gift, O house, and he by whom thou hast been built, both these, O mistress of dwelling, shall live attaining old age!
10. Return to him in the other world, firmly bound, ornamented, (thou house), which we loosen limb by limb, and joint by joint!
11. He who built thee, O house, brought together (thy) timbers, he, a Pragâpati on high, did construct thee, O house, for his progeny (pragâyai).
12. We render obeisance to him (the builder); obeisance to the giver, the lord of the house; obeisance to Agni who serves (the sacrifice); and obeisance to thy (attendant) man!
13. Reverence to the cattle and the horses, and to that which is born in the house! Thou that hast produced, art rich in offspring, thy fetters do we loosen.
14. Thou dost shelter Agni within, (and) the domestics together with the cattle. Thou that hast produced, art rich in offspring, thy fetters do we loosen.
15. The expanse which is between heaven and earth, with that do I receive as a gift this house of thine; the middle region which is stretched out from the sky, that do I make into a receptacle for treasures; with that do I receive the house for this one.
16. Full of nurture, full of milk, fixed upon the earth, erected, holding food for all, O house, do thou not injure them that receive thee as a gift!
17. Enveloped in grass, clothed in reeds, like night does the house lodge the cattle; erected thou dost stand upon the earth, like a she-elephant, firm of foot.
18. The part of thee that was covered with mats unfolding do I loosen. Thee that hast been enfolded by Varuna may Mitra uncover in the morning!

19. The house built with pious word, built by seers, erected--may Indra and Agni, the two immortals, protect the house, the seat of Soma!
20. Chest is crowded upon chest, basket upon basket; there mortal man is begotten from whom all things spring.
21. In the house which is built with two facades, four facades, six facades; in the house with eight facades, with ten facades, in the 'mistress of dwelling.' Agni rests as if in the womb. Turning towards thee that art turned towards me, O house, I come to thee that injurest me not. For Agni and the waters, the first door to divine order, are within.
23. These waters, free from disease, destructive of disease, do I bring here. The chambers do I enter in upon in company with the immortal Agni (fire).
24. Do thou not fasten a fetter upon us; though a heavy load, become thou light! As a bride do we carry thee, O house, wherever we please.
25. From the easterly direction of the house reverence (be) to greatness, hail to the gods who are to be addressed with hail!
26. From the southerly direction of the house, &c.!
27. From the westerly direction of the house, &c.!
28. From the northerly direction of the house, &c.!
29. From the firm direction (nadir) of the house, &c.!
30. From the upright direction (zenith) of the house, &c.!
- 3 1. From every direction of the house reverence (be) to greatness, hail to the gods who are to be addressed with hail!

VI, 71. Brahmanical prayer at the receipt of gifts.

1. The varied food which I consume in many places, my gold, my horses, and, too, my cows, goats, and sheep: everything whatsoever that I have received as a gift--may Agni, the priest, render that an auspicious offering!
2. The gift that has come to me by sacrifice, or without sacrifice, bestowed by the Fathers, granted by men, through which my heart, as it were, lights up with joy--may Agni, the priest, render that an auspicious offering!
3. The food that I, O gods, improperly consume, (the food) I promise, intending to give of it (to the Brahmans), or not to give of it, by the might of mighty Vaisvânara (Agni) may (that) food be for me auspicious and full of honey!

XX, 127. A kuntâpa-hymn.

A.

1. Listen, ye folks, to this: (a song) in praise of a hero shall be sung! Six thousand and ninety (cows) did we get (when we were) with Kaurama among the Rusamas,--
2. Whose twice ten buffaloes move right along, together with their cows; the height of his chariot just misses the heaven which recedes from its touch.
3. This one (Kaurama) presented the seer with a hundred jewels, ten chaplets, three hundred steeds, and ten thousand cattle.

B.

4. Disport thyself, O chanter, disport thyself as a bird upon a flowering tree; thy tongue glides quickly over the lips as a razor over the strop.
5. The chanters with their pious song hurry on blithely as cows; at home are their children, and at home the cows do they attend.
6. Bring hither, O chanter, thy poem, that which earns cattle and earns good things! Among the gods (kings) place thy voice as a manly archer his arrow!

C.

7. Listen ye to the high praise of the king who rules over all peoples, the god who is above mortals, of Vaisvânara Parikshit!
8. 'Parikshit has procured for us a secure dwelling when he, the most excellent one, went to his seat.' (Thus) the husband in Kuru-land, when he founds his household, converses with his wife.
9. 'What may I bring to thee, curds, stirred drink, or liquor?' (Thus) I the wife asks her husband in the kingdom of king Parikshit.
10. Like light the ripe barley runs over beyond the mouth (of the vessels). The people thrive merrily in the kingdom of king Parikshit.

D.

11. Indra has awakened the poet, saying: 'Arise, move about, and sing; of me, the strong, verily, sing the praises; full every pious one shall offer thee (sacrificial reward)!'
12. Here, O cattle, ye shall be born, here, ye horses, here, ye domestics! And Pûshan also, who bestows a thousand (cows) as sacrificial reward, settles down here.
13. May these cattle, O Indra, not suffer harm, and may their owner not suffer harm; may the hostile folk, O Indra, may the thief not gain possession of them!
14. We shout to the hero with hymn and song we (shout) with a pleasing song. Take delight in our songs; may we not ever suffer harm!

X.

COSMOGONIC AND THEOSOPHIC
HYMNS.

XII, 1. Hymn to goddess Earth.

1. Truth, greatness, universal order (rita), strength. consecration, creative fervour (tapas), spiritual exaltation (brahma), the sacrifice, support the earth. May this earth, the mistress of that which was and shall be, prepare for us a broad domain!
2. The earth that has heights, and slopes, and great plains, that supports the plants of manifold virtue, free from the pressure that comes from the midst of men, she shall spread out for us, and fit herself for us!
3. The earth upon which the sea, and the rivers and the waters, upon which food and the tribes of men have arisen, upon which this breathing, moving life exists, shall afford us precedence in drinking!
4. The earth whose are the four regions of space, upon which food and the tribes of men have arisen, which supports the manifold breathing, moving things, shall afford us cattle and other possessions also!
5. The earth upon which of old the first men unfolded themselves, upon which the gods overcame the Asuras, shall procure for us (all) kinds of cattle, horses, and fowls, good fortune, and glory!
6. The earth that supports all, furnishes wealth, the foundation, the golden-breasted resting-place of all living creatures, she that supports Agni Vaisvânara (the fire), and mates with Indra, the bull, shall furnish us with property!
7. The broad earth, which the sleepless gods ever attentively guard, shall milk for us precious honey, and, moreover, besprinkle us with glory!
8. That earth which formerly was water upon the ocean (of space), which the wise (seers) found out by their skilful devices; whose heart is in the highest heaven, immortal, surrounded by truth, shall bestow upon us brilliancy and strength, (and place us) in supreme sovereignty!
9. That earth upon which the attendant waters jointly flow by day and night unceasingly, shall pour out milk for us in rich streams, and, moreover, besprinkle us with glory!
10. The earth which the Asvins have measured, upon which Vishnu has stepped out, which Indra, the lord of might, has made friendly to himself; she, the mother, shall pour forth milk for me, the son!
11. Thy snowy mountain heights, and thy forests, O earth, shall be kind to us! The brown, the black, the red, the multi-coloured, the firm earth, that is protected by Indra, I have settled upon, not suppressed, not slain, not wounded.
12. Into thy navel set us, O earth, and into thy navel, into the nourishing strength that has grown tip from thy body; purify thyself for us! The earth is the mother, and I the son of the earth; Parjanya is the father; he, too, shall save us!
13. The earth upon which they (the priests) inclose the altar (vedi), upon which they, devoted to all (holy) works, unfold the sacrifice, upon which are set up, in front of the sacrifice, the sacrificial posts, erect and brilliant, that earth shall prosper us, herself prospering!
14. Him that hates us, O earth, him that battles against us, him that is hostile towards us with his mind and his weapons, do thou subject to us, anticipating (our wish) by deed!
15. The mortals born of thee live on thee, thou supportest both bipeds and quadrupeds. Thine, O

ATHARVA VEDA

earth, are these five races of men, the mortals, upon whom the rising sun sheds undying light with his rays.

16. These creatures all together shall yield milk for us; do thou, O earth, give us the honey of speech!

17. Upon the firm, broad earth, the all-begetting mother of the plants, that is supported by (divine) law, upon her, propitious and kind, may we ever pass-our lives!

18. A great gathering-place thou, great (earth), hast become; great haste, commotion, and agitation are upon thee. Great Indra protects thee unceasingly. Do thou, O earth, cause us to brighten as if at the sight of gold: not any one shall hate us!

19. Agni (fire) is in the earth, in the plants, the waters hold Agni, Agni is in the stones; Agni is within men, Agnis (fires) are within cattle, within horses.

20. Agni glows from the sky, to Agni, the god, belongs the broad air. The mortals kindle Agni, the bearer of oblations, that loveth ghee.

21. The earth, clothed in Agni, with dark knees, shall make me brilliant and alert!

22. Upon the earth men give to the gods the sacrifice, the prepared oblation; upon the earth mortal men live pleasantly by food. May this earth give us breath and life, may she cause me to reach old age!

23. The fragrance, O earth, that has arisen upon thee, which the plants and the waters hold, which the Gandharvas and the Apsaras have partaken of, with that make me fragrant: not any one shall hate us!

24. That fragrance of thine which has entered into the lotus, that fragrance, O earth, which the immortals of yore gathered up at the marriage of Sûryâ, with that make me fragrant: not any one shall hate us!

25. That fragrance of thine which is in men, the loveliness and charm that is in male and female, that which is in steeds and heroes, that which is in the wild animals with trunks (elephants), the lustre that is in the maiden, O earth, with that do thou blend us: not any one shall hate us!

26. Rock, stone, dust is this earth; this earth is supported, held together. To this golden-breasted earth I have rendered obeisance.

27. The earth, upon whom the forest-sprung trees ever stand firm, the all-nourishing, compact earth, do we invoke.

28. Rising or sitting, standing or walking, may we not stumble with our right or left foot upon the earth!

29. To the pure earth I speak, to the ground, the soil that has grown through the brahma (spiritual exaltation). Upon thee, that holdest nourishment, prosperity, food, and ghee, we would settle down, O earth!

30. Purified the waters shall flow for our bodies; what flows off from us that do we deposit upon him we dislike: with a purifier, O earth, do I purify myself!

31. Thy easterly regions, and thy northern, thy southerly (regions), O earth, and thy western, shall be kind to me as I walk (upon thee)! May I that have been placed into the world not fall down!

32. Do not drive us from the west, nor from the east; not from the north, and not from the south! Security be thou for us, O earth: waylayers shall not find us, hold far away (their) murderous weapon!

33. As long as I look out upon thee, O earth, with Sûrya (the sun) as my companion, so long shall my sight not fall, as year followeth upon year!

34. When, as I lie, I turn upon my right or left side, O earth; when stretched out we lie with our ribs upon thee pressing against (us), do not, O earth, that liest close to everything, there injure us!

35. What, O earth, I dig out of thee, quickly shall that grow again: may I not, O pure one, pierce thy vital spot, (and) not thy heart!

36. Thy summer, O earth, thy rainy season, thy autumn, winter, early spring, and spring; thy decreed yearly seasons, thy days and nights shall yield us milk

37. The pure earth that starts in fright away from the serpent, upon whom were the fires that are within the waters, she that delivers (to destruction) the blasphemous Dasyus, she that takes the side of

ATHARVA VEDA

- Indra, not of Vritra, (that earth) adheres to Sakra (mighty Indra), the lusty bull.
38. Upon whom rests the sacrificial hut (sadas) and the (two) vehicles that hold the soma (havirdhâne), in whom the sacrificial post is fixed, upon whom the Brâhmanas praise (the gods) with riks and sâmans, knowing (also) the yagur-formulas; upon whom the serving-priests (ritvig) are employed so that Indra shall drink the soma;--
39. Upon whom the seers of yore, that created the beings, brought forth with their songs the cows, they the seven active (priests), by means of the satra-offerings, the sacrifices, and (their) creative fervour (tapas);--
40. May this earth point out to us the wealth that we-crave; may Bhaga (fortune) add his help, may Indra come here as (our) champion!
41. The earth upon whom the noisy mortals sing and dance, upon whom they fight, upon whom resounds the roaring drum, shall drive forth our enemies, shall make us free from rivals!
42. To the earth upon whom are food, and rice and barley, upon whom live these five races of men, to the earth, the wife of Parganya, that is fattened by rain, be reverence!
43. The earth upon whose ground the citadels constructed by the gods unfold themselves, every region of her that is the womb of all, Pragâpati shall make pleasant for us!
44. The earth that holds treasures manifold in secret places, wealth, jewels, and gold shall she give to me; she that bestows wealth liberally, the kindly goddess, wealth shall she bestow upon us!
45. The earth that holds people of manifold varied speech, of different customs, according to their habitations, as a reliable milch-cow that does not kick, shall she milk for me a thousand streams of wealth!
46. The serpent, the scorpion with thirsty fangs, that hibernating torpidly lies upon thee; the worm, and whatever living thing, O earth, moves in the rainy season, shall, when it creeps, not creep upon us: with what is auspicious (on thee) be gracious to us!
47. Thy many paths upon which people go, thy tracks for chariots and wagons to advance, upon which both good and evil men proceed, this road, free from enemies, and free from thieves, may we gain: with what is auspicious (on thee) be gracious to us!
48. The earth holds the fool and holds the wise, endures that good and bad dwell (upon her); she keeps company with the boar, gives herself up to the wild hog.
49. Thy forest animals, the wild animals homed in the woods, the man-eating lions, and tigers that roam; the ula, the wolf, mishap, injury (rikshikâ), and demons (rakshas), O earth, drive away from us!
50. The Gandharvas, the Apsaras, the Arâyas and Kimîdins; the Pisâkas and all demons (rakshas), these, O earth, hold from us!
51. The earth upon whom the biped birds fly together, the flamingoes, eagles, birds of prey, and fowls; upon whom Mâtârisvan, the wind, hastens, raising the dust, and tossing the trees-as the wind blows forth and back the flame bursts after;--
52. The earth upon whom day and night jointly, black and bright, have been decreed, the broad earth covered and enveloped with rain, shall kindly place us into every pleasant abode!
53. Heaven, and earth, and air have here given me expanse; Agni, Sûrya, the waters, and all the gods together have given me wisdom.
54. Mighty am I, 'Superior' (uttara) by name, upon the earth, conquering am I, all-conquering, completely conquering every region.
55. At that time, O goddess, when, spreading., (prathamânâ) forth, named (prithivî 'broad') by the gods, thou didst extend to greatness, then prosperity did enter thee, (and) thou didst fashion the four regions.
56. In the villages and in the wilderness, in the assembly-halls that are upon the earth; in the gatherings, and in the meetings, may we hold forth agreeably to thee!
57. As dust a steed did she, as soon as she was born, scatter these people, that dwelt upon the earth, she the lovely one, the leader, the guardian of the world, that holds the trees and plants.

58. The words I speak, honied do I speak them: the things I see they furnish me with. Brilliant I am and alert: the others that rush (against me) do I beat down.
59. Gentle, fragrant, kindly, with the sweet drink (kîlâla) in her udder, rich in milk, the broad earth together with (her) milk shall give us courage!
60. She whom Visvakarman (the creator of all) did search out by means of oblations, when she had entered the surging (flood of the) atmosphere, she, the vessel destined to nourish, deposited in a secret place, became visible (to the gods) and the (heavenly) mothers.
61. Thou art the scatterer of men, the broadly expanding Aditi that yields milk according to wish. What is wanting in thee Pragâpati, first-born of the divine order (rita), shall supply for thee
62. Thy laps, O earth, free from ailment! Free from disease, shall be produced for us! May we attentively, through our long lives, be bearers of bali-offerings to thee!
63. O mother earth, kindly set me down upon a well-founded place! With (father) heaven cooperating, O thou wise one, do thou place me into happiness and prosperity!
-

XIII, 1. Prayer for sovereign power addressed to the god Rohita and his female Rohinî.

1. Rise up, O steed, that art within the waters, enter this kingdom, rich in liberal gifts! Rohita (the red sun) who has begotten this all, shall keep thee well-supported for sovereignty!
2. The steed that is within the waters has risen up: ascend upon the clans that are sprung from thee! Furnishing soma, the waters, plants, and cows, cause thou four-footed and two-footed creatures to enter here!
3. Do ye, strong Maruts, children of Prisni (the cloud), allied with Indra, crush the enemies! Rohita shall hear you, that give abundant gifts, the thrice seven Maruts, who take delight in sweet (nourishment)!
4. Rohita has climbed the heights, he has ascended them, he, the embryo of women, (has ascended) the womb of births. Closely united with these women they found out the six broad (directions); spying out a road he has brought hither sovereignty.
5. Hither to thee Rohita has brought sovereignty; he has dispersed the enemies: freedom from danger has resulted for thee. To thee heaven and earth together with the revatî and sakvarî-stanzas shall yield gifts at will!
6. Rohita produced heaven and earth; there Parameshthin (the lord on high) extended the thread (of the sacrifice). There Aga Ekapâda (the one-footed goat, the sun) did fix himself; he made firm the heavens and earth with his strength.
7. Rohita made firm heaven and earth, by him the (heavenly) light was established, by him the firmament. By him the atmosphere and the spaces were measured out, through him the gods obtained immortality.
8. Rohita did ponder the multiform (universe) while preparing (his) climbings and advances. Having ascended the heaven with great might, he shall anoint thy royalty with milk and ghee!
9. All thy climbings, advances, and all thy ascents with which thou, (Rohita, the sun), fillest the heavens and the atmosphere, having strengthened thyself with their brahma and payas (spiritual and physical essence) do thou keep awake (do thou watch over) among the people in the kingdom of the (earthly) Rohita (the king)!
10. The peoples that have originated from thy tapas (heat, or creative fervour), have followed here the calf, the gâyatri. They shall enter thee with kindly spirit; the calf Rohita with its mother shall come

on!

11. High on the firmament Rohita has stood, a youth, a sage, begetting all forms. As Agni he shines with piercing light, in the third space he did assume lovely (forms).
12. A bull with a thousand horns, Gâtavedas (fire), endowed with sacrifices of ghee, carrying soma upon his back, rich in heroes, he shall, when implored, not abandon me, nor may I abandon thee: abundance in cattle and abundance in heroes procure for me!
14. Rohita is the generator of the sacrifice, and its mouth; to Rohita I offer oblations with voice, ear, and mind. To Rohita the gods resort with glad mind: he shall cause me to rise through elevation derived from the assembly!
14. Rohita arranged a sacrifice for Visvakarman; from it these brilliant, qualities have come to me. Let me announce thy origin over the extent of the world!
15. Upon thee have ascended the brihatî and the pankti (metres), upon thee the kakubh with splendour, O Gâtavedas. Upon thee the vashat-call, whose syllables make an usnihâ, has ascended, upon thee Rohita with his seed has ascended.
16. This one clothes himself in the womb of the earth, this one clothes himself in heaven, and in the atmosphere. This one at the station of the brown (sun) did attain unto the worlds of light.
17. O Vâkaspati (lord of speech), the earth shall be pleasant to us, pleasant our dwelling, agreeable our couches! Right here life's breath shall be to our friend; thee, O Parameshthin, Agni shall envelop in life and lustre!
18. O Vâkaspati, the five seasons that we have, which have come about as the creation of Visvakarman, rialit here (they and) life's breath shall be to our friend; thee, O Parameshthin, Rohita shall envelop in life and lustre!
19. O Vâkaspati, good cheer and spirit, cattle in our stable, children in our wombs beget thou! Right here life's breath shall be to our friend; thee, O Parameshthin, I envelop in life and lustre.
20. God Savitar and Agni shall envelop thee, Mitra and Varuna surround thee with lustre! Treading down all powers of grudge come thou hither: thou hast made this kingdom rich in liberal gifts.
21. Thou, O Rohita, whom the brindled cow, harnessed at the side, carries, goest with brilliance, causing the waters to flow.
22. Devoted to Rohita is Rohinî his mistress, with beautiful colour (complexion), great, and lustrous: through her may we conquer booty of every description, through her win every battle!
23. This seat, Rohinî, belongs to Rohita; yonder is the path on which the brindled (female) goes! Her the Gandharvas and the Kasyapas lead forth, her the sages guard with diligence.
24. The radiant bay steeds of the sun, the immortal, ever draw the delightful chariot. Rohita, the drinker of ghee, the shining god, did enter the variegated heavens.
25. Rohita, the sharp-horned bull, who surpasses Agni and surpasses Sûrya, who props up the earth and the sky, out of him the gods frame the creations.
26. Rohita ascended the heaven from the great flood; Rohita has climbed all heights.
27. Create (the cow) that is rich in milk, drips with ghee: she is the milch-cow of the gods that does not refuse! Indra shall drink the Soma, there shall be secure possession; Agni shall sing praises: the enemies do thou drive out!
28. Agni kindled, spreads his flames, fortified by ghee, sprinkled with ghee. Victorious, all-conquering Agni shall slay them that are my rivals!
29. He shall slay them, shall burn the enemy that battles against us! With the flesh-devouring Agni do we burn our rivals.
30. Smite them down, O Indra, with the thunderbolt, with thy (strong) arm! Then have I overpowered my rivals with Agni's brilliant strengths.
31. O Agni, subject our rivals to us; confuse, O Brihaspati, the kinsman that is puffed up! O Indra and Agni, O Mitra and Varuna, subjected they shall be, unable to vent their wrath against us!
32. Do thou, god Sûrya (the sun), when thou risest, beat down my rivals, beat them down with a

stone: they shall go to the nethermost darkness!

33. The calf of Virâg, the bull of prayers, carrying the bright (soma) upon his back, has ascended the atmosphere. A song accompanied by ghee they sing to the calf; himself brahma (spiritual exaltation) they swell him with their brahma (prayer).

34. Ascend the heavens, ascend the earth sovereignty ascend thou, and possessions ascend thou! Offspring ascend thou, and immortality ascend thou, unite thy body with Rohita!

35. The gods that hold sovereignty, who go about the sun, with these allied, Rohita, kindly disposed, shall bestow sovereignty upon thee!

36. The sacrifices purified by prayer lead thee forth; the bay steeds that travel upon the road carry thee: thou shinest across the swelling ocean.

37. In Rohita who conquers wealth, conquers cattle, and conquers booty, heaven and earth are fixed. Of thee that hast a thousand and seven births, let me announce the origin over the extent of the world!

38. Glorious thou goest to the intermediate directions and the directions (of space), glorious (in the sight) of animals and the tribes of men, glorious in the lap of the earth, of Aditi: may I like Savitar be lovely!

39. Being yonder thou knowest (what takes place) here; being here thou beholdest these things. Here (men) behold the inspired sun that shines upon the sky.

40. A god thou praisest the gods, thou movest within the flood. They kindle (him), a universal fire; him the highest sages know.

41. Below the superior (region), above the inferior (region) here, the cow has arisen supporting (her) calf by the foot. Whither is she turned; to which half (of the universe), forsooth, has she aone away; where, forsooth, does she beget? Verily not in this herd!

42. One-footed, two-footed, four-footed is she; eight-footed, nine-footed became she, the thousand-syllabled (consisting of thousand elements) pankti (quinary stanza) of the universe: the oceans from her flow forth upon (the world).

43. Ascending the heaven, immortal, receive kindly my song! The sacrifices purified by prayer lead thee forth; the bay steeds that travel upon the road carry thee.

44. That do I know of thee, O immortal, where thy march is upon the sky, where thy habitation is in the highest heaven.

45. Sûrya (the sun) surveys the sky, Sûrya the earth, Sûrya the waters. Sûrya is the single eye of being: he has ascended the great heavens.

46. The broad (directions) where the fagots that fence in (the fire), the earth turned itself into a fire-altar. There Rohita laid on for himself these two fires, cold and heat.

47. Laying on cold and heat, using the mountains as sacrificial posts, the two fires of Rohita who knows the (heavenly) light, into which (the fires) rain (flowed) as ghee, carried out the sacrifice.

48. The fire of Rohita who knows the (heavenly) light is kindled by prayer. From it heat, from it cold, from it the sacrifice was produced.

49. The two fires swelling through prayer, increased through prayer, sacrificed into with prayer; the two fires of Rohita who knows the (heavenly) light, kindled through prayer, carried out the sacrifice.

50. One is deposited in truth, the other is kindled in the waters. The two fires of Rohita who knows the (heavenly) light, kindled through prayer, carried out the sacrifice.

51. The fire which the wind brightens up, and that which Indra and Brahmanaspati (brighten up), the two fires of Rohita who knows the (heavenly) light, kindled through prayer, carried out the sacrifice.

52. Having fashioned the earth into an altar, having made the heavens (his) sacrificial reward, then having made heat into fire, Rohita created all that has breath through rain (serving) as ghee.

53. Rain fashioned itself into ghee, heat into fire, the earth into an altar. Then Agni by (his) songs fashioned the high mountains.

54. Having fashioned by means of songs the high (mountains), Rohita spake to the earth: In thee all shall be born, what is and what shall be.

55. The sacrifice first, (and then) what is and what shall be was born. From that this all was born, and whatever here appears, brought hither by the sage Rohita.
56. He who kicks a cow with his foot, and he who micturates towards the sun--of thee do I tear out the root; thou shalt henceforth not cast a shadow!
57. Thou that passest across me, casting thy shadow against me, between me and the fire--of thee do I tear out the root; thou shalt henceforth not cast a shadow!
58. He, O god Sûrya, that to-day passes between thee and me, upon him our evil dream, our foulness, and our misfortunes do we wipe off.
59. May we not miss our way, may we not, O Indra, miss the sacrifice of him that presses the soma; may not the powers of grudge intercept us!
60. The (guiding) thread stretched out among the gods, that accomplishes the sacrifice, that, by pouring oblations, may we attain!

XI, 5. Glorification of the sun, or the primeval principle, as a Brahman disciple.

1. The Brahmakârin (Brahmanical disciple) moves inciting both hemispheres of the world; in him the gods are harmonised. He holds the heavens and the earth, he fills the teacher with creative fervour (tapas).
2. The fathers, the divine folk, and all the gods severally follow the Brahmakârin; the Gandharvas did go after him, six thousand three hundred and thirty-three. He fills all the gods with creative fervour.
3. When the teacher receives the Brahmakârin as a disciple, he places him as a foetus inside (of his body). He carries him for three nights in his belly: when he is born the gods gather about to see him.
4. This earth is (his first) piece of firewood, the heaven the second, and the atmosphere also he fills with (the third) piece of firewood. The Brahmakârin. fills the worlds with his firewood, his girdle, his asceticism, and his creative fervour.
5. Prior to the brahma (spiritual exaltation) the Brahmakârin was born; clothed in heat, by creative fervour he arose. From him sprung the brâhmanam (Brahmanic life) and the highest brahma, and all the gods together with immortality (amrita).
6. The Brahmakârin advances, kindled by the firewood, clothed in the skin of the black antelope, consecrated, with long beard. Within the day he passes from the eastern to the northern sea; gathering together the worlds he repeatedly shapes them.
7. The Brahmakârin, begetting the brahma, the waters, the world, Pragâpati Parameshthin (he that stands in the highest place), and Virâg, having become an embryo in the womb of immortality, having forsooth, become Indra, pierced the Asuras.
8. The teacher fashioned these two hemispheres of the world, the broad and the deep, earth and heaven. These the Brahmakârin guards with his creative fervour (tapas): in him the gods are harmonised.
9. This broad earth and the heaven the Brahmakârin first brought hither as alms. Having made these into two sticks of firewood he reveres them upon them all beings have been founded.
10. One is on the hither side, the other on the farther side of the back of the heavens; secretly are deposited the two receptacles of the brâhmanam (Brahmanic life). These the Brahmakârin protects by his tapas (creative fervour); understandingly he performs that brahma (spiritual exaltation) solely.
11. One on the hither side, the other away from the earth, do the two Agnis come together between these two hemispheres (of the world). To them adhere the rays firmly; the Brahmakârin by his tapas (creative fervour) enters into the (rays).

12. Shouting forth, thundering, red, white he carries a great penis along the earth. The Brahmakârin sprinkles seed upon the back of the earth; through it the four directions live.
13. Into fire, the sun, the moon, Mâtârisvan (wind), and the waters, the Brahmakârin places the firewood; the lights from these severally go into the clouds, from them come sacrificial butter, the purusha (primeval man), rain, and water.
14. Death is the teacher, (and) Varuna, Soma, the plants, milk; the clouds were the warriors: by these this light has been brought hither.
15. Varuna, having become the teacher, at home prepares the ghee solely. Whatever he desired from Pragâpati, that the Brahmakârin furnished, as Mitra (a friend) from his own Atman (spirit, or person).
16. The Brahmakârin is the teacher, the Brahmakârin Pragâpati. Pragâpati rules (shines forth, vi râgati); Virâg (heavenly power, or light) became Indra, the ruler.
17. Through holy discipleship. (brahmakâryam), through tapas (creative fervour), the king protects his kingdom. The teacher by (his own) brahmakâryam (holy life) seeks (finds) the Brahmakârin.
18. Through holy discipleship the maiden obtains a young husband, through holy discipleship the steer, the horse seeks to obtain fodder.
19. Through holy discipleship, through creative fervour, the gods drove away death. Indrajorsooth, by his holy discipleship brought the light to the gods.
20. The plants, that which was and shall be, day and night, the tree, the year along with the seasons, have sprung from the Brahmakârin.
21. The earthly and the heavenly animals, the wild and the domestic, the wingless and the winged (animals), have sprung from the Brahmakârin.
22. All the creatures of Pragâpati (the creator) severally carry breath in their souls. All these the brahma, which has been brought hither in the Brahmakârin, protects.
23. This, that was set into motion by the gods, that is insurmountable, that moves shining, from it has sprung the brâhmanam (Brahmanical life), the highest brahma, and all the gods, together with immortality (amrita).
- 24, 25. The Brahmakârin carries the shining brahma: into this all the gods are woven. Producing in-breathing and out-breathing, as well as through-breathing; speech, mind, heart, brahma, and wisdom, do thou furnish us with sight, hearing, glory, food, semen, blood, and belly!
26. These things the Brahmakârin fashioned upon the back of the (heavenly) water. He stood in the sea kindled with tapas (creative fervour). He, when he has bathed, shines vigorously upon the earth, brown and ruddy.

XI, 4. Prâna, life or breath, personified as the supreme spirit.

1. Reverence to Prâna, to whom all this (universe) is subject, who has become the lord of the all, on whom the all is supported!
2. Reverence, O Prâna, to thy roaring (wind), reverence, O Prâna, to thy thunder, reverence, O Prâna, to thy lightning, reverence, O Prâna, to thy rain!
When Prâna calls aloud to the plants with his thunder, they are fecundated, they conceive, and then are produced abundant (plants).
4. When the season has arrived, and Prâna calls aloud to the plants, then everything rejoices, whatsoever is upon the earth.
5. When Prâna has watered the great earth with rain, then the beasts rejoice; (they think): 'strength, forsooth, we shall now obtain.'
6. When they had been watered by Prâna, the plants spake in concert: 'thou hast, forsooth, prolonged our life, thou hast made us all fragrant.'

ATHARVA VEDA

7. Reverence be, O Prâna, to thee coming, reverence to thee going; 'reverence to thee standing, and reverence, too, to thee sitting!
8. Reverence be to thee, O Prâna, when thou breathest in (primate), reverence when thou breathest out! Reverence be to thee when thou art turned away, reverence to thee when thou art turned hither: to thee, entire, reverence be here!
9. Of thy dear form, O Prâna, of thy very dear form, of the healing power that is thine, give unto us, that we may live!
10. Prâna clothes the creatures, as a father his dear son. Prâna, truly, is the lord of all, of all that breathes, and does not breathe.
11. Prâna is death, Prâna is fever. The gods worship Prana. Prâna shall place the truth-speaker in the highest world
12. Prâna is Virâg (power, lustre), Prâna is Deshrî (the divinity that guides): all worship Prâna. Prâna verily is sun and moon. They call Prâna Pragâpati.
13. Rice and barley are in-breathing and outbreathing. Prâna is called a steer. In-breathing forsooth, is founded upon barley; rice is called out-breathing.
14. Man breathes out and breathes in when within the womb. When thou, O Prâna, quickenest him, then is he born again.
15. They call Prâna Mâtarisvan (the wind); Prâna, forsooth, is called Vâta (the wind). The past and the future, the all, verily is supported upon Prâna.
16. The holy (âtharvana) plants, the magic (ângirasa) plants, the divine plants, and those produced by men, spring forth, when thou, O Prâna, quickenest them.
17. When Prâna has watered the great earth with rain, then the plants spring forth, and also every sort of herb.
18. Whoever, O Prâna, knows this regarding thee, and (knows) on what thou art supported, to him all shall offer tribute in yonder highest world.
19. As all these creatures, O Prâna, offer thee tribute, so they shall offer tribute (in yonder world) to him who hears thee, O far-famed one!
20. He moves as an embryo within the gods; having arrived, and being in existence, he is born again. Having arisen he enters with his might the present and the future, as a father (goes to) his son.
21. When as a swan he rises from the water he does not withdraw his one foot. If in truth he were to withdraw it, there would be neither to-day, nor to-morrow, no night and no day, never would the dawn appear.
22. With eight wheels, and one fellow he moves, containing a thousand sounds (elements), upward in the east, downward in the west. With (his) half he produced the whole world: what is the visible sign of his (other) half?
23. He who rules over this (all) derived from every source, and over everything that moves reverence be to thee, O Prâna, that wieldest a swift bow against others (the enemies)!
24. May Prâna, who rules over this (all) derived from every source, and over everything that moves, (may he) unwearied, strong through the brahma, adhere to me!
25. Erect he watches in those that sleep, nor does lie lie down across. No one has heard of his sleeping in those that sleep.
26. O Prâna, be not turned away from me, thou shalt not be other than myself! As the embryo of the waters (fire), thee, O Prâna, do bind to me, that I may live.

IX, 2. Prayer to Kâma (love), personified as a primordial power.

1. To the bull that slays the enemy, to Kâma, do I render tribute with ghee, oblation, and (sacrificial) melted butter. Do thou, since thou hast been extolled, hurl down my enemies by thy great might!
2. The evil dream which is offensive to my mind and eye, which harasses and does not please me, that (dream) do I let loose upon my enemy. Having praised Kâma may I prevail!
3. Evil dreams, O Kâma, and misfortune, O Kâma, childlessness, ill-health, and trouble, do thou, a strong lord, let loose upon him that designs evil against us!
4. Drive them away, O Kâma, thrust them away, O Kâma; may they that are my enemies fall into trouble! When they have been driven into the nethermost darkness, do thou, O Agni, burn up their dwelling-places!
5. That milch-cow, O Kâma, whom the sages call Vâk Virâg (ruling, or resplendent speech), is said to be thy daughter; by her drive away my enemies; breath, cattle, and life shall give them a wide birth!
6. With the strength of Kâma, Indra, king Varuna, and Vishnu, with the impelling force (savena) of Savitar, with the priestly power of Agni, do I drive forth the enemies, as a skilled steersman a boat.
7. My sturdy guardian, strong Kâma, shall procure for me full freedom from enmity! May the gods collectively be my refuge, may all the gods respond to this, my invocation!
8. Taking pleasure in this (sacrificial) melted butter, and ghee do ye, (O gods), of whom Kâma is the highest, be joyful in this place, procuring for me full freedom from enmity!
9. O Indra and Agni, and Kâma, having formed an alliance, do ye hurl down my enemies; when they have fallen into the nethermost darkness, do thou, O Agni, burn up after them their dwelling places!
10. Slay thou, O Kâma, those that are my enemies, hurl them down into blind darkness. Devoid of vigour, Without sap let them all be; they shall not live a single day!
11. Kâma has slain those that are my enemies, a broad space has he furnished me to thrive in. May the four directions of space bow down to me, and the six broad (regions) carry ghee to me!
12. They (the enemies) shall float down like a boat cut loose from its moorings! There is no returning again for those who have been struck by our missiles.
13. Agni is a defence, Indra a defence, Soma a defence. May the gods, who by their defence ward off (the enemy), ward him off!
14. With his men reduced, driven out, the hated (enemy) shall go, shunned by his own friends! And down upon the earth do the lightnings alight; may the strong god crush your enemies!
15. This mighty lightning supports both moveable and immovable things, as well as all thunders. May the rising sun by his resources and his majesty hurl down my enemies, lie the mighty one!
16. With that triple-armoured powerful covering of thine, O Kâma, with the charm that has been made into an Invulnerable armour spread (over thee), with that do thou drive away those who are my enemies; may breath, cattle, and life give them a wide berth!
17. With the weapon with which the god drove forth the Asuras, with which Indra led the Dasyus to the nethermost darkness, with that do thou, O Kâma, drive forth far away from this world those who are my enemies!
18. As the gods drove forth the Asuras, as Indra forced the demons into the nethermost darkness, thus do thou, O Kâma, drive forth far away from this world those who are my enemies!
19. Kâma was born at first; him neither the gods, nor the Fathers, nor men have equalled. To these art thou superior, and ever great; to thee, O Kâma, do I verily offer reverence.
20. As great as are the heavens and earth in extent, as far as the waters have swept, as far as fire; to these art thou superior, &c.
21. Great as are the directions (of space) and the intermediate direction on either side, great as are the regions and the vistas of the sky; to these art thou superior, &c.
22. As many bees, bats, kurûru-worms, as many vaghas and tree-serpents as there are; to these art

thou superior, &c.

23. Superior art thou to all that winks (lives), superior to all that stands still (is not alive), superior to the ocean art thou, O Kâma, Manyu! To these art thou superior, &c.

24. Not, surely, does the wind equal Kâma, not the fire, not the sun, and not the moon. To these art thou superior, &c.

25. With those auspicious and gracious forms of thine, O Kâma, through which what thou wilt becometh real with these do thou enter into us, and elsewhere send the evil thoughts!

XIX, 53. Prayer to Kâla (time), personified as a primordial power.

1. Time, the steed, runs with seven reins (rays), thousand-eyed, ageless, rich in seed. The seers, thinking holy thoughts, mount him, all the beings (worlds) are his wheels.

2. With seven wheels does this Time ride, seven naves has he, immortality is his axle. He carries hither all these beings (worlds). Time, the first god, now hastens onward.

3. A full jar has been placed upon Time; him, verily, we see existing in many forms. He carries away all these beings (worlds); they call him Time in the highest heaven.

4. He surely did bring hither all the beings (worlds), he surely did encompass all the beings (worlds). Being their father, he became their son; there is, verily, no other force, higher than he.

5. Time begot yonder heaven, Time also (begot) these earths. That which was, and that which shall be, urged forth by Time, spreads out.

6. Time created the earth, in Time the sun burns. In Time are all beings, in Time the eye looks abroad.

7. In Time mind is fixed, in Time breath (is fixed), in Time names (are fixed); when Time has arrived all these creatures rejoice.

8. In Time tapas (creative fervour) is fixed; in Time the highest (being is fixed); in Time brahma (spiritual exaltation) is fixed; Time is the lord of everything, he was the father of Pragâpati.

9. By him this (universe) was urged forth, by him it was begotten, and upon him this (universe) was founded. Time, truly, having become the brahma (spiritual exaltation), supports Parameshthin (the highest lord).

10. Time created the creatures (pragâh), and Time in the beginning (created) the lord of creatures (Prâgapati); the self-existing Kasyapa and the tapas (creative fervour) from Time were born.

XIX, 54. Prayer to Kâla (time), personified as a primordial power.

1. From Time the waters did arise, from Time the brahma (spiritual exaltation), the tapas (creative fervour), the regions (of space did arise). Through Time the sun rises, in Time he goes down again.

2. Through Time the wind blows, through Time (exists) the great earth; the great sky is fixed in Time. In Time the son (Pragâpati) begot of yore that which was, and that which shall be.

3. From Time the Riks arose, the Yagus was born from Time; Time put forth the sacrifice, the imperishable share of the gods.

4. Upon Time the Gandharvas and Apsarases are founded, upon Time the worlds (are founded), in Time this Angiras and Atharvan rule over the heavens.

5. Having conquered this world and the highest world, and the holy (pure) worlds (and) their holy divisions; having by means of the brahma (spiritual exaltation) conquered all the worlds, Time, the highest God, forsooth, hastens onward.

XI, 7. Apotheosis of the ukkhishta, the leavings of the sacrifice.

1. In the ukkhishta are deposited name (quality) and form, in the ukkhishta the world is deposited. Within the ukkhishta Indra and Agni, and the all are deposited.
2. In the ukkhishta heaven and earth, and all beings, are deposited; in the ukkhishta are deposited the waters, the ocean, the moon, and the wind.
3. In the ukkhishta are both being and non-being, death, strength (food), and Pragâpati. The (creatures) of the world are founded upon the ukkhishta; (also) that which is confined and that which is free, and the grace in me.
4. He who fastens what is firm, the strong, the leader, the brahma, the ten creators of the all, the divinities, are fixed on all sides to the ukkhishta as the (spokes of the) wheel to the nave.
5. Rik, Sâman, and Yagus, the singing of the sâmans, their introductions, and the stotras are in the ukkhishta. The sound 'him' is in the ukkhishta, and the modulations and the music of the sâman. That is in me.
6. The prayer to Indra and Agni (aindrâgnam), the call to the soma, as it is being purified (pâvamâmam), the mahânâmnî-verses, the singing of the mahâvrata, (these) divisions of the service are in the ukkhishta, as the embryo in the mother.
7. The ceremony of the consecration of the king (râgasûya), the vâgapeya, the agnishtoma, and the cattle-sacrifice belonging to it, the arka and the horse-sacrifice, and the most delightful (sacrifice) for which fresh barhis is strewn, are in the ukkhishta.
8. The preparation of the sacred fire (agnyâdheyam), the consecration for the soma-sacrifice (dikshâ), the sacrifice by which (special) wishes are fulfilled, together with the metres, the sacrifices that have passed out, and the extended sacrifices (satra), are lounded upon the ukkhishta.
9. The agnihotra, faith, the call vashat, vows and asceticism, sacrificial rewards, what is sacrificed (to the gods) and given (to the priests) are contained in the ukkhishta.
10. The (soma-sacrifice) that lasts one night (ekarâtra), and that which lasts two nights (dvirâtra), the (condensed soma-sacrifice called) sadyahkrî, and (that which is called) prakrî, the (Songs called) ukthya, are woven and deposited in the ukkhishta; (also the parts) of the sacrifice subtle through (higher) knowledge.
11. The soma-sacrifice that lasts four nights (katûrâtra), five nights (pañkarâtra), six nights (shadrâtra), and along (with them) those that last double the time; the sixteenfold stotra (shodasin), and the soma-sacrifice that lasts seven nights (saptarâtra), all the sacrifices which were founded upon immortality (amrita), were begotten of the ukkhishta.
12. The pratihâra-passages (in the sâman-songs), and their final syllables, the (soma-sacrifices called) visvagit and abhgit, the soma-sacrifice that ends with the day (sâhna), and that which lasts into the next day (atirâtra), are in the ukkhishta--the soma-sacrifice also that lasts twelve days. That is in me.
13. Liberality, accomplishment, possession, the call svadhâ, nurture, immortality (amrita), and might, all inner desires are satisfied according to wish in the ukkhishta.
14. The nine earths, oceans, heavens, are founded upon the ukkhishta. The sun shines in the ukkhishta, and day and night also. That is in me.
15. The (soma-sacrifice called) upahavya, the offering on the middle day of a sacrifice lasting a year (vishûvant), and the sacrifices that are secretly presented, Ukkhishta, the sustainer of the universe, the father of the generator (Pragâpati), supports.
16. Ukkhishta, the father of the generator, the grandson of the spirit (asu), the primal ancestor (grandfather), the ruler of the universe, the lusty bull dwells upon the earth.

17. Order (rita), truth (satya), creative fervour (tapas), sovereignty, asceticism, law and works; past, future, strength, and prosperity, are in the ukkhishta-force in force.
18. Success, might, plans, dominion, sovereignty, the six broad (regions), the year, libation (idâ), the orders to the priests (praisha), the draughts of soma (graha), oblations (are founded) upon the ukkhishta.
19. The (liturgies called) katurhotârah, the âpri-hymns, the triennial sacrifices, the (formulas called) nîvid, the sacrifices, the priestly functions, the cattle-sacrifice and the soma-oblations connected with it, are in the ukkhishta.
20. The half-months and months, the divisions of the year together with the seasons, the resounding waters, thunder, the great Vedic canon (sruti) are in the ukkhishta.
21. Pebbles, sand, stones, herbs, plants, grass, clouds, lightning, rain, are attached to, and are founded upon the ukkhishta.
22. Success, attainment, accomplishment, control, greatness, prosperity, supreme attainment, and wellbeing rest upon, rest in, have been deposited in the ukkhishta.
23. Whatever breathes with breath, and sees with sight, all gods in the heavens, founded upon heaven, were born of the ukkhishta.
24. The riks and the sâmans, the metres, the ancient legends (purânam) together with the yagus, all gods in the heavens, founded upon heaven, were born of the ukkhishta.
25. In-breathing and out-breathing, sight, hearing, imperishableness and perishableness, all gods in the heavens, founded upon heaven, were born of the ukkhishta.
26. Joys, pleasures, delights, jubilation and merriment, all gods in the heavens, founded upon heaven, were born of the ukkhishta.
27. The gods, the (deceased) Fathers, men, Gandharvas and Apsaras, all gods in the heavens, founded upon heaven, were born of the ukkhishta.

IX, 1. Hymn to the honey-lash of the Asvins.

1. From heaven, from earth, from the atmosphere, from the sea, from the fire, and from the wind, the honey-lash hath verily sprung. This, clothed in amrita (ambrosia), all the creatures revering, acclaim in their hearts.
2. Great sap of all forms (colours) it hath-they call thee moreover the seed of the ocean. Where the honey-lash comes bestowing gifts, there life's breath, and there immortality has settled down.
3. Men severally, contemplating it profoundly, behold its action upon the earth: from the fire and from the wind the honey-lash hath verily sprung, the strong child of the Maruts.
4. Mother of the Âdityas, daughter of the Vasus, breath of life of created beings, nave of immortality, the honey-lash, golden-coloured, dripping ghee, as a great embryo, moves among mortals.
5. The god's begot the lash of honey, from it came an embryo having all forms (colours). This, as soon as born, (while yet) young its mother nourishes; this, as soon as born, surveys all the worlds.
6. Who knows it and who perceives it, the inexhaustible, soma-holding cup that has come from the heart of it (the honey-lash)? 'Tis the wise priest: he shall derive inspiration from it!
7. He knows them, and he perceives them, the inexhaustible breasts of it (the honey-lash), that yield a thousand streams. Nourishment they pour out -without recalcitration.
8. The great (cow) that loudly gives forth the sound 'him,' that bestows strength, and goes with loud shouts to the holy act, bellowing with lust for the three (male) gharvas (fires), she lows, and drips with (streams) of milk.
9. When the waters, the mighty bulls, self-sovereign, wait upon (the cow), swollen with milk, (then)

they, the waters, pour nourishment (upon her), and cause her to pour nourishment at will for him that knoweth this.

10. The thunder is thy voice, O Pragâpati; as a bull thou hurlest thy fire upon the earth. From the fire, and from the wind the honey-lash hath verily sprung, the strong child of the Maruts.

11. As the soma at the morn ing-pressure is dear to the Asvins, thus in my own person, O Asvins, lustre shall be sustained!

12. As the soma at the second (mid-day) pressure is dear to Indra and Agni, thus in my own person, O Indra, and Agni, lustre shall be sustained!

13. As the soma at the third pressure (evening) is dear to the Ribhus, thus in my own person, O Ribhus, lustre shall be sustained!

14. May I beget honey for myself; may I obtain honey for myself! Bringing milk, O Agni, I have come: endow me with lustre!

15. Endow me, O Agni, with lustre, endow me with offspring and with life! May the gods take note of this (prayer) of mine; may Indra together with the Rishis (take note of it)!

16. As bees carry together honey upon honey, thus in my own person, O Asvins, lustre shall be sustained!

17. As the bees pile this honey upon honey, thus in my own person, O Asvins, lustre, brilliance, strength, and force shall be sustained!

18. The honey that is in the mountains, in the heights; in the cows, and in the horses; the honey which is in the surâ (brandy) as it is being poured out, that shall be in me!

19. O Asvins, lords of brightness, anoint me with the honey of the bee, that I may speak forceful speech among men!

20. The thunder is thy speech, O Pragâpati; as a bull thou hurlest thy fire upon earth and heaven. All animals live upon it (the earth), and she with it (Pragâpati's fire) fills nourishment and food.

21. The earth is the staff, the atmosphere the embryo, the heaven the whip (itself?), the lightning the whip-cord; of gold is the tip (of the whip?).

22. He that knoweth the seven honies of the whip becomes rich in honey; (to wit), the Brâhmana, the king, the cow, the ox, rice, barley, and honey as the seventh.

23. Rich in honey becomes he, rich in honey become his appurtenances, worlds rich in honey does he win, he that knoweth thus.

24. When in a bright sky it thunders, then Pragâpati manifests himself to (his) creatures (pragâh). Therefore do I stand with the sacred cord suspended from the right shoulder (prâkinopavita), saying, 'O Pragâpati, watch over me!' The creatures (pragâh) watch over him, Pragâpati watches over him, that knoweth thus.

Varaha Upanishad

Om ! May He protect us both together; may He nourish us both together; May we work conjointly with great energy, May our study be vigorous and effective; May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me ! Let there be Peace in my environment ! Let there be Peace in the forces that act on me !

CHAPTER - I

The great sage Ribhu performed penance for twelve Deva (divine) years. At the end of the time, the Lord appeared before him in the form of a boar. He said: "Rise, rise and choose your boon". The sage got up and having prostrated himself before him said: "O Lord, I will not, in my dream, wish of thee those things that are desired by the worldly. All the Vedas, Shastras, Itihasas and all the hosts of other sciences, as well as Brahma and all the other Devas, speak of emancipation as resulting from a knowledge of thy nature. So impart to me that science of Brahman which treats of thy nature."

Then the boar-shaped Bhagavan (Lord) said:

1. Some disputants hold that there are twenty-four Tattvas (principles) and some thirty-six, whilst others maintain that there are ninety-six.
2. I shall relate them in their order. Listen with an attentive mind. The organs of sense are five, viz., ear, skin, eye and others.
3. The organs of action are five, viz., mouth, hand, leg and others. Pranas (vital airs) are five; sound and other (viz., rudimentary principles) are five.
4. Manas, Buddhi, Chitta and Ahankara are four; thus those that know Brahman know these to be the twenty-four Tattvas.
5. Besides these, the wise hold the quintuplicated elements to be five, viz., earth, water, fire, Vayu and Akasa;
6. The bodies to be three, viz., the gross, the subtle and the Karana or causal; the states of consciousness to be three, viz., the waking, the dreaming and the dreamless sleeping.
- 7-8. The Munis know the total collection of Tattvas to be thirty-six (coupled with Jiva). With these Tattvas, there are six changes, viz., existence, birth, growth, transformation, decay and destruction.
9. Hunger, thirst, grief, delusion, old age and death are said to be the six infirmities.
10. Skin, blood, flesh, fat, marrow and bones are said to be the six sheaths. Passion, anger, avarice, delusion, pride and malice are the six kinds of foes.
11. Vishva, Taijasa and Prajna are the three aspects of the Jiva. Sattva, Rajas and Tamas are the three Gunas (qualities).
12. Prarabdha, Sanchita and Agamin are the three Karmas. Talking, lifting, walking, excreting and enjoying are the five actions (of the organs of action);
13. And there are also thought, certainty, egoism, compassion, memory (functions of Manas, etc.), complacency, sympathy and indifference;
14. Dik (the quarters), Vayu, Sun, Varuna, Ashvini Devas, Agni, Indra, Upendra and Mrityu (death); and then the moon, the four-faced Brahma, Rudra, Kshetrajna and Ishvara.
- 15-16. Thus these are the ninety-six Tattvas. Those that worship, with devotion, me of the form of boar, who am other than the aggregate of these Tattvas and am without decay are released from Ajnana and its effects and become Jivanmuktas.
17. Those that know these ninety-six Tattvas will attain salvation in whatever order of life they may be, whether they have matted hair or are of shaven head or have (only) their tuft of hair on. There is

no doubt of this.”

Thus ends the first Chapter of Varaha Upanishad.

CHAPTER - II

1. The great Ribhu (again) addressed the Lord of Lakshmi of the form of boar thus: “O Lord, please initiate me into the supreme Brahma-Vidya (or science).”

2-3. Then the Lord who removes the miseries of his devotees being thus questioned, answered thus: “Through (the right observance of) the duties of one’s own caste and orders of life, through religious austerities and through the pleasing of the Guru (by serving him rightly), arise to persons the four, Vairagya, etc. They are the discrimination of the eternal from the non-eternal; indifference to the enjoyments of this and the other worlds;

4-5(a). The acquisition of the six virtues, Sama, etc., and the longing after liberation. These should be practised. Having subdued the sensual organs and having given up the conception of ‘mine’ in all objects, you should place your consciousness of ‘I’ in (or identify yourself with) me, who am the witness Chaitanya (consciousness).

5(b)-7(a). To be born as a human being is difficult – more difficult it is to be born as a male being – and more so is it to be born as a Brahmana. Even then, if the fool does not cognise through the hearing, etc., of Vedanta, the true nature of the Sachchidananda (of Brahman) that is all-pervading and that is beyond all caste and orders of life, when will he obtain Moksha?

7(b)-8. I alone am happiness. There is none other. If there is said to be another, then it is not happiness. There is no such things as love, except on my account. The love that is on account of me is not natural to me. As I am the seat of supreme love, that ‘I am not’ is not.

9. He who is sought after by all, saying “I should become such”, is myself, the all-pervading. How can non-light affect Atman, the self-shining which is no other than the light whence originates the words ‘I am not light’.

10-12(a). My firm conviction is whoever knows for certain that (Atman) which is self-shining and has itself no basis (to rest upon), is one of Vijnana. The universe, Jiva, Ishvara, Maya and others do not really exist, except my full Atman.

12(b)-13(a). I have not their characteristics, Karma which has Dharana and other attributes and is of the form of darkness and Ajnana is not fit to touch (or affect) me, who am Atman, the self-resplendent.

13(b)-14(a). That man who sees (his) Atman which is all-witness and is beyond all caste and orders of life as of the nature of Brahman, becomes himself Brahman.

14(b)-15(a). Whoever sees, through the evidence of Vedanta, this visible universe as the Supreme Seat which is of the form of light, attains Moksha at once.

15(b)-16(a). When that knowledge which dispels the idea that this body (alone) is Atman, arises firmly in one’s mind as was before the knowledge that this body (alone) is Atman, then that person, even though he does not desire Moksha, gets it.

16(b)-17(a). Therefore how will a person be bound by Karma, who always enjoys the bliss of Brahman which has the characteristics of Sachchidananda and which is other than Ajnana ?

17(b)-18. Persons with spiritual eyes see Brahman, that is the witness of the three states that has the characteristics of be-ness, wisdom and bliss, that is the underlying meaning of the words ‘Thou’ (Tvam) and ‘I’ (Aham) and that is untouched by all the stains.

19. As a blind man does not see the sun that is shining, so an ignorant person does not see (Brahman). Prajnana alone is Brahman. It has truth and Prajnana as its characteristics.

20. By thus cognising Brahman well, a person becomes immortal. One who knows his own Atman as Brahman, that is bliss and without duality and Gunas (qualities) and that is truth and absolute consciousness is not afraid of anything.

ATHARVA VEDA

21. That which is consciousness alone which is all-pervading, which is eternal, which is all-full, which is of the form of bliss and which is indestructible, is the only true Brahman.

22-23(a). It is the settled determination of Brahma-Jnanis that there is naught else but that. As the world appears dark to the blind and bright to those having good eyes, so this world full of manifold miseries to the ignorant is full of happiness to the wise.

23(b)-24(a). In me, of the form of boar, who am infinite and the Bliss of absolute Consciousness, if there is the conception of non-dualism, where then is bondage ? And who is the one to be emancipated ?

24(b)-25(a). The real nature of all embodied objects is ever the absolute Consciousness. Like the pot seen by the eyes, the body and its aggregates are not (viz., do not really exist).

25(b)-26. Knowing, as Atman, all the locomotive and fixed worlds that appear as other than Atman, meditate upon them as 'It I am'. Such a person then enjoys his real nature. There is no other to be enjoyed than one-Self.

27. If there is anything that is, then Brahman alone has that attribute. One who is perfect in Brahma-Jnana, though he always sees this established universe, does not see it other than his Atman.

28-30. By cognising clearly my form, one is not trammelled by Karma. He is an undaunted person who by his own experience cognises as his own real nature all (the universe and Brahman) that is without the body and the organs of sense – that is the all-witness – that is the one noumenal Vijnana, that is the blissful Atman (as contrasted with Jivatma or the lower self) and that is the self-resplendent. He is one that should be known as 'I' (myself). O Ribhu, may you become He.

31. After this, there will be never any experience of the world. Thereafter there will always be the experience of the wisdom of one's own true nature. One who has this known fully Atman has neither emancipation nor bondage.

32. Whoever meditates, even for one Muhurta (48 minutes) through the cognition of one's own real form, upon Him who is dancing as the all-witness, is released from all bondage.

33. Prostrations – prostrations to me who am in all the elements, who am the Chidatma (viz., Atman of the nature of wisdom) that is eternal and free and who am the Pratyagatman.

34-35. O Devata, you are I. I am you. Prostrations on account of myself and yourself who are infinite and who are Chidatma, myself being the supreme Isha (Lord) and yourself being Shiva (of a beneficent nature). What should I do ? Where should I go ? What should I reject ?

36. (Nothing, because) the universe is filled by me as with the waters on the universal deluge. Whoever gives up (fondness) love of the external, love of the internal and love of the body and thus gives up all associations, is merged in me. There is no doubt about it.

37. That Paramahansa (ascetic) who, though living in the world, keeps aloof from human congregation as from serpent, who regards a beautiful woman as a (living) corpse and the endless sensual objects as poison and who has abandoned all passion and is indifferent towards all objects is no other than Vasudeva, (viz.,) myself.

38. This is Satya (Truth). This is nothing but truth. It is truth alone that is now said. I am Brahman, the truth. There is naught else but I.

39. (The word) 'Upavasa' (lit., dwelling near) signifies the dwelling near (or union) of Jivatma and Paramatman and not (the religious observance as accepted by the worldly of) emaciating the body through fasts.

40. To the ignorant, what is the use of the mere drying up of the body ? By beating about the hole of a snake, can we be said to have killed the big snake within.

41. A man is said to attain Paroksha (indirect) wisdom when he knows (theoretically) that there is Brahman; but he is said to attain Sakshatkara (direct cognition) when he knows (or realises) that he is himself Brahman.

42. When a Yogin knows his Atman to be the Absolute, then he becomes a Jivanmukta.

43. To Mahatmas, to be always in the state 'I am Brahman' conduces to their salvation. There are

two words for bondage and Moksha. They are 'mine' and 'not mine'.

44. Man is bound by 'mine', but he is released by 'not mine'. He should abandon all the thoughts relating to externals and so also with references to internals. O Ribhu, having given up all thoughts, you should rest content (in your Atman) ever."

45. The whole of the universe is caused through Sankalpa alone. It is only through Sankalpa that the universe manifests. Having abandoned the universe, which is of the form of Sankalpa and having fixed your mind upon the Nirvikalpa (one which is changeless), meditate upon my abode in your heart.

46. O most intelligent being, pass your time in meditating upon me, glorifying me in songs, talking about me to one another and thus devoting yourself entirely to me as the Supreme.

47. Whatever is Chit (consciousness) in the universe is only Chinmatra. This universe is Chinmaya only. You are Chit. I am Chit; contemplate upon the worlds also as Chit.

48-49(a). Make the desires nil. Always be without any stain. How then can the bright lamp of Atmic Vijnana arising through the Vedas be affected by the Karma arising from the ignorance of the actor and the agent ?

49(b)-50(a). Having given up not-Atman and being in the world unaffected by it, delight only in the Chinmatra within, ever intent on the One.

50(b)-51(a). As the Akasa of the pot and that of the house are both located in the all-pervading Akasa, so the Jivas and Ishvara are only evolved out of me, the Chidakasa (the one Akasa of universal consciousness).

51(b)-52(a). So that which did not exist before the evolution of Atmas (Jiva) (and Ishvara) and that which is rejected at the end (viz., universal deluge) is called Maya by Brahma-Jnanis through their discrimination.

52(b)-53(a). Should Maya and its effects (the universe) be annihilated, there is no state of Ishvara, there is no state of Jiva. Therefore like the Akasa without its vehicle, I am the immaculate and Chit.

53(b)-54. The creation, sentient as well as non-sentient from Ikshana (thinking) to Pravesha (entry) of those having the forms of Jivas and Ishvara is due to the creation (or illusion) of Ishvara; while the Samsara (worldly existence) from the waking state to salvation is due to the creation of Jiva.

55. So the Karmas ordained in the sacrifice (called) Trinachaka (so called after Nachiketas of Katha Upanishad) to Yoga are dependent upon the illusion of Ishvara; while (the systems from) Lokayata (atheistical system) to Sankhya rest on the illusion of Jiva.

56. Therefore aspirants after salvation should never make their heads enter into the field of controversy regarding Jiva and Ishvara. But with an undisturbed mind, Tattvas of Brahman should be investigated.

57. Those who do not cognise the Tattva of the secondless Brahman are all deluded persons only. Whence (then) is salvation to them ? Whence then is happiness (to them) in this universe ?

58. What if they have the thoughts of the superiority and inferiority (of Ishvara and Jiva) ? Will sovereignty and mendicancy (experienced by a person) in the dreaming state affect him in his waking state ?

59. When Buddhi is absorbed in Ajnana, then it is termed, by the wise, sleep. Whence then is sleep to me who have not Ajnana and its effects ?

60. When Buddhi is in full bloom, then it is said to be the Jagrat (waking state). As I have no changes, etc., there is no waking state to me.

61. The moving about of Buddhi in the subtle Nadis constitutes the dreaming state. In me without the act of moving about, there is no dreaming.

62. Then at the time of Sushupti when all things are absorbed, enveloped by Tamas, he then enjoys the highest bliss of his own nature in an invisible state.

63. If he sees everything as Chit without any difference, he alone is an actual Vijnani. He alone is Shiva. He alone is Hari. He alone is Brahma.

ATHARVA VEDA

64. This mundane existence which is an ocean of sorrow, is nothing but a long-lived dream, or an illusion of the mind or a long-lived reign of the mind. From rising from sleep till going to bed, the one Brahman alone should be contemplated upon.

65. By causing to be absorbed this universe which is but a superimposition, the Chitta partakes of my nature. Having annihilated all the six powerful enemies, through their destruction become the non-dual One like the scent-elephant.

66. Whether the body perishes now or lasts the age of moon and stars, what matters it to me having Chit alone as my body ? What matters it to the Akasa in the pot, whether it (the pot) is destroyed now or exists for a long time.

67. While the Slough of a serpent lies cast off lifeless in its hole, it (the serpent) does not evince any affection towards it.

68. Likewise the wise do not identify themselves with their gross and subtle bodies. If the delusive knowledge (that the universe is real) with its cause should be destroyed by the fire of Atma-Jnana, the wise man becomes bodiless, through the idea 'It (Brahman) is not this; It is not this'.

69. Shastras, the knowledge of reality (of the universe) perishes. Through direct perception of truth, one's fitness for action (in this universe) ceases. With the cessation of Prarabdha (the portion of the past Karma which is being enjoyed in this life), the destruction of the manifestation (of the universe) takes place. Maya is thus destroyed in a three-fold manner.

70. If within himself no identification (of Jiva) with Brahman takes place, the state (of the separateness) of Jiva does not perish. If the non-dual one is truly discerned, then all affinities (for objects) cease.

71. With the cessation of Prarabdha (arising from the cessation of affinities), there is that of the body. Therefore it is certain that Maya perishes thus entirely. If it is said that all the universe is, that Brahman alone is that is of the nature of Sat.

72. If it is said that the universe shines, then it is Brahman alone that shines. (The mirage of) all the water in an oasis is really no other than the oasis itself. Through inquiry of one's Self, the three worlds (above, below and middle) are only of the nature of Chit.

73. In Brahman, which is one and alone, the essence of whose nature is absolute consciousness and which is remote from the differences of Jiva, Ishvara and Guru, there is no Ajnana. Such being the case, where then is the occasion for the universe there ? I am that Brahman which is all full.

74. While the full moon of wisdom is robbed of its lustre by the Rahu (one of the two nodes of the moon) of delusion, all actions such as the rites of bathing, alms-giving and sacrifice performed during the time of eclipse are all fruitless.

75. As salt dissolved in water becomes one, so if Atman and Manas become identified, it is termed Samadhi.

76. Without the grace of a good (perfect) guru, the abandonment of sensual objects is very difficult of attainment; so also the perception of (divine) truth and the attainment of one's true state.

77. Then the state of being in one's own self shines of its own accord in a Yogin in whom Jnana-Sakti has dawned and who has abandoned all Karmas.

78. The (property of) fluctuation is natural to mercury and mind. If either mercury is bound (or consolidated) or mind is bound (or controlled), what then on this earth cannot be accomplished ?

79. He who obtains Murchchha cures all diseases. The dead are brought to life again. He who has bound (his mind or mercury) is able to move in the air. Therefore mercury and mind confer upon one the state of Brahman.

80. The master of Indriyas (the organs) is Manas (mind). The master of Manas is Prana. The master of Prana is Laya (absorption Yoga). Therefore Laya-Yoga should be practised.

81. To the Yogins, Laya(-Yoga) is said to be without actions and changes. This Laya (absorption) of mind which is above speech and in which one has to abandon all Sankalpas and to give up completely all actions, should be known through one's own (experience).

82. As an actress, though subject (or dancing in harmony) to music, cymbals and other musical instruments of time, has her mind intent upon the protection of the pot on her head, so the Yogin, though intent for the time being upon the hosts of objects, never leaves off the mind contemplating on Brahman.

83. The person who desires all the wealth of Yoga should, after having given up all thoughts, practise with a subdued mind concentration on Nada (spiritual sound) alone.”

Thus ends the second Chapter of Varaha Upanishad.

CHAPTER - III

1. “The One Principle cannot at any time become of manifold forms. As I am the partless, there is none else but myself.

2. Whatever is seen and whatever is heard is no other than Brahman. I am that Para-Brahman, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the truth, the wisdom and the endless.

3. I am of the nature of bliss; I am of undivided wisdom; I am the supreme of the supreme; I am the resplendent absolute Consciousness. As the clouds do not touch the Akasa, so the miseries attendant on mundane existence do not affect me.

4. Know all to be happiness through the annihilation of sorrow and all to be of the nature of Sat (being) through the annihilation of Asat (not-being). It is only the nature of Chit (Consciousness) that is associated with this visible universe. Therefore my form is partless.

5. To an exalted Yogin, there is neither birth nor death, nor going (to other spheres), nor returning (to earth); there is no stain or purity or knowledge but (the universe) shines to him as absolute Consciousness.

6. Practise always silence ‘I am (viz., that you yourself are) Para-Brahman’ which is truth and absolute Consciousness, which is undivided and non-dual, which is invisible, which is stainless, which is pure, which is second-less and which is beneficent.

7. It (Brahman) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family and Gotra (clan). Practise silence – I am Chit, which is the Vivarta-Upadana (viz., the illusory cause) of the universe.

8. Always practise silence – I am (viz., you are) the Brahman, that is the full, the secondless, the undivided consciousness which has neither the relationship nor the differences existing in the universe and which partakes of the essence of the non-dual and the supreme Sat and Chit.

9. That which always is and that which preserves the same nature during the three periods of time, unaffected by anything, is my eternal form of Sat.

10. Even the state of happiness which is eternal without Upadhis (vehicles) and which is superior to all the happiness derivable from Sushupti is of my bliss only.

11. As by the rays of the sun, thick gloom is soon destroyed, so darkness, the cause of rebirth is destroyed by Hari (Vishnu) Viz., the sun’s lustre.

12. Through the contemplation and worship of my (Hari’s) feet, every person is delivered from his ignorance. The means of destroying deaths and births is only through the contemplation of my feet.

13. As a lover of wealth praises a wealthy man, so if with earnestness a person praises the Cause of the universe, who will not be delivered from bondage ?

14. As in the presence of the sun the world of its-own accord begins to perform its actions, so in my presence all the worlds are animated to action.

15. As to the mother-of pearl, the illusory conception of silver is falsely attributed, so to me is falsely attributed through Maya this universe which is composed of Mahat, etc.

16. I am not with those differences that are (observable) in the body of low caste men, the body of cow, etc., the fixed one’s, the bodies of Brahmanas and others.

17. As to a person, even after being relieved from the misconception of the directions, the (same misconception of) direction continues (as before), just so is to me the universe though destroyed by Vijnana. Therefore the universe is not.

18. I am neither the body nor the organs of sense and action, nor Pranas, Nor Manas, nor Buddhi, nor Ahankara, nor Chitta, nor Maya, nor the universe including Akasa and others.

19. Neither am I the actor, the enjoyer, nor he who causes the enjoyment. I am Brahman that is Chit, Sat and Ananda alone and that is Janardana (Vishnu).

20. As, through the fluctuation of water, the sun (reflected therein) is moved, so Atman arises in this mundane existence through its mere connection with Ahankara.

21. This mundane existence has Chitta as its root. This (Chitta) should be cleansed by repeated effort. How is it you have your confidence in the greatness of Chitta ?

22. Alas, where is all the wealth of the kings ! Where are the Brahmanas ? Where are all the worlds ? All old ones are gone. Many fresh evolutions have occurred.

23. Many Crores of Brahmas have passed away. Many kings have flitted away like particles of dust. Even to a Jnani, the love of the body may arise through the Asura (demoniacal) nature. If the Asura nature should arise in a wise man, his knowledge of truth becomes fruitless.

24. Should Rajas and others generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again ?

25. Just as a very intelligent person delights in the shortcomings of another, so if one finds out his own faults (and corrects them) who will not be relieved from bondage ?

26. O Lord of Munis, only he who has not Atma-Jnana and who is not an emancipated person, longs after Siddhis. He attains such Siddhis through medicine, (or wealth), Mantras, religious works, time and skill.

27. In the eyes of an Atma-Jnani, these Siddhis are of no importance. One who has become an Atma-Jnani, one who has his sight solely on Atman, and one who is content with Atman (the higher Self) through (his) Atman (or the lower self), never follows (the dictates of) Avidya.

28. Whatever exists in this world, he knows to be of the nature of Avidya. How then will an Atma-Jnani who has relinquished Avidya be immersed in (or affected by) it.

29. Though medicine, Mantras, religious work, time and skill (or mystical expressions) lead to the development of Siddhis, yet they cannot in any way help one to attain the seat of Paramatman.

30. How then can one who is an Atma-Jnani and who is without his mind be said to long after Siddhis, while all the actions of his desires are controlled ?”

Thus ends the third Chapter of Varaha Upanishad.

CHAPTER - IV

On another occasion Nidagha asked Lord Ribhu to enlighten him as to the characteristics of Jivanmukti. To which Ribhu replied in the affirmative and said the following: “In the seven Bhumikas (or stages of development of wisdom) there are four kinds of Jivanmuktas. Of these the first stage is Subhechcha (good desire); the second is Vicharana (inquiry); the third is Tanumanasi (or pertaining to the thinned mind); the fourth is Sattvapatti (the attainment of Sattva); the fifth is Asamsakti (non-attachment); the sixth is the Padartha-Bhavana (analysis of objects) and the seventh is the Turya (fourth or final stage). The Bhumika which is of the form of Pranava (Om) is formed of (or is divided into) Akara – ‘A’, Ukara – ‘U’, Makara - ‘M’ and Ardha-Matra. Akara and others are of four kinds on account of the difference of Sthula (gross) Sukshma (subtle), Bija (seed or causal) and Sakshi (witness). Their Avasthas are four: waking, dreaming, dreamless sleeping and Turya (fourth). He who is in (or the entity that identifies itself with) the waking state in the gross Amsa (essence or part) of Akara is named Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.

ATHARVA VEDA

He who is in the dreaming state (or the entity which identifies itself with the dreaming state) in the gross essence of Ukara is Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in the Sushupti state in the gross essence of Makara is termed Vishva; in the subtle essence, Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in Turya State in the gross essence of Ardha-Matra is termed Turya-Vishva. In the subtle, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya-Turya.

The Turya essence of Akara is (or embraces) the first, second and third (Bhumikas or stages of the seven). The Turya essence of Ukara embraces the fourth Bhumika. The Turya essence of Makara embraces the fifth Bhumika. The Turya essence of Ardha-Matra is the sixth stage. Beyond this, is the seventh stage.

One who functions in the (first) three Bhumikas is called Mumukshu; one who functions in the fourth Bhumika is called a Brahmavit; one who functions in the fifth Bhumika is called a Brahmaavidvara; one who functions in the sixth Bhumika is called a Brahmaavidvariya; and one in the seventh Bhumika is called a Brahmaavidvarishtha. With reference to this, there are Slokas. They are:

1. Subhechcha is said to be the first Jnana-Bhumi (or stage of wisdom); Vicharana, the second; Tanumanasi, the third;
2. Sattvapatti, the fourth; then come Asamsakti as the fifth, Padartha-Bhavana as the sixth and Turya as the seventh.
3. The desire that arise in one through sheer Vairagya (after resolving) 'Shall I be ignorant ? I will be seen by the Shastras and the wise' (or 'I will study the books and be with the wise') – is termed by the wise as Subhechcha.
4. The association with the wise and Shastras and the following of the right path preceding the practice of indifference is termed Vicharana.
5. That stage wherein the hankering after sensual objects is thinned through the first and second stages is said to be Tanumanasi.
6. That stage wherein having become indifferent to all sensual objects through the exercise in the (above) three stages, the purified Chitta rests on Atman which is of the nature of Sat is called Sattvapatti.
7. The light (or manifestation) of Sattva-Guna that is firmly rooted (in one) without any desire for the fruits of actions through the practice in the above four stages is termed Asamsakti.
- 8-9. That stage wherein through the practice in the (above) five stages one, having found delight in Atman, has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed Padartha-Bhavana, the sixth stage.
10. The stage wherein after exceedingly long practice in the (above) six stages one is (immovably) fixed in the contemplation of Atman alone without the difference (of the universe) is the seventh stage called Turya.
11. The three stages beginning with Subhechcha are said to be attained with (or amidst) differences and non-differences. (Because) the universe one sees in the waking state he thinks to be really existent.
12. When the mind is firmly fixed on the non-dual One and the conception of duality is put down, then he sees this universe as a dream through his union with the fourth stage.
13. As the autumnal cloud being dispersed vanishes, so this universe perishes. O Nidagha, be convinced that such a person has only Sattva remaining.
14. Then having ascended the fifth stage called Sushuptipada (dreamless sleeping seat), he remains simply in the non-dual state, being freed from all the various differences.
- 15-16(a). Having always introvision though ever participating in external actions, those that are

ATHARVA VEDA

engaged in the practice of this (sixth stage) are seen like one sleeping when fatigued (viz., being freed from all affinities).

16(b). (Lastly) the seventh stage which is the ancient and which is called Gudhasupti is generally attained.

17. Then one remains in that secondless state without fear and with his consciousness almost annihilated where there is neither Sat nor Asat, neither self nor not-self.

18. Like an empty pot in the Akasa, there is void both within and without; like a filled vessel in the midst of an ocean, he is full both within and without.

19. Do not become either the knower or the known. May you become the Reality which remains after all thoughts are given up.

20. Having discarded (all the distinctions of) the seer, the sight and the seen with their affinities, meditate solely upon Atman which shines as the supreme Light.

21. He is said to be a Jivanmukta (emancipated person) in whom, though participating in the material concerns of the world, the universe is not seen to exist like the invisible Akasa.

22. He is said to be a Jivanmukta, the light of whose mind never sets or rises in misery or happiness and who does not seek to change what happens to him (viz., either to diminish his misery or increase his happiness).

23. He is said to be a Jivanmukta who though in his Sushupti is awake and to whom the waking state is unknown and whose wisdom is free from the affinities (of objects).

24. He is said to be a Jivanmukta whose heart is pure like Akasa, though acting (as it) in consonance to love, hatred, fear and others.

25. He is said to be a Jivanmukta who has not the conception of his being the actor and whose Buddhi is not attached to material objects, whether he performs actions or not.

26. He is said to be a Jivanmukta, of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear.

27. He is said to be a Jivanmukta, who though participating in all the illusory objects, is cool amidst them and is a full Atman, (being) as if they belonged to others.

28. O Muni, he is said to be a Jivanmukta, who having eradicated all the desires of his Chitta, is (fully) content with me who am the Atman of all.

29. He is said to be a Jivanmukta, who rests with an unshaken mind in that all pure abode which is Chinmatra and free from all the modifications of Chitta.

30. He is said to be a Jivanmukta in whose Chitta do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal.

31. Through the path of the Guru and Shastras, enter soon sat – the Brahman that is immutable, great, full and without objects – and be firmly seated there.

32. Shiva alone is Guru; Shiva alone is Vedas; Shiva alone is Lord; Shiva alone is I; Shiva alone is all. There is none other than Shiva.

33. The undaunted Brahmana having known Him (Shiva) should attain wisdom. One need not utter many words as they but injure the organ of speech.

34. (The Rishi) Suka is a Mukta (emancipated person). (The Rishi) Vamadeva is a Mukta. There are no others (who have attained emancipation) than through these (viz., the two paths of these two Rishis). Those brave men who follow the path of Suka in this world become Sadyo-Muktas (viz., emancipated) immediately after (the body wear away);

35. While those who always follow the path of Vamadeva (i.e., Vedanta) in this world are subject again and again to rebirths and attain Krama (gradual) emancipation, through Yoga, Sankhya and Karmas associated with Sattva (Guna).

36. Thus there are two paths laid down by the Lord of Devas (viz.,) the Suka and Vamadeva paths. The Suka path is called the bird's path; while the Vamadeva path is called the ant's path.

37-38. Those persons that have cognised the true nature of their Atman through the mandatory and

prohibitory injunctions (of the Vedas), the inquiry into (the true meaning of) Maha-Vakyas (the sacred sentences of the Vedas), the Samadhi of Sankhya Yoga or Asamprajnata Samadhi and that have thereby purified themselves, attain the supreme seat through the Suka path.

39-40. Having, through Hatha-Yoga practice with the pain caused by Yama, postures, etc., become liable to the ever recurring obstacles caused by Anima and other (Siddhis) and having not obtained good results, one is born again in a great family and practises Yoga through his previous (Karmic) affinities.

41. Then through the practice of Yoga during many lives, he attains salvation (viz.,) the supreme seat of Vishnu through the Vamadeva path.

42. Thus there are two paths that lead to the attainment of Brahman and that are beneficent. The one confers instantaneous salvation and the other confers gradual salvation. To one that sees (all) as the one (Brahman), where is delusion ? Where is sorrow ?

43. Those that are under the eyes of those whose Buddhi is solely occupied with the truth (of Brahman) that is the end of all experience are released from all heinous sins.

44. All beings inhabiting heaven and earth that fall under the vision of Brahmavits are at once emancipated from the sins committed during many Crores of births.”

Thus ends the fourth Chapter of Varaha Upanishad.

CHAPTER - V

Then Nidagha asked Lord Ribhu to enlighten him as to the rules (to be observed) in the practice of Yoga. Accordingly He (the Lord) said thus:

1. “The body is composed of the five elements. It is filled with five Mandalas (spheres). That which is hard is Prithvi (earth), one of them; that which is liquid is Apas;

2. That which is bright is Tejas (fire); motion is the property of Vayu; that which pervades everywhere is Akasa. All these should be known by an aspirant after Yoga.

3. Through the blowing of Vayu-Mandala in this body, (there are caused) 21,600 breaths every day and night.

4. If there is a diminution in the Prithvi-Mandala, there arise folds in the body; if there is diminution in the essence of Apas, there arises gradually greyness of hair;

5. If there is diminution in the essence of Tejas, there is loss of hunger and lustre; if there is diminution in the essence of Vayu, there is incessant tremor;

6. If there is diminution in the essence of Akasa, one dies. The Jivita (viz., Prana) which possesses these elements having no place to rest (in the body) owing to the diminution of the elements, rises up like birds flying up in the air.

7. It is for this reason that is called Udyana (lit., flying up). With reference to this, there is said to be a Bandha (binding, also meaning a posture called Udyana-Bandha, by which this flight can be arrested). This Udyana-Bandha is to (or does away with) death, as a lion to an elephant.

8. Its experience is in the body, as also the Bandha. Its binding (in the body) is hurtful. If there is agitation of Agni (fire) within the belly, then there will be caused much of pain.

9. Therefore this (Udyana-Bandha) should not be practised by one who is hungry or who has urgency to make water or void excrement. He should take many times in small quantities proper and moderate food.

10. He should practise Mantra-Yoga. Laya-Yoga and Hatha-Yoga, through mild, middling and transcendental methods (or periods) respectively. Laya, Mantra and Hatha-Yogas have each (the same) eight subservients.

11-12(a). They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

12(b)-13(a). (Of these), Yama is of ten kinds. They are non-injury, truth, non-coveting, continence, compassion, straightforwardness, patience, courage, moderate eating and purity (bodily and mental).

ATHARVA VEDA

13(b)-14. Niyama is of ten kinds. They are Tapas (religious austerities), contentment, belief in the existence of God or Vedas, charity, worship of Ishvara (or God), listening to the expositions of religious doctrines, modesty, a (good) intellect, Japa (muttering of prayers) and Vrata (religious observances).

15-16. They are eleven postures beginning with Chakra. Chakra, Padma, Kurma, Mayura, Kukkuta, Vira, Svastika, Bhadra, Simha, Mukta and Gomukha are the postures enumerated by the knowers of Yoga.

17. Placing the left ankle on the right thigh and the right ankle on the left thigh and keeping the body erect (while sitting) is the posture "Chakra".

18. Pranayama should be practised again and again in the following order, viz., inspiration, restraint of breath and expiration. The Pranayama is done through the Nadis (nerves). Hence it is called the Nadis themselves.

19. The body of every sentient being is ninety-six digits long. In the middle of the body, two digits above the anus and two digits below the sexual organ, is the centre of the body (called Muladhara or sacral plexus).

20-21. Nine digits above the genitals, there is Kanda of Nadis which revolves oval-shaped, four digits high and four digits broad. It is surrounded by fat, flesh, bone and blood.

22. In it, is situate a Nadi-Chakra (wheel of nerves) having twelve spokes. Kundali by which this body is supported is there.

23. It is covering by its face the Brahmarandhra (viz., Brahma's hole) of Susumna. (By the side) of Susumna dwell the Nadis Alambusa and Kuhuh.

24. In the next two (spokes) are Varuna and Yasasvini. On the spoke south of Susumna is, in regular course, Pingala.

25. On the next two spokes, are Pusha and Payasvini. On the spoke west of Susumna is the Nadi called Sarasvati.

26. On the next two spokes are Sankhini and Gandhari. To the north of Susumna dwells Ida;

27-28. In the next is Hastijihva; in the next is Visvodara. In these spokes of the wheel, the twelve Nadis carry the twelve Vayus from left to right (to the different parts of the body). The Nadis are like (i.e. woven like the warp and woof of) cloth. They are said to have different colours.

29-30. The central portion of the cloth (here the collection of the Nadis) is called the Nabhi Chakra (navel plexus). Jvalanti, Nadarupini, Pararandhra and Susumna are called the (basic) supports of Nada (spiritual sound). These four Nadis are of ruby colour. The central portion of Brahmarandhra is again and again covered by Kundali.

31-33(a). Thus ten Vayus move in these Nadis. A wise man who has understood the course of Nadis and Vayus should, after keeping his neck and body erect with his mouth closed, contemplate immovably upon Turyaka (Atman) at the tip of his nose, in the centre of his heart and in the middle of Bindu and should see with a tranquil mind through the (mental) eyes, the nectar flowing from there.

33(b)-34. Having closed the anus and drawn up the Vayu and caused it to rise through (the repetition of) Pranava (Om), he should complete with Sri Bija. He should contemplate upon his Atman as Sri (or Parasakti) and as being bathed by nectar.

35. This is Kalavanchana (lit., time illusion). It is said to be the most important of all. Whatever is thought of by the mind is accomplished by the mind itself.

36. (Then) Agni (fire) will flame in Jala (water) and in the flame (of Agni) will arise the branches and blossoms. Then the words uttered and the actions done regarding the universe, are not in vain.

37. By checking the Bindu in the path, by making the fire flame up in the water and by causing the water to dry up, the body is made firm.

38. Having contracted simultaneously the anus and Yoni (the womb) united together, he should draw up Apana and unite with it Samana.

39. He should contemplate upon his Atman as Shiva and then as being bathed by nectar. In the central part of each spoke, the Yogin should commence to concentrate Bala (will or strength).
40. He should try to go up by the union of Prana and Apana. This most important Yoga brightens up in the body the path of Siddhis.
41. As dam across the water serves as an obstacle to the floods, so it should ever be known by the Yogins that the Chhaya of the body is to (Jiva).
42. This Bandha is said of all Nadis. Through the grace of this Bandha, the Devata (goddess) becomes visible.
43. This Bandha of four feet serves as a check to the three paths. This brightens up the path through which the Siddhas obtained (their Siddhis).
44. If with Prana is made to rise up soon Udana, this Bandha checking all Nadis goes up.
45. This is called Samputa-Yoga or Mula-Bandha. Through the Practising of this Yoga, the three Bandhas are mastered.
46. By practising day and night intermittingly or at any convenient time, the Vayu will come under his control.
47. With the control of Vayu, Agni (the gastric fire) in the body will increase daily. With the increase of Agni, food, etc., will be easily digested.
48. Should food be properly digested, there is increase of Rasa (essence of food). With the daily increase of Rasa, there is the increase of Dhatus (spiritual substances).
49. With the increase of Dhatus, there is the increase of wisdom in the body. Thus all the sins collected together during many Crores of births are burnt up.
50. In the centre of the anus and the genitals, there is the triangular Muladhara. It illumines the seat of Shiva of the form of Bindu.
51. There is located the Parasakti named Kundalini. From that seat, Vayu arises. From that seat, Agni becomes increased.
52. From that seat, Bindu originates and Nada becomes increased. From that seat, Hamsa is born. From that seat, Manas is born.
53. The six Chakras beginning with Muladhara are said to be the seat of Sakti (Goddess). From the neck to the top of the head is said to be the seat of Sambhu (Shiva).
54. To the Nadis, the body is the support (or vehicle); to Prana, the Nadis are the support; to Jiva, Prana is the dwelling place; to Hamsa, Jiva is the support;
55. To Sakti, Hamsa is the seat and the locomotive and fixed universe. Being without distraction and of a calm mind, one should practise Pranayama.
56. Even a person who is well-skilled in the practice of the three Bandhas should try always to cognise with a true heart that Principle which should be known and is the cause of all objects and their attributes.
57. Both expiration and inspiration should (be stopped and made to) rest in restraint of breath (alone). He should depend solely on Brahman which is the highest aim of all visibles.
58. (The giving out of) all external objects is said to be Rechaka (expiration). The (taking in of the) spiritual knowledge of the Shastras is said to be Puraka (inspiration) and (the keeping to oneself of) such knowledge is said to be Kumbhaka (or restraint of breath).
59. He is an emancipated person who practises thus such a Chitta. There is no doubt about it. Through Kumbhaka, it (the mind) should be always taken up and through Kumbhaka alone it should be filled up within.
60. It is only through Kumbhaka that Kumbhaka should be firmly mastered. Within it is Parama-Shiva. That (Vayu) which is non-motionless should be shaken again through Kantha-Mudra (throat-posture).
- 61-62. Having checked the course of Vayu, having become perfect in the practice of expiration and restraint of breath and having planted evenly on the ground the two hands and the two feet, one

ATHARVA VEDA

should pierce the four seats through Vayu through the three Yogas. He should shake Mahameru with the (aid of) Prakotis (forces) at the mouth of Vayu.

63. The two Putas (cavities) being drawn, Vayu throbs quickly. The union of moon, sun and Agni should be known on account of nectar.

64. Through the motion of Meru, the Devas who stay in the centre of Meru move. At first in his Brahma-Granthi, there is produced soon a hole (or passage).

65. Then having pierced Brahma-Granthi, he pierces Vishnu-Granthi; then he pierces Rudra-Granthi.

66-67(a). Then to the Yogin comes Vedha (piercing) through his liberation from the impurities of delusion, through the religious ceremonies (performed) in various births, through the grace of Gurus and Devas and through the practice of Yoga.

67(b)-68. In the Mandala (sphere or region) of Susumna (situated between Ida and Pingala), Vayu should be made to rise up through the feature known as Mudra-Bandha. The short pronunciation (of Pranava) frees (one) from sins; its long pronunciation confers (on one) Moksha.

69-70. So also its pronunciation in Apyayana or Pluta Svara (tone). He is a knower of Veda, who through the above-mentioned three ways of pronunciation knows the end of Pranava which is beyond the power of speech, like the never ceasing flow of oil or the long-drawn bell-sound. The short Svara goes to Bindu. The long Svara goes to Brahma-randhra; the Pluta to Dvadasanta (twelfth centre). The Mantras should be uttered on account of getting Mantra Siddhis.

71-72(a). This Pranava (OM) will remove all obstacles. It will remove all sins. Of this, are four Bhumikas (states) predicated, viz., Arambha, Ghata, Parichaya and Nishpatti.

72(b)-73(a). Arambha is that state in which one having abandoned external Karmas performed by the three organs (mind, speech and body), is always engaged in mental Karma only.

73(b)-74(a). It is said by the wise that the Ghata state is that in which Vayu having forced an opening on the western side and being full, is firmly fixed there.

74(b). Parichaya state is that in which Vayu is firmly fixed to Akasa, neither associated with Jiva nor not, while the body is immovable.

75. It is said that Nishpatti state is that in which there take place creation and dissolution through Atman or that state in which a Yogin having become a Jivanmukta performs Yoga without effort.

Whoever recites this Upanishad becomes immaculate like Agni. Like Vayu, he becomes pure. He becomes freed from the sin of drinking alcohol. He becomes freed from the sins of the theft of gold. He becomes a Jivanmukta. This is what is said by the Rig-Veda. Like the eye pervading the Akasa (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishnu. The Brahmanas who have always their spiritual eyes wide open praise and illuminate in diverse ways the spiritual seat of Vishnu. OM, thus is the Upanishad.”

Thus ends the fifth Chapter of Varaha Upanishad.

Om ! May He protect us both together; may He nourish us both together; May we work conjointly with great energy, May our study be vigorous and effective; May we not mutually dispute (or may we not hate any).

Om ! Let there be Peace in me ! Let there be Peace in my environment ! Let there be Peace in the forces that act on me !

Here ends the Varaha Upanishad belonging to the Krishna-Yajur-Veda.

SRI BRHAMA SAMHITA

SRI BRAHMA SAMHITA

Sri Brahma Samhita

TEXT 1

*isvarah paramah krsnah
sat-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam*

isvarah--the controller; paramah--supreme; krsnah--Lord Krishna; sat--comprising eternal existence; chit--absolute knowledge; ananda--and absolute bliss; vigrahah--whose form, anadih--without beginning; adih--the origin; govindah--Lord Govinda; sarva-karana-karanam--the cause of all causes.

Krishna who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.

TEXT 2

*sahasra-patra-kamalam
gokulakhyam mahat padam
tat-karnikaram tad-dhama
tad-anantamsa-sambhavam*

sahasra-patra--possessing a thousand petals; kamalam--a lotus; gokula-akhyam--known as Gokula; mahat padam--the super excellent station; tat--of that (lotus); i--the whorl; tat--of Him (Krishna); dhama--the abode, tat--that (Gokula); ananta--of His infinitary aspect, Balarama; amsa-- from a part; sambhavam--produced.

[The spiritual place of transcendental pastimes of Krishna is portrayed in the second verse.] The superexcellent station of Krishna, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Krishna.

TEXT 3

*karnikaram mahad yantram
sat-konam vajra-kilakam
sad-anga-sat-padi-sthanam
prakrtya purusena ca*

SRI BRAHMA SAMHITA

*premananda-mahananda-
rasenavasthitam hi yat
jyoti-rupena manuma
kama-bijena sangatam*

karnikaram--the whorl; mahat--great; yantram--figure; sat-konam--a hexagon; vajra--like a diamond; kilakam--the central support; sat-anga-sat-padi--of the eighteen-syllable mantra with sixfold divisions; sthanam--the place of manifestation; prakrtya--along with the predominated aspect of the Absolute; purusena--along with the predominating aspect of the Absolute; ca--also; prema-ananda--of the bliss of love of God; maha-ananda--of the great transcendental jublations; rasena--with the rasa (mellow); avasthitam--situated; hi--certainly; yat--which; jyotih-rupena--transcendental; manuna--with the mantra; kama-bijena--with the kama-bija (klim); sangatam--joined.

The whorl of that transcendental lotus is the realm wherein dwells Krishna. It is a hexagonal figure. the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond the central supporting figure of self-luminous Krishna stands as the transcendental source of all potencies. The holy name consisting of eighteen transcendental letters is manifested in a hexagonal figure with sixfold divisions.

TEXT 4

*tat-kinjalkam tad-amsanam
tat-patrani sriyam api*

tat--of that (lotus); kinjalkam--the petals; tat-amsanam--of His (Krishna's) fragmental portions; tat--of that (lotus); patrani--the leaves; sriyam--of the gopis (headed by Srimati Radharani); api--also.

The whorl of that eternal realm Gokula is the hexagonal abode of Krishna. Its petals are the abode of gopis who are part and parcel of Krishna to whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the garden like dhama, i.e. spiritual abode of Sri Radhika, the most beloved of Krishna.

TEXT 5

*catur-asram tat-paritah
svetadvipakhyam adbhutam
oatur-asram catur-murtes
catur-dhama catus-krtam*

*caturbhih purusarthais ca
caturbhir hetubhir vrtam
sulair dasabhir anaddham
urdhavadho dig-vidiksv api*

SRI BRAHMA SAMHITA

*asabhir nidhibhir justam
astabhih siddhibhis tatha
manu-rupais ca dasabhir
dik-palaih parito vrtam*

*syamair gaurais ca raktais ca
suklais ca parsadarsabhaih
sobhitam saktibhis tabhir
adbhutabhih samantatah*

catuh-asram--quadrangular place; tat--that (Gokula); paritah-- surrounding; sveta-dvipa-- Svetadvipa (the white island); akhyam--named; adbhitam--mysterious; catuh-asram-- quadrangular; catuh-murteh--of the four primary expansions (Vasudeva, Sankarsana, Pradyumna and Aniruddha); catuh- dhama--consisting of four abodes; catuh-krtam--divided into four parts; caturbhih--by the four; purusa-arthaih--human requirements; ca--and; caturbhih--by the four; hetubhih-- causes, or bases of achievement; vrtam--enveloped; sulaih-- with tridents; dasabhih--ten; anaddham--fixed; urdhva-adhah--upwards and downwards (the zenith and nadir); dik--(in) the directions (north, south, east, and west); vidiksu-- and in the intermediate directions (northeast, southeast, southwest, and northwest); api--also; astabhih--with the eight; nidhibhih--jewels; justam--endowed; astabhih--with the eight; siddhibhih--mystic perfections (anima, laghima, prapti, prakamya, mahima, isitva, vasitva, and kamavasayita); tatha--also; manurupaih--in the form of mantras; ca--and; dasabhih--by ten; dik-palaih--protectors of the directions; paritah--all around; vrtam--surrounded; syamaih--blue; gauraih--yellow; ca--and; raktaih--red; ca--and, suklaiah-- white; ca--also; parsada-rsabhaih--with the topmost associates; sobhitam--shining; saktibhih--with potencies; tabhih--those; adbhitahhih--extraordinary; samantatah--on all sides.

[The surrounding external plane of Gokula is described in this verse.] There is a mysterious quadrangular place named Svetadvipa surrounding the outskirts of Gokula. Svetadvipa is divided into four parts on all sides. The abode of Vasudeva, Sankarsana, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the fourfold human requirements such as piety, wealth, passion and liberation, as also by the four Vedas, viz. Rg, Sama, Yajur and Atharva, which deal with the mantra and which are the bases of achievements of the fourfold mundane requirements. Ten tridents are fixed in the ten directions, including the zenith and nadir. The eight directions are decorated with the eight jewels of Mahapadma, Padma, Sankha, Makara, Kacchapa, Mukunda, Kunda, and Nila. There are ten protectors [dik-palas] of the ten directions in the form of mantra. The associates of the hues of blue, yellow, red and white and the extraordinary potencies bearing the names of Vimala, etc., shine on all sides.

TEXT 6

*evam jyotir-mayo devah
sad-anandah parat parah
atmaramasya tasyasti
prakrtya na samagamah*

SRI BRAHMA SAMHITA

evam--thus; jyotih-mayah--transcendental; devah--the Lord; sat-anandah--the own Self of eternal ecstasies; parat parah--the superior of all superiors; atma-aramasya--engaged in the enjoyments of the transcendental realm; tasya--of Him; asti--there is; prakrtya--with the mundane potency; na--not; samagamah--association.

The Lord of Gokula is the transcendental Supreme Godhead, the own Self of eternal ecstasies. He is the superior of all superiors and is busily engaged in the enjoyments of the transcendental realm and has no association with His mundane potency.

TEXT 7

*mayayaramamanasya
na viyogas taya saha
atmana ramaya reme
tyakta-kalam sisrksaya*

mayaya--with the illusory energy; aramamanasya--of Him, who never consorts; na--not; viyogah--complete separation; taya--her; saha--from; atmana---with His own; ramaya-- spiritual potency, Rama; reme--consorts; tyakta-kalam--by casting His glance in the shape of sending His time energy; sisrksaya--with the desire to create.

Krishna never consorts with His illusory energy. Still her connection is not entirely cut off from the Absolute Truth. When He intends to create the material world the amorous pastime, in which He engages by consorting with His own spiritual [chit] potency Rama by casting His glance at the deluding energy in the shape of sending His time energy, is an auxiliary activity.

TEXT 8

*niyatih sa rama devi
tat-priya tad-vasam tada
tal-lingam bhagavan sambhur
jyoti-rupah sanatanah
ya yonih sapara saktih
kamo bijam mahad hareh*

niyatih--the regulator; sa--she; rama---the spiritual potency; devi--the goddess; tat--of Him; priya--beloved; tat--of Him; vasam--under the control; tada--then (at the time of creation); tat--of Him; lingam--the masculine symbol, or manifested emblem; bhagavan--possessing opulences; sambhuh-- Sambhu; jyotih-rupah--halo; sanatanah--eternal; ya--which; yonih--the symbol of mundane feminine productivity; sa--that; apara--nonabsolute; saktih--potency; kamah--the desire; bijam--the seed; mahat--the faculty of perverted cogni- tion; hareh--of the Supreme Lord.

SRI BRAHMA SAMHITA

[The secondary process of association with Maya is described.] Ramadevi, the spiritual [chit] potency, beloved consort of the Supreme Lord, is the regulatrix of all entities. The divine plenary portion of Krishna creates the mundane world. At creation there appears divine halo of the nature of His own subjective portion [svamsa]. This halo is divine Sambhu, the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix [niyati]. The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Maya, the limited, non-absolute [apara] potency, the symbol of mundane feminine productivity. The intercourse of these two brings forth the faculty of perverter cognition, the reflection of the seed of the procreative desire of the Supreme Lord.

TEXT 9

linga-yony-atmika jata
ima mahesvari-prajah

linga--of the mundane masculine generative organs; yoni-- and of the mundane feminine generative organs; atmikah--as the embodiment; jatah--born; imah--these; mahesvari--of the consort of the great lord of this mundane world; prajah--the offspring.

All offspring of the consort of the great lord [Mahesvara] of this mundane world are of the nature of the embodiment of the mundane masculine and feminine generative organs.

TEXT 10

*saktiman purusah so 'yam
linga-rupi mahesvarah
tasminn avirabhul linge
maha-visnur jagat-patih*

saktiman--joined to his female consort; purusah--person; sah--he; ayam--this; linga-rupi--in the form of the male generating organ; maha-isvarah--Sambhu, the lord of this mundane world; tasmin--in that; avirabhut--manifested; linge-- in the manifested emblem; maha-visnuh--Maha-Vishnu; jagat-patih--the Lord of the world.

The person embodying the material causal principle, viz., the great lord of this mundane world [Maheshvara] Shambhu, in the form of the male generating organ, is joined to his female consort the limited energy [Maya] as the efficient causal principle. The Lord of the world Maha-Vishnu is manifest in him by His subjective portion in the form of His glance.

SRI BRAHMA SAMHITA

TEXT 11

*sahasra-sirsa purusah
sahasraksah sahasra-pat
sahasra-bahur visvatma
sahasramsah sahasra-suh*

sahasra-sirsa--possessing thousands of heads; purusah--Lord Maha-Vishnu, the first purusa-avataara; sahasra-aksah-- possessing thousands of eyes; sahasra-pat--possessing thousands of legs; sahasra-bahuh--possessing thousands of arms; visva-atma---the Supersoul of the universe; sahasra-amsah-- the source of thousands of avataras; sahasra-suh--the creator of thousands of individual souls.

The Lord of the mundane world, Maha-Vishnu, possesses thousands of thousands of heads, eyes, hands. He is the source of thousands of thousands of avataras in His thousands of thousands of subjective portions. He is the creator of thousands of thousands of individual souls.

TEXT 12

*narayanah sa bhagavan
apas tasmāt sanatanat
avirasit karanarno
nidhih sankarsanatmakah
yoga-nidram gatas tasmin
sahasramsah svayam mahan*

narayanah--named Narayana; sah--that; bhagavan--Supreme Personality of Godhead, Maha-Vishnu; apah--water; tasmāt-- from that; sanatanat--eternal person; avirasit--has sprung; karanarnah--the Causal Ocean; nidhih--expanse of water; sankarsana-atmakah--the subjective portion of Sankarsana; yoga-nidram gatah--in the state of deep sleep; tasmin--in that (water); sahasra-amsah--with thousands of portions; svayam-- Himself; mahan--the Supreme Person.

The same Maha-Vishnu is spoken of by the name of "Narayana" in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual Causal Ocean. The subjective portion of Sankarshana who abides in paravyoma, the above supreme purusa with thousands of subjective portions, reposes in the state of divine sleep (yoga-nidra] in the waters of the spiritual Causal Ocean.

TEXT 13

*tad-roma-bila-jalesu
bijam sankarsanasya ca
haimany andani jatani
maha-bhutavrtani tu*

SRI BRAHMA SAMHITA

tat--of Him (Maha-Vishnu); roma-bila-jalesu--in the pores of the skin; bijam--the seeds; sankarsanasya--of Sankarsana; ca--and; haimani--golden; andani--eggs or sperms; jatani-- born; maha-bhuta--by the five great elements; avrtani-- covered; tu--certainly.

The spiritual seeds of Sankarshana existing in the pores of skin of Maha-Vishnu, are born as so many golden sperms. These sperms are covered with five great elements.

TEXT 14

*praty-andam evam ekamsad
ekamsad visati svayam
sahasra-murdha-visvatma
maha-visnuh sanatanah*

prati--each; andam--egg like universe; evam--thus; eka-amsat eka-amsat--as His own separate subjective portions; visati--enters; svayam--personally; sahasra-murdha--possessing thousands of heads; visva-atma--the Supersoul of the universe; maha-visnuh--Maha-Vishnu; sanatanah--eternal.

The same Maha-Vishnu entered into each universe as His own separate subjective portions. The divine portions, that entered into each universe are possessed of His majestic extension, i.e., they are the eternal universal soul Maha-Vishnu, possessing thousands of thousands of heads.

TEXT 15

*vamangad asrjad visnum
daksinangat prajapatim
jyotir-linga-mayam sambhum
kurca-desad avasrjat*

vama-angat--from His left limb; asrjat--He created; visnum-- Lord Vishnu; daksina-angat--from His right limb; prajapatim-- Hiranyagarbha Brahma; jyotih-linga--the divine masculine manifested halo; mayam--comprising; sambhum--Sambhu; kurca-desat--from the space between His two eyebrows; avasrat--He created.

The same Maha-Vishnu created Vishnu from His left limb, Brahma, the first progenitor of beings, from His right limb and, from the space between His two eyebrows, Sambhu, the divine masculine manifested halo.

TEXT 16

*ahankaratmakam visvam
tasmad etad vyajayata*

ahankara--the mundane egotistic principle; atmakam--enshrining; visvam--universe; tasmāt--from that (Sambhu); etat-- this; vyajayata--has originated.

The function of Sambhu in relation to jivas is that this universe enshrining the mundane egotistic principle has originated from Sambhu.

TEXT 17

*atha tais tri-vidhair vesair
lilam udvahatah kila
yoga-nidra bhagavati
tasya srir iva sangata*

atha--thereupon; taih--with those; tri-vidhaih--threefold; vesaih--forms; lilam--pastimes; udvahatah--carrying on; kila--indeed; yoga-nidra--Yoganidra; bhagavati--full of the ecstatic trance of eternal bliss; tasya--of Him; srīh--the goddess of fortune; iva--like; sangata--consorted with.

Thereupon the same great personal Godhead, assuming the threefold forms of Vishnu, Prajapati and Sambhu, entering into the mundane universe, plays the pastimes of preservation, creation and destruction of this world. This pastime is contained in the mundane world. Hence, it being perverted, the Supreme Lord, identical with Maha-Vishnu, prefers to consort with the goddess Yoganidra, the constituent of His own spiritual [cit] potency full of the ecstatic trance of eternal bliss appertaining to His own divine personality.

TEXT 18

*sisrksayam tato nabhes
tasya padmam viniryayau
tan-nalam hema-nalinam
brahmano lokam adbhutam*

sisrksayam--when there was the will to create; tatah--then; nabheh--from the navel; tasya--of Him; padmam--a lotus; viniryayau--came out; tat-nalam--its stem; hema-nalinam--like a golden lotus; brahmanah--of Brahma; lokam--the abode; adbhutam--wonderful.

When Vishnu lying in the ocean of milk wills to create this universe, a golden lotus springs from His navel-pit. The golden lotus with its stem is the abode of Brahma representing Brahmaloaka or Satyaloka.

SRI BRAHMA SAMHITA

TEXT 19

*tattvani purva-rudhani
karanani parasparam
samavayaprayogac ca
vibhinnani prthak prthak*

*cic-chaktya sajjamano 'tha
bhagavan adi-purusah
yojayan mayaya devo
yoga-nidram akalpayat*

tattvani--elements; purva-rudhani--previously created; karanani--causes; parasparam--mutually, samavaya--of the process of conglomeration; aprayogat--from the nonapplication; ca--and; vibhinnani--separate; prthak prthak--one from another; cit-saktya--with His spiritual potency; sajjamanah-- associating; atha--then; bhagavan--the Supreme Personality of Godhead; adi-purusah--the primal Godhead; yojayan-- causing to join; mayaya--with Maya; devah--the Lord, yoga-nidram--Yoganidra; akalpayat--He consorted with.

TEXT 20

*yojayitva tu tany eva
pravivesa svayam guham
guham praviste tasmims tu
jivatma pratibudhyate*

yojayitva--after conglomerating; tu--then; tani--them; eva-- certainly; pravivesa--He entered; svayam--Himself; guham--the hidden cavity; guham--the hidden cavity; praviste--after He entered; tasmin--within that; tu--then; jiva-atma--the jivas; pratibudhyate--were awakened.

By conglomerating all those separate entities He manifested the innumerable mundane universes and Himself entered into the inmost recess of every extended conglomerate [virad-vidraha]. At that time those jivas who had lain dormant during the cataclysm were awakened.

TEXT 21

*sa nityo nitya-sambandhah
prakritis ca paraiva sa*

sah--that (jiva); nityah--eternal; nitya-sambandhah--possessing an eternal relationship; prakritih--potency; ca--and; para--spiritual; eva--certainly; sa--that.

The same jiva is eternal and is for eternity and without a beginning joined to the Supreme Lord by the tie of an eternal kinship. He is transcendental spiritual potency.

SRI BRAHMA SAMHITA

TEXT 22

*evam sarvatma-sambandham
nabhyam padmam harer abhut
tatra brahmabhavad bhuyas
catur-vedi catur-mukhah*

evam--thus; sarva-atma--with all souls; sambandham--related; nabhyam--from the navel; padmam--a lotus; hareh--of Vishnu; abhut--sprung up; tatra--there; Brahma--Brahma; abhavat--was born; bhuyah--again; catur-vedi--versed in the four Vedas; catur-mukhah--four-faced.

The divine lotus which springs from the navel-pit of Vishnu is in every way related by the spiritual tie with all souls and is the origin of four-faced Brahma versed in the four Vedas.

TEXT 23

*sanjato bhagavac-chaktya
tat-kalam kila coditah
sisrksayam matim cakre
purva-samskara-samskrtah
dadarsa kevalam dhvantam
nanyat kim api sarvatah*

sanjatah--on being born; bhagavat-saktya--by the divine potency; tat-kalam--at that time; kila--indeed; coditah--being guided; sisrksayam--to the act of creation; matim--his mind; cakre--turned; purva-samskara-samskrtah--under the impulse of previous impressions; dadarsa--he saw; kevalam-- only; dhvantam--darkness; na--not; anyat--else; kim api-- anything; sarvatah--in every direction.

On coming out of the lotus, Brahma, being guided by the divine potency turned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction.

TEXT 24

*uvaca puratas tasmai
tasya divya Saraswati
kama-krsnaya govinda
he gopi-ana ity api
vallabhaya priya vahner
mantram te dasyati priyam*

SRI BRAHMA SAMHITA

uvaca--said; puratah--in front; tasmai--to him; tasya--of Him (the Supreme Lord); divya--divine; Saraswati--the goddess of learning; kama--the kama-bija (klim); krsnaya--to Krishna; govinda--govindaya, to Govinda; he--O; gopi-jana-- of the gopis; iti--thus; api--also; vallabhaya--to the dear one; priya vahneh--the wife of Agni, Svaha (the word svaha is uttered while offering oblations); mantram--mantra; te--to you; dasyati--will give; priyam--the heart's desire.

Then the goddess of learning Saraswati, the divine consort of the Supreme Lord, said thus to Brahma who saw nothing but gloom in all directions, "O Brahma, this mantra, viz., klim krsnaya govindaya gopi-jana-vallabhaya svaha, will assuredly fulfill your heart's desire."

TEXT 25

*tapas tvam tapa etena
tava siddhir bhavisyati*

tapah--spiritual austerity; tvam--you; tapa--practice; etena-- by this; tava--your; siddhih--fulfillment; bhavisyati--will be.

"O Brahma, do thou practice spiritual association by means of this mantra; then all your desires will be fulfilled."

TEXT 26

*atha tepe sa suciram
prinan govindam avyayam
svetadvipa-patim krsnam
goloka-stham parat param*

*prakrtya guna-rupinya
rupinya paryupositam
sahasra-dala-sampanne
koti-kinjalka-brmhite*

*bhumis cintamanis tatra
karnikare mahasane
samasinam cid-anandam
jyoti-rupam sanatanam*

*sabda-brahma-mayam venum
vadayantam mukhambuje
vinasini-gana-vrtam
svaih svair amsair abhistutam*

SRI BRAHMA SAMHITA

atha--then: tepe--practiced austerity; sa--he (Brahma); suciram--for a long time; prinan--satisfying; govindam--Govinda; avyayam--imperishable; svetadvipa-patim--the Lord of Svetadvipa; krsnam--Krishna; goloka-stham--situated in Goloka; parat param--the greatest of all; prakrtya--by the external energy; guna-rupinya--embodying all mundane qualities; rupinya--possessing form; paryupasitam--worshiped from outside; sahasra-dala-sampanne--on a lotus of a thousand petals; koti-kinjalka--by millions of filaments; brmhite--augmented; bhumi--the land; cintamani--magical touchstone; tatra--there; karnikare--on the whorl; maha-asane--on a great throne; samasinam--seated; cit-anandam--the form of transcendental bliss; jyotih-rupam--the form of effulgence; sanatanam--eternal; sabda-brahma--divine sound; mayam-- comprising; venum--the flute; vadayantam--playing; mukha-ambuje--at His lotus mouths; vilasini-gana--by the gopis; vrtam--surrounded; svaih svaih--own respective; amsaih--by subjective portions; abhistutam--worshiped.

Brahma, being desirous of satisfying Govinda, practiced the cultural acts for Krishna in Goloka, Lord of Svetadvipa, for a long time. His meditation ran thus, "There exists a divine lotus of a thousand petals, augmented by millions of filaments, in the transcendental land of Goloka. On its whorl, there exists a great divine throne on which is seated Sri Krishna, the form of eternal effulgence of transcendental bliss, playing on His divine flute resonant with the divine sound, with His lotus mouth. He is worshiped by His amorous milkmaids with their respective subjective portions and extensions and also by His external energy [who stays outside] embodying all mundane qualities."

TEXT 27

*atha venu-ninadasya
trayi-murti-mayi gatih
sphuranti pravivesasu
mukhabjani svayambhuvah*

*gayatrim gayatas tasmad
adhigatya sarojajah
samskrtas cadiguruna
dvijatam agamat tatah*

atha--then; venu-ninadasya--of the sound of the flute; trayi-murti-mayi--the mother of the three Vedas; gatih--the means (the Gayatri mantra); sphuranti--being made manifest; pravivesa--entered; asu--quickly; mukha-abjani--the lotus faces; svayambhuvah--of Brahma; gayatrim--the Gayatri; gayatah--sounding; tasmad--from Him (Sri Krishna); adhigatya--having received; saroja-jah--the lotus-born (Brahma); samskrtah--initiated; ca--and; adiguruna--by the primal preceptor; dvijatam--the status of the twice-born; agamat--attained; tatah--thereafter.

Then Gayatri, mother of the Vedas, being made manifest, i.e. imparted, by the divine sound of the flute of Sri Krishna, entered into the lotus mouth of Brahma, born from himself, through his eight ear-holes. The lotus-born Brahma having received the Gayatri, sprung from the flute-song of Sri Krishna, attained the status of the twice-born, having been initiated by the supreme primal preceptor, Godhead Himself.

SRI BRAHMA SAMHITA

TEXT 28

*trayya prabuddho 'tha vidhir
vijnata-tattva-sagarah
tustava veda-sarena
stotrenanena kesavam*

trayya--by the embodiment of the three Vedas; prabuddhah-- enlightened; atha--then; vidhih-- Brahma; vijnata--acquainted with; tattva-sagarah--the ocean of truth; tustava--worshiped; veda-sarena--which is the essence of all Vedas; stotrena--by the hymn; anena--this; kesavam--Sri Krishna.

Enlightened by the recollection of that Gayatri, embodying the three Vedas, Brahma became acquainted with the expanse of the ocean of truth. Then he worshiped Sri Krishna, the essence of all Vedas, with this hymn.

TEXT 29

*cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami*

cintamani--touchstone; prakara--groups made of; sadmasu--in abodes; kalpa-vrksa--of desire trees; laksa--by millions; avrtesu--surrounded; surabhih--surabhi cows; abhipalayan-tam--tending; laksmi--of goddesses of fortune; sahasra--of thousands; sata--by hundreds; sambhrama--with great re- spect; sevyamanam--being served; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhaami-- worship.

I worship Govinda, the primeval Lord, the first progenitor who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose trees, always served with great reverence and affection by hundreds of thousands of laksmis or gopis.

TEXT 30

*venum kvanantam aravinda-dalayataksam
barhavatamsam asitambuda-sundarangam
kandarpa-koti-kamaniya-visesa-sobham
govindam adi-purusam tam aham bhajami*

SRI BRAHMA SAMHITA

venum--the flute; kvanantam--playing; aravinda-dala--(like) lotus petals; ayata--blooming; aksam--whose eyes; barha--a peacock's feather; avatamsam--whose ornament on the head; asita-ambuda--(tinged with the hue of) blue clouds; sundara--beautiful; angam--whose figure; kandarpa--of Cupid; koti--millions; kamaniya--charming; visesa--unique; sobham-- whose loveliness; govindam--Govinda, adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals with head decked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids.

TEXT 31

*alola-candraka-lasad-vanamalya-vamsi-
ratnangadam pranaya-keli-kala-vilasam
syamam tri-bhanga-lalitam niyata-prakasam
govindam adi-purusam tam aham bhajami*

alola--swinging; candraka--with a moon-locket; lasat--beautified; vana-malya--a garland of flowers; vamsi--flute; ratna- angadam--adorned with jeweled ornaments; pranaya--of love; keli-kala--in pastimes; vilasam--who always revels; syamam--Syamasundara; tri-bhanga--bending in three places;

lalitam--graceful; niyata--eternally; prakasam--manifest ; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon-locket, whose two hands are adorned with the flute and jeweled ornaments, who always revels in pastimes of Lowe, whose graceful threefold-bending form of Syamasundara is eternally manifest.

TEXT 32

*angani yasya sakalendriya-vrtti-manti
pasyanti panti kalayanti ciram jaganti
ananda-cinmaya-sad-ujjala-vigrahasya
govindam adi-purusam tam aham bhajami*

angoni--the limbs; yasya--of whom; sakala-indriya--of all the organs; vrtti-manti--possessing the functions; pasyanti--see; panti--maintain; kalayanti--manifest; ciram--eternally; jaganti--the universes; ananda--bliss; cit--truth; maya--full of; sat--substantiality; ujjala--full of dazzling splendor; vigrahasya--whose form; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I worship Govinda, the primeval Lords whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.

TEXT 33

*advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca
vedesu durlabham adurlabham atma-bhaktau
govindam adi-purusam tam aham bhajami*

advaitam--without a second; acyutam--without decay; anadim--without a beginning; ananta-rupam--whose form is endless, or who possesses unlimited forms; adyam--the beginning; purana-purusam--the most ancient person; nava- yauvanam--a blooming youth; ca--also; vedesu--through the Vedas; durlabham--inaccessible; adurlabham--not difficult to obtain; atma-bhaktau--through pure devotion of the soul; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning, and the eternal purusa; yet He is a person possessing the beauty of blooming youth.

TEXT 34

*panthas tu koti-sata-vatsara-sampragamyo
vayor athapi manaso muni-pungavanam
so 'py asti yat-prapada-simny avicintya-tattve
govindam adi-purusam tam aham bhajami*

panthah--the path; tu--but; koti-sata--thousands of millions; vatsara--of years; sampragamyah--extending over; vayoh-- of wind; atha api--or; manasah--of the mind; muni-pungavanam--of the foremost jnanis; sah--that (path); api--only; asti--is; yat--of whom; prapada--of the toe; simni--to the tip; avicintya-tattve--beyond material conception; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I worship Govinda, the primeval Lord, only the lip of the toe of whose lotus feet is approached by the yogis who aspire after the transcendental and be take themselves to pranayama by drilling the respiration; or by the jnanis who try to find out the non differentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.

TEXT 35

*eko 'py asau racayitum jagad-anda-kotim
yac-chaktir asti jagad-anda-caya yad-antah
andantara-stha-paramanu-cayantara-stham
govindam adi-purusam tam aham bhajami*

ekah--one; api--although; asau--He; racayitum--to create; jagat-anda--of universes; kotim--millions; yat--whose; saktih--potency; asti--there is; jagat-anda-cayah--all the universes; yat-antah--within whom; anda-antara-stha--which are scattered throughout the universe; paramanu-caya--the atoms; antara-stham--situated within; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

He is an undifferentiated entity as there is no distinction between potency and the possessor thereof. In His work of creation of millions of worlds, His potency remains inseparable. All the universes exist in Him and He is present in His fullness in every one of the atoms that are scattered throughout the universe, at one and the same time. Such is the primeval Lord whom I adore.

TEXT 36

*yad-bhava-bhavita-dhiyo manujas tathaiva
samprapya rupa-mahimasana-yana-bhusah
suktair yam eva nigama-prathitai stuvanti
govindam adi-purusam tam aham bhajami*

yat--for whom; bhava--with devotion; bhavita--are imbued; dhiyah--whose hearts; manujah--men; tatha eva--similarly; samprapya--having gained; rupa--beauty; mahima--greatness; asana--thrones; yana--conveyances; bhusah--and ornaments; suktaih--by Vedic hymns; yam--whom; eva--certainly; nigama--by the Vedas; prathitaih--told; stuvanti--offer praise; govindam--Govinda; adi-purusam--the original person; tam--Him, aham--I; bhajami--worship.

I adore the same Govinda, the primeval Lord, in whose poise men, who are imbued with devotion, sing the mantra- suktas told by the Vedas, by gaining their appropriate beauty, greatness, thrones, conveyances and ornaments.

TEXT 37

*ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya- kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami*

SRI BRAHMA SAMHITA

ananda--bliss; cit--and knowledge; maya--consisting of; rasa--mellows; prati--every second; bhavitabh,h--who are engrossed with; tabhiih--with those; yah--who; eva--certainly; nija-rupataya--with His own form; kalabhiih--who are parts of portions of His pleasure potency; goloke--in Goloka Vrndavana; eva--certainly; nivasati--resides; akhila-atma--as the soul of all; bhutah--who exists; govindam--Govinda; adi-purusam--the original personality; tam--Him; aham--I; bhajami--worship.

I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes [sakhis], embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual rasa.

TEXT 38

*premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami*

prema--of love; anjana--with the salve; churita--tinged; bhakti--of devotion; vilocanena--with the eye; santah--the pure devotees; sada--always; eva--indeed; hrdayesu--in their hearts; vilokayanti--see; yam--whom; syama--dark blue; sundaram--beautiful; acintya--inconceivable; guna--with attributes; svarupam--whose nature is endowed; govindam-- Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I worship Govinda, the primeval Lord, who is Syamasundara, Krishna Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.

TEXT 39

*ramadi-murtisu kala-niyamena tisthan
nanavataram akarod bhuvanesu kintu
krsnah svayam samabhavat paramah puman yo
govindam adi-purusam tam aham bhajami*

rama-adi--the incarnation of Lord Rama, etc.; murtisu--in different forms; kala-niyamena--by the order of plenary portions; tisthan--existing; nana--various; avataram--incarnations; akarot--executed; bhuvanesu--within the worlds; kintu-- but; krsnah--Lord Krishna; svayam--personally; samabhavat-- appeared; paramah--the supreme; puman--person; yah-- who; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

SRI BRAHMA SAMHITA

I worship Govinda, the primeval Lord, who manifested Himself personally as Krishna and the different avatars in the world in the forms of Rama, Nrsimha, Vamana, etc., as His subjective portions.

TEXT 40

*yasya prabha prabhavato jagad-anda-koti-
kotisv asesa-vasudhadi vibhuti-bhinnam
tat brahma niskalam anantam asesa-bhutam
govindam adi-purusam tam aham bhajami*

yasya--of whom; prabha--the effulgence; prabhavatah--of one who excels in power; jagat-anda--of universes; koti-kotisu--in millions and millions; asesa--unlimited; vasudha-adi--with planets and other manifestations; vibhuti-- with opulences; bhinnam--becoming variegated; tat--that; brahma--Brahman; niskalam--without parts; anantam-- unlimited; asesa-bhutam--being complete; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upanishads , being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.

TEXT 41

*maya hi yasya jagad-anda-satani sute
traigunya-tad-visaya-veda-vitayamana
sattvalambi-para-sattvam visuddha-sattvam
govindam adi-purusam tam aham bhajami*

maya--the external potency; hi--indeed; yasya--of whom; jagat-anda--of universes; satani--hundreds; sute--brings forth; trai-gunya--embodying the threefold mundane qualities; tat--of that; visaya--the subject matter; veda--the Vedic knowledge; vitayamana--diffusing; sattva-avalambi--the support of all existence; para-sattvam--the ultimate entity; visuddha-sattvam--the absolute substantive principle; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I worship Govinda, the primeval Lord, who is the absolute substantive principle being the ultimate entity in the form of the support of all existence whose external potency embodies the threefold mundane qualities, viz., sattva, rajas and tamas and diffuses the Vedic knowledge regarding the mundane world.

TEXT 42

*ananda-cinmaya-rasatmataya manahsu
yah praninam pratiphalan smaratham upetya
lilayitena bhuvanani jayaty ajasram
govindam adi-purusam tam aham bhajami*

ananda--blissful; cit-maya--cognitive; rasa--of rasa; atmataya--due to being the entity; manahsu--in the minds; yah--He who; praninam--of living entities; pratiphalan-- being reflected; smaratham upetya--recollecting; lilayitena--by pastimes; bhuvanani--the mundane world; jayati--triumphantly dominates; ajasram--ever; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I worship Govinda, the primeval Lord, whose glory ever triumphantly dominates the mundane world by the activity of His own pastimes, being relected in the mind of recollecting souls as the transcendental entity of ever-blissful cognitive rasa.

TEXT 43

*goloka-namni nija-dhamni tale ca tasya
devi mahesa-hari-dhamasu tesu tesu
te teo prabhava-nicaya vihitas ca yena
govindam adi-purusam tam aham bhajami*

goloka-namni--in the planet known as Goloka Vrndavana; nija-dhamni--the personal abode of the Supreme Personality of Godhead; tale--in the part underneath; ca--also; tasya--of that; devi-- of the goddess Durga; mahesa--of Lord Siva; hari--of Narayana; dhamasu--in the planets; tesu tesu--in each of them; te te--those respective; prabhava-nicayah-- opulences; vihitas-- established; ca--also; yena--by whom; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

Lowest of all is located Devi-dhama [mundane world], next above it is Mahesa-dhama [abode of Mahesa]; above Mahesa-dhama is placed Hari-dhama [abode of Hari] and above them all is located K rsna's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.

TEXT 44

*srsti-sthiti-pralaya-sadhana-saktir eka
chayeva yasya bhuvanani bibharti durga
icchanurupam api yasya ca cestate sa
govindam adi-purusam tam aham bhajami*

SRI BRAHMA SAMHITA

srsti--creation; sthiti--preservation; pralaya--anddestruction; sadhana--the agency;saktih--potency; eka--one; chaya--the shadow; iva--like; yasya--of whom; bhuvanani--the mundane world; bi bharti--maintains; durga--Durga; iccha--the will; anurupam--in accordance with; api--certainly; yasya--of whom; ca--and; cestate--conducts herself; sa--she; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship

The external potency Maya who is of the nature of the shadow of the cit potency, is worshiped by all people as Durga, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durga conducts herself.

TEXT 45

*ksiram yatha dadhi vikara-visesa-yogat
sanjayate na hi tatah prthag asti hetoh
yah sambhutam api tatha samupaiti karyad
govindam adi-purusam tam aham bhajami*

ksiram--milk; yatha--as; dadhi--yogurt; vikara-visesa--of a special transformation; yogat--by the application; sanjayate-- is transformed into; na--not; hi--indeed; tatah--from the milk; pr thak--separated; asti--is; hetoh--which is the cause; yah--who; sambhutam--the nature of Lord Siva; api-- also; tatha--thus; samupaiti--accepts; karyat--for the matter of some particular business; govindam--Govinda; adi-purusam--the original person; tam-- Him; aham--I; bhajami--worship.

Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither same as, nor different from, its cause, viz., milk, so I adore the primeval Lord Govinda of whom the state of Sambhu is a transformation for the performance of the work of destruction.

TEXT 46

*diparcir eva hi dasantaram abhyupetia
dipayate vivrta-hetu-samana-dharma
yas tadrq eva hi ca visnutaya vibhati
govindam adi-purusam tam aham bhajami*

dipa-arcir--the name of a lamp; eva--as; hi--certainly; dasa-antaram--another lamp; abhyupetya--expanding; dipayate--illuminates; vivrta-hetu--with its expanded cause; samana-dharma--equally powerful; yah--who; tadrq--similarly; eva--indeed; hi--certainly; ca--also; visnutaya--by His expansion as Lord Vishnu; vibhati--illuminates; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the primeval Lord Govinda who exhibits Himself equally in the same mobile manner in His various manifestations.

TEXT 47

*yah karanarnava-jale bhajati sma yoga-
nidram ananta-jagad-anda-sa-roma-kupah
adhara-saktim avalambya param sva-murtim
govindam adi-purusam tam aham bhajami*

yah--He who; karana-arnava--of the Causal Ocean; jale--in the water; bhajati--enjoys; sma--indeed; yoga-nidram-- creative sleep; ananta--unlimited; jagat-anda--universes; sa-- with; roma-ku pah--the pores of His hair; adhara-saktim--the all-accommodating potency; avalambya--assuming; param-- great; sva-murtim--own subjective form; govindam-- Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I adore the primeval Lord Govinda who assuming His own great subjective form, who bears the name of Sesa, replete with the all-accommodating potency, and reposing in the Causal Ocean with the infinity of the world in the pores of His hair, enjoys creative sleep [yoganidra].

TEXT 48

*yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami*

yasya--whose; eka--one; nisvasita--of breath; kalam--time; atha--thus; avalambya--taking shelter of; jivanti--live; loma-vilaja--grown from the hair holes; jagat-anda-nathah--the masters of the universes (the Brahmas); visnuh mahan--the Supreme Lord Maha-Visnu; sah--that; iha--here; yasya-- whose; kala-visesah--particular plenary portion or expansion; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship ..

Brahma and other lords of the mundane worlds, appearing from the pores of hair of Maha-Visnu, remain alive as long as the duration of one exhalation of the latter [Maha-Visnu]. I adore the primeval Lord Govinda of whose subjective personality Maha-Visnu is the portion of portion.

TEXT 49

*bhasvan yathasma-sakalesu nijesu tejah
sviyam kiyat prakatayaty api tadvad atra
brahma ya esa jagad-anda-vidhana-karta
govindam adi-purusam tam aham bhajami*

bhasvan--the illuminating sun; yatha--as; asma-sakalesu--in various types of precious stones; nijesu--his own; tejah--brilliance; sviyam--his own; kiyat--to some extent; prakatayati--manifests; api--also; tadvat--similarly atra--here; Brahma--Lord Brahma; yah--who; esah--he; jagat-anda-vidhana- karta--the chief of the universe; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I adore the primeval Lord Govinda from whom the separated subjective portion Brahma receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of suryakanta, etc..

TEXT 50

*yat-pada-pallava-yugam vinidhaya kumbha-
dvandve pranama-samaye sa ganadhirajah
vighnan vihantum alam asya jagat-trayasya
govindam adi-purusam tam aham bhajami*

yat--whose; pada-pallava--lotus feet; yugam--two; vinidhaya--having held; kumbha-dvandve--upon the pair of tumult; pranama-samaye--at the time of offering obeisances; sah--he; ganadhiraja h--Ganesa; vighnan--obstacles; vihantum--to destroy; alam--capable; asya--of these; jagat-trayasya--three worlds; govindam--Govinda; adi-purusam--the original person; tam--Him, aham--I; bhajami--worship.

I adore the primeval Lord Govinda, whose lotus feet are always held by Ganesa upon the pair of tumult protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.

TEXT 51

*agnir mahi gaganam ambu marud disas ca
kalas tathatma-manasiti jagat-trayani
yasmad bhavanti vibhavanti visanti yam ca
govindam adi-purusam tam aham bhajami*

SRI BRAHMA SAMHITA

agnih--fire; mahi--earth; gaganam--ether; ambu--water; marut--air; disah--directions; ca--also; kalah--time; tatha--as well as; atma--soul; manasi--and mind; iti--thus; jagat--trayani--the three worlds; yasmat--from whom; bhavanti-- they originate; vibhavanti--they exist; visanti--they enter; yam--whom; ca--also; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

The three worlds are composed of the nine elements, viz., fire, earth, ether, water, air, direction, time, soul and mind. I adore the primeval Lord Govinda from whom they originate, in whom they exist and into whom they enter at the time of the universal cataclysm.

TEXT 52

*yac-caksur esa savita sakala-grahanm
raja samasta-sura-murtir asesa-tejah
yasyajnyaya bhramati sambhrta-kala-cakro
govindam adi-purusam tam aham bhajami*

yac--of whom; caksuh--the eye; esah--the; savita--sun; sakala-grahanam--of all the planets; raja--the king; samasta-sura--of all the demigods; murtih--the image; asesa-tejah--full of infinite effulgence; yasya--of whom; ajnyaya--by the order; bhramati--performs his journey; sambhrta--complete; kala-cakra--the wheel of time; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

The sun who is the king of all the planets, full of infinite effulgence, the image of the good soul, is as the eye of this world. I adore the primeval Lord Govinda in pursuance of whose order the sun performs his journey mounting the wheel of time.

TEXT 53

*dharmo 'tha papa-nicayah srutayas tapamsi
brahmadi-kita-patagavadhayas ca jivah
yad-datta-matra-vibhava-prakata-prabhava
govindam adi-purusam tam aham bhajami*

dharmah--virtue; atha--also; papa-nicayah--all vices; srutayah--the Vedas; tapamsi--penances; brahma-adi--beginning from Lord Brahma; kita-pataga-- insects; avadhayah--down to; ca--and; jivah--jivas; yat--by whom; datta-- conferred; matra--exclusively; vibhava--by the power; prakata--manifested ; prabhava--potencies; govindam--Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

SRI BRAHMA SAMHITA

I adore the primeval Lord Govinda, by whose conferred power are maintained the manifested potencies, that are found to exist, of all virtues, all vices, the Vedas, the penances and all jivas, from Brahma to the meanest insect.

TEXT 54

*yas tv indragopam athavendram aho sva-karma-
bandhanurupa-phala-bhajanam atanoti
karmani nirdahati kintu ca bhakti-bhajam
govindam adi-purusam tam aham bhajami*

yah--He who (Govinda); tu--but; indra-gopam--to the small red insect called indragopa; atha va--or even; indram--to Indra, king of heaven; aho--oh; sva-karma--of one's own fruitive activities; bandha--bondage; anurupa--according to; phala--of reactions; bhajanam--enjoying or suffering; atanoti--bestows; karmani--all fruitive activities and their reactions; nirdahati--destroys; kintu--but; ca--also; bhakti-bhajam--of persons engaged in devotional service; govindam-- Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

TEXT 55

*yam krodha-kama-sahaja-pranayadi-bhiti-
vatsalya-moha-guru-gaurava-sevya-bhavaih
sancintya tasya sadrsim tanum apur ete
govindam adi-purusam tam aham bhajami*

yam--upon whom; krodha--wrath; kama--amorous passion; sahaja-pranaya--natural friendly love; adi--and so on; bhiti-- fear; vatsalya--parental affection; moha--delusion; guru-gaurava--reverence; sevya-bhavaih--and with the attitude of willing service; sancintya--meditating; tasya--of that; sadrsim--befitting; tanum--bodily form; apuh--attained; ete--these persons; govindam-- Govinda; adi-purusam--the original person; tam--Him; aham--I; bhajami--worship.

I adore the primeval Lord Govinda, the meditators of whom, by meditating upon Him under the sway of wrath, amorous passion, natural friendly love, fear, parental affection, delusion, reverence and willing service, attain to bodily forms befitting the nature of their contemplation.

TEXT 56

*sriyah kantah kantah parama-purusah kalpa-taravo
druma-bhumis cintamani-gana-mayi toyam amrtam
katha ganam natyam gamanam api vamsi priya-sakhi
cid-anandam jyotih param api tad asvadyam api ca*

SRI BRAHMA SAMHITA

sa yatra ksirabdhīh sravati surabhibhyas ca su-mahan
nimesardhakhyo va vrajati na hi yatrapi samayah
bhaje svetadvipam tam aham iha golokam iti yam
vidantas te santah ksiti-virala-carah katipaye

sriyah--Laksmis, goddesses of fortune; kantah--loving consorts; kantah--the enjoyer, lover; parama-purusah--the Supreme Personality of Godhead; kalpa-taravah--desire trees; drumah--all the trees; bhumi--the land; cintamani-gana-mayi--made of the transcendental touchstone jewels; toyam--the water; amrtam--nectar; katha--talking; ganam--song; natyam--dancing; gamanom--walking; api--also; vamsi--the flute; priya-sakhi--constant companion; cit-anandam--transcendental bliss; jyotih--effulgence; param--the supreme; api--also; tat--that; asvadyam--everywhere perceived; api ca--also; sah--that; yatra--where; ksira-abdhīh--ocean of milk; sravati--flows; surabhibhyah--from surabhi cows; ca--and; su-mahan--very great; nimesa-ardha--half a moment; akhyah--called; va--or; vrajati--passes away; na--not, hi--certainly; yatra--where; api--even; samayah--time; bhaje--I worship; sveta-dvipam--Svetadvipa; tam--that; aham--I; iha--here; golokam--Goloka; iti--thus; yam--which; vidantah--know; te--they; santah--self-realized souls; ksiti--in this world; virala--seldom; carah--going; katipaye--few.

I worship that transcendental seat, known as Svetadvipa where as loving consorts the Laksmis in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Krishna as their only lover; where every tree is a transcendental purpose tree; where the soil is the purpose gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favorite attendant, effulgence is full of transcendental bliss and the supreme spiritual entities are all enjoyable and tasty, where numberless milk cows always emit transcendental oceans of milk, where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realized souls in this world.

TEXT 57

*athovaca maha-visnur
bhagavantam prajapatim
brahman mahattva-vijnane
praja-sarge ca cen matih*

*panca-slokim imam vidyam
vatsa dattam nibodha me*

atha--then; uvaca--said; maha-visnuh--the Supreme Lord; bhagavantam--unto the glorious; prajapatim--Lord Brahma; brahman--O Brahma; mahattva--of the glory (of Godhead); vijnane--in real knowledge; praja-sarge--in creating offspring; ca--and; cet--if; matih--the inclination; panca-slokim--five slokas; imam--this; vidyam--science; vatsa--O beloved; dattam--given; nibodha--hear; me--from Me.

SRI BRAHMA SAMHITA

On hearing these hymns containing the essence of the truth, the Supreme Lord Krishna said to Brahma, "Brahma, if you experience the inclination to create offspring by being endowed with the real knowledge of the glory of Godhead, listen, My beloved, from Me to this science set forth in the following five slokas.

TEXT 58

*prabuddhe jnana-bhaktibhyam
atmany ananda-cin-mayi
udety anuttama bhaktir
bhagavat-prema-laksana*

prabuddhe--when excited; jnana--by cognition or knowledge; bhaktibhyam--and by devotional service; atmani--in the pure spirit soul; ananda-cin-mayi-- full of knowledge and bliss; ude--is awakened; anuttama--super excellent; bhaktih--devotion; bhagavat--for Krishna; prema--by love; laksana-- characterized.

When the pure spiritual experience is excited by means of cognition and service [bhakti], superexcellent unalloyed devotion characterized by love for Godhead is awakened towards Krishna, the beloved of all souls.

TEXT 59

*pramanais tat-sad-acarais
tad-abhyasair nirantaram
bodhayan atmanatmanam
bhaktim apy uttamam labet*

pramanaih--by scriptural evidence; tat--of them; sad-acaraih--by theistic conduct; tat--of them; abhyasaih--by practice; nirantaram--constantly; bodhayan--awakening; atmana--by one's own intelligence; atmanam--the self; bhaktim--devotion; api--certainly; uttamam--the highest; labhet--one can attain.

The highest devotion is attained by slow degrees by the method of constant endeavor for self-realization with the help of scriptural evidence, theistic conduct and perseverance in practice.

TEXT 60

*yasyah sreyas-karam nasti
yaya- nirvrtim apnuyat
ya sadhayati mam eva
bhaktim tam eva sadhayet*

SRI BRAHMA SAMHITA

yasyah--than which; sreya-karam--superior well-being; na-- not; asti--there is; yaya--by which; nirvrtim--supreme bliss; apnuyat--one can attain; ya--who; sadhayati--leads; mam--to Me; eva--certainly; bhaktim--loving devotion; tam--that; eva--indeed; sadhayet--one should perform.

These preliminary practices of devotion [sadhana-bhakti] are conducive to the realization of loving devotion. [Loving devotion]--than whom there is no superior well-being, who goes hand in hand with the attainment of the exclusive state of supreme bliss and who can lead to Myself.

TEXT 61

*dharman anyan parityajya
mam ekam bhaja visvasan
yadrsi yadrsi sraddha
siddhir bhavati tadrsi*

*kurvan nirantaram karma
loko 'yam anuvartate
tenaiva karmana dhyayan
mam param bhakim icchati*

dharman--meritorious performances; anyan--other; parityajya--abandoning; mam--Me; ekam--alone; bhaja--serve; visvasan--having faith; yadrsi yadrsi--just as; sraddha--faith; siddhih--realization; bhavati--arises; tadrsi-- corresponding; kurvan--performing; nirantaram--ceaselessly; karma--activi- ties; lokah ayam--the people of this world; anuvartate--pursue; tena--by those; eva--indeed; karmana--deeds; dhyayan--meditating; mam--upon Me; param--supreme; bhaktim--devotion; icchati--one obtains.

Abandoning all meritorious performances serve Me with faith. The realization will correspond to the nature of one's faith. The people of the world act ceaselessly in pursuance of some ideal. By meditating on Me by means of those deeds one will obtain devotion characterized by love in the shape of the supreme senile.

TEXT 62

*aham hi visvasya caracarasya
bijam pradhanam prakrtih pumams ca
mayahitam teja idam bibharsi
vidhe vidhehi tvam atho jaganti*

SRI BRAHMA SAMHITA

aham--I; hi--certainly, visvasya--of the world; cara-acarasya--of animate and inanimate objects; bijam--the seed; pradhanam--the substance of matter; prakrtih--the material cause; puman--the purusa; ca--and; maya--by Me; ahitam-- conferred; tejah--fiery energy; idam--this; bibharsi--you bear; vidhe--O Brahma; vidhehi--regulate; tvam--you; atha u--now; jaganti--the worlds.

"Listen, O Vidhi, I am the seed, i.e., the fundamental principle, of this world of animate and inanimate objects. I am pradhana [the substance of matter], I am prakrti [material cause] and I am purusa [efficient cause]. This fiery energy that he longs specially to the Brahman, that inheres in you, has also been conferred by Me. It is by bearing this fiery energy that you regulate this phenomenal world of animate and inanimate objects."

THE MANTRAS



Gayatri Mantra

*Om Bhur bhuvah svahah
Tat savitur varenyam
Bhargo Devasya dheemahi
Dheeyo yonah prachodayaat*

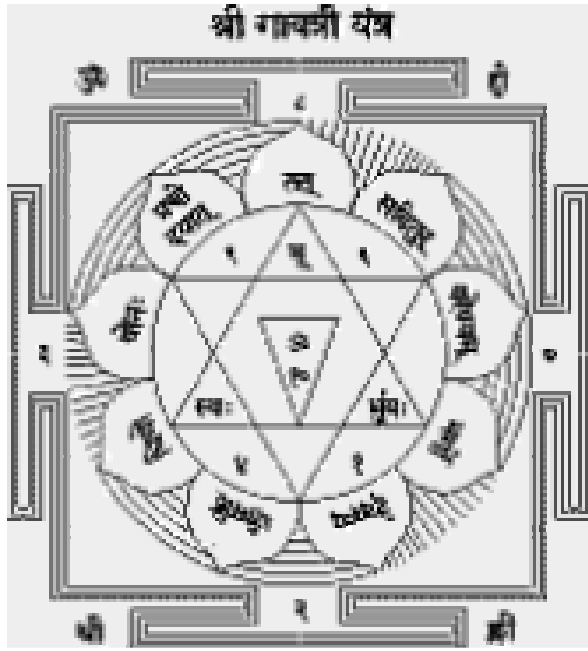
The first line is not found in the Rig Veda. It was added around 300 AD

AUM	Supreme Lord
BHUR	Protector of the earth, the material sheath, The Life breath of the Universe. From the feet to the navel center.
BHUVAH	One of the meanings is the sky. The Lord who pervades and eliminates all miseries. From the navel to the throat center.
SVAAHAH	One of the meanings is the heavens. He is all Bliss and blesses His devotees with happiness. From above the throat center to the thousand petaled lotus.

TAT That	(That Thou Art)
SAVITUR	The SUN, Creator, Preserver and Self Luminous, the central mantra of the Solar Science.
VARENYAM	Most fit to be worshipped. Most choice worthy.
BHARGO	The burning splendor of the Sun that dispels ignorance, and therefore sorrows and miseries.
DEVASYA	The 'Deva', The God, He who is All Bliss, The Joyful One, The Shining One, The Revealer of All Glory
DHEEMAHI	We meditate upon Him
DHEEYO YO NA	Who our intelligence and Wisdom
PRACHODAYAAT	Inspires

The Gayatri Mantra was traditionally given from the Guru Master to the disciple, while standing mid-stream. Look at the darkness. Visualize the sun rising. Offer water to the sun.

THE MANTRA S



Gayatri Yantra

Shanti Mantra

*Om Astoma Satgamaya
Tansoma Jyotir Gamaya
Mrityorma Amritam Gamaya
Sarvencharn Svastir Bhavatu
Sarvencharn Shantir Bhavatu
Sarvencharn Purinam Bhavatu
Sarvencharn Mangalam Bhavatu
Loca Samastar Sukenu Bhavantu
Om Tiriyom Bakam Ya Jamahe
Sugandim Pusti Vardanam
Urva Rukumina Bhandhanat
Mrityor Mokshia Maamritat
Om Shanti Shanti Shanti*

Meaning:

**From Untruth lead us to the truth
From darkness lead us to light
From death lead us to immortality
May all be blessed with higher realization
May all be blessed with peace
May all be blessed with perfection
May all be blessed with welfare
Lord Shiva, the beneficent one
Who nourishes all beings
And liberates all from ignorance
And cycle of death and rebirth**

The Ganesha Mantra



**Om parvati pataye
Hara hara hara mahadev
Gajananam buta
Ganadi sevatom
Kapitha jambu
Phalacharu bhakshanam
Umasutam shoka
Vinasha karakam
Namami vigneshvara
Pada pankajam**

Translation:

O elephant-faced God, Ganesha,
you are served by the attendants of Shiva
and you eat forest apples and blackberries.
You are Uma's son, the destroyer of sorrows.
I bow to the lotus feet of the remover of obstacles.

Bija mantras

The word “Bija” means a “seed” and describes a mantra, which is usually of one or few syllables. Each seed mantra is the essence of a deity. All together they represent the complete divinity revealed in sound. To add more power to your mantra, you can add one or few biga mantras to it, in the beginning or at the end.

- ❖ AUM is the most renowned bija mantra. Revealed by God himself, it is the form of creation, maintenance and withdrawal.
- ❖ Shrim is Lakshmi, goddess of beauty and wealth.
- ❖ Hrim is bija of Maya, goddess of illusion who can open your eyes on real reality.
- ❖ Krim is described as Kali, the goddess who dwells in the ancestral or cremation ground, representing purification.
- ❖ Svaha sends your prayer directly to the Gods.
- ❖ Thah represents the fire sacrifice.
- ❖ Hraim is the light bija mantra that destroys sins.
- ❖ Klrin Svaha is called the bija, which causes things to tremble.
- ❖ Prim is the crow bija, used in works of magic.
- ❖ Hrum (with long letter 'u') is the single syllable mantra of Kalaratri, the great night of time.

Seed mantras of the five elements



A body of every living creature is made of the five basic elements: ether, air, fire, water and earth. All magic works are based on manipulation of the elements. The pentagram, used in all witchcraft works is a symbol of these five elements in their union. Every element has its own bija mantra:

- ❖ Rang – fire
- ❖ Vang – water
- ❖ Lung - earth
- ❖ Hang – ether
- ❖ Yang – air

Meditation on each element brings out different effect:

- ❖ Ether elements brings love of knowledge, spirituality
- ❖ Air helps to achieve desired goal. Unstable air element brings craziness and nervousness.
- ❖ Fire brings passion and excitement. Can be used to harm someone.
- ❖ Water brings love, satisfaction and wisdom
- ❖ Earth brings stability, mental silence and physical comfort.

THE MANTRAS

To be a well-balanced person meaning having the five elements of your body in perfect balance with one another. Watch yourself and see what element can be out of balance when you feel disrupted. Constant imbalance of one or more elements brings chronic diseases.